A COMPREHENSIVE

DICTIONARY OF THE BIBLE.

MAINLY ABRIDGED FROM

DR. WM. SMITH'S DICTIONARY OF THE BIBLE,

BUT COMPRISING

IMPORTANT ADDITIONS AND IMPROVEMENTS

FROM THE WORKS OF

ROBINSON, GESENIUS, FÜRST, PAPE, POTTER, WINER, KEIL, LANGE, KITTO, FAIRBAIRN
ALEXANDER, BARNES, BUSH, THOMSON, STANLEY, PORTER, TRISTRAM, KING, AYRE,
AND MANY OTHER EMINENT SCHOLARS, COMMENTATORS, TRAVELLERS,
AND AUTHORS IN VARIOUS DEPARTMENTS.

DESIGNED TO BE

A COMPLETE GUIDE

IN REGARD TO

THE PRONUNCIATION AND SIGNIFICATION OF SCRIPTURAL NAMES; THE SOLUTION OF DIFFICULTIES RESPECTING
THE INTERPRETATION, AUTHORITY, AND HARMONY OF THE OLD AND NEW TESTAMENTS; THE HISTORY
AND DESCRIPTION OF BIBLICAL CUSTOMS, EVENTS, PLACES, PERSONS, ANIMALS, PLANTS,
MINERALS, AND OTHER THINGS CONCERNING WHICH INFORMATION IS
NEEDED FOR AN INTELLIGENT AND THOROUGH STUDY OF THE
HOLY SCRIPTURES, AND OF THE BOOKS OF
THE APOCRYPHA.

EDITED BY

REV. SAMUEL W. BARNUM.

ILLUSTRATED WITH FIVE HUNDRED MAPS AND ENGRAVINGS.

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31
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PREFACE.

Dr. William Smith's Dictionary of the Bible, published in 1860-63, and containing, in its three octavo volumes, nearly 3,300 pages, is a work of acknowledged excellence; but its size, cost, and scholarly character, unfit it for the use of the great mass of those who need a Dictionary of the Bible. The Concise Dictionary of the Bible, abridged from the larger work, under Dr. Smith's superintendence, by Mr. William A. Wright (1,039 pp., 8vo, 1865), is well executed in many respects; but it leaves out a large part of the illustrations, references, tables, and some entire articles; frequently presupposes a familiar acquaintance with the Scriptures and with the learned languages; alters, often unsatisfactorily, the pronunciation of hundreds of proper names, and plainly evinces a lack of appreciation of the popular necessities. Dr. Smith's Smaller Dictionary of the Bible (617 pp., crown 8vo, 1866) is characterized, in general, by the same excellences and faults as the Concise Dictionary, and, while it has about twenty valuable maps and plates which are not in either of the other works, it is far from being commensurate with the wants of studious readers of the Bible.

The Comprehensive Dictionary of the Bible, which is the fruit of three years of editorial labor, is a modified abridgment of Smith's larger Dictionary of the Bible, designed to present the results of modern scholarship in a complete, intelligible, and reliable form for popular use. It aims to be, in all respects, a Standard Dictionary for the People.

The general principles which have guided the Editor in the preparation of the present work are the following:

I. To make everything intelligible to those who understand only the English language, and to place them as nearly as possible on a level with the scholars who are familiar with the original languages of the Scriptures.

II. To condense the greatest possible amount of valuable information into one volume of convenient size and moderate cost.

III. To guard against all influences hostile to Christian faith and love.

In carrying out these general principles, the Comprehensive Dictionary is distinguished from Smith's Dictionaries of the Bible, as well as from most others, in respect to—

1. Pronunciation. This Dictionary presents intelligibly and accurately the results of a diligent and extended examination of the principles, analogies, and prevalent usage in this department. In some cases, two different modes of pronunciation are given, each of which has a foundation of authority or of reason to support it. All the words in the vocabulary are pronounced and divided into syllables, and words or parts of words are also respelled whenever this is needed to indicate the pronunciation.

2. Etymology. The derivation and signification of the proper names are systematically given according to the best etymologists.

3. Orthography. The Scriptural names and words in which there are diversities of spelling are inserted in the vocabulary under the different forms which are prevalent, with a reference from the less common to the usual form.

4. Geography. Many important additions and corrections have been made in this department, giving the results of the latest investigations, identifying the ancient sites according to the opinions of the best-informed geographers and travellers, supplying numerous maps, plans, views of places, &c. Among the additions in this volume are the Plan of ancient Antioch in Syria after Müller (from Conybeare & Howson's Life and Epistles of St. Paul), the Maps of Arabia and Egypt (from Cassell's Bible Dictionary), the Map of the Jordan (from Tristram's
Land of Israel), the two maps of Palestine (the first from Smith's Smaller Dictionary, the other from Sayre's Treasury of Bible Knowledge), and the Map of the Countries visited by the Apostle Paul (from the last edition of Kitto's Cyclopaedia of Biblical Literature). In most other cases the authorities are given with the map or other important addition.

5. **History of Cities and Countries.** Many articles in Smith's Dictionaries of the Bible presuppose the reader's access to Smith's Dictionary of Geography, &c., and thus omit important historical facts which the Comprehensive Dictionary briefly supplies.

6. **Theology and Church Order.** This Dictionary aims, without inculcating either sectarian or latitudinarian views, to assist its readers in ascertaining for themselves the teachings of the Bible in regard to religious doctrines and ecclesiastical organization. It carries into this department of Biblical investigation the feature, which Smith's Dictionary adopts in respect to natural-history terms and some others, of giving the Hebrew and Greek equivalents of the English words with their exact significations and uses.

7. **Consistency of the Dictionary with itself.** While no important opinion has been suppressed and no real difficulty evaded, great care has been taken to harmonize with the best authorities and with one another, if possible, the oft-conflicting opinions and statements of different writers in Smith's Dictionary, or to provide for each having its own proper influence by inserting cross-references and notes, and often giving the name of the original contributor in connection with his opinion or statement or article.

8. **References.** The Scripture references of Smith's Dictionary have been diligently collated, often corrected, and in some articles considerably increased in number. The multitude of new cross-references to other articles in this Dictionary will greatly facilitate the finding of the information contained in the work.

9. **Additions to the original work.** Many new articles have been added, and numerous additions have been made to other articles, in order to give greater value and completeness to this Dictionary. One-third of the cuts and most of the maps are from other sources than Smith's Dictionaries. The additions and modifications in every part of this volume, and on every subject in it, make it, indeed, almost a new work.

10. **Authorities.** The new matter has been drawn from a wide range of first-class authorities. The title-page and list of abbreviations give the names of a few only out of the more than 200 writers whose productions in various forms have been laid under contribution for the improvement of this Dictionary. Much use has been made, not only of Dictionaries of the Bible, Concordances, Lexicons, Commentaries, Cyclopaedias, Books of Travel, and other bound volumes of the highest character, but also of elaborate essays and reviews in various periodicals. Valuable aid in several departments has been received from officers of Yale College. From these and other sources, many of which are mentioned in the body of the work, the Editor has obtained the needed material to make this "A Comprehensive Dictionary of the Bible."

11. **Engravings.** It is believed that no Dictionary of the Bible is so well illustrated; but its abundant Pictorial Illustrations, as well as its numerous Maps, are intended for instruction and general utility rather than for mere ornament.

12. **Typography.** The large and open page, legible type, and accurate and beautiful mechanical execution, need no commendation.

To all who have aided him in the prosecution of his labors, and especially to the President and Librarian of Yale College, for the unrestricted use of the College Library, the Editor would return his hearty thanks.

That the preparation and publication of this volume may promote the cause of true religion and sound Biblical learning, is the earnest desire and prayer of.

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ABBREVIATIONS AND OTHER SIGNS.

Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>abp.</td>
<td>for archbishop.</td>
</tr>
<tr>
<td>abfr.</td>
<td>&quot; abridged, or abridgment.</td>
</tr>
<tr>
<td>A. C.</td>
<td>&quot; after Christ.</td>
</tr>
<tr>
<td>A. D.</td>
<td>&quot; Anno Domini (L.)—in the year of our Lord.</td>
</tr>
<tr>
<td>adj.</td>
<td>&quot; adjective.</td>
</tr>
<tr>
<td>adv.</td>
<td>&quot; adverb.</td>
</tr>
<tr>
<td>Alex.</td>
<td>&quot; Alexander.</td>
</tr>
<tr>
<td>Am.</td>
<td>&quot; Amos.</td>
</tr>
<tr>
<td>A. C.</td>
<td>&quot; Ambrose.</td>
</tr>
<tr>
<td>Aristoph.</td>
<td>&quot; Aristophanes, a Greek comic poet.</td>
</tr>
<tr>
<td>A. U. C.</td>
<td>&quot; A.D. or year of the Christian era.</td>
</tr>
<tr>
<td>A. V.</td>
<td>&quot; the authorized or common English version of the Scriptures.</td>
</tr>
<tr>
<td>A.V.</td>
<td>&quot; a-vorinum (L.)—gold coin, or medal.</td>
</tr>
<tr>
<td>B.</td>
<td>&quot; Bible.</td>
</tr>
<tr>
<td>B. S.</td>
<td>&quot; Bibliotheca Sacra.</td>
</tr>
<tr>
<td>B. T.</td>
<td>&quot; Bible. Treasures of the Bible.</td>
</tr>
<tr>
<td>Bk.</td>
<td>&quot; Book.</td>
</tr>
<tr>
<td>B. Kt.</td>
<td>&quot; Bk. of King's (O.T.)</td>
</tr>
<tr>
<td>B. O.</td>
<td>&quot; Bible, or common version.</td>
</tr>
<tr>
<td>B. P.</td>
<td>&quot; Bible, or common version.</td>
</tr>
<tr>
<td>B. S.</td>
<td>&quot; B.S. Series.</td>
</tr>
<tr>
<td>Cant.</td>
<td>&quot; Canticles, or Song of Solomon (O.T.).</td>
</tr>
<tr>
<td>cent.</td>
<td>&quot; century, or centuries.</td>
</tr>
<tr>
<td>ch.</td>
<td>&quot; chapter (of a book, &amp;c.).</td>
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<tr>
<td>Chal.</td>
<td>&quot; Chaldee, or Chaldean, or Chaldea.</td>
</tr>
<tr>
<td>1 Chr.</td>
<td>&quot; 1st Book of Chronicles (O.T.).</td>
</tr>
<tr>
<td>2 Chr.</td>
<td>&quot; 2nd Book of Chronicles (O.T.).</td>
</tr>
<tr>
<td>chs.</td>
<td>&quot; chapters (of a book, &amp;c.).</td>
</tr>
<tr>
<td>Cic.</td>
<td>&quot; Marcus Tullius Cicero, the Roman orator.</td>
</tr>
<tr>
<td>cir.</td>
<td>&quot; circa (L.)—about.</td>
</tr>
<tr>
<td>Clems.</td>
<td>&quot; Clements.</td>
</tr>
<tr>
<td>Clem. Alex.</td>
<td>&quot; Clements Alexander, or Clement of Alexandria.</td>
</tr>
<tr>
<td>Coll.</td>
<td>&quot; Ep. to the Colossians (N.T.); also, colon.</td>
</tr>
<tr>
<td>comm.</td>
<td>&quot; commentary, or commentaries.</td>
</tr>
<tr>
<td>comp.</td>
<td>&quot; compare, or compared, or comparison.</td>
</tr>
<tr>
<td>contr.</td>
<td>&quot; contrast, or contraction.</td>
</tr>
<tr>
<td>1 Cor.</td>
<td>&quot; 1st Ep. to the Corinthians (N.T.).</td>
</tr>
<tr>
<td>2 Cor.</td>
<td>&quot; 2nd Ep. to the Corinthians (N.T.).</td>
</tr>
<tr>
<td>Cyc.</td>
<td>&quot; Cyclopaedia.</td>
</tr>
<tr>
<td>Dest.</td>
<td>&quot; Deuteronomy (O.T.).</td>
</tr>
<tr>
<td>Dr.</td>
<td>&quot; Doctor (of medicine, divinity, &amp;c.).</td>
</tr>
<tr>
<td>E.</td>
<td>&quot; East, or Eastern.</td>
</tr>
<tr>
<td>eccles.</td>
<td>&quot; ecclesiastical.</td>
</tr>
<tr>
<td>Ecclus.</td>
<td>&quot; Ecclesiasticus (Apoc.).</td>
</tr>
<tr>
<td>ed.</td>
<td>&quot; edited, or editor, or edition.</td>
</tr>
<tr>
<td>e.g.</td>
<td>&quot; example.</td>
</tr>
<tr>
<td>Eng.</td>
<td>&quot; English, or English.</td>
</tr>
<tr>
<td>1 Eps.</td>
<td>&quot; 1st Book of Ephesians (Apoc.).</td>
</tr>
<tr>
<td>2 Eps.</td>
<td>&quot; 2nd Book of Ephesians (Apoc.).</td>
</tr>
<tr>
<td>Esth.</td>
<td>&quot; Esther (O.T. and Apoc.).</td>
</tr>
<tr>
<td>Eze.</td>
<td>&quot; Ezekiel.</td>
</tr>
<tr>
<td>Ez.</td>
<td>&quot; Ezekiel (O.T.), or Ezekiel's book.</td>
</tr>
<tr>
<td>F.</td>
<td>&quot; following.</td>
</tr>
<tr>
<td>fem.</td>
<td>&quot; feminine.</td>
</tr>
<tr>
<td>fl.</td>
<td>&quot; following.</td>
</tr>
<tr>
<td>fig.</td>
<td>&quot; figure, or figurative, or figuratively.</td>
</tr>
<tr>
<td>fr.</td>
<td>&quot; from.</td>
</tr>
<tr>
<td>Fr.</td>
<td>&quot; French, or France.</td>
</tr>
<tr>
<td>F. Bib.</td>
<td>&quot; Dr. Julius Furst, Bib. Lex., Heb. Conver-</td>
</tr>
<tr>
<td>Gen.</td>
<td>&quot; Genesis.</td>
</tr>
<tr>
<td>geog.</td>
<td>&quot; geography, or geographical, or geographical, or geographical.</td>
</tr>
<tr>
<td>Ger.</td>
<td>&quot; German, or Germany.</td>
</tr>
<tr>
<td>Gr.</td>
<td>&quot; Greek.</td>
</tr>
<tr>
<td>Gr. T.</td>
<td>&quot; Greek Testament.</td>
</tr>
<tr>
<td>Hab.</td>
<td>&quot; Habakkuk.</td>
</tr>
<tr>
<td>Hag. T.</td>
<td>&quot; Hagai's Commentary, the (Gr.) &quot;father of history,&quot;</td>
</tr>
<tr>
<td>hist.</td>
<td>&quot; history, or historical, or historian.</td>
</tr>
<tr>
<td>ib.</td>
<td>&quot; ibid. (L.)—in the same place.</td>
</tr>
<tr>
<td>id.</td>
<td>&quot; idem (L.)—the same.</td>
</tr>
<tr>
<td>i.e.</td>
<td>&quot; id est (L.)—that is.</td>
</tr>
<tr>
<td>in loc.</td>
<td>&quot; in loco (L.)—in the place, or (in comm.) on the passage cited.</td>
</tr>
<tr>
<td>introd.</td>
<td>&quot; Introduction.</td>
</tr>
<tr>
<td>Is.</td>
<td>&quot; Isaiah.</td>
</tr>
<tr>
<td>Itin. Ant.</td>
<td>&quot; Itinerary of Antoninus, supposed dates varying from 44 B.C. to the 4th.</td>
</tr>
<tr>
<td>Jud.</td>
<td>&quot; Judith (Apoc.).</td>
</tr>
<tr>
<td>Jos. B. J.</td>
<td>&quot; Joseph and Judas (Apoc.).</td>
</tr>
<tr>
<td>Jdg.</td>
<td>&quot; Judges (O.T.).</td>
</tr>
<tr>
<td>Jt.</td>
<td>&quot; Jdt.</td>
</tr>
<tr>
<td>K.</td>
<td>&quot; 1st Book of Kings (O.T.).</td>
</tr>
<tr>
<td>Kit.</td>
<td>&quot; 2nd Book of Kings (O.T.).</td>
</tr>
<tr>
<td>L.</td>
<td>&quot; Latin.</td>
</tr>
<tr>
<td>Lact.</td>
<td>&quot; Lactantius.</td>
</tr>
<tr>
<td>Lam.</td>
<td>&quot; Lamentations of Jeremiah (O.T.).</td>
</tr>
<tr>
<td>lat.</td>
<td>&quot; Latin.</td>
</tr>
<tr>
<td>loc.</td>
<td>&quot; loco.</td>
</tr>
<tr>
<td>Lev.</td>
<td>&quot; Leviticus (O.T.).</td>
</tr>
<tr>
<td>Lex.</td>
<td>&quot; Lexicon.</td>
</tr>
<tr>
<td>lib.</td>
<td>&quot; Library (L.).</td>
</tr>
<tr>
<td>Linn.</td>
<td>&quot; Carl von Linné or Linnaeus, a Swedish botanist.</td>
</tr>
<tr>
<td>lit.</td>
<td>&quot; literal, or literally.</td>
</tr>
<tr>
<td>loc.</td>
<td>&quot; loco. See &quot; in loco, above.</td>
</tr>
<tr>
<td>long.</td>
<td>&quot; longitude,</td>
</tr>
<tr>
<td>LXX.</td>
<td>&quot; The Seventy, i.e., the Septuagint, or Med.</td>
</tr>
<tr>
<td>m.</td>
<td>&quot; mile, or miles.</td>
</tr>
<tr>
<td>Mar.</td>
<td>&quot; margin, or marginal.</td>
</tr>
<tr>
<td>masc.</td>
<td>&quot; masculine.</td>
</tr>
<tr>
<td>Mat.</td>
<td>&quot; Matthew (N.T.).</td>
</tr>
</tbody>
</table>
ABBREVIATIONS AND OTHER SIGNS.


1 Mc. "1st Book of Maccabees (Apoc.)


3 Mc. "3d Book of Maccabees (in LXX.)

3 Messrs. "Messieurs, Fr. pl. of M.; used as Eng. pl.

M. "Mead (O. T.)

Mk. "Mark (N. T.)

mod. "modern.

MS. "manuscript.

 MSS. "manuscripts.

mt. "mount, or mountain.

mtn. "mountains.

N. "North, or Northern.

X. "Xerxes (A.) = river.


 Nah. "Nahum (O. T.)

nat. hist. "natural history.

Neb. "Nebuchadnezzar (O. T.)

neut. "neutral.

no. "number (L.) = in number, or number.


Num. "Numbers (O. T.)

N. Y. "New York.

Ob. "Obadiah (O. T.)

obj. "objection.

Onom. "Onomasticon of Eusebius, Simonis, &c.

orig. "original, or originally.

O. T. "Old Testament.

p. "page.

Pal. "Palestine, or Palestinian.

Pent. "Pentateuch.


1 Pet. "1st Ep. of Peter (N. T.)

2 Pet. "2d Ep. of Peter (N. T.)

Phil. "Ep. to the Philippians (N. T.)

Phil. "Ep. Philini (N. T.)

phys. "physic,

pict. "pictorial.

pl. "plural.

p.p. "probable, or probably.

pron. "pronounce, or pronounced, or pronunciation.

Prov. "Proverbs (O. T.)

Ps. "Psalms, or Psalms (O. T.)

Prot. "Ptolemy, viz. Claudius Ptolemy (geogr., 20 cent., &c.; also Ptolemy L. H., &c. (kings of Egypt, 4th cent., &c., &c.)).


pub. "published, or publisher.

l. "labol (before a Jewish name).

Bibk. "Josephus, Bibk.

Rev. "Revelation of Apocalypse (N. T.);Rev. of the Apocalypse, &c.; Rev. of Pte in the Apocalypse, &c.

Bibk. "Bible.

Rom. "Roman, or Ep. to the Romans (N. T.)

Ros. "Rosenmüller (John G., or Ernest F. C.; father & son, commentator on SS., &c.

Ru. "Ruth (O. T.)

S. "South, or Southern.

Sam. "Samuel.

Sam. V. "Samuel, V.

1 Sam. "1st Book of Samuel (O. T.)

2 Sam. "2d Book of Samuel (O. T.)

Sam-e. "Samuel, &c.

settled (L.) = to wit, or that is to say.


Sp. 3 H. Ch. "Song of the 3 Holy Children (Apoc).
A COMPREHENSIVE

DICTIONARY OF THE BIBLE.

A

A'a-lar. Adan.

Aa'ron [air-on] (fr. Heb. = mountainer? Ges.; enlightened, Est.), the brother of Moses and Miriam, and son of Amram and Jochebed (Num. xxvi. 59, xxxiii. 39). He was three years older than Moses, and probably several years younger than Miriam (Ex. ii. 4, vii. 7). He is first mentioned in Ex. iv. 14, as "Aaron the Levite," who "could speak well." He was apparently, like many eloquent men, impulsive and comparatively unstable, leaning almost wholly on his brother; incapable of that endurance of loneliness and temptation, which is an element of real greatness; but earnest in his devotion to God and man, capable of sacrifice and of discipline by trial, and deservedly styled "the saint of the Lord" (Ps. cvi. 16). He was appointed by Jehovah to be the Interpreter and "Mouth" (Ex. iv. 16) of Moses, who was "slow of speech;" and accordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30, vii. 2), but also the actual instrument of working most of the miracles of the Exodus. (See Ex. vii. 19, &c.) Thus on the way to Mount Sinai, during the battle with Amalek, Aaron with Hur held up the weary hands of Moses, when they were lifted up for the victory of Israel, not in prayer, but to bear the rod of God (Ex. xvii. 9). Through all this period he was subordinate to his brother. At Sinai, Aaron only approaches with Nadab and Abihu, and the seventy elders of Israel, by special command, near enough to see God's glory, but not so as to enter His immediate presence. Left then, on Moses' departure, to guide the people, Aaron fails to withstand the demand of the people for visible "gods to go before them" (see Ex. xxxii.; 1 Kgs.; 1 Chron. 23). Thus can hardly be a stronger contrast with this weakness, and the self-conceited shame of his excuse, than the burning indignation of Moses, and his stern, decisive measures of vengeance; although beneath these lay an ardent affection, which went almost to the verge of presumption in prayer for the people (Ex. xxxii. 19-34), and gained forgiveness for Aaron himself (Deut. ix. 20). Immediately after this great sin, Aaron was consecrated by Moses to the new office of high-priest. The order of God for the consecration is found in Ex. xxix., and the record of its execution in Lev. viii. The solemnity of the office, and its entire dependence for sanctity on the ordinance
rivers of Damascus" (2 K. xvi. 12), probably the modern Barada; a chief river of the city. This clear and limpid stream is the main source of the beauty and fertility of the plain of Damascus. It rises in the Anti-Lebanus, at about twenty-three miles N. W. from the city, after flowing through, in several distinct streams, it runs across the plain and falls at different branches into the Bekhît el ‘Achîr (South Lake) and Bekhît el Shurîqî (East Lake), two of the three lakes or marshes fifteen or twenty miles E. of Damascus (Rhm. iii. 446; Ptr. ch. vi. 11). 

**Abi** (Heb. "abhim beyond, beside." a mountain or range of highlands E. of the Jordan, in the land of Moab (Deut. xxxiv. 49), facing Jericho, and forming the E. wall of the Jordan valley at that part. It was probably the place from which Moses viewed the Promised Land before his death (Num. xxvii. 12; 2 Chr. xvi. 17, 18; Ps. xxvii. 4); probably to imply "the V. passage.")

*Abi-El* (Heb. "father = Abi, a term applied to God by the Lord Jesus (Mk. xix. 56), and by St. Paul (Rom. viii. 15, Gal. iv. 6.); Aba (Heb. "served, sc. of God, Ges.).

1. *Abi-*isr (or abi-ir) (Heb. "served, sc. of God, Ges.), father of Simeon (Jcr. xxxvi. 26).


3. *Abi-*hail (or abi-hail) (Heb. "served of God, Ges.), a Gadite, son of Gadi and father of Abi (1 Chr. vi. 15).

4. *Abi-*saa (Heb. "served, Ges.).

1. A judge of Israel (Jude. xii. 13, 15), perhaps = Badian in 1 Sam. xii. 11 — 2. Son of Shashak (1 Chr. viii. 23). — 3. First-born son of Jehel, the father of Gilben (1 Chr. vii. 50, ii. 53, 56) — 4. Son of Micah, and a contemporary of Josiah (2 Chr. xxiv. 20) — 5. A city of Asher, given to the Shilonites (Josh. xxxxii. 33) — 6. Hamnom.

5. *Abi-*Neqah (Chal. "served of Neqah, perhaps = the Chal. god Nebel, the Chaldaean name given to Daniel's friend Azariah, miraculously saved from the fiery furnace (Dan. iii. ii.); Azariah 24.)


1. Son of Judah, Rual, and father of Ahia (1 Chr. vii. 15).

2. A Levite, a family of the Jeshuaite (1 Chr. xi. 29) — 3. A Levite, probably a Levite of the family of the Jeshuaite (1 Chr. xxvi. 29) — 4. A Levite, probably a Levite of the family of the Jeshuaite (1 Chr. xxvi. 29) — 5. A Levite who married a foreign wife (Ezr. x. 26).

*Abi-*El (Heb. servit, Ges.)

1. A Gadite, son of Gadi and father of Abi (1 Chr. vi. 15).

2. A judge of Israel (Jude. xii. 13, 15), perhaps = Badian in 1 Sam. xii. 11 — 2. Son of Shashak (1 Chr. viii. 23). — 3. First-born son of Jehel, the father of Gilben (1 Chr. vii. 50, ii. 53, 56) — 4. Son of Micah, and a contemporary of Josiah (2 Chr. xxiv. 20) — 5. A city of Asher, given to the Shilonites (Josh. xxxxii. 33) — 6. Hamnom.

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was subdivided (comp. 1 Chr. ix. 19). Among the remarkable descendants of Abiasaph, according to 1 Chr. vi. 33-37, were Samuel the prophet and Eli-kamah his father (1 Sam. i. 1), and Heman the singer.

Abiathar (fr. Heb. = whose father survived, sc. descendant mother, Sim.; = father of excellence, or of abundance, Fii., Ges.), high-priest of the line of Eli and Ithamar. He was the only one of the sons of Ahimelech who escaped the slaughter of his father's house by Saul (1 Sam. xxii.). Abiathar fled to David "with an ephod in his hand," and was thus one of the ten thousand Levites (2 Sam. xviii. 6, 9, xxx. 7; 2 Sam. li. i, v. 19, &c.). The fact of David having been the unwilling cause of the death of all Abiathar's kindred, coupled with his gratitude to Ahimelech, made him a firm and steadfast friend to Abiathar all his life. Abiathar on his part adhered to David in his wanderings, was with him in Hebron (2 Sam. ii. 1-5), carried the ark before him to Jerusalem (1 Chr. xv. 11; 1 K. ii. 26), continued faithful to him in Absalom's rebellion (2 Sam. xv. 24-36, xvii. 15-17, xix. 11); and "was afflicted in all wherein David was afflicted." He was also one of David's chief counsellors (1 Chr. xxvii. 24). Abiathar's office (however) was strictly that of assistant, not of superior, to David; while Zadok was on Solomon's side. For this Abiathar was superstitiously led in the high-priesthood, and banished to his native Anathoth, and his life was spared by Solomon only on the strength of his long and faithful service to David. "Solomon thrust out Abiathar from being priest unto the Lord," and "Zadok the priest did the king put in the room of Abiathar" (1 K. ii. 27, 35). Probably Abiathar did not long survive David, though he is mentioned in 1 K. iv. 5 (comp. ver. 2, and 1 Chr. vi. 10). There are some difficulties connected with Abiathar. (1.) It is difficult to determine the position of Abiathar relatively to Zadok, and to account for the double high-priesthood. Zadok, descended from Eleazar, Aaron's elder son, is first mentioned in 1 Chr. xii. 28, as "a young man mighty of valor," who joined David while he reigned in Hebron. From this time we read, both in Samuel and Chronicles, of "Zadok and Abiathar the priests," Zadok being always named first, and Abiathar second, in this capacity. By Zadok was Zadok, the second priest; but from the superior strength of the house of Eleazar, which furnished sixteen out of the twenty-four courses (1 Chr. xxiv.), Zadok acquired considerable influence with David; and this, added to his being the heir of the elder line, and perhaps also to some of the passages being written after Zadok's line were established in the high-priesthood, led to the precedence given him over Abiathar. Possibly jealousy of Zadok inclined Abiathar to join Adonijah's faction. It is remarkable how, first, Saul's cruel slaughter of the priests at Nob, and then the political error of the wise Abiathar, led to the fulfillment of God's denunciation against the house of Eli, as noticed in 1 K. ii. 27. (High-priest.) (2.) In 2 Sam. viii. 17, 1 Chr. xviii. 16, and 1 Chr. xxiv. 3, 6, 31, Ahimelech is substituted for Abiathar, and Ahimelech (Ahimelech) the son of Abiathar. Instead of Abiathar the son of Ahimeelech; yet in 2 Sam. xxv. 4, and in the O. T., we are uniformly told that Abiathar was priest with Zadok in David's reign, and that he was the son of Ahimelech, and Ahimelech the son of Abitub. The difficulty is increased by finding Abiathar spoken of as the high-priest in whose time David ate the showbread, in 2 K. ii. 20. However, David's friend was so clearly Abiathar the son of Ahimelech that one can only suppose a clerical error propagated from one passage to another. The mention of Abiathar by our Lord in Mk. ii. 26, might be accounted for, if Abiathar persuaded his father to allow David to have the bread, and if, as is probable, the leaves were Abiathar's (Lev. xxiv. 9), and given by him with his own hand to David. Abiathar might then be spoken of by anticipation as high-priest (so Barnes), or as the same Greek word in the plural is commonly translated "chief-priests." In the N. T., Abiathar may be here designated simply as a chief-priest; compare ANNAS 2 (so Fairbairn.).

Abi'd. (Heb. "father of knowledge," i. e. knowing, Ges.), son of Midian (Gen. xxxv. 4; 1 Chr. i. 33).

Abi-dan (Heb. "father of the judge, Ges.") chief of Benjamin at the Exodus (Num. i. 11, ii. 22, vii. 65, x. 24).

Abi-el (Heb. = father of strength, i. e. strong, Ges.).
1. Father of Kish and Ner, and ancestor of Saul (1 Sam. ix. 1), and of Abner (1 Sam. xiv. 51). (Ner; Saul 2).—2. An Arbahite, one of David's mighty men (1 Chr. xi. 32). In 2 Sam. xxiii. 31, he is called Abi'ad, a name of the same sound.

Abi-ezer (Heb. = father of help). 1. Eldest son of Gilead, and descendant of Manasseh, and apparently at one time the leading family of the tribe (Jos. xviii. 2; 1 Chr. vii. 18: Num. xxvi. 30, where the name is contracted Jeezer; comp. Judg. vi. 15, vii. 2). The present text of 1 Chr. vii. 18, takes Abi-ezer a son of Gilead's sister. He was the ancestor of Gideon.—2. One of David's "valiant men" (2 Sam. xxii. 27; 1 Chr. xxii. 37, xxvii. 12).

Abi-ezrè (Heb. descendant of Abi'ezzer) (Judg. vi. 11, 24, viii. 32).

Abigal [agal] (fr. Heb. = whose father is exultation, Ges.). 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail took the blame upon herself, supplied David and his followers with provisions, and succeeded in appeasing his anger. Ten days after Nabal died, and David sent for Abigail and made her his wife (1 Sam. xix. 24, xx. 3). By her he had seven sons (2 Sam. iii. 3) or Daniel (1 Chr. iii. 1).—2. A sister of David and of Zeruiah, married to Jether 3 the Ishmeelite (or Ithra; ivrāṭi' in 2 Sam. xvii. 25, is probably a transcriber's error); mother of Amasa (1 Chr. ii. 17).

Abigal (Heb.) (2 Sam. xvii. 25, marg.) = Abigail 2.

Abi-ha'il (fr. Heb. = father of might, i. e. mighty, Ges.; in No. 2 and 4 = father of light, Sim.).
1. Father of Zuriel, chief of the Levitical family of Merari under Moses (Num. iii. 35).—2. Wife of Abishur (1 Chr. li. 29).—3. Son of Huri of the tribe of Gad (1 Chr. v. 14)—4. Wife of Rechabom, and daughter, i. e. descendant of Eliah, David's elder brother (2 Chr. xi. 18)—5. Father of Esther and uncle of Mordecai (Esth. ii. 15, iv. 29).

Abi-hú (Heb. = to whom He [God] is father, Ges.), second son (Num. iii. ii) of Aaron by Elisheba (Ex. vi. 23), who with his father and his brother Nadab and seventy elders of Israel accompanied Moses to the summit of Sinai (Ex. xxiv. 1). Being, together with Nadab, probably while intoxicated (comp. Lev. a. 8-11), guilty of offering strange fire (Lev. x. 1) to the Lord, they were both consumed by fire from heaven, and Aaron and his surviving sons were forbidden to mourn for them.

Abi-húd (Heb. whose father is Judah, Ges.; fa-
A-bi-n-a-el (Heb., prob. = father of Matl, Ges.), a son of Joktan (Gen. x. 28; 1 Chr. i. 22), and probably the progenitor of an Arab tribe, perhaps the Minn (Heb. 'Araba).  

A-bi-melch [-lok] (Heb. father of the king or father-king), the name of several Philistine kings; perhaps a common title of these kings; compare Pharaoh, Cesar, the title Padashsh (= father-king) of the Persian kings, &c. In the title of Ps. xxxiv. the name Abimelech is given to the king, called Abish (1 Sam. x. 13). Pharaoh, king of Gerar (Gen. xx. xxi.), who, exercising the right claimed by Eastern princes, of collecting all the beautiful women of their dominions into their harems (Gen. xii. 15; Esth. ii. 3), sent for and took Sarah. (Abraham) — 2. Another king of Gerar who restored Isaac for his deception in relation to Rebekah (Gen. xxvi. 1, &c.). — 3. Son of Gideon by his Shechemite concubine (Judg. vii. 31). After his father's death he murdered his seventy brethren, except Jotham the youngest, who concealed himself; and he then persuaded the Shechemites, through the influence of his mother's brethren, to elect him king. (Shechem). — When Jotham heard that Abimelech was made king, he addressed to the Shechemites his fable of the trees choosing a king (Judg. ix.). After Abimelech had reigned three years, the citizens of Shechem rebelled. He was absent at the time, but returned and quelled the insurrection. Shortly after he stormed and took Thebez, but was struck on the head by a woman with the fragment of a mill-stone (comp. 2 Sam. x. 21); and lest he should be said to have died by a woman, he bade his armor-bearer slay him. Thus God avenged the murder of his brethren, and fulfilled Jotham's curse. — 4. Son of Abiathar (1 Chr. xviii. 10); = Abimelech in 2 Sam. viii. 17. (Abiathar).  

A-bi-nadab (Heb. father of nobleness, or noble father, Ges.). 1. A Levite of Kirjath-jearim, in whose house the ark remained twenty years (1 Sam. vii. 2; 1 Chr. xii. 7). — 2. Jesse's second son, who followed Saul to his war against the Philistines (1 Sam. xvii. 7, 18). — 3. A son of Samson, born with his father and brothers on Mount Gilbon (1 Sam. xxvi. 2). — 1. Father of one of Solomon's twelve commissaries, who is called in the margin BEN-ABI-NADAB (1 K. iv. 11).  

A-bi-tar, a Hebrew form of Abin (1 Sam. xiv. 50, marg.).  

A-bi-o-sim (Heb. father of pleasantness, or of grace, Ges.), the father of Barak (Judg. iv. 6, 12; v. 1, 12).  

A-bi-ram (Heb. father of altitude, Ges.). 1. A Benjamite, son of Eliah, and conspirator with the Reubenites Dathan and On, and the Levite Korah, against Moses and Aaron (Num. xvii. 6, xviii. 12). — 2. Eliezer son of Helel, the Bethelite, who died when his father laid the foundations of Jericho (1 K. xv. 34).  

A-bi-ron = Abiram 1 (Exclus. xviii. 15).  

A-bi-tel = Abi-ba 2 (2 Esd. i. 2).  

A-bi-shag (Heb. father of error, Ges.), a beautiful Shunammite (1 K. i. 4). When David had brought into David's harem to comfort him in his extreme old age (1 K. i. 1-4). After Da-vid's death Adonijah induced Bathsheba to ask Solomon to give him Abishag in marriage; but this imprudent petition cost Adonijah his life (1 K. ii. 15, 16).  

A-bi-shai (Heb. father of a gift, Ges.), son, probably eldest son, of David's chief Zeruiah, and brother to Joab and Asahel (1 Chr. ii. 16). He was early, courageous, and devoted follower of David, and one of his chief officers. He accompa-
nied David in his desperate night expedition to Saul's camp, and was restrained by David from stabbing the sleeping king with his own spear (1 Sam. xxvi. 6-9). He is next mentioned as associated with Joab in pursuing Abner at Gibeon, burying Asahel, and afterward slaying Abner (2 Sam. ii. 18, 24, iii. 30). In the war against Haman, Abishai, as second in command, was opposed to the army of the Ammonites before the gates of Rabbah, and drove them before him into the city, while Joab defeated the Syrians (2 Sam. x. 10, 14; 1 Chr. x. 11, 15). The decisive defeat of the Edomites in the valley of salt (1 Chr. xviii. 12), which brought them to a state of vassalage, was due to Abishai, acting perhaps under the immediate orders of the king (see 2 Sam. viii. 13), or of Joah (Ps. lx. title). He accompanied the king in his flight from Absalom, and was eager to punish the insolence of Shimei (2 Sam. xvi. 9, 12, xix. 21). In the battle in the wood of Ephraim Abishai commanded one-third of the army (2 Sam. xviii. 2, 5, 12). In the absence of Amasa he was summoned to assemble the troops in Jerusalem and pursue the rebel Sheba (2 Sam. xx. 6, 10). He also rescued David from the gigantic Philistine, Ishbi-benob (2 Sam. xxii. 17). His having successfully fought single-handed against three hundred, won for him a place among the three of David's mighty men (2 Sam. xxii. 18; 1 Chr. xi. 20). Of the end of his life we have no record.

Abishalom (Heb. = Absalom), father, or grandson, of Maacah, who was the wife of Rebohoam, and mother of Abijah (1 K. xx. 2, 19); called Asa- 2. alosm in 2 Chr. xi. 20, 21; probably David's son (see LXX. 2 Sam. xiv. 27).

Abishua (Heb. father's welfare, Sim.; father or lord of happiness, Fü.; father of welfare, Ges.). 1. Son of Bola, of the tribe of Benjamin (1 Chr. vii. 4). 2. Son of Phinehas, and brother of Buki, in the genealogy of the high-priests (1 Chr. vi. 4, 5, 50, 51; Ezr. vii. 4, 5); called in the Apocrypha Abiseki and Abishua. High-priest.

Abi-shur (Heb. father of the wall, Ges.), son of Shammai (1 Chr. ii. 28, 29).

Abi-sam = Abisha (Heb. 2 Esd. viii. 2).

Abi-tal (Heb. whose father is the dew, Ges.), one of the 2. aughters of David (1 Chr. iii. 3).

Abi-tub (Heb. father of goodwes, Ges.), son of Shahrarai by Hushim (1 Chr. vii. 11).

Abi-ud (L. = Abinad), descendant of Zorobabel in the genealogy of Jesus Christ (Mat. i. 13). Lord A. C. Hervey identifies him with Hophai and Jeroda 2. and supposes him the grandson of Zorobabel through his daughter Shalumah.

Abijah (Ps. xxxv. 15), the A. V. translation of the Heb. p. nécim, which (so Ges.) = smilers, sc. with the tongue, i. e. rallers, slanderers; or (so Luther, J. A. Alexander on Ps.) = smailen, sc. in the feet, i. e. the lame, cripples.


1. Son of Ner, Saul's uncle (see Saul 2); and commander-in-chief of his army (1 Sam. xiv. 50, 51; 1 Chr. xxvi. 28). He conducted David into Saul's presence after the death of Goliath (xvii. 53-57); and afterward accompanied his master when he sought to take refuge in the Philistines (xxvii. 4-9). After the death of Saul, he was the mainstay of his family. After the disastrous battle of Mount Gilboa, David was proclaimed king of Judah in Hebron (2 Sam. ii. 4), but the rest of the country being apparently in the hands of the Philistines, five years passed before Abner proclaimed Ishboseth king of Israel, at Ma-

lanaim. Ishboseth was generally recognized, except by Judah. War soon broke out between the two rival kings, and a "very sore battle" was fought at Gibeon between the men of Israel under Abner and the men of Judah under Joab. When the army of Ishboseth was defeated, Joab's swift-footed youngest brother Asahel pursued Abner, and in spite of warning refused to leave him, so that Abner in self-defence killed him. After this the war continued, success inclining more and more to the side of David, till at last the imprudence of Ishboseth deprived him of the counsels and generalship of the hero, who was the only support of his tottering throne. Abner had married Rizpah, Saul's concubine, and this, according to the views of Oriental courts, might imply a design upon the throne. (Abi- 2. salom; Adonijah). Rightly or wrongly, Ishboseth so understood it, and reproached Abner with it. Abner, after an indignant reply, opened negotiations with David, by whom he was most favorably received at Hebron. He then undertook to procure his recognition throughout Israel; but after leaving his court for the purpose was enticed back by Joab, and treacherously murdered by him and his brother Abishai, at the gate of the city, partly no doubt, as Joab showed afterward in the case of Amasa, from fear lest so powerful a man as Abner should gain too high a place in David's favor, but ostensibly in retaliation for the death of Asahel. This murder caused the greatest sorrow and indignation to David; but, as the assassins were too powerful to be punished, he contented himself with showing every public token of respect to Abner's memory, by following the bier and pouring forth a simple dirge over the slain (2 Sam. iii. 33, 34)—2. The father of Jaasif, chief of the Benjamites in David's reign (1 Chr. xxvii. 21); probably = No. 1.

*Abon-ma-ion,* the A. V. translation of several Heb. words (shikka, shikets, G'ebah, &c.), and of the Gr. heilestos, "These words describe generally any object of detestation or disgust (Lev. xxiv. 22; Deut. vii. 25); and are applied to an impure or detestable action (Ex. xxii. 11, xxixii. 26; Mal. ii. 11, &c); to any thing causing a ceremonial pollution (Gen. xliii. 32, xliii. 34; Deut. xiv. 3); more especially to idols (Isa. xxvi. 23, xxv. 13, &c.); and also to food offered to idols (Zech. ix. 7) &c. (Kit.). The "abomination of the Egyptians" in Ex. vii. 26, according to some, denotes the cow, which all the Egyptians held sacred; according to others, something in the rites of Hebrew worship, which would be peculiarly offensive to the Egyptians. See the next article.

*Abon-ma-ion of De-sed-o-lation,* mentioned by our Saviour (Mat. xxv. 15; Mk. xiii. 14) as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27, xi. 31, xii. 11. The Jews considered the prophecy of Daniel as fulfilled in the proclamation of the Temple under Antiochus Epiphanes, when the Israelites themselves erected an idolatrous altar upon the sacred altar, and offered sacrifice thereon: this altar is described as "the abomination of desolation" (1 Mc. i. 54, vi. 7). The prophecy, however, referred ultimately to the destruction of Jerusalem by the Romans, and consequently to the "abomination of desolation" which must be antedated, and is connected with that event. But it is not easy to find one which meets all the requirements of the case: the introduction of the Roman standards into the Temple is not "the abomination of desolation," properly speaking, unless the Jews themselves participated in the worship of them; moreover, this event,
as well as several others which have been proposed, e. g. the erection of the statue of Hadrian, &c., fails in regard to the time of occurrence, being subsequent to the destruction of the city. Probably the pious

activities of the Zealots constituted the abomination, which was the sign of impending ruin (see HEBREWS, &c.). Answer XI.

Abraham (Heb. father of a multitude), originally Abram (Heb. father of elevation), son of Terah, and brother of Nahor and Haran; the progenitor of the Hebrew nation and of several cognate tribes, "the father of all that believe" (Rom. iv. 11), and "the Friend of God" (Gen. xii. 23). His history is recorded with much detail in the Scriptures as the very type of a true patriarchal life. (Patriarch.)

His character is free, simple, and manly; full of hospitality and family affection; truthful to all who were bound to him by their ties, though not untainted with Eastern craft toward aliens; ready for war, but not a professed warrior or plunderer; free and chivalrous in religion, and gradually educated by God's hand to a sense of its all-absorbing claims. Terah was an idolater (Josh. xix. 24). Abram appears as the champion of monotheism, and to him are referred the beginnings of the national polity and patriotism. Abram was probably born when his father was one hundred and thirty years old, the statement in Gen. xii. 26, that Terah was seventy years old, probably referring to his age when his eldest son Haran was born, and both Abram and Nahor being born subsequently (comp. Gen. xi. 26, 29, xii. 4, with Acts viii. 2-4). In obedience to a call of God, Abram, with his father Terah, his wife Sarai, and his nephew Lot, left his native Ur of the Chaldees, and dwelt for a time in Haran, where Terah died. After his father's death, Abram, now seventy-five years old, pursued his course, with Sarai and Lot, to the land of Canaan, whither he was directed by the divine command (Gen. xii. 5), when he received the general promise that he should become the founder of a great nation, and that all the families of the earth should be blessed in him. He passed through the heart of the country by the great highway to Shechem, and pitched his tent at the oak (A.V. "in the plain") of Moreh (Gen. xiii. 18). Here he received in vision from Jehovah the further revelation that this was the land which his descendants should inherit (xii. 7). An altar to Jehovah perpetuated the memory of this divine appearance. The next halting-place of the wanderer was in a strong position on a mountain E. of Bethel, between Bethel and Ai, where another altar was reared (Gen. xii. 8). But the country was suffering from famine, and Abram, like his descendants two centuries later, finding neither pasture for his cattle nor food for his household, journeyed still southward to the rich corn-lands of Egypt. As the caravan approached the entrance to the country, Abram, fearing that the great beauty of Sarai might tempt the powerful monarch of Egypt and expose his own life to peril, adopted a policy which, as on a subsequent occasion, produced the very consequences it was intended to avert. Sarai was to represent herself as his sister, which, as she was probably the daughter of his brother Haran, she might do with some semblance of truth. But her fresh northern beauty excited the admiration of the swarm-skinned Egyptians: the princes of Pharaoh saw her and praised her to the king, and she was taken into the royal harem, while Abram was loaded with munificent presents. But the deception was discovered, and Pharaoh with some indignation dismissed him from the country (xili. 10-20). (Genesis.) How long Abram remained in Egypt is uncertain. It is supposed that he was there during the sway of the Shepherd kings in Memphis, and that from participating in their war of conquest acquired the title of the reigning prince. But this is mere conjecture, and the narrative in Genesis seems to imply that his residence in Egypt was not protracted.—Abram left Egypt with great possessions, and, accompanied by Lot, returned by the S. of Palestine, to his former encampment between Bethel and Ai. The increase of wealth was the ultimate cause of their separation. The soil was not fertile enough to support them both; their husbands quarrelled; and, to avoid dissensions in a country where they were surrounded by enemies, for "the Canaanite and Perizite were then in the land," Abram proposed that each should follow his own fortune. Lot, eager to quit the nomadic life, chose the fertile plain of the Jordan; while Abram dwelt in tents, a pilgrim in the land of promise. On this occasion the two promises already received were reiterated in one. From the hill-top where he stood he looked N. and S. and E. and W. upon the country hereafter to be possessed by his descendants. After parting from Lot, Abram, strong in numbers and wealth, quitted the hill-fastness between Bethel and Ai, and pitched his tent among the oak-groves (OAK; PLAIN 7) of Mamre, close to Hebron, where he built a third commemorative altar to Jehovah (Gen. xiii.).—The narrative is now interrupted by a remarkable episode in Abram's life, in which vividly represents him in the light in which he was regarded by the contemporary chieftains of Canaan. The chiefs of the tribes who peopled the oasis of the Jordan had been subdued in a previous irruption of northern warriors, and for twelve years had been the tributaries of Chedorlaomer, king of Elam. Their rebellion brought down upon Palestine and the neighboring countries a fresh flood of invaders from the N. E., who swept through the regions E. of the Jordan, and, returning, joined battle with the vanquished chieftains in the vale of Siddim. The king of Sodom and his confederates were defeated, their cities and wealth (Gen. xiv. 10), and the whole country was ravaged by the victorious army of Chedorlaomer. Among them were Lot and his family. Abram, then confederate with Mamre the Amorite and his brethren, heard the tidings from a fugitive, and, hastily arming his trusty servants, started in pursuit. He followed the track of the conquerors to Dan, and in a night-attack completely routed their host, and checked for a time the stream of northern immigration. The captives and plunder were all recovered, and Abram was greeted on his return by the king of Sodom, and by Melchizedek, king of Salem, priest of the Most High God, who blessed the patriarch, and received from him a tenth of the spoil. In this episode, Abram "the Hebrew" (xiv. 18), appears as a powerful chief with numerous retainers, living on terms of equality with others like himself, who were anxious to court the friendship of so formidable an ally, and combining with the peaceful habits of his race the same capacity for war which is characteristic of the Arab race. With great dignity he refuses to enrich himself by the results of his victory, and claims only a share of the booty for his Amorite confederates to whom he apparently extends his protection in return for permission to retain a portion of the territory (Gen. xiv.).—During his residence at Hebron, and apparently while preoccupying himself with the vengeance of the powerful king of Elam,
the thrice-repeated promise that his descendants should become a mighty nation and possess the land in which he was a stranger, was confirmed with all the solemnity of a religious ceremony. A deep sleep fell upon Abram, and in the bosom of great darkness which shrouded him as he watched the sacrifice, the future destinies of his race were symbolized and revealed with greater distinctness than heretofore. Each revelation acquired greater definiteness than the preceding. He is now assured that, though childless, the heir of his wealth and the inheritor of his blessing shall be no adopted stranger, but the issue of his own loins. Ten years had passed since, in obedience to the divine command, he had left his father's house, and the fulfilment of the promise was apparently more distant than at first. But his faith was counted to him for righteousness, and when the lamp of fire had passed between the fragments of the sacrifice, Abram entered into a covenant with Jehovah (Gen. xv.). At the suggestion of Sarai, who despaired of having children of her own, he took as his concubine Hagar, her Egyptian maid, who bare him Ishmael in the eightieth year of his age (Gen. xvi.). But this was not the accomplishment of the promise. Thirty years elapsed, during which Abram still dwelt in Hebron, when the last step in the revelation was made, that Sarai's son, and not Ishmael, should inherit both the temporal and spiritual blessings. The covenant was renewed, and the rite of circumcision established as its sign. This most important crisis in Abram's life is marked by the significant change of his name to Abraham, while his wife's from Sarai became Sarah. In his ninety-ninth year Abraham was circumcised, in accordance with the divine command, together with Ishmael and all the males of his household, as well the servants born in his house as those purchased from the foreigner (Gen. xvii.). The promise that Sarah should have a son was repeated in the remarkable scene described in ch. xviii. Three men stood before Abraham as he sat in his tent-door in the heat of the day. The patriarch, with true Eastern hospitality, welcomed the strangers, and bade them rest and refresh themselves. The meal ended, they foretold the birth of Isaac and went on their way to Sodom. Abraham accompanied them, and pleaded in vain with Jehovah to avert the vengeance threatened to the devoted cities of the plain (xviii. 17–33).—In remarkable contrast with Abraham's firm faith which led to the magnificent fortunes of his posterity stands the incident which occurred during his temporary residence among the Philistines in Gerar, whither he had, for some cause, removed after the destruction of Sodom. 1 Sarah's beauty won the admiration of Abimelech, the king of the country; Abraham's tempering policy produced the same results as before; and the narrative of ch. xx. is nearly a repetition of that in ch. xii. 11–20. Abimelech's ignoble rebuke taught him that he was not alone in recognizing a God of justice. It is evident from Gen. xxi. 22–34, that Abraham's prosperity had at this time made him a powerful auxiliary, whom it was impossible for Abimelech to entangle and court, and his conduct therefore evidences a singular weakness of character in one otherwise so noble and chivalrous. At length Isaac, the long-looked-for child, was born. His birth was welcomed by all the rejoicings which could greet the advent of one whose future was of such rich promise. Sarah's jealousy, aroused by Ishmael's mockery of Isaac, which perhaps took place at the "great banquet" made by Abraham to celebrate the weaning of her son (Gen. xxi. 9), demanded that, with his mother Hagar, he should be driven forth in great darkness which shrouded them that as he watched the sacrifice, the future destinies of his race were symbolized and revealed with greater distinctness than heretofore. Each revelation acquired greater definiteness than the preceding. 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Such a bidding, in direct opposition to the teachings of nature and the divine mandate against the shedding of human blood, Abraham hesitated not to obey. His faith, hitherto unshaken, supported him in this final trial, "accounting that God was able to raise up his son, even from the dead, from whence also he received him in a figure" (Heb. xi. 19)—probably the same faith to which our Lord refers, that God promised to be the "God of Isaac" (Gen. xvii. 19), and that he was not a "God of the dead, but of the living." The sacrifice was stayed by the angel of Jehovah, the promise of spiritual blessing was confirmed (vii. 16–18). Abram and his son returned to Beersheba, and for a time dwelt there (Gen. xxii.). But we find him in one hundred and thirty-seven years again at Hebron, for there Sarah died (comp. Gen. xvii. 17 and xviii. 1, 2), and was buried in the cave of Machpelah, which Abraham purchased of Ephron the Hittite, for the exorbitant price of four hundred shekels of silver (Money.) The grasping character of Ephron and the generosity of Abraham are finely contrasted in Gen. xxiii. In the presence of the elders of Heth, the field of Machpelah, with the cave and trees that were in it, were made sure to Abraham: the first instance on record of a legal conveyance of property. In his one hundred and forty-first year (comp. Gen. xxi. 5 and xxo. 20), Abraham commissioned the steward of his house (Eliezer) to seek a wife for Isaac from the family of his brother Nahor, binding him by the most solemn oath not to contract an alliance with the daughters of the Canaanites among whom he dwelt (Gen. xxiv.). For Abraham's marriage with Keturah and her position, see KETURAH. Her six sons, Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah, became the ancestors of nomadic tribes inhabiting the countries S. and S. E. of Palestine (ARABIA). Her children, like Ishmael, were dismissed with presents, and settled in the East country during Abraham's lifetime, and Isaac was left sole heir of his father's wealth (Gen. xxv. 1–6).—Abraham lived to see the gradual accomplishment of the promise in the birth of his grandchildren Jacob and Esau, and witnessed their growth to manhood (Gen. xxvi). His last years appear to have been passed in tranquillity, and at the goodly age of one hundred and seventy-five he was "gathered to his people," and laid beside Sarah in the tomb of Machpelah by his sons Isaac and Ishmael (xxv. 7–19). From his intimate communion with the Almighty, Abraham is distinguished by the high title of the 'friend of God' (2.4 Gen. xxi. 33; xvi. 8; Jacob ii. 23); and El-Khadîl, "the friend," is the appellation by which he is familiarly known in the traditions of the Arabs, who have given the same name to Hebron, the place.

1 The promise, that "in his seed all nations should be blessed," would be now understood and fulfilled, and felt to be far above a temporal promise, in which per- haps, at first it seemed to be absorbed. "Now prec- ently," Abraham saw the day of Christ and was glad.

(Ch. viii. 60.)
of his residence. — The legends recorded of him are numerous. According to Josephus, he taught the worship of one God to the Chaldeans, and instructed the Egyptians in astronomy and mathematics. The Greek tradition related by Nicolaus of Damascus assigns to him the conquest of that city, and makes him its king for a time (Jos. i. 7, 8). With the help of Ismael he is said to have rebuilt, for the fourth time, the Kaaba upon the sacred black stone of Mecca. The Rabbinical legends tell how Abraham destroyed the idols which his father made and worshipped, and how he was delivered from the fiery furnace into which he was cast by Nimrod.

Abraham's Bosom (1 K. xvi. 22). From the custom of reclining on couches at meals, and considering the guest who was next below the master of the house, and thus lay in his bosom, as especially privileged (Meaš), it was natural to speak of being in "Abraham's bosom" in order to convey an idea of one's enjoying the highest felicity and honor in heaven (comp. Mat. viii. 11).

Ab-ban. Abraham.

Ab-ba-lom (L. fr. Heb. = father of peace). 1. Third son of David, by Maachah, daughter of Talmai, king of Geshur. He is scarcely mentioned till after David had committed his great crime (2 Sam. xii.), and then appears as the instrument by whom was fulfilled God's threat, that "evil should be raised up against him out of his own house, and that his neighbor should lie with his wives in the sight of the sun" (2 Sam. xii. 11). David's polygamy (Marriage) raised up jealousies and conflicting claims between the sons of different mothers, each apparently living with a separate house and establishment (2 Sam. xiii. 8; xiv. 24; comp. 1 K. vii. 8, &c.). Absalom's sister Tamar was violated by her half-brother Amnon (2 Sam. xiii. 13); but the king, though indignant at the crime, would not punish his first-born. Absalom, the natural avenger of such an outrage (comp. Gen. xxxix.), brooded over the wrong for two years, and then invited all the princes to a sheep-shearing feast at his estate in Baal-hazor. Here he ordered his servants to murder Amnon, and then fled for safety to his grandfather's court at Geshur, where he remained for three years. David was overwhelmed by this accumulation of family sorrows, and thought it impossible to pardon or recall him. But by an artifice of Joab, a woman of Tekoa (2 Sam. xiv.), having persuaded David to prevent the avenger of blood from pursuing a young man who, she said, had slain his brother, induced David to recall Absalom from his banishment; yet David would not see Absalom for two more years, though he allowed him to live in Jerusalem. At last, wearied with delay, and perceiving that his exclusion from court interfered with the ambitious schemes which he was forming, the impetuous young man sent his servants to burn a field of corn near his own, belonging to Joab. Thereupon Joab, probably desiring some further outrage from his violence, brought him to his father, from whom he received the kiss of reconciliation. Absalom now began to prepare for rebellion, urged partly by his restless wickedness, partly perhaps by the fear lest Solomon should obtain the succession, to which he would feel himself entitled as being now David's eldest surviving son, since Chileab was probably dead. It is harder to account for his temporary success, and the imminent danger which befell so powerful a government as his father's. As David grew older he may have become less attentive to individual complaints, and to that personal administration of justice which was one of an Eastern king's chief duties. And now Absalom, by his personal beauty and the luxuriant growth of his hair (2 Sam. xiv. 25, 26), his splendid retinue (xx. 1), and many fair speeches and courtesies, "stole the hearts of the men of Israel" (xx. 2-4). Probably too great the tribe of Judah had taken some offence at David's government, perhaps from finding themselves completely merged in one united Israel; and hoped secretly for predominence under his son. Absalom selects Hebron, the old capital of Judah (now supplanted by Jerusalem), as the scene of the outbreak; Amasa, his chief captain, and Ahithophel of Giloh his principal counsellor, are both of Judah, and after the rebellion was crushed we see signs of ill-feeling between Judah and the other tribes (xix. 41). The date of Absalom's rebellion, "after forty years," in 2 Sam. xv. 7, it seems better to consider a false reading for "four years" (Jos. vii. 9, § 1, has four years), than to interpret it of the fortieth year of David's reign. The revolt was at first completely successful; David fled over the Jordan to Mahanaim. Absalom occupied Jerusalem, and by the advice of Ahithophel took possession of David's harem, in which he had left ten concubines. This was considered to imply a formal assumption of all David's royal rights (Absen; Anoxan), and was also the fulfilment of Nathan's prophecy (2 Sam. xii. 11). But Ahithophel's vigorous counsels were afterward rejected through the crafty advice of Hushai, who insinuated himself into Absalom's confidence to work his ruin, and Ahithophel himself went home to Giloh, and committed suicide (xvi. xvii.). At last, after being solemnly anointed king at Jerusalem (xix. 10), and lingering there far longer than was expedient, Absalom crossed the Jordan to attack his father, who by this time had rallied round him a considerable force, whereas, had Ahithophel's advice been followed, he would probably have been crushed at once. A decisive battle was fought in the wood of Ephraim (Ephraim, the Wood or). Here Absalom's forces were totally defeated, and as he himself was pierced by an arrow and was entangled in the branches of a terebinth (or oak), where he was left hanging while the mule on which he was riding ran away from under him. He was
dispached by Joab in spite of the prohibition of David, who, when he heard of his death, lamented over him in the pathetic words, "O my son Absa-
lom! my son, my son Absalom! would God I had
died for thee! O Absalom, my son, my son!" He
was buried in a great pit in the forest, and the con-
querors threw stones over his grave, an old proof of
bitter hostility (Josh. vii. 26). The sacred historian
contrasts this dishonoured burial with the tomb
("Absalon's place") which Absalom had raised in
the King's dale (comp. Gen. xiv. 17) for the three
sons whom he had lost (comp. 2 Sam. xviii. 18, with
xiv. 27), and where he probably had intended that
his own remains should be laid. Josephus (vii. 10,
§ 3) mentions the pillar of Absalom as two stadia
(1 mile) from Jerusalem. An existing monument
in the valley of Jehoshaphat bears the name of the
Tomb of Absalom; but the lonic pillars round its
base show that it belongs to a much later period,
even if it be a tomb at all. (Absalom; Tamar 3)—
2. The father of Mattathias (1 M. cxi. 70) and Jonath-
athan (1 M. xiii. 11).
Absalom (fr. Heb. = Absalom), ambas-
assador from
Judas Maccabaeus and the Jews to Ly-
sis (2 M. xii. 17).
* Ab-shai (Heb. 1 Chr. xix. 11, marg.) = Abshai.
A-bun us (fr. Gr.), father of the Ptolemaus, who
was son-in-law and murderer of Simon Maccabeus
(1 M. xvi. 11, 15).

**Ákkâ or Acre — ancient Achea or Ptolemais (from Kitho).**

Ac a-tan = Har katan (1 Esd. viii. 38).

Ac cad (Heb. band, l. e. fortress, castle, Gee.), one
of the four cities in the land of Shinar, which were
the beginning of Ninrodd's kingdom (Gen. x. 10).
Its position is quite uncertain. Jerome (Onom.)
states the belief of the Jews in his day that Nisa-
hus (now Nasirin) in N. E. Mesopotamia, on the Khabour,
was Acad. The theory of Rawlinson is, that "Ac-
kad" was the name of the "great primitive Hamite
race who inhabited Babylonia from the earliest
time." He identifies the city "with a town in
Lower Babylonia, called Kini Aced in the inscrip-
tions, the site of which is not yet determined." Col.
Taylor, Kitto, &c., place Acad, at Akker-konf, about
fifty miles N. W. of Babylon, where is a remarkable
ancient heap of ruins called "Ninrood's Hill."

Ac ca-ron. Exnos.

Ákko [ak'ko] (Heb. oand heated by the sun, Gee.)
= Ptolemais in 1 Mec. and N. T., now called 'Akka,
or by Europeans, St. Jean d'Acre, or Acre, the most
important seaport town on the coast of Palestine,
about thirty miles S. of Tyre, on a slightly projecting
headland, at the northern extremity of the spacious
bay formed by the bold promontory of Carmel on the
opposite side. The hills, which farther N. are close
to the sea-shore, recede, and leave round Ákko a
fertile plain about fifteen miles long and six miles
broad, watered by the small river Belus (Nahr Na-
mdn), which discharges itself into the sea close un-
der the walls of the town; to the S. E. is a road to
the interior in the direction of Sephoris. Ákko,
thus favorably placed in command of the approaches
from the N., both by sea and land, has been justly
termed the "key of Palestine."—In the division of
Canaan, Ákko fell to Asher, but was never wrested
from its original inhabitants (Judges i. 31); and
hence it is reckoned by the classical writers as a
Phoenician city. No further mention is made of it in
the O. T., but after the dismemberment of the Mae-
cdonian empire it was the most important town on
the coast. Along with the rest of Phoenicia it fell to
Egypt, and was named Ptolemais, after one of the
Ptolemies, probably Soter. In the wars that ensued
between Syria and Egypt, it was taken by Antichus
the Great, and attached to his kingdom. When the
Maccabees established themselves in Judea, it be-
came the base of operations against them. Simon drove
his enemies back within its walls, but did not take it
When Alexander Balas claimed the Syrian throne, Demetrius offered to Jonathan the possession of Ptolemais and its district (1 M. vi. 19, 22). At Ptolemais afterward a conference with Alexander and the king of Egypt (x. 49–66), and here also he was subsequently slain (xii. 45–48). On the decay of the Syrian power, Ptolemais became independent. Ultimately it passed into the hands of the Romans, who constructed a military road along the coast, from Betthus to Scopus, passing through it, and elevated it to the rank of a colony. Herod's new city of Cesarea, however, far outshone it. The only notice of it in the N. T. is in connection with St. Paul's return from his third missionary journey (Acts xxii. 7). He came from Tyre to Ptolemais by sea (3), stayed one day with the Christian community here, then proceeded, probably by land, to Cesarea (8), and thence to Jerusalem (15–17). It was afterward the seat of a Christian bishopric, was a famous stronghold during the Crusades, was besieged unsuccessfully by Napoleon in 1799, and has since been twice (1802 and 1849) bombarded and held (French). Few remains of antiquity are to be found in the modern town.

Achab, father of John and grandfather of Eupolemus the ambassador from Judas Macabeus to Rome (1 M. viii. 17).

Achaeon (1 Ed. v. 88). HAKKOK: KOZ.

Accused. ANATHEMA: EXCOMMUNICATION.

Accusation. JUDGE: TRIAL; WITNESS.

Accusation. SATAN.

Acheladon [-edon] (fr. Chal. = field of blood), the name given by the Jews of Jerusalem to a "field" near Jerusalem purchased by Judas Iscariot with the money received for the betrayal of Christ, and so called from his violent death (Acts i. 19). In Matt. xxvii. 8, the "field of blood" was purchased by the priests with the thirty pieces of silver, after they had been cast down by Judas, as a burial-place for strangers, the locality being well known at the time as "the Potter's Field." These accounts have been reconciled by considering "purchased" in Acts i. 18 = gave occasion to purchase, i. e. did that in consequence of which the field was purchased with the money gained by his treachery. For analogous examples in the N. T., see Matt. ii. 16, xxvi. 66; John iv. 1; Acts vii. 21; Rom. xiv. 15; 1 Cor. xi. 2; Tit. ii. 16, &c. The Heb. translation in the critical critics (Kuinoel, Tholuck, Olshausen, Ew., &c.) adopt this view (Hackett on Acts i. 18). Ecclesiastical tradition has distinguished the field for burying strangers from the place where Judas committed suicide. The traditional position of the latter has been changed at different times; the latest makes the tree of Judas stand near the summit of the "Hill of Evil Counsel" (StL 105, 185). It is observable, that the passage in Acts does not state where Judas fell headlong or how he came thus to fall; yet it has been generally supposed that the death took place in the field which was called Acheladon for the double reason that it was bought with the price of our Lord's blood and likewise stained with the blood of Judas. The "field of blood" or Acheladon, described by most travellers, and probably the same with that mentioned by Jerome (Onom.), is on the steep eastern side of the valley of Hinnom, near its eastern end, on a narrow plateau, more than half way up the hillside. Its modern name is Hak eddemon. It is separated by no enclosure; a few venerable olive-trees occupy part of it, and the rest is covered by a ruined square edifice, half built, half excavated, which, perhaps originally a church, was in Maundrell's time in use as a charnel-house. It was believed in the middle ages that the soil of this place was unhallowed, and bodies were rejected here, and, in consequence either of this or of the sanctity of the spot, great quantities of the earth were taken away; e. g. by the Pisan Crusaders in 1218 for their Campo Santo at Pisa, and by the Empress Helena for that at Rome. Besides the charnel-house above mentioned, there are several large hollows or inhumation places, which may have been caused by such excavations. The formation of the hill is cretaceous, and hence favorable to the rapid decay of animal matter.

Achab [fr. a-kay'ya as an Eng. word] (Gr., named fr. the Achaios or Achaier, one of the four ancient Greek races or tribes, said to have descended from Achrus, grandson of Hellen), in the N. T., a Roman province, which included the whole of the Peloponnese and the greater part of Greece proper with the adjacent islands. Achaia was thus nearly coextensive with the kingdom of modern Greece. The provinces of Achaia and Macedonia comprised the whole of Greece; hence "Achaeans and Achaia" frequently in the N. T. = all Greece (Acts xviii. 12, 27, xix. 21; Rom. xv. 26, xvi. 5 [the best MS. here read "Asia"]; 1 Cor. xvi. 15; 2 Cor. i. 1, ix. 2, xi. 10; 1 Th. i. 7, 8). A narrow slip of country on the northern coast of Peloponnese was originally called Achaia, the cities of which were confederated in an ancient League, which was renewed, n. c. 280, for the purpose of resisting the Macedonians. This League subsequently included other Greek states, and became the most powerful political body in Greece; and hence the Romans applied the name of Achaia to the Peloponnese and the S. of Greece, when they took Corinth and destroyed the League, b. c. 146. Under Augustus, b. c. 27, Achaia was assigned to the senate, and was governed by a proconsul. Tiberius, 4. d. 16, took it away from the senate, and made it an imperial province governed by a procurator; but Claudius restored it to the senate. Gallio is therefore (Acts xviii. 12) correctly called the "proconsul" (A. V., "deputy") of Achaia, Greece.

Achaeon [-e-] (L. fr. Gr. = of Achaia, Achaicus), a Christian associated with Stephanus, &c. (1 Cor. xvi. 17, and subscription); probably born and resident in Achaia.

Achab (Heb. = toubler, ACHEAR, Ger.), an Israelite of the tribe of Judah, who, when Jericho and all that it contained were devoted to destruction, secreted a portion of the spoil in his tent. For this sin Israel was defated in the attack upon Ai. When Achan was taken by lot, and his guilt was manifested by his confession and the discovery of the booty, he was stoned to death with his whole family by the people in a valley between Ai and Jericho, and their remains, together with his property, were burnt. From this event the valley received the name of Achor. From the similarity of Achan to Achor, Joshua said to Achan, "Why hast thou troubled me this day: the Lord shall have trouble the whole day this day a (Josh. vii,). Achan's family have been commonly regarded as accomplices in his sin, and therefore justly punished with him; but some regard them as involved in the punishment of Achan through the sanguinary severity of Oriental nations, from which our nation is most remote.
office of Josiah (2 K. xxvi. 12, 14; Jer. xxvi. 22, xxxvi. 12); = ADON in 2 Chr. xxxiv. 20.

Ach-achar-us [hoak'-ak'] , cupbearer and chief minister at the court of Sarechdom, or Esarhaddon, king of Nineveh, and said to be of Tob, 1. 27, 22, li. 10, xi. 18, xiv. 10). From the mention of Aman in the last passage, it has been conjectured that Achachar-us is but the Jewish name of Mordecai; but the differences between Achachar-us and Mordecai are much more strongly marked than the resemblance.

Aeh-klas [i'ki'] son of Phineases; high-priest and progenitor of Esdras (2 Esd. i. 2); probably confounded with Aham I, grandson of Phinehas.

Aehlim [-kim] (fr. Heb. = AJACHIS), son of Sadoe, and father of Elud, in our Lord's genealogy (Mat. i. 15).

Aeh-or [-ke] (fr. Heb. = brother of light), a general of the Ammonites in the army of Holophernes, represented as becoming a proselyte to Judaism (Jd. vi. vii. xiv).

Achish [-i'kish] (Heb. angry = Ges.; = serpent master or charmer = Fr.). A Philistine king of Gath, son of Maacah; called (Ps. xxxiv., title) Abimelech. David twice sought him to get away from Saul. On the first occasion, being recognized by the servants of Achish as one celebrated for his victories over the Philistines, he was alarmed for his safety, feigned madness (1 Sam. xxi. 10–15), and fled to the cave of Adullam. On a second occasion David fled to Achish with six hundred men, remained at Gath a year and four months, and received from him the town of Ziklag (xxvii., xxviii.). Whether Achish, to whom Shimea went in disobedience to the commands of Solomon (1 K. ii. 40), is the same person, is uncertain.

Ach-tob = AIBHOTH (1 Esd. viii. 2; 2 Esd. i. 1).

Ach-batha. ECRATANA.

Acher [-kor] (Heb. trouble). Valley of, the spot at which Achon was stoned (Josh. vii. 24, 26), on the northern boundary of Judah ( xvii. 7; also Is. lxv. 10; Hos. ii. 15).

Achsa [-ak'] (1 Chr. ii. 49) = ACHSAH.

Ach-sah [-ak'] (Heb. a.xbl-arch, Ges.), daughter of Caleb, the son of Jephunneh. Her father promised her in marriage to whoever should take Debir. Othniel, her uncle or cousin, took that city, and accordingly received the hand of Achsa as his reward. Caleb, at Achsa's request, added to her dowry the upper and lower springs as suitable to her inheritance in a south country (Josh. xv. 15–19; Judg. i. 11–15). Achsa, or Acis, is mentioned again as the daughter of Caleb the son of Hezron, in 1 Chr. ii. 49.

Ach-sheph [-ak'sheph] (Heb. incantation, fascination, Ges.), a city of Asher, named between Beten and Ahnanelech (Josh. xix. 25); originally the seat of a Canaanite king (xi. 1, xii. 20); possibly the modern KNAF, ruins (Rbn. iii. 55) on the N.W. edge of the Haled (MEROX); more probably (so Mr. Grove) Chaisa or Haifa, under Mt. Carmel, an important town, but not mentioned in the Scriptures, unless as Achsheph.

Ach-zib [-ak'] (Heb. false, Ges.). 1. A city of Judah in the low country (VALLEY 5), named with Keilah and Marahesh (Josh. xv. 44; Mic. i. 14); probably = Chezzin and Cohozra. In Mic. i. 14 is a play on the name; "the houses of Achzib shall be (Heb. achzah) a lie."—2. A town of Asher (Josh. xix. 29), from which the Canaanites were not expelled (Judg. i. 31); afterward Eedippa. It is now ez-Zib, a village on the sea-shore at the mouth of the

Nahr el-Kurn, two and one-third hours N. of Acre (Rbn. iii. 628). After the return from Babylon Achzib was considered by the Jews as the northern limit of the Holy Land.

Ach-phon [-as] (1 Esd. v. 51) = HARKPHA.

Ach-tho [-as] (dld. viii. 1); probably = AMATHUS OF ACHITUB.


* A-Grab'ham (Josh. xx. 3, marq.) = Akrabrim.

* A'ree, in 1 Sam. xiv. 14, occurs the expression, "within as it were a half-farce of land, which a yoke of oxen might plough" (marg. "half a furrow on acre of land"), and in Is. v. 10, we have "ten acres." The Heb. tened (here translated "acre") is literally a yoke, and as a measure of land denotes as much as a yoke of oxen can plough in a day (Ges.), i.e., probably about two-thirds of an acre. Comp. L. jageromin.

Acts of the Apostles, a second treatise by the author of the third Gospel (LEKE). The identity of the writer of both books is shown by their great similarity in style and idiom, and the usage of particular words and compound forms. It is, at first sight, somewhat surprising that notices of the author are so scanty. His name occurs nowhere in the text, and he himself speaks only of himself, but also, generally, in the epistles of St. Paul, whom he must have accompanied for some years. But the habit of the apostle with regard to mentioning his companions was very various and uncertain, and no epistles were, strictly speaking, written by him while our writer was in his company, before his Roman imprisonment; for he does not seem to have joined him at Corinth (Acts xviii.), where 1st and 2d Thessalonians were written, nor to have been with him at Ephesus (xix.), whence, perhaps, Galatians was written; nor again to have wintered with him at Corinth (xx. 3) at the time of his second Romans, and, perhaps, Galatians.—The book commences with an inscription or dedication to THEOPHILUS; but it was evidently intended for the members of the Christian Church, whether Jews or Gentiles; for its contents are of the utmost consequence to the whole Church. They are The fulfillment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles. Immediately after the Ascension, St. Peter becomes the prime actor under God in founding the Church. He is the centre of the first great group of sayings and doings. He opens the doors to Jews (ii.) and Gentiles (x.). The preparation of Saul of Tarsus for preaching the Gospel to the cultivated Gentile world, the progress, in his hand, of that work, his journeys, preachings, and perils, his stripes and imprisonments, his testifying in Jerusalem and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle PAUL. Probably the book was written at Rome, a. D. 63, about two years after St. Paul's arrival there (xxviii. 30). (LEKE, GOSPEL OF.) Had any considerable alteration in the apostle's circumstances taken place before the publication, it would naturally have been reflected. Besides, the arrival in Rome was an important period in the apostle's life: the quiet which succeeded it was favorable to the publication of the historical material collected in Judea, and during the various missionary journeys. Or, taking another and not less probable view, Nero was beginning to undergo that change for the worse, which disgraced the latter portion of his reign, and brought on the bitter persecution of the Christians.

The genuineness of the Acts has ever been recog-
nized in the Church. It is mentioned (Euseb. Hist. Eccl.) among the acknowledged divine writings. It is first directly quoted in the epistles of the churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177); then repeatedly and expressly by Irenæus, Clement of Alexandria, Tertullian, &c. It was rejected by the Marcionites (vout. iii.) and Manicheans (cent. iv.) as contradicting some of their notions. In modern Germany Baur and some others have attempted to throw discredit on it; but their views have found no favor. (Canon; Gospel; Inspiration; John, Gospel of.)—The text of the Acts is very full of various readings; more so than any other book of the N. T. To this several causes may have contributed; e.g. attempts of copyists to assimilate the statements and expressions in this book to those in the Gospels and Epistles, to suit the views of after-times in respect to ecclesiastical order or usage, to save the dignity of the apostles, to produce verbal accordance in different accounts of the same event, &c. There are in this book an unusual number of those remarkable interpolations of considerable length, which are found in the Codex Bezae (D) and its cognates. (New Testament.) Bornemann has published an edition in which these interpolations are inserted in full. But, while some of them appear genuine, the greater part are unmeaning and absurd.

Ad-a-dah (I Esd. v. 20), prob. = Akeeb 3.

Ad-dah (I Esd. v. 31), prob. = Bakrık.

Adam (Heb. festival, Ges.). A city in the extreme S. of Judah named with Dimonah and Kedesh (Josh. xv. 22); site unknown.

Adam (Heb. ornament, beauty). 1. The first mentioned of the two wives of LAMECH I, and mother of Jabal and Jubal (Gen. iv. 19).—2. A Hittite, Elon's daughter, one of the three wives of Esau, mother of his first-born son Eliphaz (Gen. xxxvi. 2, 10 ff., 15 ff.); called Bashmath in Gen. xxvi. 34.

Ad-dah (ab-dah) or Ad-dah (Heb. whom Je- horah has adored). 1. Maternal grandfather of king Josiah, and native of Boscath in Judah (2 K. xxiii. 1).—2. A Gershonite Levite, ancestor of Asaph (1 Chr. vi. 41).—3. A Benjamite, son of Shimhi (1 Chr. viii. 21).—4. A priest, son of Jeroham (1 Chr. ix. 12; Neh. xi. 12).—5. A son of Maaseiah, captain under Jehoiada (2 Chr. xxiii. 1).—6. A son of Bani, his last wife in Ezra's time (Ezr. x. 29); = Jejeus in Esd. ix. 30.—7. A son of another Bani, or another son (descendant) of the same (see Bani 3), who had also taken a foreign wife (Ezr. x. 39).—8. A man of Judah, of the line of Pharez (Neh. xi. 5); perhaps = No. 5.

Ad-dah (L. form of Heb.; fr. Pers. = fire belonging to Izdal, or a fire-god, Fii.), a son of Haman (Esth. ix. 8).

Adam (Heb.), the name of the first man, apparently from the ground (Heb. adamah) of which he was formed. The idea of radius or color seems to be inherent in the word. The Creation of man was the work of the sixth day. It was with reference to him that all things were designed by the Creator.

In Gen. i.—there appear to be three distinct histories relating more or less to the life of Adam. The 1st (1.—11—2) records the creation; the 2d (ii. 4—v. 14) gives an account of paradise, the original sin of man, and the immediate misery of Adam; the 3d (v.—ix.) contains mainly the history of Noah, referring it would seem to Adam and his descendants principally in relation to that patriarch. (Genesis.)—The Mosaic accounts declare Adam created in the image and likeness of God, which probably (so Prof. Leathes, the original author of this article) points to the Divine gifts of intellect and archetypal nature which his intelligent nature was fashioned; reason, understanding, imagination, volition, &c., being attributes of God. Man alone of the animals of the earth is a spirit, created to reflect God's righteousness and truth and love, and capable of holding direct communion with the Most High. As long as he lived in harmony with God's will, he was fitted for the purpose of his Creator. When he refused submission to God, he broke the law of his existence and fell. Comp. Gen. ix. 6; 1 Cor. xi. 7; Jas. iii. 9, with Col. iii. 10. —The name Adam was not confined to the father of the human race, but like the Latin homo was applicable to woman as well as man e. g. Gen. v. 1, 2. "This is the book of the 'history' (A. V. "generations") of Adam in the day that God created 'Adam' (A. V. "man"), in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam in the day when they were created."—Adam was placed in a garden which the Lord God had planted "eastward in Eden," "to dress it and to keep it" (Gen. ii.). He was permitted to eat of the fruit of every tree in the garden but one, the "tree of the knowledge of good and evil." What this was, it is impossible to say. Its name seems to indicate that it had the power of bestowing the consciousness of the difference between good and evil; in the ignorance of which man's innocence and happiness consisted. The prohibition to taste the fruit of this tree was enforced by the menace of death. Another tree was called "the tree of life." Some suppose this to have acted as a kind of medicine, and that by the continual use of it our first parents, not created immortal, were preserved from death. (A. Bp. Whately.) While Adam was in Eden, he exercised the power of naming animals and objects of sense, a faculty which is generally considered as indicating nature and extensive intellectual resources. There being no companion suitable for Adam, the Lord God caused a deep sleep to fall upon him, and took one of his ribs from him, which He fashioned into a woman and brought her to the man (Eve). At this time they were both naked, without the consciousness of shame. The first man is a true man before the Fall, with the possession of a man and the innocence of a child. He is "the figure seen to come," the second Adam, Christ Jesus (Rom. v. 14). By the subtility of the Serpent, Eve was beguiled into a violation of the command imposed upon them. She took of the fruit of the forbidden tree and gave it to her husband. Then their eyes were opened, and they knew that they were naked. The Scriptures teach that in consequence of sin Adam and all mankind suffer the death of the body as well as other manifold evil (Gen. iii. 16-19; Rom. v. 12; 1 Cor. xv. 22); yet it is a disputed point among theologians whether this death of the body, &c., which came upon man under an economy of grace and upon Jesus Christ, "the second Adam," properly constitutes either wholly or in part the threatened penalty (Gen. ii. 17) of Death. The very prohibition to eat of the tree of life after his transgression was probably a manifestation of Divine mercy, because the greatest maladministration of all would have been to have the gift of intellectual power to see and understand the true nature of evil and sin.—In the Middle Ages disquisitions were raised as to the period of Adam's sinlessness in Eden; Dante supposed Adam to have been in the earthly paradise not more than seven hours; but, of
course, all this is conjectural.—Adam lived nine hundred and thirty years. (Chronology.) His sons mentioned in Scripture are Cain, Abel, and Seth; it is implied, however, that he had other sons as well as daughters, MAN: TONGUES, CONVINCION. 

Adam (Heb. earth; see above; firmness, Fii.), a city on the Jordan "beside Zarethan," in the time of Joshua (Josh. iii. 16). It is not elsewhere mentioned.

A'da-mah (Heb. earth, Ges.), "a fenced city" of Naphtali, named between Chinnereth and Ramah (Josh. xix. 36); probably N.W. of the sea of Galilee.

Ad'a-mant, the translation of the Heb. shâmnîr in Ez. iii. 9 and Zech. vii. 12. In Jer. xvii. 1, shâmîr is translated "diamond." In these three passages the word stands some stone of excessive hardness, and is used metaphorically. Our English adamant is derived from the Greek, and signifies "the unconquerable," in allusion perhaps to the hard nature of the substance indicated, or because it was supposed to be indestructible by fire. The Greek writers generally apply the word to some very hard metal, perhaps steel, though they do also use it for a mineral. In English, adamant sometimes is the diamond; but often for any substance of impenetrable hardness. That some hard-cutting stone is intended in the Bible is evident from Jer. xxi. 1:—"The sin of Judah is written with a pen of iron and with the point of a diamond." Since the Hebrews appear to have been unacquainted with the true diamond, it is very probable from Ez. iii. 9 ("adamant harder than flint"), that shânîr is some variety of corundum, a mineral inferior only to the diamond in hardness. Of this mineral there are two principal groups—the crystalline and the granular; to the crystalline varieties belong the indigo-blue sapphire, the red oriental ruby, the yellow oriental topaz, the green oriental emerald, the violet oriental amethyst, the brown adamantine spar. But the shânîr or "adamant" of the Scriptures most probably is the granular or massive variety of corundum, known by the name of emery, and extensively used for polishing and cutting gems and other hard substances. The Greek name for the emery-stone is emery, and the Hebrew lexicographers derive this word from the Hebrew shâmîr. SHAMIR; THORN.

Ad'a-âni (Heb. human, Ges.), a place on the border of Naphtali (Josh. xix. 33); connected by some with the next name (Nekka); called in the post-biblical times Daminn.

A'dâr = height, top, Fâ.), a place on the southern boundary of Judah (Josh. xv. 3); HAZAR-ADDAR.

A'dâr. Month.

A'dâsâ (Gr. = Hadasha, Wfr.), a place in Judea, a day's journey from Glaza, and thirty stadia from Bethhoron (Jos. xii. 18, § 5). Here Judas Maccabaeus encamped before the battle in which Nicanor was killed (1 Mc. vii. 40, 45).

A'dhe-el (Heb. miracle of God? Ges.), a son of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), and probably the progenitor of an Arab tribe.

A'dân (Heb. strong, Fâ.), a place from which some of the captivity returned with Zerubbabel who could not show their pedigree as Israelites (Ezr. ii. 59); ADDON (Neh. vii. 61) and AALAN (1 Esd. v. 36). E 2.

A'dâr (Heb. mighty one, lord, Fâ.), son of Bela (1 Chr. viii. 3). Aus.

1 Our English diamond is merely a corruption of adamant. Compare the French diamant and German demant.

Ad'der. This is used in the A. V. as the representative of four Hebrew names of poisonous serpents, viz., 'achshish, pethen, tsephat, or tihpînhî̂n, and shîphî̂nî̂n. The word "adder" occurs five times in the text of the A. V., viz., Gen. xlix. 17 (marg. arrow-sword); Ps. lii. 4 (marg. asp), xxiii. 13 (marg. asp), exx. 3; Prov. xxiii. 32 (marg. cockatrice)—and three times in the margin, with cockatrice in the text, viz., Is. xi. 8, xiv. 29, lix. 5. 'Acharish is found only in Ps. cxl. 3: "They have sharpened their tongues like a serpent; their poison is under their lips." "Aasp" is used in the quotation of this from the LXX. in Rom. iii. 13. The poison of venomous serpents is often employed by the sacred writers figuratively to express the evil temper of ungodly men. The Jews were probably acquainted with only five or six species of poisonous serpents (Serpent); and as Pethen and Shiphî̂nî̂n were probably the Egyptian Cobra and the Horned Viper, Acharish may be the Toxicon of Egypt and northern Africa, called by naturalists the Ehis ariolica. At any rate the Jews were probably acquainted with this species, which is common in Egypt and probably in Syria.—2. Ti'pehot, or To'peh, (Heb. = height, top, or tip), occurs five times in the Hebrew Bible. In Prov. xxiii. 32, it is translated adder (marg. cockatrice), and in the text (see above) of Is. xi. 8, xiv. 29, lix. 5; Jer. vii. 17, it is translated cockatrice. From Jeremiah we learn that it was of a hostile nature, and from the parallelism of Is. xi. 8, it appears that it was considered even more dreadful than the Pethen. Bochart makes Ti'hî̂nî̂n = the Boa-like of the Greeks (the representative of Pethen [ASP] used by the LXX. in Ps. xci. 13), which was sup-
posed to destroy life, burn up grass, and break stones by the pernicous influence of its breath. Possibly the Tsiph'di'ni may be the Algerine adder (Cerastes asellus), but this is mere conjecture.—4. Shiphphon occurs only in Gen. xlix. 17: "And Judah shall yet be a lion by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward." The habit of lurking in the sand and biting at the horse's heels, here alluded to, suits the character of a well-known species of venomous snake, and helps to identify it with the celebrated horned viper, the asp of Cleopatra (Cerastes asellus; jaundice), which is found abundantly in the dry sandy deserts of Egypt, Syria, and Arabia. The Cerastes is extremely venomous; Bruce compiled one to scratch eighteen pigeons upon the thigh as quickly as possible, and they all died nearly in the same interval of time. The species averages from twelve to fifteen inches in length, but is occasionally found larger.

Addi (Gr., prob. fr. Heb. = ornament). 1. Son of Cosam, and father of Melchi, in our Lord's genealogy (Lk. iii. 28); probably contracted from Amid or Amidjah.—2. The name occurs in a very corrupt verse (1 Lk. i. 8; comp. jux. 30).

Addo (lt. ex. vi. 1). Addon (Heb. strong, Fu.) = Addan.

Addams (L. fr. Gr.). 1. Ancestor of a family enumerated among the children of Solomon's servants in 1 Esd. v. 84; not in Ezr. ii. or Neh. vii.—2. Ancestor of a family removed from their priesthood in Ezra's time for being unable to establish their priestly genealogy (1 Esd. v. 38). He is there said to have married Aphia, daughter of Berezus, or Barzillai. In Ezra and Nehemiah he is called Barzillai.

Adar (Heb. Ezra = flocks, Ges.). A Benjamite, son of Berian (1 Chr. viii. 19).

Adida (Gr. fr. Heb.). A town on an eminence overlooking the low country of Judah, fortified by Simon Maccabeus in his wars with Tryphon (1 Mc. xii. 38, xiii. 13); probably = Hadid and Amthi'am.

Adiel (Heb. = ornament of God, Ges.). 1. A prince of Simeon, participant in the murderous raid upon the shepherds of Dor under the reign of Hezekiah (2 Chr. xxx. 6).—2. A priest, ancestor of Amaziah (1 Chr. xiv. 12).—3. Ancestor of Aznaveth, David's treasurer (1 Chr. xxvii. 25).

Adin (Heb. = officinate, volubility, Ges.). Ancestor of a family of whom 454 (Ezr. ii. 15), or 655 (Neh. vii. 20), returned with Zerubbabel, and 51 with Ezra (Ezr. viii. 6). They (or one of this name) joined with Nehemiah in a covenant to separate themselves from the heathen (Neh. x. 16).

Adina (Heb. = adler, plant, Ges.; a luxurious, officinate one, Fu.). A Reubenite chief, one of David's captains beyond the Jordan (1 Chr. xii. 42). According to the A. V. and the Syriac he had the command of thirty men; but the passage should be rendered "and over him were thirty"; i.e. the thirty before enumerated were his superiors, just as Beineiah (1 Chr. xxvii. 19) was "above the thirty."

Adina (Heb. = Adina, Fu.): the Ezrite, 2 Sam. xxiii. 29. Ezrite; Jewishness.

Adi-nas = Amine, the Levite (1 Esd. ix. 48).

Adi-tha'im (Heb. adj. & noun, Ges.), a city of Judah, in the low country (Valley 5); named, between Sharuim and Gedera, in Josh. xv. 56 only; probably = Hadid and Adina.


Adja-la'am. Fermentum; Oath.

Adja-lon (Heb. = oath, Ges.). 1. Ancestor of Shaphat, David's bondsman (1 Chr. xxvii. 29).

Admah (Heb. earth, Ges.; fortress, Fu.). One of the "cities of the plain," always coupled with Zo-boim (Gen. x. 19, xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8). It had a king of its own. Solom.

Adma-tha or Ad-ma-tha (Heb. fr. Pers. = given by the Highest Being, Fu.), one of the seven princes of Persia (Esth. i. 14).

Adna (Heb. pleasure, Ges.). 1. One of the family of Pahath-Moab who married a foreign wife in Ezra's time (Ezr. x. 29).—2. A priest, descendant of Harim in the days of high-priest Joabkim (Neh. xii. 13).

Adah (Heb. pleasure, Ges.). 1. A Manassite captain who died in the pass of Zerah. He was one of the 36 captains on David's road to Ziklag (1 Chr. xii. 20).—2. The captain over 300,000 men of Judah in Jehoshaphat's army (2 Chr. xvii. 14).

*Ad-dan (Heb. pl. of excellence) = Loom.

Ad-don-i-he-zek (Heb. lord of Bezek), the Canaanite king of Bezek, vanquished by the tribe of Judah (Judg. i. 5-7), who cut off his thumbs and great toes, and brought him prisoner to Jerusalem, where he died. He confessed that he had inflicted the same cruelty upon seventy conquered kings.

Ad-0-niljah (fr. Heb., my Lord is Jehoshak). 1. The fourth son of David, by Haggith, born at Hebron (2 Sam. v. 13).—2. On the death of his three brothers, Ammon, Chileab, and Absalom, he became eldest son; and when his father was visibly declining, put forward his pretensions to the crown. David had promised Bath-sheba in accordance with the appointment of Jehovah (1 Chr. xxii. 9, 10, xxvii. 5) that Solomon should inherit the succession (1 K. i. 30). Adonijah's cause was espoused by Abiathar and Josaph, with many captains of the royal army belonging to the tribe of Judah (comp. 1 K. i. 9 and 25); and these, with all the princes except Solomon, were entertained by Adonijah at a great sacrificial feast held "by the stone Zo'ileth, which is by En-rogel." Nathan and Bath-sheba apprised David of these proceedings, who immediately gave orders that Solomon should be conducted on the royal mule in solemn procession to Gihon 2. He was anointed and proclaimed king by Zadok, and joyfully recognized by the people. This decisive measure struck terror into the opposite party, and Adonijah fled to the sanctuary, to which his position entitled him, on condition that he should "show himself a worthy man," with the threat that "if wickedness was found in him he should die" (i. 52). The death of David quickly followed; and Adonijah begged Bath-sheba (Qeveq) to procure Solomon's consent to his marriage with Abihail (1 K. i. 5). This was regarded as a fresh attempt on the throne (Abasal; Abner) and therefore Solomon ordered him to be put to death by Buniam, in accordance with the terms of his previous pardon.—2. A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8).—3. A chief who sealed the covenant (Neh. x. 16); according to Ges., &c. = Adoniram.

Ad-o-nil kam (Heb. lord of the enemy, Ges.; lord of enmity, Fu.), ancestor of a family of whom 666 or 667 returned from Babylon with Zerubbabel (Ezr. ii. 13; Neh. vii. 18; 1 Esd. v. 14), others with Ezra (Ezr. vii. 13; 1 Esd. viii. 39); = (so Ges., &c.) Adon-i-ah 3.

Ad-o-nil'ram (Heb. lord of altitude, Ges.), by contraction of Adoniam, also Hadadiam, chief receiver of the tribute during the reigns of David (2 Sam. xx. 24), Solomon (1 K. iv. 6), and Rehoboam (1 K. xii. 18; 2 Chr. xii. 18). This last monarch sent him to collect the tribute from the rebellious Israeltes, who stoned him to death.

Adon-i-ze'ek (Heb. lord of justice), the Amarnite king of Jerusalem, who with four other Amorite
kings having laid siege to Gibeon, Joshua marched to the relief of his new allies and put the besiegers to flight. The five kings took refuge in a cave at Mak-ke-dah, whence they were taken and slain, their bodies hung on trees, and then buried in the cave (Josh. x. 1-27).

Ad-o-p-tion, an expression metaphorically used by St. Paul in reference to the present and prospective privileges of Christians (Rom. viii. 15, 23; Gal. iv. 5; Eph. i. 5). He probably alludes to the Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other parents. By it the adopted child was entitled to the name and sacred rites of his new father, and ranked as his heir-at-law: while the adopter was entitled to the property of the son, and exercised toward him all the rights and privileges of a father. In short, the relationship was to all intents and purposes the same as between a real father and son. The selection of a person to be adopted implied a decided preference and love on the part of the adopter: and St. Paul aptly transfers the well-known feelings and customs connected with the act to illustrate the position of the Christianized Jew or Gentile. The Jews themselves had no process of adoption (Ex. 6. 18; Mace.): indeed, it would have been inconsistent with the regulations of the Mosaic law affecting the inheritance of property: the instances occasionally adduced as referring to the custom (Gen. xv. 3, xvi. 2, xxx. 5-9) are evidently not cases of adoption proper.

Ad-rav (Ger.) or A-dor (L.). ADORAM.

Ad-ora-riu (Heb. two months, Gen.), a fortified city built by Rehoboam (2 Chr. xii. 9), in Judah, apparently in or near the low country (Valley 5), since it is by Josephus almost uniformly coupled with Mare- shah; probably = Adora or Ador (1 Mc. xiii. 20), unless that be Dor, on the sea-coast below Carmel. Robinson (t. 215) identifies it with Dora, a large village on a rising ground, 2 ½ hours W. of Hebron.

Ad-ora-riam. ADORIAM.

Ad-o-ra-tion. The acts and postures by which the Hebrews expressed adoration were similar to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple and kissing the ground on which he stood (Ps. lixii. 9; Mic. vii. 17). Similar adoration was paid to idols (1 K. xix. 18): sometimes, however, prostra-
tion was omitted, and the act consisted simply in kissing the hand to the object of reverence (Job xxxi. 27), and in kissing the statue itself (Hos. xii. 2). The same customs prevailed in our Saviour's time, as appears not only from their being often practised toward Himself, but also from the parable of the unmerciful servant (Mat. xviii. 28), and from Cornelius's reverence to St. Peter (Acts x. 29), to which the apostle objected, as implying too great honor, especially as coming from a Roman, to whom prostration was not usual. IDOLATHY; PRAYER; SACRIFICE.

* Ad-o-ning: Dress; Hair; Ornaments, Personal.

Adra-me-lech [-lek] (Heb.). 1. An idol worshiped in Samaria by the colonists from Sepharvaim (2 K. xvii. 31) with rites resembling those of Moloch, children being burnt in his honor. Gesenius explains Adrammelech as from Hebrew oter hommel-hlek = splendour of the king. Reland makes the word = fire-king, and regards Adrammelech as the sungod. Sir H. Rawlinson regards Adrammelech as the male power of the sun, and Asammelech, mentioned with Adrammelech as a companion-god, as the female power of the sun.—2. Son of the Assyrian king Shammacherib, whom Adrammelech, in conjunction with his brother Slicherzer, murdered in the temple of Nirech at Nineveh, after the failure of the As-
syrian attack on Jerusalem. The parricides escaped into Armenia (2 K. xix. 37; 2 Chr. xxxiv. 17; Is. xxxv. 38).

Adra-my'ti-um [-rdra-mi'te-um] (fr. Gr.; said to have been named from Adramys, brother of Cres-
sus, king of Lydia), a seaport in the province of Asta, in the district anciently called Eolis, and also Mysia (see Acts xvii. 7). Adramyttium gave name to a deep gulf on this coast, opposite to the opening of which is the island of Lesbos. (MIDDLE.) St. Paul was never at Adramyttium, except perhaps during his second missionary journey, on his way from Galatia to Troas (Acts xvii. 1); but his voyage from Cesarea was in a ship belonging to this place (Acts xxvii. 2). Adramyttium was in St. Paul's time a Roman assize-town, and a place of considerable traffic, on the great Roman road between Assos, Troas, and the Hellespont on one side, and Perga-
num, Ephesus, and Miletus on the other, and con-
ected by similar roads with the interior of the country. The modern Adramyti is a poor village, but a place of some trade and ship-building.

Adri-a, more properly Adri-a (Gr.), probably de-

Adoration. Modern Egyptian.—(Line.)

Adoration. Ancient Egyptian.—(Willk.)

Adoration. Ancient Egyptian.—(Willk.)
denoted the part of the gulf of Venice which is in that neighborhood, afterward the whole of that gulf. Subsequently it obtained a much wider extent, and Persis, who occupied it, divided it into the natural division of the Mediterranean which Humboldt names the Syrtic basin (see Acts xxvii. 17), and which had the coasts of Sicily, Italy, Greece, and Africa for its boundaries. This definition is explicitly given by almost a contemporary of St. Paul, the geographer Ptolemy, who states that the Adriatic is bounded on the W. by Adria. Later writers state that Malta divides the Adriatic sea from the Tyrrenian sea, and the isthmus of Corinth the Egeran from the Adriatic. Thus the ship which Josephus started for Italy about the time of St. Paul's voyage founded in Adria (Life, 3), and there he was picked up by a ship from Cyrene and taken to Putiddi (see Acts xxviii. 13). The apostle also thus passed through Adria (Acts xxvii. 27) before his shipwreck at Malta.

**Melita.**

A *dr-iel* (Heb. *flock of God*, Ges.), son of Barzillai the Meholathite, to whom Saul gave his daughter Merab, previously promised to David (1 Sam. xviii. 19). His five sons were among the seven descendants of Saul whom David surrendered to the Gibeonites (2 Sam. xxii. 8). Rizpah.

**A-d-e-l** (fr. Gr. = Athenian), an ancestor of Tobit (Tob. 1. 1).

**A-dul-lam** (Heb. justice of the people, Sim., Ges.), in the Apocryphal O/T/NA, a city of Judah in the lowland (Valley 5; Josh. xv. 55; comp. Gen. xxxviii. 1, “Judah went down,” and Mic. 1. 15, where it is named with Mesreshah and Achzib); the seat of a Canaanite king (Josh. xii. 15), and evidently a place of great antiquity (Gen. xxxviii. 1, 12, 20; fortified by Rehoboam (2 Chron. xiv. 7), reoccupied by the Jews after their return from Babylon (Neh. xi. 29), and still a city in the time of the Maccabees (2 Macc. xii. 38). The city of Adullam may have been near Deir Dibbin, five or six miles N. of Elathopoliros.

The limestone cliffs of the whole of that locality are pierced with extensive excavations, some one of which (so Mr. Grove, with Stil, V. de V., &c.) may have been the “cave of Adullam,” the refuge of David (1 Sam. xxii. 1; 2 Sam. xxii. 13; 1 Chron. xi. 15). Monastic tradition (with which Kit., Flin., Bonar, Ayre, Tim., &c., coincide) places the cave of Adul-lam at Khirbat-el, where is an immense natural cavern in the side of a precipice; about two hours S. E. of Bethlehem (Rob. i. 481).

**A-dul-lam-le** = a native of Adullam (Gen. xxxviii. 1, 12, 29).

**A-dul-ter-y.** The parties to this crime were a married woman and a man who was not her husband. The toleration of polygamy, indeed, renders it nearly impossible to make criminal a similar offense committed by a married man with a woman not his wife. In the patriarchal period the sanctity of marriage is noticeable from Abraham's fear, not that his wife will be seduced from him, but that he may be killed for her sake, and especially from the servant sent to Pharaoh and to Abraham (Gen. xi. xvi). The woman's punishment, as commonly among Eastern nations, was no doubt capital, and probably death by fire (xxxvi. 24). The Mosaic penalty was that both the guilty parties should be stoned, and it applied as well to the betrothed as to the married woman, provided she were free (Deut. xxii. 22-24). A betrothed woman so offending was to be secured, and the man was to make a trespass offering (Lev. xix. 20-22; Punishments). The system of inheritances, on which the polity of Moses was based, was threatened with confusion by the doubtful offspring caused by this crime, and this secured popular sympathy to the lord's wish, that marriage and of corruption was reached. Probably, when that territorial basis of polity passed away—as it did after the captivity—and when the marriage tie became a looser bond, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus, in the case of the woman brought to the lord (Gen. viii. 3-5), it is likely that no one then thought of stoning her in fact, though there remained the written law ready for the caviller. It is likely also that a divorce, in which the adulteress lost her dower and rights of maintenance, &c., was the usual remedy, suggested by a wish to avoid scandal and the excitement of condemnations for crime. The expression (Mat. x. 19) "to make her a public example," probably means to bring the case before the local Sanhedrim, which was the usual course, but which Joseph did not propose to take, preferring repudiation, because that could be managed privately.—Concerning the famous trial by the water of jealousy (Num. v. 11-31), it has been questioned whether a husband was, in case of certain facts, bound to adopt it. The more likely view is, that it was meant as a relief to the vengeance of Oriental jealousy (so Mr. Hayman). The ancient strictness of the nuptial tie gave room for intense feeling: and in that intensity probably arose this strange custom, which no doubt Moses found prevailing, and which is said to be paralleled by a form of ordeal called the "red water" in western Africa. The forms of Hebrew justice (see Talmud) all tended to limit the application of this test. 1. By prescribing certain facts presumptive of guilt, to be established on oath by two witnesses. 2. By technical rules of evidence which made proof of those presumptive facts difficult. 3. By exempting certain large classes of women (all indeed, except a pure Israelitish married to a pure Israelite, and some even of them) from the liability. 4. By providing that the trial could only be before the great Sanhedrim. 5. By investing it with a ceremonial form once humiliating and intimidating, yet which still harmonized with the spirit of the whole ordeal in Num. v. But, 6. Above all, by the conventional and even mercenary light in which the nuptial contract was latterly regarded.—When adultery ceased to be capital, as no doubt it did, and divorce became a matter of more convenience, this trial was doubtless discontinued. And when adultery became common, as the Jews themselves confess, it would have been impossible to expect the miracle which it supposed. If ever the Sanhedrin were constrained to adopt this trial, no doubt every effort was used, nay, was prescribed to overthrow the culprit and induce confession. Besides, however, the intimidation of the woman, the man was likely to be repelled from the public exposure of his suspicions. Divorce was a ready and quiet remedy.—Adultery is also used in the Scriptures in a wider sense to include fornication and all lewdness (Ex. xx. 14; Mat. v. 27, 28; 2 Pet. ii. 14), and is often figuratively to denote unfaithfulness to covenant obligations toward God, or idolatry, apostasy, &c. (Jer. iii. 8, 9, comp. 20; Ez. xxiii. 37; Rev. ii. 22, &c.). Concord; Divorce; Harlot; Marriage.

A-lumnin, the going up to or of (Heb. mala'ah *alumini* = the pass of the red); a landmark of the boundary of Benjamin, a rising ground or pass "over against Gilgal," and "on the 8. side of the 'torrent" (Josh. xv. 7, xviii. 17), where is
still the road leading up from Jericho and the Jordan to Jerusalem, on the southern face of the gorge of the Wady Kelt. Jerome (Orosius) ascribes the name to the blood shed there by the robbers who infested the place in the olden time, and they died in the days of our Lord, of whose parable of the Good Samaritan this is the scene. But the name is probably derived from some ancient tribe of "red men" in the country.

*Adversary. Satan; Trial; War.*

Agate (Gr. παρακλήτων = called to one's aid, assistant; L. παρακλήτος, a comforter, Rm. V. 7.; L. comforter) is one who pleads another's cause before a judge; applied to Jesus Christ (Jn. i. 1; Judge; Trial). The same Greek word is also applied to the Holy Ghost, and translated "Comforter," Spirit, the Holy.

Ac-gedias (1 Esd. ix. 27), probably a corruption of Elam.

Ag-a-ba (1 Esd. v. 30) = Hagar.

Ag-a-bus (L. fr. Heb. = lozen', Drusius; fr. Heb. = to love, Grotius, &c.), a Christian prophet in the apostolic age (Acts xi. 28, xxi. 10). He predicted (Acts xi. 28) a famine in the reign of Claudius "throughout all the world." This expression may take a narrower or a wider sense, either of which confirms the prediction. As Greek and Roman writers used "the world" of the Greek and the Roman world, so a Jewish writer could use it naturally of the Jewish world or Palestine. Ancient writers give no account of any universal famine in the reign of Claudius, but they speak of several severe famines in particular countries. Josephus (xx. 2, § 5, and 5, § 2) mentions one at that time in Judea, which swept away many of the inhabitants. This famine is the famine to which Agabus refers. It took place (Jos. xx. 5, § 2) when Caspius Fadus and Tiberius Alexander were procurators; i.e., it may have been the close of A. D. 44, and lasted three or four years. Fadus was sent into Judea on the death of Agrippa, which occurred A. D. 44. If we attach the wider sense to "world," the prediction may be of a famine throughout the Roman empire during the reign of Claudius (the year is not specified), not necessarily in all parts at the same time. We find mention of three other famines in this reign: one in Greece, and two in Rome.

Agag (Heb. fr. Ar. root to burn, Ges.), possibly the title of the kings of Amalek, like Pharaoh of Egypt. One king of this name is mentioned in Num. xxiv. 7, and another in 1 Sam. iv. The latter Saul spared with the best of the spoil, although the Amalekites were by divine command to be exterminated (Ex. xvii. 14; Deut. xv. 17-19). For this disobedience Samuel was commissioned to declare to Saul his rejection, and he himself sent for Agag and cut him in pieces. Haman is called the Agagite (Esth. iii. 1, vili. 5). The Jews considered Haman a descendant of Agag, the Amalekite, and hence account for his hatred to their race.

Agagite (Heb. fr. Ar. root to burn, Ges.).

Ag-gar (Gr. ἀγα-γή; L. Agathis) to be pronounced Aga or Aga is the name of a person in the Bible, Aramaic, Arabic, Greek, and other languages.

Ag-gar (Heb.) is mentioned four times in the A. V. (Ex. xxviii. 19, xxxix. 12; Is. liv. 12; Ez. xxvii. 16). In Ex. where the Heb. word אֶרֶץ is used to denote the second stone in the third row of the high-priest's breastplate, commentators are generally agreed that agath is intended; in Isaiah and Ezekiel the Heb. word אֶרֶץ is used, probably the ruby (Gr. Es.); in Ez. xxvii. 16, where the text has 'ayag, the margin has chalcedony, probably a kind of chrysolite. Our English agate derives its name from the river Achates, in Sicily, on the banks of which, according to Theophratus and Pliny, it was first found; but as agates are met with in almost every country, this stone was doubtless from the earliest times known to the Orientals. It is a variety of quartz with stripes or bands of different colors or shades, and is met with generally in rounded nodules, or in veins in trap-rocks; specimens are often found on the sea-shore, and in the beds of streams, the rocks in which they had been embedded having been decomposed by the elements, when the agates have dropped out.

Age, Old. (For distinctions or exemptions on account of age, see Lev. xxvii. 7; Num. viii. 25.) In early stages of civilization, when experience is the only source of practical knowledge, old age has its special value and honors. Besides, the Jew was taught to count old age as a reward for piety, and a token of God's favor. In private life the aged were looked up to as the depositories of knowledge (Job, xv. 10): the young rose up in their presence (Lev. xix. 32): they gave their opinion first (Job xxxii. 4): gray hairs were a "crown of glory" and the "beauty of old men" (Prov. xviii. 21, xx. 29). The attainment of old age was regarded as a special blessing (Job vi. 26), not only on account of the prolonged enjoyment of life to the individual, but also because it indicated peaceful and prosperous times (Zech. viii. 4; 1 Mc. xiv. 9; Is. lix. 29).

In public affairs age carried weight with it, especially in the infancy of the state: under Moses the old men or elders acted as the representatives of the people in all matters of difficulty and deliberation, and thus became a class, the title gradually ceasing to convey the notion of age, and being used in an official sense, like the L. Patres (= Fathers, the official title of Roman senators), -sacerdos (= senator, fr. senex = old), &c. (Congrætus; Elder). On the description of old age in Ech. xii. 1-7, see under Medicine.

Age (as is termed in Heb. aguttur, Ges.), a Haranite, father of Shammah 3 (2 Sam. xxii. 11).

Ageus (as is termed in Ech. i. 1, vili. 3; 2 Ech. i. 40) = Haggai.

*Age 0-05 (Gr. Gr., lit. a contest, struggle for victory, L. & S.), used in 2 Mc. iii. 14, 16, 21, and Lk. xxii. 44, to denote an inward struggle or conflict, extreme mental anguish. Gettheman; Jesus Christ; Sweat, Bloody.*

Agricultare, This, though prominent in the lives of Adam, Cain, and Noah, was little cared for by the patriarchs: more so, however, by Isaac and Jacob than by Abraham (Gen. xxvi. 12, xxvii. 7), in whose time, probably, if we except the lower Jordan valley (xii. 10), there was little regular cultivation in Canaan. Thus in Gedor and Shechem pastoral wealth apparently preponderated (xxiv. 28). The herdsmen strove with Isaac about his wells; about his crops there was no contention (xxvii. 12-22). In Joshua's time (Num. xiii. 23, 24), Canaan was in a much more advanced agricultural state than when Jacob left it (Deut. vii. 8), resulting probably from the severe experience of famines, and the example of Egypt, to which its people were thus led. The pastoral life kept the sacred family distinct from mixture and locally unattached, especially in Egypt.
Afterward agriculture became the basis of the Mosaic commonwealth. It tended to check not only the contaminating influence of foreign nations which commerce would have favored, but also the freebooting and nomad life, and made a numerous offspring profitable, as it was already honorable by natural sentiment and by law. Taken in connection with the inalienable character of inheritances (Heir), it gave each man and each family a stake in the soil and nurtured a barely patriotism. Every family felt its own life with intense keenness, and had its divine tenure to guard from alienation (Lev. xxv. 23). The prohibition of culture in the sabbatical year formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were sacred (Deut. xix. 14), and the heritage reverted to the owner in the year of jubilee. (Jubilee, Year of).—Agricultural Calendar.—The Jewish calendar, as fixed by the three great festivals, turned on the seasons of green, ripe, and fully-gathered produce. The year ordinarily consisting of twelve months (Month) was divided into six agricultural periods as follows:

I. Sowing Time.

<table>
<thead>
<tr>
<th>Month</th>
<th>Beginning about</th>
<th>Seasonal Equinox</th>
<th>Early Rain Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tisri, latter half</td>
<td>autunnal equinox</td>
<td>Early rain due.</td>
<td></td>
</tr>
<tr>
<td>Chisleu, former half</td>
<td></td>
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</tbody>
</table>

II. Usurp Time.

<table>
<thead>
<tr>
<th>Month</th>
<th>Beginning about</th>
<th>Seasonal Equinox</th>
<th>Rain Due</th>
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<tbody>
<tr>
<td>Chisleu, latter half</td>
<td></td>
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<tr>
<td>Tebeth,</td>
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<tr>
<td>Nisan, former half</td>
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</tbody>
</table>

III. Cold Season.

<table>
<thead>
<tr>
<th>Month</th>
<th>Beginning about</th>
<th>Seasonal Equinox</th>
<th>Rain Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sivan, former half</td>
<td></td>
<td></td>
<td>Wheat rain.</td>
</tr>
<tr>
<td>Tammuz</td>
<td></td>
<td></td>
<td>Peas.</td>
</tr>
</tbody>
</table>

IV. Harvest Time.

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<thead>
<tr>
<th>Month</th>
<th>Beginning about</th>
<th>Seasonal Equinox</th>
<th>Rain Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nisan, latter half</td>
<td></td>
<td></td>
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<tr>
<td>Hul</td>
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<td></td>
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<tr>
<td>Sivan, former half</td>
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V. Semmer.

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<tr>
<th>Month</th>
<th>Beginning about</th>
<th>Seasonal Equinox</th>
<th>Rain Due</th>
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</thead>
<tbody>
<tr>
<td>Sivan, latter half</td>
<td></td>
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<td></td>
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<tr>
<td>Tammuz</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ab, former half</td>
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VI. Selley Season.

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<thead>
<tr>
<th>Month</th>
<th>Beginning about</th>
<th>Seasonal Equinox</th>
<th>Rain Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ab, latter half</td>
<td></td>
<td></td>
<td>Inauguration of fruits.</td>
</tr>
<tr>
<td>Tisri, former half</td>
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Thus the six months from mid Tisri to mid Nisan were mainly occupied with the process of cultivation, and the rest with the gathering of the fruits. The ancient Hebrews had little notion of green or root-crops for fodder. Bailey supplied food both to man and beast, and "Millet" was grazed while green, and its ripe grain made into bread. Mowing (Am. vii. 1; Ps. lxxii. 6) and hay-making were familiar processes. (Grass; Hay).—Climate and Soil.—A change in the climate of Palestine, caused by an increase of population and the clearance of trees, must have taken place before the period of the N. T. A further change caused by the decrease of skilled agricultural labor, e. g. in irrigation and terrace-making, has since ensued. Yet wherever industry is secure, the soil still asserts its old fertility. (For the various climates in climate, soil, surface, &c, see Palestine.) Timber.—The Israelites probably found in Canaan a fair proportion of woodland, which their necessities must have led them to reduce (Josh. xxiv. 18; For-
second time; see Is. xxviii. 24) and fallows (Jer. iv. 3; Hos. x. 12) were cleared of stones and of thorns (Is. v. 2) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v. 5; Prov. xxiv. 30, 31). Sowing often took place without previous ploughing. In highly irrigated spots the seed was trampled in by cattle (Is. xxxii. 20), as in Egypt by goats. Sometimes, however, the sowing was by patches only in well manured spots, as in fig. 4, from Surenhusius on

<table>
<thead>
<tr>
<th>Fruits; Palestine; Wheat</th>
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the Mishna. Where the soil was heavier, the ploughing was best done dry; but the formal routine of heavy Western soils was not the standard of the naturally fine tilth of Palestine generally. Seventy days before the passover was the time prescribed for sowing the "wave-sheaf," and probably, therefore, for that of barley generally. (Barley; First

<table>
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<tr>
<th>Sowing</th>
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or damage, is probably ancient (Ru. iii. 4, 7; Is. i. 8).—The rotation of crops, familiar to the Egyptians, was probably known to the Hebrews. Sowing a field with divers seeds was forbidden (Deut. xxii. 9), and minute directions are given by the rab-

<table>
<thead>
<tr>
<th>Reaping and Threshing</th>
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known spots (Gen. i. 10, 11; 2 Sam. xxi. 16, 18). On these the oxen, &c., forbidden to be muzzled (Deut. xxv. 4), trampled out the grain. At a later time the Jews used a threshing sledge, called morag (Is. xli. 15; 2 Sam. xxi. 22; 1 Chr. xxxi. 23), probably resembling the morag, still employed in Egypt—a stage with three rollers ridged with iron, which, aided by the driver’s weight, crushed out, often injuring, the grain, and cut or tore the straw. (Chaff.)

Lighter grains were beaten out with a stick (Is. xxvii. 27). Barley was sometimes soaked and then parched before treading out, which separated the pellicle of the grain. The use of animal manure is proved frequent by such expressions as “Dung upon the face of the earth,” &c. (Ps. lxxxiii. 10; 2 K. ix. 57; Jer. viii. 2, &c.; see Forks).

Winnowing.—The “shovel” and “fan” (Is. xxx. 24), the precise difference of which is doubtful, indicate the process of winnowing—an important part of ancient husbandry (Ps. i. 4, xxxv. 5; Job xi. 18; Is. xvii. 12). Evening was the favorite time (Ru. iii. 2), when there was mostly a breeze. The “fan” (Mat. iii. 12) was perhaps a broad shovel which threw the grain up against the wind. The last process was the shaking in a sieve to separate dirt and refuse (Am. ix. 9; Eze.; Egypt; Mill.).—Fields and floors were not commonly enclosed; vineyards most

ly were with a tower and other buildings (Num. xxii. 24; Ps. lxxx. 13; Is. v. 5; Mat. xxi. 33; comp. Judg. vi. 11). Banks of mud from ditches were also used.—Rent, &c.—A tenant might pay a fixed money rent (Cant. viii. 11), or a stipulated share of the fruits (2 Sam. ix. 10; Mat. xxi. 34), one-half, one-third, &c., as local custom prescribed. A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deut. xxiii. 24, 25; Mat. xii. 1). Alms; Corner; Gleaning; Poor; Tithe.

A-grip pa (L. born with difficulty, Gellius, Schl.). Hieroc.
* Aggar, Earning, Fever.

Aggar (Heb. perhaps = an assembly, one of the assembly, sc. of wise men, Ges.), the son of Jakan, an unknown Hebrew sage, who uttered or collected the sayings of wisdom recorded in Prov. xxx. Ewald attributes to him the authorship of Prov. xxx. 1–xxxi. 9, in consequence of the similarity of style exhibited in the three sections therein contained, and places him not earlier than the end of the seventh or beginning of the sixth century B.C. The Rabbins, according to Rashi, and Jerome after them, interpreted the name symbolically of Solomon, who "collected understanding" and is elsewhere called "the Preacher" (A. V., "the Preacher"). Hansen makes Aggar an inhabitant of Massa, and probably a descendant of one of the five hundred Simeonites, who drove out the Amalekites from Mt. Seir (1 Chr. iv. 42, 43). Hitzig makes him the son of the Queen of Massa and brother of Lenniel.

Ahab (Heb. father's brother, Ges.). 1. Son of Omri; seventh king of the separate kingdom of Israel (Israël, Kingdom or), and second of his dynasty. The great lesson from his life (1 K. xvi. xxiii.) is the depth of wickedness into which a weak man may fall, even though not devoid of good feelings and amiable impulses, when he abandons himself to the guidance of Ahab and of Astarte (Ashtoreth; Astarte), and proceeded systematically to hunt down and put to death God's prophets (1 Obad. 10). How the worship of God was restored, and the idolatrous priests slain, in consequence of "a sore famine in Samaria," is related under Elijah. But heathenism and persecution were not the only crimes into which Jezebel led her yielding husband. One of his chief tastes was for splendid architecture, which he showed by building an ivory house and several cities. (Hiel; Jericho.)

The beautiful city of Jezerel he adorned with a palace and park for his own residence, though Samaria remained the capital of his kingdom. Desiring to add to his glory three-hundred and thirty fields of Naboth, he proposed to buy it or give land in exchange for it; and when this was refused by Naboth, in accordance with the Mosaic law (Lev. xxv. 23), a false accusation of blasphemy was brought against him, and he and his sons were stoned to death. Elijah now declared that the entire extinguishment of Ahab's house was appointed for his long course of wickedness, crowned by this atrocious crime. The execution, however, of the sentence was delayed in consequence of Ahab's humbling himself. Ahab was engaged in two defensive campaigns against Ben-hadad II., king of Damascus, and in one offensive. In the first, Ben-hadad had siege to Samaria; and Ahab, encouraged by God's prophets, made a sudden attack on him whilst in the plenteude of arrogant confidence he was banqueting in his tent with his thirty-two vassal kings. The Syrians were totally routed, and fled to Damascus. Next year Ben-hadad, believing that his failure was owing to some peculiar power of the god Elyah over him, resolved to invade Israel by way of Aphek 5. Yet Ahab's victory was so complete that Ben-hadad himself fell into his hands; but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he held, and making "interests" for Ahab in Damascus; i.e., admitting into his capital permanent Hebrew officers, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. A similar privilege had been exacted by Ben-hadad's predecessor from Omri in Samaria. After this great success Ahab enjoyed peace for three years, when, in conjunction with Ashshaphat, king of Judah, he attacked Ramoth in Gilead, which was held by the Syrians, but claimed by Ahab as belonging to Israel. But God's blessing did not rest on the expedition, and Ahab was told by the prophet Micah that it would fail. For giving this warning Micah was imprisoned; but Ahab was led by it to disguise himself, so as not to offer a conspicuous mark to the archers of Ben-hadad. But he was slain by a "certain man who drew a bow at a venture," and, though staid up in his chariot for a time, he died toward evening, and his army dispersed. When he was brought to be buried in Samaria, and his chariot was washed in the pool of Samaria (1 K. xii. 37, 38), the dogs licked up his blood; a partial fulfilment of Elijah's prediction (1 K. xii. 19), which was more literally accomplished in the case of his son (2 K. ix. 26).—2. A lying prophet, who deceived the captive Israelites. In his latest annunciation he was burnt to death by Nebuchadnezzar (Jer. xxix. 21).

Aharah (Heb. after the brother, Ges.), third son of Benjamin (1 Chr. viii. 1). Ahir; Ahiram.

Aharhel (Heb. behind the breastwork, sc. born, Ges.), ancestor of certain families of Judah, apparently descended through Coz from Ashur, the posthumous son of Hezon. The Targum of Rabbi Joseph on Chronicles identifies him with "Har the first-born of Miriam" (1 Chr. iv. 8).

Ahinasi (Heb. = Ashzziel? Ges.; holder, protector, Fii), a priest, ancestor of Amasiah (Neh. xi. 13).

Ahithnom (Heb.). I take refuge with Jehovah, Sim., Ges.; blooming, shining, sc. Jah is, Fii), father of Eliphlet, David's captain (2 Sam. xxii. 34); = Zr in 1 Chr. xi. 35.

* A-hash-ve rosh (Heb.) = Ahasuerus (Est. iv. 6, marg.).

Ah'su-er'us (fr. Heb. Ahasuerōs [see above] or Ahasuerōsh = Sansc. kshatra, "king," = Lakshērē in the arrow-headed inscriptions of Persopolis = Gr. Xerxes; see Artaxerxes), the name of one Median and two Persian kings in the O.T. In the following chronological table of the Medo-Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names, their supposed Scriptural names are added in italics by Bishop Cotton, the original author of this article—1. Cyaxares, king of Media, and conqueror of Nineveh (son of Phraortes and grandson of Deioces), began to reign n. c. 653; = Ahasuerus. 2. Artace (his son), last king of Xaia, n. c. 594; = Darius the Mede. 3. Cyrus (son of his daughter Mandane and Cambyses), a Persian noble, first king of Persia, 559; = Cyrus. 4. Cambyses (his son), 529; = Ahasuerus. 5. A Magian usurper (who personated Smerdis, younger son of Cyrus), 521; = Artaxerxes. 6. Darius Hystaspis (raised to the throne on the overthrow of the Magi) 521; = Darius. 7. Xerxes (his son), 485; = Ahasuerus. 8. Artaxerxes Longi-nanus (Gr. Artaxerxes Macorebeus) (his son), 495–465; = Artaxerxes.—1. In Dan. ix. 1, Ahasuerus is said to be the father of Darius the Mede. Now Cyaxares almost certainly = Ahasuerus, greeted into Axares with the prefix Cy- or Kai, common to
the Kaianian dynasty of kings (Malcolm’s Persia, ch. iii.); compare Kai Khosroo, the Persian name of Cyrus. During the Medes was probably Astyages (son of this Cyaxares), perhaps set over Babylon as viceroy of his father, and held Cyrus, and allowed to live there in royal state. This first Ahasuasus, then, is Cyaxares, the conqueror of Nineveh. Accordingly Tob. xiv. 15, says that Nineveh was taken by Nabuchodonosor and Assuerus, i. e. Cyaxares.—2. In Ezr. iv. 6, the enemies of the Jews, after the death of Cyrus, desire to frustrate the building of Jerusa- lem, and we are to find accusations against them to Ahasuasus, king of Persia. This must be Cambyses. For their opposition continued from the time of Cyrus to that of Darius (iv. 5), and Ahasuasus and Artaxeses (i. e. Cambyses and the pseudo-Smerdis) reigned between them (iv. 6-24). (But see Ezra, Book or.) Xenophon calls the brother of Cambyses Taxonyxares (i. e. the younger Otares), whence we infer that the elder Otares or Axares, or Ahasuasus was Camby- ses. His constant wars probably prevented him from interfering in the concerns of the Jews. He was plainly called after his grandfather, who was not a king, and therefore it is very likely that he also assumed the kingly name of Otares or Cyaxares, which had been borne by his most illustrious ancestor.—3. The Ahasuasus of Esth. i.-x. Having divorced his queen Vashti for refusing to appear in public at a banquet, he married four years after, the Jewess Esther, cousin and ward of Mor- decai. Five years after this, Haman, having been slighted by Mordecai, prevailed upon Ahasuasus to order the destruction of all the Jews in the empire. But before the day appointed for the massacre, Es- ther and Mordecai destroyed Haman’s influence with the king, who put Haman to death, and gave the Jews the right of self-defence. The Jews then killed several thousands of their opponents. Now, from the extent assigned to the Persian empire (Esth. i. 1), “from India even unto Ethiopia,” Darius Hys- taspis is the earliest king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxares Longimanus. But Darius’ wives were the daughters of Cyrus and Otares, and he differs from Ahasuasus both in name and character. The character of Artaxares Longimanus is also very unlike that of Ahasuasus. Besides, in Ezr. vii. 1-7, 11-26, Artaxares, in the seventh year of his reign, issues a decree very favorable to the Jews, and it is unlikely, therefore, that in the 12th (Esth. iii. 7), Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. Ahasuasus therefore = Xerxes (the names being identical): and this conclusion is fortified by the resemblance of character, and by certain chronological indications. As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuasus re- pulated Vashti because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify Haman. In the third year of his reign of Xerxes he held an assembly to arrange the Grecian war (Hdt. vii. 7 ff.). In the third year of Ahasuasus was held a great feast and assembly in Shushan the palace (Esth. i. 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consold himself by the pleasures of the harem (Hdt. ix. 106). In the seventh year of his reign (Esth. ii. 16) Ahasuasus replaced Vashti by marrying Esther, one of the fair young virgins sought for the king (ii. 2). The tribute he "laid upon the land and upon the isles of the sea" (x. 1) may well have been the result of the expenditure and ruin of the Grecian expedition.
Ahlalith, and therefore nephew of Ahaziah 1. He is called Azariah, 2 Chr. xxii. 6, probably by a copyist's error, and Jehoahaz, 2 Chr. xxii. 17. 2 K. viii. 26, correctly makes him twenty-two years old at his accession, though 2 Chr. xxii. 2 has his age at that time thirty-four. Gedor, where Jehoram was so severely wounded that he retired to Jezreel to be healed. The revolution carried out in Israel by Jehu under the guidance of Elisha broke out while Ahaziah was visiting his uncle at Jezreel. As Jehu approached the town, Jehoram and Ahaziah went out to meet him; but both the kings were slain. The apparent discrepancy between 2 K. ix. 27-29 and 2 Chr. xxii. 9, Keil (Comm. on 2 K. i. c) removes thus: When Ahaziah saw Jehoram slain by Jehu, he fled first by the way to the garden-house and escaped to Samaria; but was here, where he had hid himself, taken by Jehu's men who followed him, and killed him near Jere- reel, and at his command slain at the hill Gur, bes- side Ibleam, in his chariot, i.e. mortally wounded with an arrow, so that he, again fleeing, expired at Megiddo; and as a corpse was carried by his ser- vants to Jerusalem and burnt there. The account in 2 Chr. is much curtailed. Jehoram reigned one year (2 K. vii. 25, ix. 29). The difference between 2 K. viii. 45, "in the twelfth year of Joram," and ix. 29, "in the eleventh year of Joram," is most simply explained by a different computation of the beginning of the years of his reign (Keil).

Ahiah (Heb. brother of the wise, or brotherly, Ges.), son of Ahishib, the tribe of Judah (1 Chr. ii. 29). Ah'e'er (Heb. after, next, another, Ges.), ancestor of Heshim (1 Chr. vii. 12); by some translated "another"; not improbably=Ahiram, Ahahah, Ahiaha, Enni.


2. An Ashrite, son of Shamer (1 Chr. vii. 34).

Ahab (fr. Heb. = brother [i.e. friend] of Je- hoah, Ges.; = Ahiah). 1. Son of Ahitub, 1 Chr. vii. 3. He was the Lord's priest in Shiloh, wearing an ephod (1 Sam. xiv. 3, 18). There is a difficulty in reconciling the statement in 1 Sam. xiv. 18, concerning the ark being used for inquiring by Ahiah at Saul's bidding, and the statement that they inquired not at the ark in the days of Saul (1 Chr. xiii. 3). But all difficulty will disappear if we apply the expression in 1 Chr. xiii. 3, only to all the latter years of Saul, when the priestly establishment was at Nob, and not at Kirjath-jearim, where the ark was. The narrative in 1 Sam. xiv. is entirely favorable to the mention of the ark (comp. 2 Sam. vi. 3). (Gesenius 2, 3, 4.) Ahiah probably = Ahimelech the son of Abihitub. However, Ahimelech may have been, as Gesenius supposes, brother to Ahiah.—5. One of the sons of Shiloh, Solomon's scribes (1 K. iv. 2).—6. Son of Bena (1 Chr. vii. 7); = Ahiah.

Ahim'ah (Heb. father's brother, Ges.), one of David's thirty valiant men (2 Sam. xxii. 53; 1 Chr. xii. 35).

Ah'ian (Heb. brotherly, Ges.), a Manassite, son of Sheminid (1 Chr. vii. 19).

Ahijah (Heb. brother of help, Ges.). 1. Son of Shimea, the head of the family of Dan under Moses (Num. i. 12, ii. 25, vi. 66, 71, x. 25.—2. A Benja-

mite chief of a body of archers that came to David at Ziklag (1 Chr. xii. 3).

Ahil'dud (Heb. brother [i.e. friend] of the Jew, Ges.). 1. Son of Shlomo, and prince of Asher; a servant in the division of Canaan (Num. xxxiv. 27).—2. (Heb. brother of union, Ges.) A Benjamite, of the sons of Edom (1 Chr. viii. 7).

Ah'ibah (fr. Heb. = Ahiah). 1. A prophet of Shiloh (1 K. xiv. 2), hence called the Shilohite (xii. 29), of whom we have two remarkable prophecies extant: the one in 1 K. xi. 31-39, addressed to Jere- boam, announcing the ending of the ten tribes from Solomon, and the transfer of the kingdom to Jeroboam; the other in 1 K. xiv. 6-16, delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Jeroboam's sick son (Ahijah 2), the destruction of Jeroboam's house on account of the images which he had set up, and the captivity of Israel "beyond the river." Enquiries. Jeroboam's speech concerning Ahijah (1 K. xiv. 2, 3) shows the estimation in which he held his truth and prophetic powers. In 2 Chr. ix. 29, reference is made to a record of Solomon's reign in the "prophecy of Ahijah the Shilohite."—2. Father of Bagai- sha, king of Israel (1 K. xv. 27, 28).—3. Son of Jerahmeel (1 Chr. ix. 25); in the LXX. translated "his brother."—4. One of David's valiant men, a Pelonite (1 Chr. xi. 36; Elian 2).—5. A Levite in David's reign, who was over the treasures of the house of God (1 Chr. xxvi. 20); in the LXX. translated "their brethren."—6. A chief who sealed the covenant with Nehemiah (Neh. x. 26).

Ahiram (Heb. brother of the enemy, Ges.), son of Shaphan the scribe, and an influential officer at the courts of Josiah, and of Jehoiakim. He was one of the delegates sent by Josiah to consult Huhah (2 K. xxii. 12-20; 2 Chr. xxiv. 20-28). In the reign of Jehoiakim he protected the prophet Jer- eiah (Jer. xxvi. 21). His son Gelallah was made governor of Judah by Nebuchadnezzar.

Ahish'sh (Heb. brother of one born, Ges.). 1. Father of Jehoshaphat, the recorder under David and Solomon (2 Sam. viii. 10, xx. 24; 1 K. iv. 3; 1 Chr. xviii. 13).—2. Father of Baana, one of Solomon's commis- saries (1 K. xii. 19); called Abiathar. (1 K. xi. 19).—3. Abi'ma'az (Heb. brother of anger, Ges.). 1. Father of Saul's wife, Ahinoam (1 Sam. xiv. 50).—2. Son of the high-priest Zaraon 1, and celebrated for his swiftness of foot. When David fled from Jerusalem, on account of Absalom's rebellion, Zadok and Abiathar, accompanied by their sons, Ahimaaz and Jonathan, and Heshai, remained behind at his bidding. Ahimaaz and Jonathan stayed outside the walls of the city at Ex-Rogel. A message soon came to them from Zadok and Abiathar through a maid-servant, that Ahithophel had counselled an immediate attack upon David, and that the king must cross the Jordan without delay. They started at once on their errand, but a lad went and told Absalom, who ordered a hot pursuit. In the mean time, they reached Bahurim, where a woman hid them in a well in the court-yard, and covered the well's mouth with ground or bruised corn. (Court; Well.) Absalom's men came up searched far and near; and as soon as they were gone, Ahimaaz and Jonathan hastened to David, and told him Ahithophel's counsel. David with his whole company crossed the Jordan that night (2 Sam. xiv. 24-47, xvii. 15-22). After Absa- lom was killed, Ahimaaz was very urgent with Joash to be employed as the messenger to carry and carry the tidings to David. Joab at first would not allow him to bear such tidings; but after Cushi had start-
ed with the tides, Ahimaaz was so importunate to be allowed to run too that at length Joab consented.

Taking another way by the plain Ahimaaz outran Cushai, and, arriving first, reported to the king the good news of the victory, suppressing his knowledge of Absalom's death, and leaving to Cushai the task of announcing it (2 Sam. xviii. 19–33). This is the last we hear of Ahimaaz. The assertion of Josephus (x. 8, § 6), that he filled the office of high-priest, may be mere inference from his coming between Zadok and Azariah in the genealogy of the high-

priests (1 Chr. vi. 8, 9). From comparing 1 K. iv. 2 with 1 Chr. vi. 10, we should conclude that Ahimaaz died before 1 Chr. v. and that Zadok was succeeded by his grandson Azariah.——3. Solomon's son-in-law and com-

missary in Naphath; husband of Baazuth (1 K. iv. 15).

A-hi-man (Heb. brother of a gift, Ges.), 1. One of the three giant Anakim of Hebron (Num. xiii. 22, 33), seen by Caleb and the spies, and afterward slain by the tribe of Judah (Judg. i. 10).—2. A Levite, porter at the king's gate (1 Chr. i. 17).

A-him-e-lach [-lek] (Heb. brother of the king, Ges.). 1. Son of Ahitub (1 Sam. xxi. 12), and high-priest at Nob in the days of Saul. He gave David the shew-
bread to eat, and the sword of Goliath; and for so doing was, upon the accusation of David the Edomite, put to death with his whole house by Saul's order. Eighty-five (the LXX. read 305) priests were thus cruelly slaughtered; Abiathar alone escaped.

On Ahimelech's identity with Ahiah, see Ahiah 1.

On the confusion between Ahimelech and Abiathar in 1 Chr., see Ahiah 2.——2. A Hittite, one of David's companions while he was persecuted by Saul; called in the LXX. Abineel (1 Sam. xvi. 6).

A-hi-moth (Heb. brother of death, Ges.), a Koha-
thite Levite of the house of the Korhites (1 Chr. vi. 25). = Mahath in verse 35.

A-hin-a-dab (Heb. liberal or noble brother, Ges.), son of Iddo, and commissary of Solomon in the district of Mahanaim (1 K. iv. 14).

A-hin-o-am (Heb. brother of grace). 1. The daugh-
ter of Ahimaaz and wife of Saul (1 Sam. xiv. 50).——2. A descendant, married to David during his wander-

ing life (1 Sam. xxxv. 43), with him and his other wife Abigail at the court of Achish (xxxv. 3), taken prisoner with her by the Amalekites at Ziklag (xxxv. 5), but rescued by David (18), again mentioned as with him in Hebron (2 Sam. ii. 2); mother of his eldest son Solomon (iii. 7).—3. A Benjamite, son of Jehiel, the father of Gibe-

cen (1 Chr. vii. 51, ix. 57).

A-hi-ra (Heb. brother of evil, Ges.), chief of Nap-
thali under Moses (Num. i. 15, ii. 29, vii. 78, 83, x. 27).

A-hi-ram (Heb. brother of the high, Ges.), son of Benjamin, and ancestor of the Ahiramites (Num. xxxv. 28). In Gen. xvi. 21, for Ahiram appears "Ehi and Ichabod," the former being probably the true reading of the latter. Great corruption. Aner; Aner, Ram-dites = the descendants of Ahiram (Num. xxxv. 28).

A-hi-sa-ar (Heb. brother of help, Ges.), a Danite, father of Ahilah (Ex. xxx. 6, xxvi. 34, xxxvii. 29, 30).

A-hi-sha (Heb. brother of the dawn, Ges.), a Benjamite, son of Elkan (1 Chr. vi. 10).

A-hi-shar (Heb. brother of the singer, or brother of the uprightness, Ges.), the controller of Solomon's horn e-

h curled (1 K. iv. 6).

A-hithopel [-fel] (Heb. brother of folly, Ges.), a native of Giloah, in Judah, and privy councillor of David; had advice the authority of a divine oracle (2 Sam. xvi. 23). He was according to many, the grandfather of Bath-sheba. (Eliam) Absalom on revolting sent for him, and when David heard that A hit hophel had joined the conspiracy, he prayed Jehovah to turn his counsel to foolishness (xxv. 31), alluding possibly to the signification of his name. David's grief at the loss of his confidential friend found expression in Ps. xii. 9, iv. 12–14. To show to the people that the breach between Absalom and his father was irreparable, Ahi hophel persuaded him to take possession of the royal harem (2 Sam. xvi. 21). David, in order to counteract his counsel, sent Hushai to Absalom. Ahi hophel had recom-

mended an immediate pursuit of David; but Hushai advised delay. When Ahithophel saw that Hushai's advice prevailed, he despaired of success, and return-

ing to his own home, "put his household in order and hanged himself" (xvii. 23).

A-hi-tub (Heb. brother or friend of good ness, Ges.). 1. A priest of the tribe of El and family of Ethan-

man; son of Phinhas, and elder brother of Ichabod, also father of Ahimelech 1 or Ahiah 1 (1 Sam. xiv. 3, xxiii. 9, 11). There is no record that he ever was high-priest.——2. A priest of the house of Eleazar; son of Aaron, and father (or grandfather; see Merari) of Zadok the high-priest (1 Chr. vi. 7; 2 Sam. xvii. 21). From 1 Chr. xi. 11, where he is styled "the ruler of the house of God," like the high-priest Azariah (2 Chr. xxxi. 15), it is probable that Abihur was high-priest. See also Neh. x. 11. It is difficult to determine the exact 
time of Abihur's high-priesthood. If he was father to Zadok he must have been high-priest with Ahime-

lech; but if grandfather, his age coincided with No. 1–3. In 1 Chr. vi. 11, 12, a priest or high-priest, son of another Amariah, and father of another Zadok.

(Astot.)

A-hibah (Heb. fatness, fertility, Ges.), a city of Judah from which the Canaanites were not driven out (Judg. i. 21); inhabited by Bethan = Archi-

shapir; more probably the place known in later history as Gush Chaleb or Gush Halab (Giscala), iden-
tified with the modern village of Jish, near Safed, in the hilly country N. W. of the sea of Galilee (Robin-
son, ii. 446, iii. 75).

A-hibah 1 or A-hibah 2 (Heb. love, love, Ges.), daughter of Shemaiah, and wife of Jarib (1 Chr. ii. 31, 35); foundress of an important branch of the Jerahmeelites (xii. 41).

A-hofah (Heb. prob. = Ahiah), son of Bela, the son of Benjamin (1 Chr. viii. 4); = Ahiah 3. Ahor;

Ahiram; comp. Gera: Naham 5.

A-holf (Heb. love, his beloved, Ges.), a harlot, used by Ezekiel as the symbol of Samaria (Ex. xxii. 26, 5, 36, 44).

A-hol-bah (Heb. his beloved, Ges.), a Danite of great skill as a weaver and embroiderer, whom Moses appointed with Bezalel to erect the taber-

nacle (Ex. xxxi. 6, xxxv. 30, 35, xxxvi. 1, xxxvii. 27).

A-holl-bah (Heb. my tabernacle is in her, Ges.), a harlot, used by Ezekiel as the symbol of Judah (Ex.

xxxi. 11, 22, 36, 44).

A-hol-bamah (Heb. height, Ges.), one (probably the second) of Esau's three wives; daugh-
ter of Achar, a descendant of Seir the Horite (Gen.

xxxvi. 2, 23), and mother of three of Esau's sons,
is identified with the modern Yila, a village a little N. of the Jaffa road, about fourteen miles W. N. W. of Jerusalem, on the side of a long hill which forms the southern boundary of a fine valley of wheat and barley fields. This valley, now Me'ej el 'Omar, was undoubted the valley of Ajalon (Josh. x. 12), which witnessed the defeat of the Canaanites by Joshua (Rbn. ii. 253, iii. 1451-2). A place in Zebulun, the burial-place of Elon, one of the judges (Judg. xii. 12).

Alje-leth shih har (fr. Heb. = the kind of the morning dawn), found only in the title of Ps. xxii., and variously interpreted. Some take it for the name of a musical instrument; others suppose it to express allegorically the argument of Ps. xxi.; the Chaldee Paraphrase translates it "the power of the continual morning sacrifice," implying a direction to the chief musician respecting the time of changing the psalm; but the weight of authority predominates in favor of the interpretation which assigns to the phrase the sole purpose of describing to the musician the melody (not now extant, but well known in David's time and afterward) to which the psalm was to be played.

Alt (Heb. 'agin) = an eye, and also, in the simple but vivid imagery of the East, a spring or fountain, or natural burst of living water, the well or tank of artificial formation being always designated by the Hebrew words Be'er and Bi'r. Ain oftenest occurs in combination (in the form of Bi'r = Heb. 'agiyn), as in Ex-vent., Eρεγγυμων, &c. It occurs alone in three cases = 1. One of the landmarks on the eastern boundary of Palestine, as described by Moses (Num. xxxiv. 11), Rimlah being "on the E. side of the spring" (A. V. "Ain"). This is probably "Aim t'lij., the main source of the Orontes, and a fountain remarkable for its force and magnitude, about nine miles S. W. of the modern Riblah (Rbn. iii. 554; Prv. ii. 335-6, 338). = 2. One of the southernmost cities of Judah (Josh. xvi. 28), afterward allotted to Simeon (Josh. xix. 7; Chr. i. iv. 22), and given to the priests (Josh. xxi. 16). In 1 Chr. vi. Asian takes the place of Ain. (Ex-Rimmon—5). The sixteenth letter of the Hebrew alphabet (Ps. cxxiv.).

* air, the translation in the A. V. of—1. Hebrew sha'ma'ñin ( = heaven); only in Prov. xxx. 19, and in the phrases "bird of the air" (2 Sam. xxi. 10; Eccl. x. 29), "fowl of the air" (Gen. i. 26 ff.; &c.).— 2. Hebrew ru'ach or ru'ach (Job xii. 14; &c.), usually translated "breath" (Gen. xvi. 7), "spirit" (Gen. viii. 1, &c.).— 3. Greek pneuma ( = heaven), only in the phrases "birds of the air" (Matt. viii. 20, &c.), and "fowls of the air" (Jd. xi. 7; Mat. vi. 26, &c.); in LXX. = No. 1—4. Greek pneuma ( = breath, spirit), once in Wis. v. 11, where "the light air" is "passed through" by a bird; in LXX. = No. 2—5. Greek aer (in Homer, &c., the lower air, atmosphere, the thick air or haze that surrounds the earth; opposed to Greek aither, i. e. the pure upper air; hence, misty darkness, mist, globus; in later writers, air, L. & S.), uniformly translated "air" in N. T. (Acts xxvii. 29; 1 Th. iv. 17; Rev. i. 2, xvi. 17), also in Apocrypha (Wis. ii. 3, 11, 12, 13, 17, xii. 11, 3, 17, xi. 10 [fr. 9]); 2 Mc. v. 2).— "The prince of the power of the air" (Eph. ii. 2) = SATAN.

Al-pansees, one of the "saints of the Temple," or Nethinim, whose sons came up with Zerubabed (1 Esd. iii. 21); perhaps = Reuel.

Al-jah = Alas I (Gen. xxxiv. 34).
AJA-LOS (Josh. x. 12, xii. 42; 2 Chr. xxviii. 18) =
AIALOS, I, the Hebrew, being the same in both.
Akan (Heb. bezet, ture, Ges.; criminal, Fii), son of
Ezer, and descendant of Seir (Gen. xxi. 27) =
JAKAN AND JAKAN.
Akib (Heb. ivridios, Ges.). 1. A descendant
of Zerubbabel and son of Elicnai (1 Chr. iii. 24).
2. A Levite, porter or doorkeeper at the E. gate
of the Temple = DACORI (1 Esd. v. 28). His descend-
ants succeeded to his office, and appear among those
who returned from Babylon (1 Chr. ix. 17; Ezr. ii.
42; Neh. vii. 45, xvi. 19, xii. 23). One of the
Nethinim, whose family returned with Zerubbabel
(Ezr. ii. 43); probably = ACTA in 1 Esd. v. 30.
3. A Levite who assisted Ezra in expounding the
law to the people (Neh. vii. 7). = JACTES in 1
Esd. iv. 48.
Akrabim (Heb. scorpion, Ges.), the ascent of,
and the going up to; also "MA-LEH-A-CPEARIM"
(Heb. the scorpion pass). A pass between the S.
end of the Dead Sea and Zin, on the southern
boundary of Judah (Jos. xv. 3) and of the Holy
Land (Num. xxxiv. 4). Also the northern (?) bound-
ary of the Amorites (Judg. i. 36). Judas Maccabaeus
gained here a great victory over the Edomites (1 Mc.
v. 3; "ABBATINTA"). Perhaps Akrabim is the
steep pass ex-Sufah, by which the final step is made
from the desert to the level of the actual land of
Palestine. (Zephati.) Robinson (ii. 120) identifies
Akrabim with the line of chalk cliffs, seven or
eight miles long, and from fifty to one hundred and
fifty feet high, which cross the ARABAH in an irreg-
ular curve from N. W. to S. E., six or eight miles
S. of the Dead Sea. Akrabim must not be con-
founded with Akrabatene, a district or toparchy,
under the Romans, between Neapolis and Jericho
(Jos. b. J. ii. 12, § 4, &c.; Rbn. iii. 296). ARAB-
TIES.
Al'a-bas-ter (Gr. alabaston or alabasteus, original-
ly [so Stephanus] the name of the vessels, of pecu-
nlar shape [see cut], in which ointments were kept,
hence applied to the material of which the vessels
were commonly made) occurs in the N. T. only in
the notices of the alabaster-box of ointment with
which a woman anointed our Lord when he sat at
meat (Mat. xxvi. 7; Mk. xiv. 3; Lk. vii. 37; Mary
MAGDALENE). The modern alabaster includes both
plaster of Paris. The oriental alabaster, so much
valued on account of its translucency, and for its
variety of colored streakings, red, yellow, gray, &c.,
is a carbonate of lime, known in mineralogy as sta-
lagmite. The ancient alabaster principally, if not
solely = the oriental alabaster (Dana). Both these
kinds of alabaster, but especially the latter, are
and have been long used for various ornamental pur-
poses, such as in the fabrication of vases, boxes, &c..
The ancients considered alabaster (carbonate of
lime) the best material in which to preserve their
ointments. "Unguents," says Pliny, "keep best in
alabaster." In Mk. xiv. 3, the woman who
brought the alabaster-box of ointment of spike-
lar" is said to break the box before pouring out
the ointment, which probably only means breaking the
seal which kept the essence of the perfume from
evaporating.
Al'a-me'th (Heb. coverings, Ges.), a son of Becher,
the son of Benjamin (1 Chr. vii. 8).
Alam'meth [-lek] (Heb. king's oak), a place in
Asher, named between Achshaph and Amad (Josh.
xii. 26 only); site unknown.
Al'a-meth (Heb.; Ps. xvi. title; 1 Chr. xv. 20),
supposed by some to be a musical instrument, by
others a particular melody (comp. ALJELETH SHAMAI).
Gesenius interprets the Hebrew 'al 'anabath (A. V.
"upon Alameath to mean after the manner of vir-
gin, i. e. with the female voice = our treble or
soprano. So also Prof. J. A. Alexander (on Ps.
xiv.).
Al'cimos [-se] (fr. Gr. = valiant, a name, as-
sumed, according to the prevailing fashion, as rep-
resenting EIACIM, a Jewish priest of the Hellen-
izing party. On the death of Menelaus, Alcimus,
though not of the pontifical family, was appointed
high-priest by the influence of Lysias, to the exclu-
sion of Onias, the nephew of Menelaus. When De-
mericus Soter obtained the kingdom of Syria he paid
court to that monarch, who confirmed him in his of-
fice, and through his general Baccides established
him at Jerusalem. His cruelty, however, was so
great that, in spite of the force left in his command,
he was unable to withstand the opposition which he
provoked, and he again fled to Demetrius, who im-
mEDIATELY took measures for his restoration. The
first expedition under Nicaxos proved unsuccessful;
but upon this Bacchides marched a second time into
Judea with a large army, routed Judas (MACABEES),
who fell in the battle (161 B. C.), and reinstated Al-
cimus. After his restoration, Alcimus seems to
have attempted to modify the ancient worship, and
as he was pulling down the wall of the inner court
of the sanctuary (i. e. which separated the court of
the Gentiles from it) he was "plagued" by paral-
ysis, and "died at that time," 160 B. C. (1 Mc. vii.
ix.; comp. 2 Mc. xiv. xv.).
Al'e-ma (fr. Gr.), a large and strong city in Gilead
in the time of the Maccabees (1 Mc. vi. 26); site
unknown.
Al'a-meth (Heb. covering, Ges.), a Benjaminite,
descended from Jonathan the son of Saul (1 Chr. vii.
36, ix. 42).
Al'e-meth (Heb., 'Alleneh = concealment, Ges. &
Fii.), a city of the priests in Benjamin (1 Chr. vi.
36). [Al'mox, probably at 'Amlit, a low, naked
hill about seven miles N. E. of 'Amelech.] * Al'e-
ph (fr. Phenician = ox, Ges.), the first letter of
the Hebrew alphabet (Ps. cxix). ALPHA; NE-
MERE; WRITING.
Al'e-xan-d' er (L. fr. Gr. Alexandros = the helper
of men), king of Macedon, (surnamed the Great,
"the son of Philip" (1 Me. i. 1-9, vi. 2) and Olympus, was born at Pella, n. c. 326. On his mother's side he claimed descent fr. Achilles. At an early age he was placed under the care of Aristotelie; and while still a youth, he turned the fortune of the day at Chaeronea, 338. On the death of Philip (n. c. 336) Alexander put down the disaffection and hostility by which his throne was menaced. In n. c. 334 he crossed the Hellespont to carry out the plans of his father, and execute the mission of Greece to the civilized world. The battle of the Granicus was followed by victories over the Persians in Asia, and the next year the fate of the East was decided at Issus. Tyre and Gaza, the only cities in western Syria which offered Alexander any resistance, were reduced and treated with unusual severity (n. c. 332). Egypt next submitted to him; in n. c. 331 he founded Alexandria, and finally defeated Darius at Gaugamela; and in n. c. 330 his unhappy rival was murdered by Re'sans, satrap of Bactria. The next two years Alexander was consolidating his Persian conquests and reducing Bactria. In n. c. 327 he crossed the Indus, penetrated to the Hyphasis, and was then forced by the discontent of his army to turn West. He reached Susa, n. c. 325, and then proceeded to Babylon, n. c. 324, which he chose as the capital of his empire. There (n. c. 323) he died in the midst of his gigantic plans; and those who inherited his conquests left his designs unachieved and unattempted (comp. Dan. vii. 6, viii. 1, xi. 3).—The famous tradition of Alexander's visit to Jerusalem during his Phoenician campaign (Jos. xl. 8, § 1 ff.) has been a fruitful source of controversy. The Jews, it is said, had provoked him by refusing to transfer their allegiance to him, and after the reduction of Tyre and Gaza he turned toward Jerusalem. Judas (Jahuil) the high-priest (Neh. xii. 22), who had been warned in a dream how to avert the king's anger, calmly awaited his approach, and when he drew near went out to meet him, clad in his robes of ivy-cloth and gold, and accompanied by a train of priests and citizeus arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the tiara of the high-priest; and when Parmeno expressed sur- prise, he replied that "he had seen the god whom Judas represented in a dream at Dium, encouraging him to cross over into Asia, and promising him success." After this, it is said, he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon the Jews in Judah, Babylonia, and Media, which they enjoyed under his successors. The narrative is repeated in the Talmud and in later Jewish writers. On the other hand, no mention of the event occurs in Arrian, Phutarch, Diodorus, or Curtius. But though the details as given by Joseph- plus may be incorrect, the main fact harmonizes with statements made by Justin and Curtius, and with the subsequent actual possession by the Jews of important privileges; and internal evidence is decisive in favor of the story even in its details. From policy or conviction Alexander delighted to represent himself as chosen by destiny for the great act which he achieved. The siege of Tyre arose pro- fessedly from a religious motive. The battle of Issus was preceded by the visit to Gordium; the invasion of Persia by the pilgrimage to the temple of Ammon. And the silence of the classical historians, who no- toriously disregarded and misrepresented the fortunes of the Jews, cannot be conclusive against the occurrence of an event which must have appeared to them trivial or unintelligible. The tradition, whether true or false, presents an important aspect of Alexander's character. Orientalism (Alexandria) was a neces- sary deduction from his principles. His final object was to "rule and reconcile the world." The first and most direct consequence of his policy was the weakening of nationalities, and this prepared the way for the dissolution of the old religions. The spread of commerce followed the progress of arms; and the Greek language and literature became practically uni- versal. The Jews were at once most exposed to the powerful influences thus brought to bear upon the East (Antiochus II.-VII.), and most able to support them. Their powerful hierarchy, their rigid ritualism, and their great doctrine of the unity of God, combined to keep them faithful to the God of their fathers. (Dispersion, Jews of the.) Alexander's conquest furnished them the occasion and the power of fulfilling their mission to the world.—In the prophetic visions of Daniel the influence of Alexander is necessarily combined with that of his successors. But one strain of "the first mighty king" (Dan. viii. 21, xi. 3) are given with vigorous distinctness. The he-goat by which he is typified suggests the notions of strength and speed; and the universal Calvat (Dan. viii. 5...after the west on the face of the whole earth) and marvellous rapidity of his conquests (Dan. i. c., he touched not the ground) are brought forward as the characteristics of his power, which was directed by the strongest personal impetus (Dan. viii. 6, in the fury of his power). He ruled with great de- milion, and all according to his will (xi. 8), "and there was none that could deliver... out of his hand" (viii. 7).

Teutoburgian (Attle table) of Ephesius, King of Tharsis, Obverse, Head of Alexander the Great as a young Prince, from Mosels. Reverse, Battle of the Lacedaemon, as of King Lysanias of Tyre, a monogram and 2 & 8. Palms rooted left, holding a Victory.

Alexander Balas (L. Alexander, see above; Balas = lord, fr. Aram. ?), according to some, a natural son of Antiochus IV. Epiphanes, but more generally regarded as an impostor who falsely as- sumed the connection. He claimed the throne of Syria, 152 B. C., in opposition to Demetrius Soter. After landing at Polemais Alexander gained the warm support of Jonathan (Maccabees); and though at first unsuccessful, in 150 B. C. he completely over- powered the forces of Demetrius, who himself fell in the retreat. Afterward Alexander married Cleopatra, daughter of Ptolemies VI. Philometer; and appointed Jonathan governor of Judea. But after obtaining power he gave himself up to a life of indulgence; and Demetrius Nicator, son of Demetrius Soter, having landed in Syria 117 B. C., found powerful sup- port. At first Jonathan defeated and slew Apollonius, the governor of Celaonia, who had joined the party of Demetrius, for which exploit he received fresh favors from Alexander; but shortly afterward (n. C. 146) Ptolemy entered Syria with a large force, and after he had placed garrisons on the chief cities on the coast, which received him by Alexander's commands, suddenly pronounced himself in favor of
Demetrius, alleging, probably with truth, the existence of a conspiracy against his life. Alexander, who had been forced to leave Antioch, was in Cilicia when he heard of Ptolemy's defection. He hastened to meet him, but was defeated, and fled to Ailae in Arabia, where he was murdered, u. c. 116. 1 Mc. x. xi. and Jos. xiii. show clearly the partiality of the Jews for Alexander "as the first that entreated of true peace with them," and the same feeling was exhibited afterward in the zeal with which they supported his son Antiochus VI.

Alexander [L. fr. Gr. ; see above], in N. T. 1. Son of Simon the Cyrenian; mentioned with his brother Rufus probably as well known among early Christians (Mk. x. 21).—2. A kinsman of Anna's the high-priest (Acts iv. 6), apparently in some high office; supposed by some = Alexander the Alabarch at Alexandria, brother of Philo Judæus, and an old friend of the Emperor Claudius (Jos. xviii. 8, § 1), xix. 5, § 1).—3. A Jew at Ephesus, put forward during the tumult raised by Demetrius the silversmith (Acts xix. 35), to plead with the mob for the Jews, as being unconnected with the attempt to overthrow the worship of Diana. Or (so Calvin, &c.) suppose a Jewish convert to Christianity, whom the Jews were willing to expose as a victim to the mob.

Alexandria [in L. Al-es-ándria] (L. fr. Gr.; named fr. Alexander; 3 Mc. iii. 1; Acts xviii. 24), the Hellenic, Roman, and Christian capital of Egypt, was founded by Alexander the Great, u. c. 332, who himself traced the ground-plan of the city, which he designed to make the metropolis of his Western empire. The work thus begun was continued after the death of Alexander by the Ptolemies. Every natural advantage contributed to its prosperity. The climate and site were singularly healthy. The harbors,

formed by the island of Pharos on which was the magnificent light-house, one of the seven wonders of the ancient world, and the headland Lochus, were safe and commodious, alike for commerce and for war; and the Lake Mareotis was an inland haven for the merchandise of Egypt and India. Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population and wealth were enormous. After the victory of Augustus (u. c. 31) it suffered for its attachment to the cause of Antony; but its importance as one of the chief corn-ports of Rome 1 secured for it the general favor of the first emperors. In later times the seditious tumults for which the Alexandrians had always been notorious, desolated the city, and religious feuds aggravated the popular distress. Yet even thus, though Alexandria suffered greatly from constant dissensions and the weakness of the Byzantine court, the splendor of "the great city of the West" amazed Amrou, its Arab conqueror (A. D. 640); and after centuries of Mohammedan mis-rule and the loss of trade consequent on the discovery of the route to India by the Cape of Good Hope, it promises again to justify the wisdom of its founder. The population of Alexandria was mixed from the first; and this fact formed the groundwork of the Alexandrian character. The three regions into which the city was divided (Regio Julius, Tararchian, Pharotic) corresponded to the three chief classes of its inhabitants, Jews, Greeks, Egyptians; but it had also representatives of almost

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1 The Alexandrian corn-ships were large and handsome. They generally sailed direct to Potioé; but from stress of weather often kept close under the Asiatic coast (Acts xxvii. xxviii).
every nation. According to Josephus, Alexander himself assigned to the Jews a place in his new city; “and they obtained equal privileges with the Macedonians,” in consideration “of their services against the Egyptians.” Ptolemy I, after the capture of Jerusalem, removed a considerable number of its citizens to Alexandria. Many others followed of their own accord; and all received the full Macedonian franchise, as men of known and tried fidelity. The numbers and importance of the Egyptian Jews rapidly increased under the Ptolemies. Philo estimates them in his time at little less than a million; and adds, that two of the five districts of Alexandria were called “Jewish districts;” and that many Jews lived scattered in the remaining three. Julius Cesar and Augustus confirmed to them their previous privileges, and they retained them, with various interruptions, during the tumults and persecutions of later reigns. They were represented, at least from the time of Cleopatra to the reign of Claudius, by their own officer (called “ ehnarch,” “alabarch,” &c.), and Augustus appointed a council (i. e. Synode-Medrim) “to superintend the affairs of the Jews,” according to their own laws. The establishment of Christianity altered the civil position of the Jews, but they maintained their relative prosperity, and when Alexandria was taken by Amrou, forty thousand tribute Jews were reckoned among the marvels of the city. For some time the Jews both in Alexandria and Jerusalem were subject to the civil power of the first Ptolemies, and acknowledged the highpriest as their religious head. The persecution of Ptolemy Philopator (217 B. C.; MACCABEES, 3d Book ov) first alienated the Jews of Palestine, who from that time were connected with Syria (Antiochus III); and the same policy which alienated them, gave unity and cohesion to the Jews of Alexandria. The Septuagint translation, and the temple of Leontopis (161 B. C.; OSNAS 5), widened the breach thus opened. Yet at the beginning of the Christian era the Egyptian Jews still paid the contributions to the temple-service. Jerusalem was still the Holy City, and the Alexandrians had a synagogue there (Acts vi. 9). The internal administration of the Alexandrian church was independent of the Sanhedrim at Jerusalem; but respect survived submission.—The religion and philosophy of Alexandria, however, combined with other causes to produce there a distinct form of the Jewish character and faith, of which Philo is the most distinguished representative. (Wisdom of Solomon.) Alexander the Great symbolized the spirit with which he wished to animate his new capital by founding a temple of Isis by side with the temples of the Grecian gods. The creeds of the East and West were to coexist in friendly union; and after the mixed worship of Serapis was characteristic of the Greek kingdom of Egypt, the monarchs who favored the worship of Serapis founded and embellished the museum and the celebrated library; and part of the Library was in the temple of Serapis. The Egyptian Jews imbibed the spirit which prevailed around them, ARISTOCRAT 1 and other Jews wrote in Greek. The

 histories of the O. T. were adapted to classical models. The precepts of Levities were verified, and the Exodus was dramatized. Aristobulus endeavored to show that the Pentateuch was the real source of Greek philosophy, and it became a chief object of Jewish speculation to trace out the subtle analogies between these. The facts of the Scriptures were supposed to be essentially symbolic, and the language a veil over the truths there contained. Thus the Supreme Being might be withdrawn from immediate contact with the world, and the Biblical narratives might be applied to the phenomena of the soul. In the time of Philo (c. 20—c. 60) the theological and interpretative systems of the Alexandrian Jews, both of which have an important bearing upon the Apostolic writings, were evidently fixed even in many of their details. This Alexandrian teaching powerfully furthered the reception of Apocalyptic truth, while the doctrine of the Word (Monarch) and the system of mystical interpretation, which, through the influence of Greek literature and philosophy grew up within the Rabbinic schools of Palestine, had a closer connection with the expression of this truth in the language of St. John and the " allegories " of St. Paul. Philo's phraseology is strikingly like that of St. John, while the idea is dissimilar. Thus he represents the Logos (= Word) as divine, at one time as the reason of God in which the archetypal ideas of things exist, at another as the Word of God by which He makes Himself known to the outward world; but he nowhere realizes the notion of one who is at once Revealer and the Revelation. The allegoric method of Philo also prepared for the spiritual interpretation of the Scriptures, but did not anticipate it. While Philo regarded that which was positive in Judaism as the mere symbol of abstract truths, in the Epistle to the Hebrews, it appears as the shadow of blessings realized (x. 1) in a personal Saviour. The speculative doctrines which thus worked for the general reception of Christian doctrine were also embodied in a form of society which was afterward transferred to the Christian church. Numerous bodies of ascetics (Therapeutes), especially near Lake Mareotis, devoted themselves to discipline and study, abjuring society and labor, and often forgetting, it is said, the simplest wants of nature in contemplating the hidden wisdom of the Scriptures. Eusibius (H. E. ii. 16) even claimed them as Christians; and some of the forms of monasticism were evidently modelled after the Therapeutæ. According to the common legend St. Mark first " preached the Gospel in Egypt, and founded the first church in Alexandria." At the be

Alexandria from the Southwest.—Description de l’Egypte.—(From Flan.)
beginning of the second century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the church. Apollos, Clement, and Origen have been among the distinguished Christians born at Alexandria. The Bishop (afterward Patriarch) of Alexandria had for ages great influence in the Christian Church. New Testament; Old Testament.

Al-ex-an-der. 1. The Greek inhabitants of Alexandria (2 Me. ii. 20, iii. 21).—2. The Jewish colonists of that city, who were admitted to the privileges of citizenship, and had a synagogue at Jerusalem (Acts vi. 9). Alexandria.

Aldurn or Almug (both Heb.) Trees; the former occurring in 2 Chr. ii. 8, ix. 10, 11, the latter in 1 K. x. 11, 12. These words are undoubtedly identical. From 1 K. x. 11, 12; 2 Chr. ix. 10, 11, we learn that these trees were brought in great plenty from Ophir, together with gold and precious stones, by the fleet of Hiram, for Solomon’s Temple and house, and for the construction of musical instruments. In 2 Chr. ii. 8, Solomon is represented as desiring Hiram to send him the algum-trees, or almug-trees, and algum-trees out of Lebanon.” From 1 K. it seems clear that the almug-trees came from Ophir, and as it is improbable that Lebanon should also have been a locality for them, the passage which appears to ascribe the growth of them to Lebanon (as Mr. Houghton) must be an interpolation of some transcriber, or else it must bear a different interpretation. Perhaps the wood had been brought from Ophir to Lebanon, and Solomon instructed Hiram to send on to Jerusalem the timber imported from Ophir that was lying at the port of Tyre, with the cedars which had been cut in Mount Lebanon. The algum or almug tree may have been the red sandal-wood (Pterocarpus santalinae). This tree is a native of India and Ceylon. The wood is very heavy, hard, and fine grained, and of a beautiful garnet color. Dr. Royle (in Kit.) favors the white sandal-wood (Santulam album). This tree grows in the mountainous parts of the coast of Malabar, &c., and is deliciously fragrant in the parts of India where it is most indigenous. It is manufactured in the manufacture of work-boxes, cabinets, and other ornaments, and by the Chinese as incense.

'Allah = Al'yan.

Alien (allele). Stranger.

Ale-go-ry, a figure of speech, defined by Bishop Marsh, in accordance with its etymology, as “a representation of one thing which is intended to excite the representation of another thing;” the first representation being consistent with itself, but requiring, or capable of admitting, a moral or spiritual interpretation over and above its literal sense. An allegory has been considered by some as a lengthened or sustained metaphor, or a continuation of metaphors, as by Cicero, thus standing in the same relation to metaphor as parable to simile; but the interpretation of allegory differs from that of metaphor, in having to do not with words but things. In every allegorical interpretation a word is given a double sense, either immediate or historic, which is understood from the words, and the ultimate or allegorical, which is concerned with the things signified by the words. Thus in Gal. iv. 24, the apostle gives an allegorical Interpretation to the historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A. V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation. For an example of pure allegory, see Lk. xv. 11-32; for examples of mixed allegory (i.e. with more or less of application), see Ps. lxxx.; Jn. xv. 1-8.

Al-ha-lā [-yāh] (L. from Heb.; Rev. xix. 1 ff.)= Al-lāh.

Al-lāh. The Israelites in Palestine at first formed no connections with the surrounding nations, (GIDEON; NETHINIM.) But under the kings they were brought more into contact with foreigners (compare also ABRAHAM, ISAAC, JACOB.) Solomon concluded two important commercial treaties (1 K. viii. 17) with Hiram, king of Tyre, originally to obtain materials and workmen for the Temple, and afterward for the supply of ship-builders and sailors (1 K. v. 2-12, ix. 27); (2.) with a Pharaoh, king of Egypt, by which he secured a monopoly of the trade in horses and other products of that country (1 K. x. 28, 29; Commerce). After the division of the kingdom, the alliances were offensive and defensive. The kings of Judah and Israel both sought a connection with Syria, on which side Israel was particularly assailable (1 K. x. 19); but Asa ultimately secured the active cooperation of Ben-hadad against Basha (1 K. x. 16-20). The alliance therefore was formed under Abah and Jehoshaphat, which was maintained until the end of Abah’s dynasty: it occasionally extended to commercial operations (2 Chr. xx. 36). When war broke out between Amaziah and Jeroboam II, a coalition was formed between Irzin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-pileser, king of Assyria, on the other (2 K. xvi. 5-9). By this means an opening was afforded to the advances of the Assyrian power: and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians. Thus Heoseba made a treaty with So, and rebelled against Shalmanezer (2 K. vii. 4). Hezekiah adopted the same policy in opposition to Semachcerib (Is. xxx. 2); but in neither case was the alliance productive of much good; though afterward, when Egypt itself was threatened, the Assyrians were defeated, and a temporary relief was afforded thereby to Judah (2 K. xix. 9, 36). On the restoration of Necho, King Menneche, sought an alliance with the Romans as a counterpoise to Syria (1 Me. xvi. 7; AMBASSADOR). This alliance was renewed by Jonathan (1 Me. xii. 1) and by Simon (1 Me. xv. 17). On the last occasion the independence of the Jews was recognized and formally notified to the neighboring nations, b. c. 140 (1 Me. xv. 25, 29). Treaties of a friendly nature were at the same period concluded with the Lacedemonians under an impression that they came of a common stock (1 Me. xii. 2, xiv. 20). The Roman alliance was again renewed by Hyrcanus, b. c. 128, but it ultimately proved fatal to Jewish independence; the rival claims of Hyrcanus and Aristobulus having been referred to Pompey, b. c. 63, he availed himself of the opportunity to place the country under tribute. Finally, Herod was made king by the Roman Senate.—The formation of an alliance was attended with various religious rites (COVENANT; OATH), a feast, &c. Presents were also sent by the parties soliciting the alliance (1 K. xv. 18; 2 K. xvi. 8; 1 Me. xv. 18). MARRIAGE.

Allom = Aym = AMOS (1 Esd. v. 34; comp. Ezr. ii. 57; Neh. vii. 50).

Allon (Heb. oq, Ges.), a Simeonite, ancestor of Ziba (1 Chr. iv. 27).

Allon (Heb. oq; or elon = an oq, Ges.). 1. A place named among the cities of Naphtali (Josh. xix. 30).
283. Probably it should be taken with the following word, i. e. "the oak by Zaanannim," or "the oak of the loading of tents," as if named from some nomad tribe frequently the spot. [Zaanannim.]-2. Almon-bahath [-kuth] (Heb. oak of repair), the tree under which Rehoboth's nurse, Deborah, was buried (Gen. xxxv. 8; Deut. iv. 20; 1 Sam. i. 2; 1 Chron. ix. 11, 14; Rev. i. 8, &c.). JEHOHAI.

Almonad (Heb. the extension or measure, Fis.?) the first, in order of the sons of Joktan (Gen. x. 23; 1 Chron. i. 20), and the progenitor of an Arab tribe. His name appears to be preserved in that of Mud'id, a famous personage in Arabian history, the reputed father of Ishmael's Arab wife, and chief of the Joktanite tribe of the south.

Almond (Heb. concordant, Gss.), a city of the priests in Benjamin (Josh. xxi. 18);= Alemeth.

Almon-Dib-lathaim (fr. Heb. =conciliation of the two oaks, prov. fr. the shape of the city, Gss.), a station of the Israelites between Dibon-gad and the mountains of Abarim (Num. xxxiii. 49, 47); probably = BETHEL-THAIM.

Almond-tree, Almond [al'mound]. This word is found in Gen. xliii. 11; Ex. xxv. 33, 34, xxxvii. 19, 20; Num. xviii. 8; Eccles. xii. 5; Jer. i. 11, in the text of the A. V. It is invariably represented by the Hebrew shakked, which sometimes stands for the whole tree, sometimes for the fruit or nut; e. g. in Gen. xliii. 11, Jacob commands his sons to take as a present to Joseph "a little honey, spices and myrrh, nuts and almonds;" here the fruit is clearly meant. In Exodus the "boughs made like unto almonds," which were to adorn the golden candlestick, seem to allude to the nut also. Aaron's rod, that miraculously budded, yielded almond-nuts. In Ec-clesiastes and Jeremiah the Hebrew is translated almond-tree, which from the context it certainly represents. It is clearly then a mistake to suppose with some writers that shakked exclusively = almond-nuts, and that liz (translated "hazel," in Gen. xxxvii. 37, A. V.) = the tree. Probably this tree, conspicuous as it was for its beautiful flowering and useful fruit, was known by these two different names. Shakked is derived from a root which signifies "to be wakeful," "to beasten," for the almond-tree blossoms very early in the season, the flowers appearing before the leaves. Hence it was regarded by the Jews as a welcome harbinger of the spring, reminding them that the winter was passing away, that the flowers would soon appear on the earth, that the time of the singing of birds was come, and the voice of the turtle would soon be heard in the land (Cant. i. 11, 12). The word shakked, therefore, or the tree which hustend to put forth its blossoms, was a very beautiful and fitting synonyme for the liz, or almond-tree, in the language of a people so fond of imagery and poetry as were the Jews. The almond-tree has been noticed in flower at Sidon as early as the 9th of January; the 18th, 19th, and 23rd are also recorded dates at other places in Palestine. This fact will explain Jer. i. 11, 12, "The word of the Lord came unto me, saying, Jerahmeel, what seest thou? And I said, I see the rod of an almond-tree (shakked). Then said the Lord unto me, Thou hast well seen, for I will hasten (shakked) my word to perform it." The expression in Eccle. xii. 3, "the almond-tree shall flourish," is generally understood as emblematic of the hoary locks of old age thinly scattered on the head, as the white blossoms appear on the red leafless boughs of this tree. Gesenius translates "the almond is rejected," because the flowers are generally pink or rose-colored, though they are sometimes nearly white. But all the old versions agree with the A. V., and the allusion may refer to the hastening of old age in the case of him who remembered not his Creator in the days of his youth. (See also under MEDICINE.)—The almond-tree has always been regarded by the Jews with reverence, and even to this day the English Jews on their great feast-days carry a bough of flowering almond to the synagogue, just as the Jews of old presented palm branches in the temple. The almond-tree (Amygdalus communis) is a cultivated in the milder parts of Europe, &c. The tree is about twelve or fourteen feet high; the flowers are pink, and arranged mostly in pairs; the leaves are long, ovate, with a serrated margin, and an acute point. The covering of the fruit is downy and succulent, enclosing the hard shell which contains the kernel. It is curious to observe, in connection with the almond-bowls of the golden candlestick, that, in the language of lapidaries, Almonds are pieces of rock-crystal, even now used in adorning branch-candlesticks.

Alms [ahmz]. This word is not found in our version of the O. T., but it occurs repeatedly in the N. T., and in Tohits and Ecclesiastics. Instead of "righteousness" the LXX. have "alms" in Bent. xxiv. 18, and Dan. iv. 24 (27 A. V.); while some manuscripts read with the Vulgate in Matt. vi. 1, "righteousness." Almsgiving is strictly enjoined by the law. (BLIND; COUPER; GLEANING; LOAN; POOR; TITHE; WIDOW.) For the theological estimate of it among the Jews see Job xxvi. 17; Esth. ix. 22; Ps. exii. 9; Acts xix. 36, x. 2; also Tob. iv. 10, 11, xiv. 10, 11; and Eccles. i. 20, x. 24. And the Talmudists interpret righteousness by almsgiving inGen. xviii. 19; Ps. xvii. 15; Is. liv. 14, &c.—In the women's court of the Temple there were thirteen receptacles for voluntary offerings (Mk. xii. 41), one of which was devoted to alms for the education of poor children of good family. After the Captivity, but at what time is unknown, a definite system of almsgiving was introduced and even enforced under penalties. Collectors received money for the poor of the city in a chest or box every Sabbath in the synagogue, and distributed it in the evening: and also collected food and money for the poor in general in a dish every day from house to house which they dis-
tributed. Special collections and distributions were made on fast-days. The Pharisees were zealous and ostentatious in almsgiving (Mat. vi. 2). The expression "do not sound a trumpet" is probably only a mode of denouncing their display, by a figure drawn from the frequent and well-known use of trumpets in religious and other celebrations, Jewish as well as heathen. — The duty of relieving the poor was not neglected by the Christians (Mat. vi. 1–4; Lk. xiv. 13; Acts xx. 35; Gal. ii. 10). Every Christian was exhorted to lay by on the first day of each week some portion of his profits, to be applied to the wants of the needy (Acts xi. 30; Rom. xv. 23–27; 1 Cor. xvi. 1–4).

Al-mug-trees = ALGUM-TREES.

Al-nah or Al-nathan (Gr.) = ELNATAN 2 (1 Esd. viii. 44).

Aloes [alōzē], Lign-Aloes [lig-nalōzē, or lin-alōzē] (in Heb. ḥadalān, ḥadalōθ), the name of a costly and sweet-smelling wood mentioned in Num. xxiv. 6; Ps. xiv. 8; Prov. vii. 17; Cant. iv. 14. The word "aloe" occurs once in the N. T. (Gr. aloe, Jn. xix. 39), when Nicodemus brings "a mixture of myrrh and aloes, about an hundred weight," for anointing the body of our Lord. It is usually identified with the *Agallochum* or aloes-wood of commerce, much valued in India for fumigation and for incense on account of its aromatic qualities. The tree which produces this wood, the *Aquilaria agallocha* of northern India, grows to the height of one hundred and twenty feet, being twelve feet in girth. It is, however, uncertain whether the ḥadalān or ḥadalōθ is in reality the aloes-wood of commerce, which in its turn must not be confounded with the aloes used in medicine; some kind of odoriferous cedar may be the tree denoted by these Hebrew terms.

Aloth (Heb. ʾałōth) = a place or district, forming with Asher the jurisdiction of Hamath, Solomon's commissary (1 K. iv. 16). The LXX. and later scholars read "Be-Aloth" as one word, instead of "in (= Heb. bet) Aloth" (A. V.).

**ALPHA** (= ALPHΗ), the first letter of the Greek alphabet, as Omega is the last. Its significance is plainly indicated in the context, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxi. 6, xvi. 18; Acts xvi. 14). Both Greeks and Hebrews employed the letters of the alphabet as numerals. NEHEM; WRITING; ALPHABET; WRITING.

**ALPHANUS** [-fee] (L.) = ALPHNEHS. **ALPHUS** [-fee] (L. Alphēus; fr. Aram. Halpet or Chalpēi = exchange?). The father of the apostle James the Less (Mat. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13), and husband of that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion (Jn. xx. 25; Mark of Clophas). In this latter place he is called "Clopas" in the margin (text of A. V. "Clophas"); a variation arising from the double pronunciation of the Hebrew letter Caphi; and found also in the rendering of Hebrew names by the LXX. Whether Alpheus = the Clophes of Lk. xxiv. 18, can never be satisfactorily determined. If, as commonly, it be read in Lk. vi. 16, Acts i. 13, "Judas the brother of James," then the apostle (Judas, the Brother of James) was another son of Alpheus. And in Mk. ii. 14, Levi (or Matthew) is also said to have been the son of Alpheus. For further particulars see James.

**Al-ta-ne'ns** (fr. Gr.; I Esd. ix. 33) = Mattanai I. **Altar** [awltar]. A. The first altar of which we have any account is that built by Noah when he left the ark (Gen. viii. 20). In the early times altars were usually built in certain spots hallowed by religious associations, e. g. where God appeared (Gen. xii. 7, xiii. 18, xxvi. 25, xxv. 1). Generally of course they were erected for offering sacrifice (Sacrifice); but in some instances they appear to have been only memorial, e. g. that built by Moses, and called JHovan-NISAH (Ex. xvii. 16, 16), and that built by the Reubenites, &c., "in the borders of Jordan," to be "a witness" between them and the rest of the tribes (Josh. xxi. 10–29). Altars were probably originally made of earth. The Law of Moses allowed them to be made either of earth or unhewn stones (Ex. xx. 24, 25); any iron tool would profane the altar—but this could only refer to the body of the altar, and that part on which the victim was laid, as directions were given to make a casing of shittim-wood overlaid with brass for the altar of burnt-offering. (See below.) In later times they were frequently built on high places, especially in idolatrous worship (Deut. xii. 2; High Places; Tabernacle; Temple). The sanctity attaching to the altar led to its being regarded as a place of refuge or asylum (Ex. xxi. 14; 1 K. i. 50, ii. 28).—B. The Law of Moses directed that two altars should be made, the Altar of Burnt-offering (called also simply "the Altar"), and the Altar of Incense.—1. The Altar of Burnt-offering, or "brazen altar" (Ex. xxxviii. 30), called in Mal. i. 7, 12, "the table of the Lord," perhaps also in Ex. xliv. 16. It differed in construction at different times.—(1). In the Tabernacle (Ex. xxxvii. 1 ff; xxviii. 1 ff) it was portable, square, five cubits long, five broad, and three high, made of planks of shittim-wood (SHITTAM-TREE) overlaid with brass. The interior was hollow, and probably filled up with earth (so R. V.). At the corners were four projecting corners, also made of shittim-wood overlaid with brass (Ex. xxvii. 2). They probably were of one piece with the altar, and projected upward; and to them the vic-
tim was bound when about to be sacrificed (Ps. cxviii. 27). At the consecration of priests (Ex. xxix. 12) and the offering of the sin-offering (Lev. iv. 7 ff.), the blood of the victim was sprinkled on the horns of the altar. Round the altar, midway between the top and bottom, ran a projecting ledge (A. V. "compass"), on which perhaps the priests stood when they officiated. To the outer edge of this ledge a grating or net-work of brass was affixed, and reached to the bottom of the altar, which thus appeared larger below than above. At the four corners of the net-work were four brazen rings, into which were inserted the staves of shittim-wood by which the altar was carried. As the priests were forbidden to ascend the altar by steps (Ex. xx. 26), it has been conjectured that a slope of earth led gradually up (Jewish tradition says on the S. side) to the ledge from which they officiated. The place of the altar was at "the door of the tabernacle of the tent of the congregation" (Ex. xlii. 3). The various utensils for the service of the altar (Ex. xxvii. 3) were: (a.) "Pans" to clear away the fat and ashes with. (PAN.) (b.) Shovels for removing ashes. (c.) Basons, in which the blood of the victims was received, and from which it was sprinkled. (BASIN.) (d.) Flesh-hooks (three-pronged, see 1 Sam. ii. 13, 14), by which the flesh was removed from the caldron or pot. (HOOK.) (e.) Fire-pans, or incensaries ("smuffishes" in Ex. xxi. 38), for taking coals from the fire on the altar (Lev. xvi. 12), or for burning incense (Num. xvi. 6, 7; "FIRE-PAN"). All these utensils were of brass.—(2.) In Solomon's Temple the altar as well as the building was considerably larger, square as before, but twenty cubits long, twenty broad, and ten high (2 Chr. iv. 1), made entirely of brass (1 K. viii. 64; 2 Chr. vii. 7). It had no grating; and the ascent to it was probably by three successive platforms, with steps leading to each, as

In the figure annexed. The Law indeed positively forbade the use of steps (Ex. xx. 26), and Josephus asserts that in Herod's Temple the ascent was by an inclined plane. On the other hand steps are introduced in the Temple of Ezekiel (Ex. xiii. 17), and Ex. xx. 26, has been interpreted as prohibiting a continuous flight of stairs, and not a broken ascent. But the Biblical account is so brief that we cannot determine the question. Asa "renewed" this altar (2 Chr. xiv. 8), i. e. repaired it, or more probably perhaps reconstructed it after it had been polluted by idol-worship. Subsequently Ahaz had it removed to the N. side of the new altar which Uriah had made by his direction (2 K. xvi. 14). It was "cleaned" by command of Hezekiah (2 Chr. xxix. 18), and Ma-

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naseh, after the repentance, either repaired or re-

built it (xxxiii. 16). It may have been broken up, and the brass carried to Babylon, but this is not mentioned (Jer. iii. 17 ff.).—(3.) The altar in the second (Zerubbabel's) Temple was built before the foundations of the Temple were laid (Ex. lii. 2), on the same spot (so Jos. xi. 4, & § 1) on which that of Solomon had stood. It was constructed, as we may infer from 1 Mc. iv. 47, of unhewn stones. Antio-

chus Epiphanes desecrated it (1 Mc. 5. 54); and Jos. xii. 5, § 4) removed it altogether. Judas Ma-

cabees built a new altar of unhewn stone (1 Mc. 47).—(4.) The altar erected by Herod is thus des-

cribed (Jos. ii. 5, & § 6): "In front of the Temple stood the altar, fifteen cubits in height, and in breadth and length of equal dimensions, viz., fifty (Rufinus says forty) cubits; it was built foursquare, with horn-like corners projecting from it; and on the S. side a gentle acclivity led up to it. Moreover it was made without any iron tool, neither did iron ever touch it at any time." The dimensions given in the Mishna are different. In connection with the horn on the S. W. was a pipe to receive the blood of the victims sprinkled on the left side of the altar, and carry it by a subterranean passage into the brook Kidron. Under the altar was a cavity into which the drink-offerings passed. It was covered with a slab of marble, and emptied from time to time. On the north side of the altar were a number of brazen rings, to secure the animals brought for sacrifice. Round the middle of the altar ran a scar-

let thread to mark where the blood was to be sprinkled, whether above or below it. According to Lev. vi. 12, 13, a perpetual fire was to be kept burning on the altar. This was the symbol and token of the perpetual worship of Jehovah. It was essentially different from the perpetual fires of the Persians and of Vesta, which were not sacrificial fires at all.
(Ex. xxx. 10).—(1.) That in the Tabernacle was of shittim-wood, overlaid with pure gold, a cubit in length and breadth, and two cubits in height. Like the Altar of Burnt-offering it had horns at the four corners. It had also a top or roof, on which the incense was laid and lighted. Many, following the Vulgate (cratulam ejus), have supposed a kind of grating to be meant; but for this there is no authority. Round the altar was a border or wreath ("crown," A. V.). Below this were two golden rings "for places for the staves to bear it withal." The staves were of shittim-wood overlaid with gold. Its appearance may be illustrated by the preceding figure. This altar stood in the Holy Place, "before the veil that is by the ark of the testimony" (Ex. xxx. 6, x. 5).—(2.) The altar in Solomon's Temple was similar (1 K. vi. 48; 1 Chr. xxviii. 18), but was made of cedar overlaid with gold (1 K. vi. 20, 22).—(3.) The Altar of Incense is mentioned as removed from the Temple of Zemubabel by Antiocus Epiphanes (1 Mc. i. 21). Judas Maccabaeus restored it, with the holy vessels, &c. (1 Mc. iv. 49). On the arch of Titus no Altar of Incense appears. But that it existed in the last Temple, and was richly overlaid, we learn from the Mishna. As the sweet incense was burnt upon it every morning and evening (Ex. xxx. 7, 8), and the blood of atonement was sprinkled upon it (v. 10), this altar had a special importance attached to it. It is the only altar which appears in the Heavenly Temple (Is. vi. 6; Rev. viii. 3, 4).—(4.) Other Altars, (1.) Altars of brick. There seems to be an allusion to such in Is. lxv. 3, though Rosenmuller (and so Gesenius and Maurer) supposes the allusion is to some Babylonish custom of burning incense on bricks covered with magic formula or cuneiform inscriptions.—(2.) An Altar to an Unknown God (Acts xvi. 25). St. Paul mentions in his speech on Mars' Hill that he had himself seen such an altar in Athens. Pausanias and Philostoratus mention "altars of unknown gods" at Athens. It is not probable that such an inscription referred to the God of the Jews, as One whose Name it was unlawful to utter, as some have supposed. Diogenes Laertius

\begin{center}
\begin{tikzpicture}
\node at (0,0) {Various Altars.};
\node at (1,1) {1. E. Egyptian, from bas-relief.—(Rosellini.)};
\node at (1,-1) {2. Egyptian, found at Kharemeh.—(Layard.)};
\node at (2,1) {3. Assyrian, from Kharemeh.—(Layard.)};
\node at (2,-1) {4. Phcenico, Bulla-bul.—Vatikane.—(Layard.)};
\node at (3,1) {5. Armenian, from Kharemeh.—(Layard.)};
\end{tikzpicture}
\end{center}

\textbf{Al-tas'rbth [-kith] (fr. Heb. = destroy not), in the title of Ps. lvi., lxxv., Cxxv., probably the beginning of some song or poem to the tune of which those psalms were to be chanted. Comp. \textit{Azeleeth Sharar}, &c.}

\textbf{Almish (Heb. a crowd of men, Tahmu), a station of the Israelites on their journey to Sinai, the last before Rephidim (Num. xxxiii. 13, 14); given in the Seder Olam as eight miles from Rephidim. \textit{Wilderness of the Wandering}.}

\textbf{Alubah (Heb. evil, Ges.), a duke of Edom (Gen. xxxvi. 40) and son of Aliah in 1 Chr. i. 51.}

\textbf{Alvan (Heb. tall, thick, Ges.), a Horite, son of Shobal (Gen. xxxvi. 23); = Alvan in 1 Chr. i. 40.}

\textbf{Amad (Heb. people of duration, Ges.), an unknown place in Asher, between Almemeleh and Mischal (Josh. xix. 26 only).}

\textbf{Amad-a-ta (Esth. xvi. 10, 17), and Amad-a-thus (Esth. xii. 6); = \textit{Hammedatha}.}

\textbf{Aman (Heb. labor, Ges.), an Asirite, son of Holon (1 Chr. vii. 35).}

\textbf{Amam-tek (Heb. a people that picks up) (Esth. vii.).}

\textbf{Amalek (Heb. people, son of Esau and Chanaan, according to Philostratus, of the Northwest).}

\textbf{Amal (Heb. labor, Ges.), an Aramae, son of Helam (1 Chr. vii. 35).}

\textbf{Amal-ek (fr. \textit{Amalek}), a nomadic tribe which occupied the peninsula of Sinai and the wilderness between the southern hill-ranges of Palestine and the borders of Egypt (Num. xiii. 29; 1 Sam. xv. 7, 8). Arab historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed W. by the growth of the Assyrian empire, and spread over a portion of Arabia before its occupation by the descendants of Jothan. This account of their origin harmonizes with Gen. xiv. 7, where the "country" of the Amalekites is mentioned several generations before the birth of the Edomite Amalek, though the passage does not assert that the Amalekites were then in that "country": it throws light on the traces of a permanent occupation of central Palestine in their passage W., as indicated by the names "Amalek" and "Mamre of the Amalekites" (Judg. v. 14, xii. 15): and it accounts for the silence of Scripture as to any relationship between the Amalekites and the Edomites or the Israelites. That a mixture of the two former races occurred at a later period, would in this case be the only inference from Gen. xxxvi. 16, though many writers have considered that passage to refer to the origin of the whole nation, explaining Gen. xiv. 7, as a case of \textit{prolepsis} or anticipation. The physical character of the district, which the Amalekites occupied, necessitated a nomadic life, and they took their families with them even on a military expedition (Judg. vi. 5). Their wealth consisted in flocks and herds. Mention is made of a "town" (1 Sam. xv. 5), but their towns could have been little more than stations, or nomadic enclosures. The kings or chieftains perhaps had the hereditary title \textit{Agag} (Num. xxxiv. 7; 1 Sam. xiv. 8). Two important routes led through the Amalakite district, viz., from Palestine to Egypt by the "paths of the Amalekites" (Num. xxiv. 20), and to southern Asia and Africa by the Elamitic arm of the Red Sea. It has been conjectured that the expedition of the four kings (Gen. xiv.) had for its object the opening of the latter route; and it was by the former that the Amalekites first came in contact with the Israelites, whose progress they attempted to stop by a guerilla warfare (Deut. xiv. 18), but were signally defeated at Rephi-
Amba.-a-mam (Heb., gathering-place, Fla.), a city in the S. of Judah, named with Shema and Moladah in Josh. xvi. 26 only. 
Amba = Hama (Teb. xvi. 10; Esth. x. 7, xii. 6, xvi. 16, xvi. 17, xvi. 10, 17).
Amba-na (fr. Heb. = configuration, Gez.; the established, determined, Fla.), a mountain (Cant. iv. 8); commonly regarded as the part of Anti-Libanon in which the river Abana (2 K. v. 12; written "Ama-na" in marg. of A.V., Heb. Keri, &c.) has its source.
Amba-rish (Heb. whom Jehovah said, i.e. promised, Gez.): 1. Father of Abiril 2, and son of Mezaiath, in the line of the high-priests (1 Chr. vi. 7, 52; High-Priest; Zabor.; 2). High-priest in the reign of Jehoshaphat (2 Chr. xix. 11); son of Azariah, and the seventh in descent from No. 1 (1 Chr. vi. 11).—3. Head of a family of Kohathite Levites (1 Chr. xxii. 19, xxiv. 29).—4. A priest in Hezekiah's time (2 Chr. xxii. 15); supposed by Lord A. C. Hervey to be a family name = Imera 1.—5. A son of Bani in Ezra's time; husband of a foreign wife (Est. x. 42).—6. A priest who returned with Zerubbabel (Neh. x. 3, xii. 2, 13).—7. A descendant of Pahre, the son of Judah (Neh. xi. 4); probably = Imera 1. (Am. vi. 4). An ancestor of Zephaniah, the prophet (Zeph. i. 1).
Amba-ri'ts (Gr.; 1 Esd. viii. 2; 2 Esd. i. 2) = Amári-ah 1.
Amba'-sah (Heb., burden). 1. Son of Ithra or Jether, by Abigail, David's sister (2 Sam. xvii. 23). He was Absalom's commander-in-chief (Ambaاسلا), and was totally defeated by Joab (xviii.). Afterward he was forgiven by David, recognized by him as his nephew, and appointed Joab's successor (xiii. 19). Joab afterward, when they were both in pursuit of the rebel Sheba, pretending to salute Amasa, stabbed him with his sword (xix. 19), which he held in his left hand.—2. One of the princes of Ephraim in Pekah's reign, who succored the captives from Judah (2 Chr. xxvii. 12).
Amba-asai (Heb. burdensome, Gez.). 1. A Kohathite, father of Mahath and ancestor of Samuel and Heman the singer (1 Chr. vi. 23, 35).—2. Chief of the captains of Judah and Benjamín, who joined David at Ziklag (1 Chr. xii. 18); whether = Amasa, David's nephew, is uncertain.—3. One of the priests who blew trumpets before the ark, when David brought it from the house of Obed-edom (1 Chr. xiv. 24).—3. Another Kohathite, father of another Mahath, in the reign of Hezekiah (2 Chr. xxix. 12), unless the names be that of a family.

Amba-asal (fr. Heb. = Amasa), son of Azared, and priest in the time of Nehemiah (Neh. xi. 15); apparently = Maasai (1 Chr. ix. 12).

Amba-si'ah (Heb. whom Jehovah bears in his arms, Gez.), son of Zichri, and captain of 200,000 warriors of Judah under Jehoshaphat (2 Chr. xvii. 16).

Amba-th's (Amasiths, Amathis).
Amba-th'lis (1 Esd. ix. 29). 

Amba-th's (or Amath's), the "land of" = the region or district of Hama (1 Mc. xii. 25).

Amba-zi'ah (fr. Heb. whom Jehovah strengthens, Gez.), son of Joash 1, and eighth king of Judah (Judah, Kingdom of; Israel, Kingdom of), succeeded to the throne at the age of twenty-five, on the murder of his father, and punished the murderers, but spared their children, in accordance with Deut. xxiv. 16 (2 K. xiv. 6). He made war on the Edomites, defeated them in the valley of salt (Salt, Valley of), and took their capital, which he named Joktheel. We read in 2 Chr. xxv. 12-14, that the victorious Jews threw 10,000 Edomites from the cliffs, and that Amaziah worshipped the gods of the country; an exception to the general character of his reign (comp. 2 K. xiv. 3, with 2 Chr. xxv. 2). In consequence of this he was overtaken and misfortune. Having already offended the Hebrews of the northern kingdom by sending back, in obedience to a prophet, 100,000 troops whom he had hired from it, he had the foolish arrogance to challenge Josiah 2, king of Israel, to battle. But Judah was completely defeated, and Amaziah himself was taken prisoner, and conveyed by Josiah to Jerusalem, which opened its gates to the conqueror (so Josephus). A portion of the northern wall of Jerusalem was broken down, and treasures and hostages were carried off to Samaria. Amaziah lived fifteen years after the death of Josiah; and in the twenty-ninth year of his reign was murdered by conspirators at Lachish, whither he had retired for safety from Jerusalem. This is recorded as a consequence of his turning away from Jehovah (2 Chr. xxv. 27).—2. A descendant of Simeon (1 Chr. iv. 24).—3. A Levite, ancestor of Ethan the singer (vi. 45).—4. Priest of the golden calf at Bethel, who endeavored to drive the prophet Amos from Israel (Am. vii. 14).—5. A descendant of Amasai, an official representative of one sovereign or people at the court or seat of government of another sovereign or people. Examples of ambassadors occur in the cases of Edom, Moab, and the Amorites (Num. xx. 14, xxi. 21; Judg. xi. 17-19), afterward in that of the fraudulent Gibeonites (Josh. ix. 4, &c.), and in the instances mentioned Judg. xi. 12, 14, and xx. 12. They are alluded to more frequently during and after the contact of the great monarchies of Syria, Babylon, &c., with those of Judah and Israel, as in the invasion of Sidon, &c. They were usually men of high rank (2 Sam. vii. 19; 2 K. xii. 17; 18; Is. xxx. 4). Ambassadors were employed, not only on occasions of hostile challenge or insolent menace (2 K. xiv. 8; 1 K. xx. 2, 5, 6; 2 K. xix. 9, 14), but of friendly compliance, of request for alliance or other aid, of submission, recognition of alliance, and of curious inquiry (2 Sam. x. 2; 2 K. xvii. 7, xvii. 14; 2 Chr. xxvii. 31; 2 K. xiv. 52; 1 Chr. xi. 4). See also 15, xviii. 2; Ez. xvii. 15, &c. —The apostle Paul claims for himself and Timothy in preaching the Gospel the deference due to ambassadors of the Lord Jesus Christ (2 Cor. v. 20; Eph. vi. 29).

Amba (Heb. hoshen or choshon) occurs only in Ez. i. 4, 27; vii. 2. (Colors.) It is usually supplied by biblical critics, but by no means certain, that the
Hebrew word denotes a metal, and not the fossil resin called amber. The LXX, and Vulgate afford no certain clue to identification, for the Greek word electron (L. Electrum) employed as its equivalent, was used to express both amber and a certain metal, which was composed of four parts of gold to one of silver, and held in very high estimation by the ancients.

"Am-lush. Am-lush-mct. War. [Hab. 2. 16.] 1. Hebrew, iron, front, truth; often used in Gr. of N. T., and at the beginning of a sentence usually in A. V. translated "verily," i.e. in truth, certainly, in other positions usually not translated, and then so be it, let it be true," a word used in strong assertions, fixing as it were the stamp of truth upon the assertion which it accompanied, and making it binding as an oath (comp. Num. v. 22). In Deut. xxvii. 15-26, the people were to say "Amen," as the Levites pronounced each of the curses upon Mount Ebal, signifying by this their assent to the conditions under which the curses would be inflicted. So among the Rabbins, "Amen" involves the ideas of swearing, acceptation, and truthfulness. The first two are illustrated by the passages already quoted; the last by 1 K. i. 36; Jn. iii. 3, 5, 11 (A. V. "verily"); in which the assertions are made with the solemnity of an oath, and then strengthened by the repetition of "Amen." "Amen" was the proper response of the person to whom an oath was administered (Neh. v. 13; vii. 6; 1 Chr. xxi. 26; Jer. xi. 5, marg., text of A. V. "so be it"); and the Deity to whom appeal is made on such occasions is called "the God of Amen" (Is. lxv. 16, A. V. "truth"), as being a witness to the sincerity of the implied compact. With a similar significance Christ is called "the Amen, the faithful and true witness" (Rev. iii. 14; comp. Jn. i. 14, xiv. 6; 2 Cor. i. 20). It is matter of tradition that in the Temple the "Amen" was not uttered by the people, but that, instead, at the conclusion of the priest's prayers, they responded, "Blessed be the name of the glory of his kingdom for ever and ever." Of this a trace is supposed to remain in the concluding sentence of the Lord's Prayer (comp. Rom. xi. 36). But in the synagogues and private houses it was customary for the people or members of the family who were present to say "Amen" to the prayers offered by the minister or the master of the house, and hence it survived in the early Christian Church (Mat. vi. 18; 1 Cor. xiv. 16). And not only public and private prayers, but those offered in private, and objections were appropriately concluded with "Amen" (Rom. ix. 5, xi. 26, xv. 33, xvi. 27; 2 Cor. xiii. 14, &c.).

"A-meres, to = to punish by inflicting a fine (Deut. xxii. 19). Punishments.

Am-ethyst (Heb. akhnath or akhnathah; Gr. amethystos, the origin of amethyst, generally regarded as thus named from its supposed power of dispelling drunkenness in those who wore it). Mention is made of this precious stone, which formed the third in the brow of the high priest's ephod, in Ex. xxviii. 19, xxxix. 12. "And the third row a figure, an agate, and an amethyst." It occurs also in the N. T. (Rev. xxi. 20; Gr. amethystos) as the twelfth stone which garnished the foundations of the wall of the heavenly Jerusalem. Modern geologists and mineralogists usually understand under amethystine variety of quartz, or rose quartz, which is crystalline, highly transparent, and of a violet or purplish-red color. The oriental amethyst is a variety of corundum, of a violet color. (Adamant; Sapphire.) The Hebrew and Greek terms doubtless denoted one or both of these minerals.

A-men (Gr., truth, veracity, Gos.), the father of the prophet Jonah (2 K. xiv. 25; Jon. i. 5). Amen (Heb. beginning, head; Grs., Fio.), the hill of, a hill "facing" (G.) by the way of the wilderness of Gideon; the point to which Jabez's pursuit of Amnor extended (2 Sam. ii. 24); site unknown. Metheg-Ammah.

Ammi (Heb., my people), a figurative name, applied to the kingdom of Israel in token of God's reconciliation with them (Hos. ii. 1), in contrast with Lo-ammi. Comp. Ruhama and Lo-Ruhama.

Am-mi-doi (Gr.), in some copies Am-i-mi-loi (Gr.; 1 Esd. v. 20). "They of Chaldis and Ammodoi" are named here, not in Ezra or Nehemiah, among those who came up from Babylon with Zorobabel.

Am'mi-el (Heb., kindred [i. e. servants or worshipers] of God, Gos.). 1. The spy selected by Moses from the tribe of Dan (Num. xiii. 12). — 2. Father of Machir of Lodebar (2 Sam. i. 4, xvi. 27). — 3. Father of Bath-sherah (1 Chr. iii. 5); called Elian in 2 Sam. xi. 5—8. Sixth son of Obed-edom (1 Chr. xxvi. 5; comp. xxviii. 10). — 4. Father of the H. palace at the time xxxvii. 28). — 5. (Heb. text and A. V. marg. Annihak = kindred of nobles, Gos.; Keri, Ammi-had.) Father of Talmai, the king of Geshur (2 Sam. xiii. 37). — 5. A descendant of Tharc, son of Judah (1 Chr. i. 4).

Am'mi-had = Amihud 4.

Am-mi-nadab (Heb., kindred of the prince, Gos.; man of generosity, Fio.). 1. In N. T. Ammiasad. Son of Ram or Aram, and father of Nahshon, who was the prince of Judah under Moses (Num. i. 7, ii. 3; Ex. xiv. 29; 1 Chr. ii. 10), and of Elsheba Aaron's wife (Ex. vi. 26). He probably died in Egypt before the Exodus. — 2. A Kohathite Levite, chief of the one hundred and twelve sons of Uzziel, summoned by David, with other chief Levites and priests, to bring the ark of God to Jerusalem (1 Chr. xv. 10-12). — 3. In 1 Chr. vi. 22 = Izhur.

Am'mi-nadab (Heb.). In Cant. vi. 12, it is uncertain whether we ought to read, Amminadib, with the A. V., or my willing people = Heb. 'amam nadi, as in the margin.

Am-mi-shad-da-l or Am-mi-shad-dai (Heb., kindred [i.e. servants] of the Almighty, Gos.), father of Abi-zero, the prince of Dan at the Exodus (Num. i. 12; ii. 25, vii. 66, 71, x. 29). Am-mi-zad-dai (Heb., kindred of the Giver, i.e. of Jehovah, Gos.), son of Benabiah, and apparently Benaim's lieutenant in the third division of David's army (1 Chr. xxvii. 6).

Am-mon (Heb. = Ben-Ammi, Gos.), Am-mon-ite, Children of Ammon, a people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xi. 28; comp. Ps. lxxxiii. 7, 8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated
is: their origin continued through their existence (comp. Judg. x. 6; 2 Chr. xx. 1; Zeph. ii. 8, &c.). Indeed, so close was their union that each appears to have been occasionally spoken of under the name of the other. See Deut. ii. 19; xxiii. 4; Judg. xii., &c.

Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. In the earliest mention of them (Deut. ii. 20) they are said to have destroyed Zaanamin, and to have dwelt in their place, Jabbok being their border (Num. xxi. 24; Deut. ii. 37, iii. 16). "Land" or "country" is, however, rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization, which so constantly occur in the allusions to Moab (Is. xvi., xvii.; Jer. xlviii.). On the contrary we find everywhere traces of the fierce habits of marauders in their incursions (1 Sam. iii. 2; Am. i. 18), and a very high degree of crafty cruelty to their foes (Jer. xii. 14; Jd. vii. 11, 12). Probably Moab was the settled and civilized half of the nation of Lot, and Ammon its predatory and nomad section. On the W. of Jordan they never obtained a footing. In the times of the Judges they passed over once with Moab and Amalek, and seized Jericho (Judg. iii. 13), and a second time "to fight against Judah and Benjamin, and the house of Ephraim" (x. 9); but they quickly returned to the fierce pastures of Gilead, and formed the Moabite-AMMONITE. The hatred of the Israelites toward the Ammonites arose partly from their opposition or denial of assistance to the Israelites on their approach to Canaan, but mainly from their share in the affair of Balaam (Deut. xxiii. 4; Neh. xiiili. 1). The command, "distress not the Moabites . . . the distress not the children of Ammon, nor meddle with them" (Deut. ii. 9, 19; and comp. 37), is followed by a sentence excluding Moab and Ammon from the congregation for ten generations (Deut. xxiii. 3). This animosity continued in force to the latest date. Subdued by Jephthah who smote twenty cities (Judg. vi. 35), and scattered with great slaughter by Saul (1 Sam. xi. 11, xiv. 47), they enjoyed under his successor a short reprieve, probably from the connection of Moab with David (1 Sam. xxii. 3). But this was soon brought to a close by their king's shameful treatment of the friendly messengers of David (2 Sam. x. 4; 1 Chr. xii. 20). The Ammonites then fell upon them the severest blows (2 Sam. xiiii. 2; 1 Chr. xx.; 2 Chron. xxiiii. 1). In the days of Jehoshaphat they made an incursion into Judah with the Moabites and the Moabite-NEHEMIAH, but were signally repulsed, and so many killed that three days were occupied in spoling the bodies (2 Chr. xxi. 1-29). Before Amos prophesied, they made incursions, and committed atrocities in Gilead (Am. i. 13); they paid tribute to Uzziah (2 Chr. xxvi. 8; the LXX. ascribe this to the NEHEMIAH); Jotham had wars with them, and exacted from them a heavy tribute of "silver (comp. "jewels," 2 Chr. xxii. 29), wheat, and barley" (5 Chr. xxvii. 5). They took possession of the cities of Gath, from which the Jews had been removed by Tiglath-pileser (Jer. xlix. 1-6); and other incursions are elsewhere alluded to (Zeph. ii. 8, 9). At the captivity many Jews took refuge among the Ammonites from the Assyrians (Jer. xii. 11), but on the return from Babylon, Tobiah the Ammonite and Sanballat (perhaps a native of Anathoth) was one of the opponents of Nehemiah's restoration. The Ammonites are mentioned in Jos. vii., viii. and I Mc. v. 6, 30-43. (AMMONITES.)—The tribe was governed by a king (NAHASH I; Judg. xii. 12, &c.; 1 Sam. xiii. 12; 2 Sam. x. 1; Jer. xiv. 14), and by "princes" (2 Sam. x. 3; 1 Chr. xix. 5).—The divinity of the tribe was MOLECH, also written MILCOM and MALECHAM.

Am man-ithess (1 as in Ammonite) = an Ammonite woman. NAAMAH 2, the mother of Rechabom (1 K. xiv. 21, 31; 2 Chr. xiii. 13), and SHIMEATH, the mother of one of the murderers of Joash (2 Chr. xxiv. 26) were of the race of AMMON. For allusions to these mixed marriages see 1 K. xi. 1; Ezr. ix. 1 f., Neh. xiii. 23 ff. Marriage, li. 1.

Am'non (Heb. fullfuf, Ges.). 1. Eldest son of David, by Ahinoam the Jebreelites, born in Hebron while his father's royalty was only acknowledged in Judah. He dishonored his half-brother Tamar, and was in consequence murdered by her brother ABSALOM (2 Sam. iii. 2, xili. 1-29; 1 Chr. iii. 1).—2. Son of Shimon (1 Chr. iv. 20).

Amok (Heb. deep, Ges.), a chief priest, companion of Zerubbabel (Neh. xiiii. 7, 20).

Am'on (Heb.), an Egyptian divinity, whose name occurs in No-AMON (Neh. iii. 8, marge.), or THEBES. The Greeks called this divinity Ammon. The ancient Egyptian name is AMON = "the hidden." Amun was one of the eight gods of the first order, and chief of the triad of Thebes. He was worshipped at that city as AMON-PEI (= "Amon, the sun"), represented as a man wearing a cap with two high plumes, and AMON-RA ka mutef ("= Amen-Ra, who is both male and female"), represented as the generative principle. The Greeks identified Amen with Zeus, and he was therefore called Zeus Ammon and Jupiter AMMON.

Am'on (Heb. architected, Ges.; others say, son or foster-child, Ges.). 1. King of Judah, son and successor of Manasseh. b.c. K. xxiv. 18-26; 2 Chr. xxivii. 20-25; Mat. i. 10; JERUSALEM KINGDOM OF; ISRAEL, KINGDOM OF. Following his father's example, Amon devoted himself wholly to the service of false gods, but was killed in a conspiracy after a reign of two years. The people avenged him by putting all the conspirators to death, and made his son Josiah king. To Amon's reign we must refer the terrible picture of idolatry supported in Jerusalem by priests and prophets (Zeph. i. 4, iii. 4), the poor ruthlessly oppressed (iii. 3), and shameless indifference to evil (iii. 11).—2. Prince or governor of Samaria in the reign of Ahad (1 K. xxvi. 26; 2 Chr. xviii. 25). The precise nature of his office is not known. Perhaps the prophet Micahiah was intrusted to his custody as captain of the citadel.—3. See AM.

Am'o-rite, the Am o-rites (fr. Heb. = the dwellers on the amasts, mountainous), one of the chief nations who possessed the land of Canaan before its conquest by the Israelites. "Amorite" to Mr. G. (Grove) was a local term, and not the name of a distinct tribe. Gesenius says the name is sometimes taken in a wide sense, so as to include all the other Canaanitish tribes (Gen. xv. 16, xviili. 22, &c.). In Gen. x. 16, "the Amorite" is given as the fourth son of Canaan. The Amorites as dwelling on the eleva-
ted portions of the country, are contrasted with the Canaanites, who dwelt in the lowlands; and the two thus formed the main broad divisions of the Holy Land. "The Hittite, and the Jebusite, and the Amo-
rite, dwell in the mountain (of Judah and Ephraim), and the Canaanite dwells by the sea (the lowlands of Philistia and Sharon) and by the 'side' of Jor-
dan valley (in which the Arimah—was the report of the spies) (Num. xiii. 29; and see Josh. v. 1, x. 6, xi. 3; Deut. i. 7, 20, "mountain of the Amorites," 44). In the earliest times (Gen. xiv. 7) they occupied the barren heights W. of the Dead Sea. (EN-GEDI; HAZE-ZON-TAMAR.) From this point they stretched W. to He-
bron, where Abram was then dwelling (Gen. xiv. 16). We next meet them on the high table-lands E. of the Jordan. Sihon, their king, had taken the rich pasture-land S. of the Jabbok, and driven the Moab-
ites across the Arnon (Num. xxi. 13, 26). The Is-
raelites apparently approached from the S. E., keeping on "the other (i. e., E.) side" of the upper part of the Arnon, which then bends S., so as to form the eastern boundary of Moab. Their request to pass through his land was refused by Sihon; he "went out" against them, was killed with his sons and his people, and his land, cattle, and cities were taken by Israel (Num. xxi. 21-31; Deut. ii. 25-36). The rich tract, bounded by the Jabbok on the N. and the Arnon on the S., Jordan on the W., and "the wilderness" on the E., was, perhaps, especially the "land of the Amorites" (Num. xxi. 31; Josh. xii. 2, 3, xiii. 9; Judg. xi. 21, 22); but their possessions extended to Hermon (Deut. iii. 8, iv. 48), embracing "all Gilead and all Bashan" (iii. 10), with the Jor-
dan valley on the E. of the river (iv. 49), and forming together the land of the "two kings of the Amo-
rites," Sihon and Og (Deut. xxxi. 4; Josh. ii. 10, ix. 10, xiv. 12). After the passage of the Jordan the Amorites disputed with Joshua the conquest of the W. country (Josh. x. 5, &c., xi. 3, &c.). After the conquest of Canaan the Bible scarcely mentions the Amorites, except in designating the early inhabitants of the country (Judg. i. 34-36; 1 Sam. vii. 14; 1 K. ix. 20, 21; 2 K. xii. 11, &c.).
Amos (Heb. a burden). 1. A native of Tekoa in Judah, originally a shepherd and dresser of sycomore-
trees, called by God to be a prophet, although not trained in any of the regular prophetic schools (Am. i. 1, vii. 14, 15). He travelled from Judah into the kingdom of Israel or Ephraim, and there exercised his ministry, probably not for any long time. His date cannot be later than the death of Jeroboam II. (about 784 B. C.; see Israel, KINGDOM OR), for he prophesied "in the reigns of Uzziah, king of Judah, and Jeroboam the son of Joash, king of Israel, two years before the EARTHQUAKE" (i. 1). But his min-
istry probably took place earlier, perhaps about the middle of Jeroboam's reign, for Amos speaks of his conquests as completed (vi. 13; comp. 2 K. xiv. 22), yet that the Aramians, who toward the end of his reign were approaching Palestine (Hos. x. 6, xi. 5), do not seem as yet to have caused any alarm. Amos prof-
dicts indeed that Israel and other neighboring na-
tions will be punished by certain wild conquerors from the N. (i. 5, 27, vi. 14), but does not name them as yet at the height of power, wealth, and security; but the mode of oppression (viii. 4) the ordinances of religion thought burdensome (viii. 5), and idleness, luxury, and extravagance were gen-
eral (iii. 15). The source of these evils was Isola-
tion—that of the golden calves. CALIF.-worship was specially practised at Bethel, also at Gilgal, Dan, and Beersheba in Judah (iv. 4, v. 6, viii. 14), and
was offensively united with the true worship of the Lord (v. 14, 21-23; comp. 2 K. xvii. 33). Amos went to rebuke this at Bethel, but the high-priest Amaziah 2 complained of him to Jeroboam, and en-
davored to drive him from the northern kingdom. The book of the prophecies of Amos seems divided into four principal portions closely connected to-
gether. (1.) From i. i. to ii. 3 he denounces the sins of the nations bordering on Israel and Judah; (2.) from ii. 4 to vi. 14, he describes the state of these two kingdoms, especially the former; (3.) In vi. 1 to ix. 10, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel which he pre-
dicted to Amaziah; (4.) He rises to a loftier strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and His people forgiven and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author. See i. 3, ii. 13, iii. 4, 5, iv. 2, 7, 9, v. 8, 19, vi. 12, vii. 1, iv. 3, 9, 13, 14. The references to it in the N. T. are two: v. 25, 26, 27 is quoted in Acts vii. 42, 43, and ix. 11 in Acts xvi. 16. As the book is not a series of detached prophecies, and artfully connected in its several parts, it was probably writ-
ten by Amos as we now have it after his return to Tekoa from his mission to Bethel. (CAVALON.—2. Son of Naum, and ancestor of Jesus Christ (Lk. iii. 25). Amoz (Heb. amoz = strong, Ges.), father of the prophet Isaiah, and, according to Rabbinical trad-
tion, brother of Amaziah, king of Judah (2 K. xix. 20, xx. 1, 2; Chr. xxvi. 22, xxii. 20, 22; Is. i. 1, ii. 1, xiii. 1, xx. 14, xxvii. 1). Am-phi-polis [-phypo]- (Gr. round the city; for the river Strymon flowed almost round Amphipolis), a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts xvi. 1). It was thirty-three Roman miles from Philippi. It stood upon an eminence on the left or E. bank of the Strymon, just below the lake Cercini-
tis, and about three miles from the sea. It was a colony of the Athenians, and was memorable in the Peloponnesian war for the battle fought under its walls in 411 B. C., against the Greek and Persians who were killed. On its site is now a village called Neokhório, in Turkish Jeni-Keni, or "New Town." Amphi-
plis (Gr. fr. L. = extended, enlarged, Schles-
ner), a Christian at Rome, styled by the Apostle Paul "my beloved in the Lord" (Rom. xvi. 8).
Amram (Heb. kindred of the High, i. e. of God, Ges.). 1. A son of Kohath, and grandson of the patriarch Levi; husband of Jochebed, his father's sister; father of Moses, Aaron, and Miriam (Ex. vi. 18, 20; Num. iii. 19, xxvi. 58, 59; 1 Chr. vi. 2, 3, 18). Mr. Wright and others suppose that in this genealogy several generations have been omitted; for from Joseph to Joshua ten generations are recorded (Gen. xvi. 20; 1 Chr. vi. 22-27), while from Levi to Moses there are but three; and again, the Kohathites in the time of Moses mustered 8,600 males, from a month old and upward (Num. iii. 26). But Jochebed, Amram's wife, is described as a daugh-
ter of Levi, been to him in Egypt (Num. ii. 23), although the suggestion has been made that "Levi" here may = the tribe of Levi instead of the individ-
ual. (CHRONOLOGY I.; GENALOGY.) The faith 
and firmness of Amram and his wife are favorably noticed (Heb. xi. 25).---2. (Heb. Hemnan or Em-
ran, prob. an error for Heman, Ges.) A son of
Dishon and descendant of Seir (1 Chr. i. 41); — 

Hemdan.—3. A son of Ban in Ezra's time, husband of a foreign wife (Ezr. x. 34); = Omaekres in 1 Esd. ix. 19). 

Am'ram-ites = descendents of Amram 1; a branch of the Kohathite Levites (Num. iii. 27; 1 Chr. xxvi. 28). 

Am'ra-raphel (Heb. fr. Sanscrit = keeper of the gods, Ges.), a king of Shinar or Babylonia, who joined the incursion of Chedorlaomer against the kings of Sodom, Gomorrah, &c. (Gen. xiv. 1). 

Am u-lets were ornaments, gems, scrolls, &c., worn as preservatives against enchantments, and generally inscribed with mystic forms or characters. The word does not occur in the A. V., but the "ear-rings" in Gen. xxiv. 4, were probably amulets taken from the slain Shechemites. They were among the spoils of Median (Judg. vii. 24), and perhaps their objectionable character was the reason why Gideon asked for them. In Hos. ii. 13, "decking herself with ear-rings" is mentioned as one of the signs of the "days of Baalim." The "ear-rings" in Fr. iii. 20, were also amulets (Ear-rings: Enchantments 2; Ephemeris; Frontlets). The Jews were particularly addicted to amulets, and the only restriction placed by the Rabbis on their use was, that none but approved amulets (i.e. such as were known to have cured three persons) were to be worn on the Sabbath. Divination; Ephemer; Frontlets; Magic; Tera-pim. 

Am'zil (fr. Heb. = strong, Ges.). 1. A Levite of the family of Merari, and ancestor of Ethed the singar (1 Chr. vi. 46).—2. A priest, ancestor of Adaiah in Nehemiah's time (Neh. xi. 12). 

A'nah (Heb. = place of clusters! Ges.), a town in the mountains of Judah (Josh. xv. 50), once belonging to the Anakim (Josh. xi. 21). It has retained its ancient name, and lies among the hills six or eight miles S. S. W. of Hebron (Rom. i. 494). 

A'n a-el (Gr. = Haniel ?), brother of Tobit (Tob. i. 21). 

A'nah (Heb. answer, sc. to prayer, Ges.), son of Zibeon, the son of Seir the Horite, and father of Abollahmah, one of Esau's wives (Gen. xxxv. 3, 14, 18, 24, 25, 29; 1 Chr. i. 40, 41). Anah was probably the head (A. V., "dude ") of a tribe independent of, and equal with, his father's tribe; and Anah is therefore mentioned (Gen. xxxvi. 29; 1 Chr. i. 38) among the sons of Seir who were heads of tribes. In Gen. xxxvi. 29 Abollahmah is described as "the daughter of Anah, the daughter ('son ' LXX, and Sam.) of Zibeon the Hitvite; " daughter in the second case (here = descendant, grand-daughter) referring still to Abollahmah, and not to Anah, as is evident from verse 25. But in Gen. xxxvi. 54, the same wife of Esau is called Judith, the daughter of Anah; therefore Judith = Abollahmah, and the Hitvite apparently = Anah the Hitvite, and on this supposition there seems to arise a two-fold discrepancy. Anah was a Horite (Gen. xxxvi. 20); but " Hitvite," in verse 2, is probably a mistake of the transcript for "Horite " (and the Alexandrian MS. of the LXX actually reads " Horite," here), or, as Hengstenberg supposes, Anah may have belonged to that branch of the Hitvites, who from living in caves were called Horites or Trogloidytes. Hengstenberg conjectures that from his discovering the hot springs in the wilderness (Mele 3), Anah obtained the name of Chedor ( = the town of the wells), and that the "Hitvite," in Gen. xi. 27, is a general term = "Canaanite" (comp. Gen. xxxv. 46 with xxxvii. 1). 

An-a-ha'ath (Heb. hollow way or pass, Fü.), a place in Issachar, named with Shilhon and Rabbith (Josh. xix. 19); site unknown. 

A-nai'ah [ah-nay-yah] or A-n a-i'ah (Heb. whom Jehovah answers), 1. Probably a priest; one who stood on Ezra's right hand as a witness to the law to the people (Neh. viii. 4); = Anasias in 1 Esd. ix. 43.—2. A chief of the people who sealed the covenant with Nehemiah (Neh. x. 22). 

A-nak. Anakim. A-nak-im or A-nak i-mim (Heb. 'anakin, fr. 'anan = length of neck, Ges.), a race of giants, descendants of Arba (Josh. xv. 13, xxi. 11), dwelling in the southern part of Canaan, particularly at Hebron, or Kirjath-Arba. They are also called sons of Anak (Num. xiii. 55), descendants of Anak (Num. xiii. 22), and sons of Anakim (Deut. i. 28). These designations show "Anak" to be the name of the race rather than that of an individual, and accordingly Arba, their progenitor, "was a great man among the Anakim." (Josh. xiv. 15). The race appears to have been divided into three tribes or families, bearing the names Sheshai, Ahiman, and Talmai. Though the warlike appearance of the Anakim had struck the Israelites with terror (Num. xiii. 28; Deut. ix. 2), they were dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in Gaza, Gath, and Ashdod (Josh. xi. 21, 22). Hebron became the possession of Caleb, who drove out from it the three sons of Anak mentioned above, i.e. the three families or tribes of the Anakim (Josh. xv. 14; Judg. i. 20). Giants. 

A-n a-mim (Heb.), a Mizrite people or tribe, settled probably in or near Egypt (Gen. x. 13; 1 Chr. i. 11). Mizraim. 

A-nan-me-lech (Heb. prob. = image of the king, or [so Hyk.] head of the king, i.e. the constellation cepheus, Ges.), an idol of the colonists introduced into Samaria from Sepharvaim (2 K. xvii. 31); the companion-god to Aparatorlech. 

A'n an (Heb. covering, cloud, Ges.). 1. A chief of the people who sealed the covenant with Nehemiah (Neh. xii. 26).—2. Hanan 4 (1 Esd. v. 30). 

A-n a-ni (Heb. = Ananiah, Ges.), seventh son of Eionenai, and descendant of Zerubbabel (1 Chr. iii. 24). 

A-n a-ni'ah (fr. Heb. = whom Jehovah covers, i. e. protects, Ges.), probably a priest, and ancestor of Azariah 19 (Neh. iii. 23). 

A-n a-ni'ah (see above), a place, named between Nob and Hazor, in which the Benjamites lived after the captivity (Neh. xi. 22). 

A-n a-ni'as (Gr. fr. Heb. = Ananias or Hananiah). 1. Ancestor of a family of 101 (Vulgate 130) under Zorobabel (1 Esd. v. 16); not in Ezra and Nehemiah. —2. Hanan 3 (1 Esd. ix. 21).—3. Hanan 9 (1 Esd. ix. 29).—4. Ananias 1 (1 Esd. ix. 43).—5. Hanan 5 (1 Esd. ix. 45).—6. Father of the Azarias personated by Raphael (Tob. v. 12, 13). In the LXX, he appears to be Tobit's elder brother.—7. Ancestor of Judith (Jd. viii. 1).—8. Hananiah 7, or Sadrach (Sc. 3 H. Ch. 66; 1 Me. ii. 59).—9. A high-priest in Acts xxiii. 2—5, xxiv. 1. He was the son of Nebudaeus, succeeded Joseph son of Candus, and preceded Ismael son of Phabi. (High-Priest.) He was nominated to the office by Herod, king of Chalices, in a. d. 48; and in a. d. 52 sent to Rome by the prefect Unnudius Quadratus to answer before the Emperor Claudius a charge of oppression brought by the Samaritans. He appears, however, not to have lost his office, but to have resumed it on his return. He was deposed shortly before Felix left the province; but still had great power, which he used violently and lawlessly. He was assassinated.
by the sacerdii (or rodbers) at the beginning of the last Jewish war.—10. A disciple of Jerusalem, hus-
bonded by the suffering of the apostles, and having sold his goods for the benefit of the church, he kept back a part of the price, bringing to the apostles the re-
mainder, as if it were the whole, his wife also being privy to the scheme. St. Peter, being enabled by the Spirit to see through the fraud, denounced him as having lied to the Holy Ghost, i.e. having at-
tempts to lead astray upon the words of the Spirit, as a resident in the apostles an act of deliberate deceit. On hearing this, Ananias fell down and expired. That this inci-
dent was no mere physical consequence of St. Peter's severity of tone, as some German writers have main-
tained, distinctly appears by the direct sentence of a similar death pronounced by the same apostle upon Sapphira a few hours after. Ananias's death may indeed have been unlooked for by the apostle, who was in this matter only the organ and announcer of the divine justice which was pleased by this act of deserved severity to protect the mortality of the in-
fant church and strengthen its power for good.—11. A Jewish disciple of Damascus (Acts ix. 16–17), a "devout man according to the law, having a good re-
port of all the Jews which dwelt there" (Acts xxii. 12). Being ordered by the Lord in a vision, he sought out Saul (Paul) during the blindness and dejection which followed his conversion, and an-
nounced to him his future commission as a preacher of the Gospel, conveying to him at the same time, by the laying on of his hands, the restoration of sight, and commanding him to arise, and be baptized, and wash away his sins, calling on the name of the Lord. Tradition makes him afterward bishop of Damascus, and a martyr.

**An-ath-l (Gr. ἀναθηλ, = ἀναστελλó, = Tobit (Tob. i. 1).**

**An-ath (Heb. ἀναθής, se. to prayer, Ges.), father of Shamgar (Judg. iii. 31, v. 6).**

**An-an-th-e-ma (Gr.), literally a thing suspended, in N. T. generally translated "accursed," = Hebrew ἀκακήν or κεράσων, signifying a thing or person devoted.** Any object so devoted to the Lord was irredeemable; and if an inanimate object, it was to be given to the priests (Num. xviii. 14); if a living creature, it was to be slain (Lev. xxvii. 28, 29). Generally such a vow respected not only the idolatrous nations marked out for destruction by the special decree of Jehovah (Num. xiv. 32–35; Josh. xiv. 17); but occasionally the vow was made indefinitely (Judg. xi. 31; 1 Sam. xxiv. 24; Jeremiah; Jonathan 1). The breach of such a vow by any one directly or indirectly participating in it was punished with death (Josh. vii. 23; Achan). When applied to the extermination of idolatrous na-
tions, according to God's positive command (Ex. xxxi. 20; 1 Sam. v. 3, 21), the idea of a vow appears to be dropped, although a vow was occasionally super-
added to the command (Num. xxi. 2; Josh. vi. 17; Homer; Jericho). Anathemas is translated "ac-
cursed" in N. T. four times (Rom. ix. 3, comp. Ex. xxxii. 22; 1 Cor. xiv. 5, 10, 11), where it is not translated (1 Cor. xiv. 22; 1 Tim. iv. 11). The word anathematized may be rendered "anathematized, to declare accurted, and the two are translated "we have bound (ourselves) under a great curse," literally as "anathematized ourselves with an anathema, The Greek word anathematized also occurs in Mk. xi.
71 (A. V. = to curse), Acts xii. 12 (A. V. "bound under a curse"), 21 (A. V. "have bound with an oath"), and in 1 Mc. v. 5 (A. V. "destroyed utterly"). Curse; Excommunication; Vows.
general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2 M. iv. 31-38). — 2. Another officer of Antiochus Epiphanes left him on Garizim (2 M. v. 23), probably in occupation of the temple there. (Gen. xxix. 3-5.) A Christian at Rome, selected by St. Paul (Rom. xii. 7), together with Junias (Junia), both being called "kinsmen" and "fellow-prisoners," and "of note among the apostles" (Dr. Alford takes "apostles" here in the wider sense of this term = Christian messengers and teachers; Prof. Stuart, Conybeare and Howson, and many others take "apostles" in the common meaning, and "of note" as = well known), and described as converted to Christ before himself. One tradition makes him bishop of Pannonia; another, of Spain.

_A'neem (Heb. _two fountains_, Ges.,) a city of Issachar, allotted to the Gershonites (1 Chr. vi. 73); perhaps = En-gannim 2.

_A'ner (Heb. _boy_, Ges.; _juvenility_, Fii.), a city of Manasses W. of Jordan, allotted to the Kohathites (1 Chr. vi. 70); = Tannach? (see above), one of the three Amorite chiefs of Hebron who aided Abraham in pursuing and routing the four invading kings (Gen. xiv. 13, 24). Con-urbanization.

An'gethan (Heb.; Gr. _angéthanos_ = Heb. _malchah_). A race of spiritual beings, exalted above man, although infinitely below God, whose office is "to do Him service in heaven, and by His appointment to succor and defend men on earth." 1. _Scriptural use of the word._—In many passages the "angel of God," "the angel of Jehovah," is a manifestation of God himself. Compare Gen. xxii. 11 with 12, and Ex. iii. 2 with 6 and 14; where the "angel of Jehovah" is called "God," and "Jehovah," and accepts the worship due to God alone. (Contrast Rev. xix. 10, xxix. 9.) See also Gen. xvi. 7, 12, xxxii. 11, 15, xviii. 13, 15; Num. xxii. 22, 23, 33, and compare Gen. xxv. 20-22, Ex. xxv. 20-22, "Israel," by side with these expressions, we read of God's being manifested in the form of man; as to Abraham at Mamre (Gen. xvii. 2, comp. xix. 1), to Jacob at Peniel (Gen. xxxii. 24, 30), to Joshua at Gilgal (Josh. v. 13, 16), &c. Apparently both sets of passages refer to the same kind of manifestation of the Divine Presence. Now, since "no man hath seen God" (the Father) "at any time," and "the only-begotten Son, which is in the bosom of the Father, He hath revealed Him" (Jn. i. 18), the "angel of the Lord" in such passages must be He, who is from the beginning the "Word," i.e. the Manifestor or Re-vealer of God, and these appearances must be "fore-shadowings of the Incarnation." Besides this highest application of "angel" or "messenger," it is used of any messengers of God, as the prophets (Is. xlii. 19; Hag. i. 13; Mal. iii. 1), the priests (Mal. ii. 7), and the rulers of the Christian churches (Rev. i. 20). Compare APOSTLE; and see SYNAGOGUE. Rev. i. 9, 11, 16, remains that the "angels of the seven churches" (Rev. i. 20, &c.) = the messengers of the churches to which the epistles were addressed (ii., iii.), whom he supposes those churches sent to the apostle in Patmos (B. S. xii. 416 ff.). — II. _Nature of Angels._—Little is said of their nature as distinct from their office. They are termed "spirits" (as in Heb. i. 14). The word is the same (Gr. _pneumatos_) as that used of the soul of man, when separate from the body (e.g. Mat. xiv. 26; Lk. xxiv. 37, 39; 1 Pet. iii. 19). Many of the Christian Fathers and of the philosophers of the middle ages as well as some modern theologians have maintained the exspirability or materiality of the angelic nature. But their arguments—that the word _angelos_ only the supersensuous and rational, yet not necessarily immaterial, element of man's nature, that there is a "spiritual (Gr. _pneuchikos_) body" (1 Cor. xv. 44), that men, after the resurrection, having this spiritual body, are yet "like the angels" (Gr. _isanggeloi_, Lk. xx. 36), and that there is a general resemblance in titles (e.g. "sons of God," "gods") and appearance (Gen. xvii., xix.; Lk. xxiv. 4; Acts i. 10, &c.) between angels and men, and that therefore the angels are now both in nature and character what mankind will be in heaven—are all fairly met by arguments drawn from the use of the same word to denote the nature of God (Jn. iv. 24) and designate the Holy Ghost (Spirit, the Holy), from the known fact that angels are not ordinarily visible or perceivable to human sense, and hence must be, when they become visible, different in some important respect from what they usually are, from the fact that the spiritual or glorified bodies of the redeemed, like those of angels, will be as like Christ's (Phil. iii. 21) and not as angelic, and from the acknowledged imperfection of the figurative human language which the sacred writers use in attempting to describe all invisible things, including the human soul and God Himself. (See Prof. Stuart in B. S. for 1843, pp. 88-154, or in Comm. on Apocalypse, ii. 397-409.)—The angels are revealed to us as finite, created beings, holy and lovely, happy and immortal, endowed with power and might, knowledge and wisdom, desires and sympathies, affections and wills; in short, as superhuman moral agents, beings who think and feel and choose, and are capable of unlimited progress, the proper and glorious inhabitants of heaven (Ps. viii. 5, 5, Gen. xvi. 10, xviii. 10, xxxii. 16, 38; Mk. xiii. 32; Lk. xiv. 10; Eph. iii. 10; Col. i. 16; 2 Th. ii. 7; 1 Pet. i. 2; 2 Pet. ii. 11; Rev. vii. 11, &c.).—The angels are very numerous (Dan. vii. 10; Heb. xii. 22; Rev. v. 11, &c.), and are represented as "elect angels," "elect angels of God," "angel of light," "holys ones," &c. (Gen. xvii. 12; Dan. iv. 13, 23, viii. 13; Mat. xxv. 31; Lk. ix. 26; 2 Cor. xi. 14; 1 Tim. v. 21, &c.), in distinction from the angels which "kept not their first estate," or "as the devil and his angels," &c. (Apollos.: _Demon_.; _Devil_.; _Satan_.)—III. Order of the angels.—Of their office in heaven, we have only vague prophetic glimpses (1 K. xxii. 19; Is. vi. 1-5; Dan. vii. 9, 10; Rev. v. 11, &c.), which show us nothing but a never-ceasing adoration. Their office _toward man_ is far more fully described. They are represented as, in the widest sense, agents of God's providence, natural and supernatural, to the body and to the soul. The operations of nature are spoken of, as under angelic guidance fulfilling the will of God. Thus the pestilences which slew the first-born (Ex. xii. 23; Heb. xi. 28), the disobedient people in the wilderness (1 Cor. x. 19), the Israelites in the days of David (2 Sam. xxiv. 16; 1 K. ii. 19), and the army of Sennacherib (Is. xxxv. 1-35; 2 Chr. xxxii. 21), as also the plague which cut off Jerah (Acts xii. 23), are plainly spoken of as the work of the "angel of the Lord." Nor can the numerous declarations of the Apocalypse be resolved into mere poetical imagery. (See especially Rev. viii. and ix.)—More particularly, however, angels are spoken of as ministers
of the supernatural (or spiritual) providence of God; as agents in the spiritual redemption and sanctification of man. In Job (i. 6, ii. 1, xxxviii. 7) they are spoken of vaguely, as surrounding God's throne above, and rejoicing in the completion of His creative work, without any hint of their direct and visible appearance to man. In Genesis, after the call of Abraham, the angels mingle with and watch over the chosen family, entertained by Abraham and by Lot (Gen. xvi., xix.), guiding Abraham's servant to Pada-ram (xxiv. 7, 40), seen by the fugitive Jacob at Bethel (xxviii. 12), and welcoming his return at Mahanaim (xxii. 1). Their ministry hallows domestic life, and is closer, more familiar, and less awful than in after-times. (Contrast Gen. xviii. with Judg. vi. 21, 22, xiii. 16, 22.) In the subsequent history of the chosen nation, the records of their appearance belong especially to the periods of the Judges, and of the Captivity, the former one destitute of direct revelation or prophetical guidance, the latter one of special trial and unusual contact with heathenism. In Judges angels appear to rebuke idolatry (i. 1-4), to call Gideon (vi. 11, &c.) and consecrate Samson (xiii. 3, &c.) to the work of deliverance. During the prophetic and kingly period, angels appear when needed by the prophets themselves (1 K. xix. 5; 2 K. vi. 17), and are (as noticed above) ministers of God in the operations of nature. But in the Captivity, angels are revealed as watching, not only over Jerusalem, but also over heathen kingdoms, under the providence, and to work out the designs, of the Lord. (See Zeck.; also Dan. iv. 13, 25, x. 10, 13, 20, 21, &c.) The Incarnation marks a new epoch of angelic ministration. "The angel of Jeho-"vah," the lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service there. Whether to predict and glorify His birth itself (Mat. i. 20; Lk. i., ii.), to minister to Him after His temptation and agony (Mat. iv. 11; Lk. xxii. 48), or to declare His resurrection and triumphant ascension (Mat. xxviii. 2; Jn. xx. 12; Acts i. 10 11) they seem now to be indeed "ascending and descending on the Son of man," almost as though transferring to earth the ministrations of heaven. The N. T. is the history of the Church of Christ, every member of which is united to Him. Accordingly, the angels are revealed now, as "ministering spirits" to each individual member of His spiritual guidance and aid (Heb. i. 14). The records of their visible appearance are frequent (Acts v. 19, viii. 26, x. 3, xii. 7, xxvii. 23); but their presence and aid are referred to familiarly ever after the Incarnation. They watch over Christ's little ones (Mat. xviii. 10), rejoice over a penitent sinner (Lk. xv. 10), are present in the worship of Christians (1 Cor. xii. 10) and, perhaps, bring their prayers before God (Rev. viii. 3, 4), and bear the souls of the redeemed into Paradise (Lk. xvi. 22). In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter (Mat. xiii. 39, 41, 49, xvi. 27, xxiv. 31, &c.). The mode of their action is not made known to us. (For the evil angels, see DEVOX; DEMONIAE; DEVIL; SATAN.) That there are degrees of the angelic nature, fallen and unfallen, and special titles and agencies belonging to each, is clearly declared (Eph. i. 21; Rom. viii. 38). ARCHANGEL; CHERUBIM; SERAPHIM; MICHAEL; GABRIEL.

**Angling. Fishing.**

*An ish* (Heb. *sighing of the people*, Ges.), a Manas- site, son of Shemidah (1 Chr. vii. 19).

*An im* (Heb. *fountains*, Ges.), a city in the moun- tains of Judah, named with Eshtemoah and Goshen (Josh. xv. 50); probably at the ruined village *el- Ghurwein*, about ten miles south of Hebron (Win. i. 354; Rbn. ii. 204).

*An is* [an'is] (Gr. *anisos*). This word occurs only in Mat. xxiii. 23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise (marg. "Gr. *anethon*, dill") and cummin." It is by no means certain whether the anise (*Pimpinella Anisum*, Linn.) or the dill (*Anethum graveolens*) is here intended, but more probably the latter. Both the dill and the anise are umbelliferous plants, and
are much alike in external character; the seeds of both, moreover, are aromatic, and have been long employed in medicine and cookery, as condiments and carminatives. Both are cultivated, but dill is said to be more a plant of Eastern cultivation than anise.

Anklet. This word does not occur in the A. V., but the thing denoted by it is mentioned in the plural (Is. iii. 18, Heb. 'achasim, A. V. "tinkling ornaments about their feet;" see also Is. iii. 16). Anklets were fastened to the ankle-bend of each leg, were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked against each other, was no doubt a reason why they were admired. They are still worn in the East, and Lane (Med. Egypt) quotes from a song, in allusion to the pleasure caused by their sound, "the ringing of thine anklets has deprived me of reason." Hence Mohammed forbade them in public: "let them not make a noise with their feet, that their ornaments which they hide may (thereby) be discovered." (Koran, xxiv. 31). Bells; Chains; Ornaments, Personal.

An'na (G. and L. fr. Heb. = HANNAH), the name in Punic of Dido's sister (Virgil, Aeneid, iv.) used in the LXX. and Vulgate for Hannah (1 Sam. i. 2 ff.) and in the Vulgate for Enoch (Gen. vii. 2 ff.).

1. The wife of Tobit (Tob. i. 9 ff.).—2. An aged widow and "prophetess" in Jerusalem at the time of our Lord's presentation in the Temple (Lk. ii. 36). She was of the tribe of Asher.

An'nas-as (1 Esd. v. 23) = SENAIAH.

An'has (Gr.). 1. HARM (1 Esd. ix. 32).—2. (fr. Heb. = HANAN, Lit.) A high-priest of the Jews, he was son of one Seth, and was appointed high-priest a. d. 77, by Qurinian, imperial governor of Syria; but was obliged by Valerius Gratus, procurator of Judea, to give way to Ismael, son of Phabi, at the beginning of the reign of Tiberius, a. d. 14. But soon Ismael was succeeded by Eleazar, son of Anna; then followed, after one year, Simon, son of Camithus, and then, after another year, (about a. d. 20), Joseph Caiaphas, son-in-law of Anna (Jn. xviii. 13). But in Lk. iii. 2, Annas and Caiaphas are both called high-priests, Annas being mentioned first. Our Lord's first hearing (Jn. xvii. 13) was before Annas, who then sent him bound to Caiaphas. In Acts iv. 6, Annas is plainly called the high-priest, and Caiaphas merely named as his heirs. Others again suppose that Annas held the office of segag, or substitute of the high-priest, mentioned by the later Talmudists. (Comp. Ahimath.) He lived to old age, having lived five or six high-priests.


Anointing in the Scriptures is either I. Material, with oil, or II. Spiritual, with the Holy Ghost.—I. Material.—1. Ordinary. Anointing the body or head with oil was a common practice with the Jews, as with other Oriental nations (Deut. xxvii. 40; Ru. iii. 3; Mic. vi. 15; Bath). Abstinence from it was a sign of mourning (2 Sam. xiv. 3; Dan. x. 3; Mat. vii. 17). Anointing the head with oil or ointment seems also to have been a mark of respect sometimes paid by a host to his guests (Lk. vii. 46 and Ps. xxiii. 5; see also Jn. xii. 2, xil. 3), and was an ancient Egyptian custom at feasts. From the discontinuance of anointing in times of sorrow and disaster, to "he anointed with oil = he enjoy success or prosperity (Ps. xxii. 10; comp. Ecl. ix. 8; Oil; Ointment).—2. Official (Messiah). (a) Prophets were occasionally anointed to their office (1 K. xix. 16), and are called messiahs, or anointed (1 Chr. xvi. 22; Ps. cv. 15). (b) Priests, at the institution of the Levitical priesthood, were all anointed to their offices, Aaron's sons as well as Aaron himself (Ex. xli. 15; Num. iii. 3); but afterward anointing seems to have been especially reserved for the high-priest (Ex. xxix. 29; Lev. xvi. 32); so that "the priest that is anointed" (Lev. iv. 3) probably = the high-priest (so the LXX., and most). See also Lev. iv. 3, 16, and vi. 22. (c) The Hebrews were familiar with anointing kings before they had any (Judg. ix. 8, 15). Anointing was the principal and divinely-appointed ceremony in the inauguration of their kings (1 Sam. ix. 16, x. 1; 1 K. i. 34, 39); indeed, "the Lord's anointed" was a common designation of the theocratic king (1 Sam. xii. 5, 6; 2 Sam. i. 14, 16; xiv. 21). David was thrice anointed to be king: (1) privately by Samuel, before Saul's death, to confer on him a right to the throne (1 Sam. xvi. 1, 13); (2) over Judah at Hebron (2 Sam. ii. 4); (3) over the whole nation (2 Sam. v. 3). After the separation, the kings both of Judah and of Israel seem still to have been anointed (2 K. ix. 3, xi. 12). So late as the Captivity the king is called "the anointed of the Lord" (Ps. lxxxix. 38, 51; Lam. iv. 20). Some, however, think, that after David, subsequent kings were not anointed, except when, as in the cases of Solomon, Josiah, and Jeho, the right of succession was disputed or transferred (Joh. Introd., Archæology). Hazael was to be anointed king over Syria (1 K. xix. 15). Cyrus also is called the Lord's anointed, as raised by God to the throne to deliver the Jews out of captivity (Is. lxiv. 1). (d) Inanimate objects were anointed with oil as set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen. xxviii. 19); the tabernacle and all its furniture were consecrated, by anointing (Ex. xxx. 26-28).—3. Ecclesi-
Ant. Anointing with oil in the name of the Lord is prescribed by St. James to be used together with prayer by the leader of the church, for the recovery of the sick (Jas. v. 14). Analogous to this is the anointing with oil practised by the twelve (Mk. vi. 13), and our Lord's anointing the eyes of a blind man with clay made from saliva, in restoring him miraculously to sight (Jn. ix. 6, 11).—II. Spiritual.—1. In the O. T. a deliverer is promised under the title of Messiah, or Anointed (Is. lii.; Dan. ix. 25, 26); and his anointing is described to be with the Holy Ghost (Is. lxi. 1; see Lk. iv. 18). As anointing with oil betokened prosperity, and produced a cheerful aspect (Ps. civ. 15), so this spiritual unction is figuratively described as anointing with the oil of gladness (Ps. xlv. 7; Heb. i. 9). In the N. T. Jesus of Nazareth is shown to be the Messiah, or Christ, or Anointed of the O. T. (Jn. i. 41; Acts ii. 22, xvii. 2, 3, xviii. 5, 28); and his being anointed with the Holy Ghost is asserted and recorded (Jn. iii. 32, 33; Acts iv. 27, x. 38).—2. Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2 Cor. i. 21; v. 20; 1 Pet. iv. 11; 1 Cor. xii. 9).—3. Ant. Spirit (The Holy).—To anoint the eyes with eye-salve figuratively denotes the process of obtaining spiritual perception (Rev. iii. 18).

Ant. (fr. Gr.), a son of Mani or Bani; perhaps = Vastani (1 Ees. ix. 34).

Ant (Heb. מלוע), this insect is mentioned twice in the O. T.; in Prov. vi. 6, "Go to the ant, thou sluggard: consider her ways, and be wise;" in xxx. 25, "The ants are a people not strong, yet they prepare their meat in the summer." In the former passage the enforced diligence of this insect is instanced as an example worthy of imitation; in the latter the ant's wisdom is especially alluded to, for these insects, though "little upon the earth, are exceeding wise." It is well known that the ancient Greeks and Romans believed that the ant stored up food, which it collected in the summer, ready for the winter's consumption; but this is now considered by most naturalists an error. Ants are carnivorous, or rather omnivorous, in their habits of living. They eat sweet fruits, crumbs of bread, animal food of various kinds &c.; but their favorite food is the saccharine secretion from the bodies of the aphides or plant-lice. The European species of ants are all dormant in the winter, and consequently require no food put up until we know more accurately the habits of ants in Palestine and other warm countries. It would be rash to affirm that no ants have magazines for provisions" (Kirby and Spence, \textit{Intro. to Entomology}, ii. 46). "They are great robbers; and the farmer must keep a sharp eye to his floor in harvest, or they will abstract a large quantity of grain in a single night" (Thn. 8. 528—1.).—The words of Solomon do not necessarily teach that ants store up food for future use, though they have been commonly so understood. Kirby and Spence say: "He does not affirm that the ant, which he proposes to the sluggard as an example, laid up in her magazine stores of grain against winter, but that, with considerable prudence and foresight, she makes use of proper means to collect a supply of provisions sufficient for her purposes. She prepares her bread and gathers her food (viz., such food as is suited to her) in summer and harvest (i. e. when it is most plentiful); and thus shows her wisdom and prudence by various means of retaining for her use. The accuracy of Solomon may also be vindicated, if, as is not improbable, the Heb. מַלְעָה includes the termites, or "white ants," which, although belonging to a different order of insects, are yet popularly associated with "ants." "White ants" are especially abundant in tropical regions. One or more numerous species may be found in most temperate climes. They form populous societies, and their habitations often contain large stores of vegetable food.

Antichrist (fr. Gr. \textit{ AGAINST Christ or instead of Christ). This term is employed only by the Apostle John in his second and third Epistles. Nevertheless, by an almost universal consent, the term has been applied to the Man of Sin in 2d Thessalonians, to the Little Horn and to the fierce-countenanced King in Daniel, and to the two Beasts of Revelation, as well as to the false Christ spoken of in Mat. xxiv.—I. In Mat. xxiv. 3—8, our Lord is not speaking of any one individual (or polity), but rather of those forerunners of the Antichrist who are his servants and actuated by his spirit. This passage does not therefore elucidate for us the characteristics of the Antichrist.—II. The Antichrist is mentioned in several passages in the Epistles of John (1 Jn. ii. 23—25, 1 iv. 3, 35, 2 Jn. 8—7). The whole teaching here with regard to the Antichrist itself seems to be confined to the words twice repeated, "Ye have heard (i. e. by oral teaching from the apostle) that the Antichrist shall come." The rest appears to be rather a practical application of the doctrine of the Antichrist than a formal statement of it. The apostle warns his readers that the spirit of the Antichrist could exist even then, though the coming of the Antichrist himself was future, and that all who denied the Messiahsip and Sonship of Jesus were Antichrists, as being wanting in that divine principle of love which is the essence of Christianity, and thus being types of the final Antichrist who was to come.—III. St. Paul (2 Th. ii. 1—12; 1 Tim. iv. 1—5; 2 Tim. iii. 1—5) does not employ the term Antichrist, but there can be no hesitation in identifying the Antichrist who was to come as "that Man of Sin, the Son of Perdition, who opposeth and exalteth himself above all that is called God or that is worshiped." He also refers to his previous oral teaching, and says that the mystery of iniquity (i. e. the spirit of Antichrist or Antichristianism) doth already work.

He adds an assurance that the Antichrist should not be revealed in person until some present obstacle to his appearance should have been taken away, and until the predicted "falling away" or apostasy should have occurred. From St. John and St. Paul together we learn that the Antichrist would not come until a certain obstacle to his coming (supposed by the early Christian writers to be the power of secular law existing in the Roman empire) was removed; (3) nor till the time of, or rather till after the "falling away," (4.) that his characteristics would be (e) open opposition to God and religion, (b) a claim to the incomunicable attributes of God, (c) iniquity, sin, and lawlessness, (d) a power of working lying miracles, (e) marvellous capacity of beguiling souls; (5.) that he would be actuated by Satan; (6.) that his spirit was already at work, manifesting itself partially, incompletely, and typically, in the teachers of iniquity and immorality already abounding in the Church. This last is considered as referring to such as Cerinthus, Simon Magus, the Gnostics, &c.—IV. The fierce-countenanced King of Dan. viii. 25, xi. 36—39, is universally recognized to be Antiochus Epiphanes, who is regarded, but one representative of the Antichrist; and the prophecy may therefore be considered as typically descriptive of the Antichrist.—V. In the prophecy of the Little Horn (Dan. vii. 2—7)
the four beasts represent four kings, i. e. four king-
doms or empires (1 = the Assyrian, Persian, Grecian,
and Roman empires), and the last (the Roman) 
breaks into ten kingdoms, among which grows 
another (the Little Horn) which gets the mastery 
over three of the ten. This Little Horn is not an 
individual, but a kingdom or polity, and therefore 
cannot be identified with the Antichrist of St. John's 
and St. Paul's Epistles.—VI. The Apocalyptic Beast 
of St. John (Rev. xii. 1-8, xvi. 1-18) is clearly 
identical with the Little Horn of Daniel, and there-
fore is not the Antichrist. But it is evident that 
the two former sustain some relation to the Antichrist. 
There are four classes of writers on the Antichrist: 
—(1.) those who regard him as an individual 
yet future, among whom are most of the early Christian 
Fathers, the early Waldenses, &c.; (2.) those who 
regard him as a polity now present, among whom 
are the Waldenses of the fourteenth century, Wick-
liffe's, Hussites, Luther, Calvin, Cranmer, &c., 
all regarding the system of Popery as the Antichrist; 
(3.) those who regard him as an individual already 
past, among whom are Roman Catholics on one side, 
and Calvinists on another, despairing, as it were, 
and, on the other, their general view being that the 
Apocalypse describes the triumph of Christianity over 
Judaism in the first century and over Heathenism in 
the third; (4.) those who consider the Antichrist as 
an antichristian and lawless principle not embodied 
either in an individual or in a special polity, e. g. 
Kappe, Starke, Nitzsch, Polt. Of these four opinions 
the first two appear to contain the truth between 
them (so Mr. Meyrick). The Apocalyptic Beast may 
be identified with "the falling away" (2 Th. ii. 3; 
not "a falling away," as in A. V.), and the antitype 
of both may be found in the corrupt Church of 
Christ, in which there has been a falling away from 
her purity and first love into unfaithfulness to God, 
exhibited especially in idolatry and creature-worship. 
As a religious defection grows up by degrees, we 
cannot point to its precise commencement. Cyril 
of Jerusalem (fourth century) considered it already 
existing. The decree of the second Council of 
Nicaea, A. D. 787, and the theory of the Papal Supre-
macy put forth by Pope Gregory VII. (eleventh cen-
tury) and subsequently prevalent to the sixteenth 
century and onward, are noticeable in this connec-
tion. According to the view here presented, the fall 
of BABYLON (i. e. of Rome) would be as yet future, 
as well as the still subsequent destruction of the 
corrupted Church, on the day of the coming of Christ. 
The period of the three and a half times would con-
tinue down to this destruction.—VII. The Apoca-
lyptic Beast from the Earth (Rev. xiii. 11-18), or 
the False Prophet (xix. 11-21; comp. xvi. 13), ap-
parently represent the Antichrist, if the Antichrist 
appears at all in the Apocalypse. The characteris-
tics of this Beast are (1.) miracle-working, (2.) a 
special power of beguiling, (3.) an outward resen-
tance to the Messiah ("horns like a lamb"), (4.) 
the title "the False Prophet," our Lord being em-
phatically "The Prophet." Compare 2 Th. ii. 1-12, 
and III. 4 above. The antitype of this might be an 
individual person who will at some future time arise, 
and ally himself with the corrupted Church, repre-
sent himself as her minister and vindicator (Rev. xiii. 
12), compel men by violence to pay her reverence 
(14), breathe a new life into her decaying frame by 
his use of the secular arm in her behalf (15), forbid-
ing civil rights to those who renounce her authority 
and reject her symbols (17), and putting them to 
death by the sword (15), while personally he is an 
athistical blasphemer (1 Jn. ii. 22), and sums up in 
himself the evil spirit of unbelief which has been 
working in the world from St. Paul's days to his 
(2 Th. ii. 7). The Antichrist would thus combine 
the forces generally and happily separated, of In-
dependency and Superstition. In this would consist 
the special horror of his reign. Hence also the special 
sufferings of the faithful believers until Christ Him-
self once again appears to vindicate the cause of 
Truth and Liberty and Religion.

**ANT**

Gate of St. Paul, Antioch.

*An ti-och (an-ti.-ok) (fr. Gr.; named from Antiochus, 
father [son, so some] of the founder). 1. IN Syria. 
The capital of the Grecian kings of Syria, and after-
ward the residence of the Roman governor of the 
province of Syria; situated where the chain of Lebanon 
rising N., abruptly meets that of Taurus rising E. 
Here the Orontes breaks through the mountains, 
and Antioch was placed at a bend of the river, partly 
on an island, partly on the level which forms the Isk 
bank, and partly on the steep and craggy ascent of 
Mount Silpius, which rose abruptly on the S. In 
the immediate neighborhood was Daphne, the celebrated 
sanctuary of Apollo, with its temple and fountains 
and grove of laurels and cypresses, a nursery of 
heathenish pollution (2 Mc. iv. 33); whence the city 
was sometimes called "Antioch by Daphne." Antio-
ch was founded 300 B. c., by Seleucus Nicator. 
Jews were settled there from the first in large 
numbers, were governed by their own civil and, 
allowed to have the same political privileges with the 
Greeks. Antioch grew under the Seleucid kings, till 
it became a city of great extent and of remarkable 
beauty. Some of the most magnificent buildings 
were on the island, One feature, apparently char-
acteristic of the great Assyrian cities—a vast street 
with colonnades, intersecting the whole from end to 
end—was added by Antiochus Epiphanes. For some 
notices of the Antioch of this period, and of its re-
lation to Jewish history, see 1 Mc. iii. 37, xi. 13; 2 
Mc. iv. 7-9, v. 21, xi. 36. It is the Antioch of 
the Roman period with which we are concerned in 
the X. T. By Pompey it had been made a free city, 
and such it continued till the time of Antoninus Pius. 
The early emperors raised there some large and im-

portant structures, such as aqueducts, amphitheatres, and baths. Herod the Great contributed a road and a colonnade. The citizens of Antioch under the Empire were noted for scurrilous wit and the invention of nicknames. This perhaps was the origin of the name Christian. No city, after Jerusalem, is so intimately connected with the history of the apostolic church. These two cities were closely associated in certain points. One of the seven deacons appointed at Jerusalem, was Nicolas, a proselyte of Antioch (Acts vi. 5). The Christians, dispersed from Jerusalem at Stephen’s death, preached the Gospel at Antioch (xi. 19). From Jerusalem, Agabus, who foretold the famine, and other prophets, came to Antioch (xi. 27, 28); and Barnabas and Saul were consequently sent on a mission of charity from Antioch to Jerusalem (xi. 30, xii. 25). From Jerusalem the Judaizers came, who disturbed the church at Antioch (xv. 1); and at Antioch St. Paul rebuked St. Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal. ii. 11, 12).—At Antioch the first Gentile church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26); here St. Paul exercised his ministerial work (xi. 22–26, xiv. 26–28, xv. 35, and xviii. 22, 23); here he began and ended his first and second missionary journeys (xii. 1–3, xiv. 26, xv. 36, xviii. 22), and entered upon the third (23). To the Gentile converts at Antioch were especially addressed the letters from the apostles, &c., at Jerusalem (xv. 23). Antioch was afterward an important centre for Christian progress. Ignatius, who suffered martyrdom under Trajan at Rome, was bishop of Antioch forty years; Chryso-ton, the eloquent preacher, was born at Antioch. The bishop has been styled patriarch of Antioch since the fourth century; and this title is now borne by prelates of three Oriental churches (Greek, Syriac, and Maronite), though for a long time none of them have resided at Antioch. The nominal Christians at Antioch (mod. Antakya) were estimated at 2,000, and the whole population at 20,000, in 1856, when American Protestant missionaries began to preach the Gospel there. Antioch has suffered greatly from wars and earthquakes. It was a principality under the Crusaders A. D. 1098–1269. In 1269 its churches were destroyed by its captor, the Sultan Biares.—2. In Pisidia (Acts xiii. 14, xiv. 19, 21; 2 Tim. iii. 11), on the borders of Phrygia, at the modern Talbarch, which is distant
PLAN OF ANCIENT ANTIOCH AFTER MÜLLER.
from Acker (now known to be the ancient Philo-
metalum, but formerly supposed to be the site of
Antioch in Pisidia) six hours over the mountains.
The ruins are very considerable. This city, like
No. 1, was founded by Seleucus Nicator. Under
the Romans it became a colony, and was also
called Cesarea. When St. Paul first visited the
city, (Acts xiv. 14), in his first missionary journey with
Barnabas, his preaching in the synagogue led to
the reception of the Gospel by many Gentiles; and
this resulted in a violent persecution by the Jews, who
first drove him from Antioch to Iconium (50, 31),
and subsequently followed him even to Lystra (xiv.
19). St. Paul, on his return from Lystra, revisited
Antioch to strengthen the disciples (21). He prob-
able visits Antioch again at the beginning of his
second journey, when Silas was his associate, and
Timothy (Timothy), a native of this neighborhood,
had just been added to the party. **Phrygia; Pis-
dia.**

Antiochus (Antiochos) [Antiochus] (1 Mc. iv. 33, vi. 63; 2 Mc.
iv 33, v. 21) = *Astroclus I.*

**Antiochus I.** Tyrant of the coasts of Egypt, he was
also called Antiochus the Great. He was the eldest
son of Seleucus I, and succeeded his father in 312
B.C.; and, after a series of successful military
campaigns, became master of the greatest empire
then existing. He was not content with the
kingdoms which his father left him; he attempted
to add to them those which had been lost to
Seleucus I., and which were in the hands of
the Parthian king. He first occupied the
province of Babylon, and then advanced
into Phrygia, Cappadocia, and Asia Minor, where
he was opposed by the Egyptians. He
overthrew them in 297 B.C., and took
the city of Seleucia (Seleucis), which
was the chief town of the province.
He then crossed the Taurus, and
conquered the Parthians, who had
been deranged by his father's
conqueror, and were in the
hands of their king, Tigrain
who, however, died before
his forces reached the
province. Antiochus
therefore withdrew from
this campaign, and
returned to Egypt,
where he died in 261
B.C.

**Antiochus II.** (see above) II., king of Syria, sur-
vived *Tachos* (Gr. *the Great*), succeeded his father
Antiochus Soter, n. c. 231. During the earlier part
of his reign he was engaged in a fierce war with
Ptolemy Philadelphus, king of Egypt, in the course of
which Parthia and Babylonia revolted and became
independent of the empire. At length (n. c. 250) peace
was made, and the two monarchs "joined themselves
together," and Ptolemy ("the king of the South")
gave his daughter Berenice in marriage to Antiochus
("the king of the North"), who set aside his former
wife, Laodice, to receive her. When Ptolemy died
(n. c. 247), Antiochus recalled Laodice and her chil-
dren Seleucus and Antiochus to court. Thus Beren-
ice was "not able to retain her power," and La-
dice, in jealous fear lest she might again lose her
ascendancy, poisoned Antiochus (him "that strength
could not") (2 M. x. 5), and carried Berenice and her
infant son to her place of death, n. c. 246. After
the death of Antiochus, Ptolemy Euergetes, brother
of Berenice ("out of a branch of her roots"), who
succeeded his father Ptolemy Philadelphus, avenged
his sister's death by an invasion of Syria, in which
Laodice was killed, her son Seleucus Callinicus
forced for a time the throne, and the whole
country plunged. The hostilities thus renewed
continued many years; and on the death of Sele-
cus, n. c. 223, after his "return into his own land,"
his sons Alexander (Seleucus) Ceraunus and Antio-
chus "assembled a multitude of great forces,"
against Ptolemy Philopator, the son of Euergetes,
and one of them (Antiochus) threatened to overthrew
the power of Egypt (Dan. xi. 6-19).

**Antiochus III.** (see above) surname the Great,
succeeded his brother Seleucus Ceraunus, who was
assassinated after a short reign n. c. 223. He pro-
ceeded with war against Ptolemy Philopator with vig-
or, and at first succeeded (n. c. 218) he drove the
Egyptian forces to Sidon, conquered Samaria and
Gibeah, and wintered at Ptolemais, but was defeated
next year at Raphia, near Gaza (n. c. 217), with
immense loss, and in consequence made a peace with
Ptolemy, in which he ceded to him the disputed
conquest of Cilicia, Phoenicia, and Palestine. During
the next thirteen years Antiochus was strengthen-
ing his position in Asia Minor, and on the fron-
tiers of Parthia, and by his successes gained his sur-
name of the Great. n. c. 205, Ptolemy Philopator
died, and left his kingdom to his son Ptolemy Epip-
hanes, who was only five years old. Antiochus then
united with Philip III. of Macedon to conquer
and divide the Egyptian dominions. The Jews,
exasperated by the conduct of Ptolemy Philopator
both in Palestine and Egypt, openly espoused his
cause, under the influence of a short-sighted policy
("the factions among thy people shall rise," i.e.
again Ptolemy). Antiochus occupied the three
disputed provinces, but was recalled to Asia by a
war with Attalus, king of Pergamus; and his ally
Philip was embroiled with the Romans. Then Ptol-
emy, by the aid of Scopus, again made himself mas-
ter of Jerusalem, and recovered the territory which
he had lost. n. c. 198, Antiochus reappeared in the
field and gained a decisive victory "near the sources
of the Jordan"; and afterward captured Scopus
and the remnant of his forces in Sidon. The Jews,
who had suffered severely during the struggle, wel-
comed Antiochus as their deliverer, and "he stood
in the glorious land which by his hand was to be
consumed." His further designs against Egypt were
frustrated by Roman intervention; and his daughter
Choaphata, whom he gave in marriage to Ptolemy
Epiphanes, with the Phcenician provinces for her
dower, favored the interests of her husband rather
than those of her father. From Egypt Antiochus
turned again to Asia Minor, and after various suc-
cesses, crossed over to Greece, and by the advice of
Hannibal entered upon a war with Rome. His vic-
torious course was checked at Thermopylae (n. c.
191), and he was finally defeated at Magnesia in
Lydia, n. c. 190. By the peace concluded n. c. 188,
he was forced to cede all his possessions "on the
Roman side of Mount Taurus," and to pay an enor-
mous sum to defray the expenses of the war.

![Image of Antiochus III.](https://via.placeholder.com/150)

This last condition led to his ignominious death.
"The King of the South," Dan. xi. 11-19. Antiochus
not only assailed to the Jews perfect freedom and
protection in their worship, but made splendid contributions to
the support of the temple ritual, and gave various
immunities to the priests and other inhabitants of
Jerusalem. He also transported two thousand families
of Jews from Mesopotamia to Lydia and Phrygia,
to repose the tendency to revolt manifested in those
provinces. Two sons of Antiochus succeeded him,
first Seleucus Philopator, then Antiochus IV.

**Antiochus IV.** (see above) IV., Eipaphnes (Gr. *Eipaph-
nes*), the youngest son of Antio-

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**ANT**

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**ANT**
CHES THE GREAT. He was given as a hostage to the Romans (b. c. 188) after his father's defeat at Magnesia. b. c. 175 he was released by the intervention of his brother Seleucus, who substituted his own son Demetrius in his place. Antiochus was at Athens when Seleucus was assassinated by Heliodorus. By the alliance of Eumenes and Attalus, boldly expelled the usurper Heliodorus, and himself "obtained the kingdom by battalier," to the exclusion of his nephew Demetrius. The accession of Antiochus was immediately followed by desperate efforts of the Hellenizing party at Jerusalem to assert their supremacy. 

Jason IV persuaded the king to transfer the high-priesthood from his brother Onias III to him, and bought permission to carry out his design of habituating the Jews to Greek customs; but three years afterward Menelaus, who offered the king a larger bribe, was appointed high-priest, while Jason took refuge among the Ammonites. From these circumstances, and from the marked honor with which Antiochus was received at Jerusalem very early in his reign (about b. c. 173), it appears that he easily regained the border provinces given as the dozer of his sister Cleopatra to Ptolemy Epiphanes. But his ambition led him to undertake four campaigns against Egypt, b. c. 171, 170, 169, 168, and his complete conquest of the country was prevented only by Roman interference. The exhaustion of his treasury, and the armed conflicts of the rival high-priests whom he had appointed, furnished the occasion for an assault upon Jerusalem on his return from his second Egyptian campaign (b. c. 170), which he had probably planned with Ptolemy Philometor, who was at that time in his power. The temple was plundered, a terrible massacre took place, and a Phrygian governor was left with Menelaus in charge of the city. At the close of the fourth Egyptian expedition, two years afterward, Antiochus detached a force under Apollonius to occupy Jerusalem and fortify it, and availed himself of the assistance of the ancestral enemies of the Jews. The decrees then followed which have rendered his name infamous. The temple was desecrated, and the observance of the law was forbidden. "On the 15th day of Casio the Syrians set up the ABOMINATION OF DESOLATION (i. e. an idol altar) upon the altar." Ten days afterward an offering was made upon it to Jupiter Olympus. At Jerusalem, as at Antioch, the population of the city was massacred, but Mattathias and his sons organized a successful resistance ("helpen with a little help."). (MACCABEES.) Meanwhile Antiochus turned his arms toward Parthia and Armenia. Hearing not long afterward of the riches of a temple of Nanea in Elymian (comp. Antiochus III.), he resolved to plunder it. The attempt was defeated; and the event hastened his death. He retired to Babylon, and thence to Tarsus in Persia, where he died, b. c. 164, the victim of superstition, terror, and remorse, having first heard of the successes of the Maccabees in restoring the Temple-worship at Jerusalem (1 Mc. i.-vi. 2 Mc. i.-iv., v.). "He came to his end and there was none to help him."—The reign of Antiochus was the last great crisis in Jewish history before the coming of our Lord. The prominence given to it in prophecy (Dan. vii. 8, 25, vili. 11 ff., xi. 21-45) fits exactly with its typical and representative character. (ANTICHRIST.)

The conquest of Alexander the Great (Alexander I.) had introduced Greek thought and life into the Jewish nation; and now, after one hundred and fifty years, an outward struggle must decide whether Judaism was to be merged in a rationalized Paganism, or to become purer and more vigorous. The exposed position of Judaea between Syria and Egypt, the terrible crimes of the wars of the N. and S., and the persecutions first from Egypt and then from Syria, all betokened the approaching struggle. Politically the Jews must now either be independent, or abandon every prophetic hope. Nor was their social and religious position less perilous. Foreign influence had made itself felt in early life; and before the rising of the Maccabees an opposition was offered, even by the priests, to the execution of the king's decrees. (Jason IV.) Antiochus at first indicated the liberal policy of his predecessors; and the occasion for his attacks was furnished by the Jews themselves. Able, energetic, and liberal to production, Antiochus was reckless and unscrupulous in the execution of his plans. He had learned at Rome to court power and to dread it. He gained an empire, and remembered that he had been a hostage. Regardless himself of the gods of his fathers, he did not appreciate religion in others; and he became a type of the enemy of God (Antichrist) by the disregard of every higher feeling. "He magnified himself above all." His real deity was the Roman war god; and fortresses were his most sacred temples. Confronted with such a persecutor, the Jews realized the spiritual power of his faith. The evils of heathenism were seen concentrated in a personal shape. The outward forms of worship became invested with a sacramental dignity. Con men life was purified and ennobled by heroic devotion. An independent nation asserted the integrity of its hopes in the face of Egypt, Syria, and Rome.

Antiochus (see above) VI. reigned as a noble descendant, succeeded his father Antiochus IV., b. c. 164, while still a child, under the guardianship of Tryphon, his own brother. Shortly after his accession he marched against Jerusalem with a large army, accompanied by Tryphon, to relieve the Syrian garrison. He expelled Judas (Maccabees) at Bethzadduq, and took Bethora. But when the Jewish force in the Temple was on the point of yielding, Tryphon persuaded Antiochus to believe that he might advance to the Temple, who had made himself master of Antioch. Philip was speedily overpowered; but the next year (b. c. 162) Antiochus and Tryphon fell into the hands of Demetrius Soter, who caused them to be put to death in revenge for his own wrongs from Antiochus Epiphanes (1 Mc. iii. 32, 36, vili. 2-4; 2 Mc. iv. 28, xiv. 1, 2).

Antiochus (see above) VI. was the son of Alexander Balas and Cleopatra. After his father's death (146 b. c.) he remained in Arabia; but though still a child, he was soon brought forward by Tryphon (about 145 b. c.) as a claimant to the throne of Syria against Demetrius Niger. Tryphon
succeeded in gaining Antioch; and afterward the most of Syria submitted to Antiochus, Jonathan (Maccabees), confirmed by him as high-priest and ruler of Judea, &c., contributed greatly to his success, occupying Ascalon and Gaza, reducing the country as far as Damascus, and defeating the troops of Demetrius. (Xenon.) Tryphon having now gained the supreme power in Antiochus's name, took Jonathan by treachery and put him to death, B. C. 143; and afterward murdered Antiochus, and ascended the throne (1 Mr. xlii. 31). Antiochus (see above) VII. Sidetes [-teg] (Gr. of Side, in Pamphylia), king of Syria, was the second son of Demetrius I. When his brother, Demetrius Nicator, was taken prisoner (about 141 B. C.) by the king of Parthia (Arsaces VI.), he married his wife Cleopatra and took the throne (157 B. C.) from the usurper Tryphon. At first he made a very advantageous treaty with Simon (Maccabees), but afterward violated it and sent against him a force under Cendebeus, who occupied Cebon I, and harassed the surrounding country. After the defeat of Cendebeus by Simon's sons, Antiochus undertook an expedition against Judea in person. He laid siege to Jerusalem, but (so Josephus) granted honorable terms to John Hyrcanus (c. 193), who had made a resistance. Antiochus next turned his arms against the Parthians, and Hyrcanus accompanied him in the campaign. But after some successes he was entirely defeated by Phraortes II. (Arsaces VII.), and fell in the battle, about B. C. 127-6 (1 Mr. xv. 16). An-thes (Gr. = Antipater, Rm. N. T. Etz.; against alll, Bzn.). See Herod 2.—2. A martyr at Pergamos (Rev. ii. 13); according to tradition, the bishop of Pergamos; said to have suffered martyrdom under Domitian by being cast into a burning brazen bull.

Antipater (L. fr. Gr. = over against [i.e. like] his father), son of Jason; Jewish ambassador to the Lacedemonians (1 Mr. xii. 16, xiv. 22).

Antipatris (Gr.; named fr Antipater, Herod's father), a town, to which the soldiers conveyed St. Paul by night on their march from Jerusalem to Cesarea (Acts xxiii. 31); anciently name Caphara, and named Antipatris by Herod. It was (Itin. Hier. 2) forty-two miles from Jerusalem and twenty-six from Cesarea. The modern village Kefr-Sibra answers to the ancient name, and its position is in sufficient harmony with what Josephus says of the position of Antipatris, in a well-watered and well-wooded plain, near a hilly ridge, and with his notices of a trench dug from thence for military purposes to the sea near Joppa by one of the Asmonean princes.

Antioch (L.), a fortress (A. V. "castle," Acts xxii. 5, 6, &c.), built by Herod on the site of the more ancient Baris, N. W. of the Temple, and named by him after his friend Antony. (Jerusalem.) The word nowhere occurs in the Bible.

Antithi (fr. Anthithi), a dweller at Anthoth (1 Chr. xi. 28, xvi. 3); = Anthithi.

Anah (Heb. bowcd together, Ges.), son of Coz and the daughter of Jair (1 Mr. iv. 18).

Anas, a Levite (1 Esd. iv. 48); = Rani; 7.

Anvil, a smith's iron block (Is. xii. 7; Ecclus. xxxviii. 29). Handicraft.

Apollo (Gr.), a son of Darius, and daughter of Hercules (1 Esd. iv. 29).

Appelles [-eles] (Gr. given by Apollo, A. F. Potter), a Christian saluted by St. Paul (Rom. xvi. 10) as "approved in Christ." Tradition makes him bishop of Smyrna or Hierapolis.

Apes (Heb. kophim), occur in 1 K. x. 22, "once in three years came the navy of Tarshish (Tarsus) 2, bringing gold, and silver, ivory, and apes, and peacocks," and in the parallel passage of 2 Chr. xxv. 21. Probably the Hebrew word here used was not intended to refer to any one particular species of ape, but may have denoted any animals of the monkey tribe, including apes, baboons, and monkeys properly.

Apaph-sath-bites [kites]. A-phantses, A-phantses [kites] (all fr. Heb.), certain tribes, colonies from which had been planted in Samaria by Asnapper (Ezr. iv. 9, v. 6). The first and last are regarded as the same, and have been supposed to be the Pareatae or Paretaces (montanatae), a tribe on the borders of Medea and Persia; the second has been referred to the Parthians, and by Gesenius to the Persians.

Aplek [-ek] (Heb. strength, fortress, a strong city, Ges.). 1. A royal city of the Canaanites, the king of which was killed by Joshua (Jos. xii. 18); probably = Aphik.—2. A city, apparently in the N. of Asher (Jos. xiii. 20); probably = Aphek, and the city on the N. "border of the Amorites," apparently beyond Sidon, identified with the Aphaca of classical times, famous for its temple of Venus, the ruins of which are the modern Afq as on the W. slopes of Lebanon, midway between Baalbek and Byblos (Isaiah) 3. A place at which the Philistines encamped, before the battle in which Ell's sons were killed and the ark taken (1 Sam. iv. 1); apparently N.W. of, and not far from Jerusalem.—4. The scene of another encampment of the Philistines, before the defeat and death of Saul (1 Sam. xxxiv. 1); possibly = Nos. 3.—5. A walled city on the military road from Syria to Israel, apparently a common spot of engagements with Syria (1 K. xx. 26 ff.; 2 K. xiii. 17). It was situated in the "plain" (1 K. xx. 35; Plain 4) E. of the Jordan, where is the modern village of Fik, at the head of the Wady Fik, six miles E. of the sea of Galilee, the great road between Damascus, Nabara, and Jerusalem still passing through it.

Aphikah (Heb. strong place, Ges.), a city of Judah, in the mountains (Jos. xx. 33); probably = Aphik 1.

Apher-e'ma (fr. Gr.), one of the three "governments," "Apheraea, and Lydya, and Ramathem," added to Judea from Samaria by Demetrius Soter, and confirmed by Nicanor (1 Mr. xi. 34); probably = Ephraim and Ophir 1.

Apher'a (Gr.) ancestor of some of the sons of Solomon's servants who returned with Zerubbabel (1 Esd. v. 34); not in Ezra and Nehemiah.

Aphilik (Heb. rekindled, refreshed, Ges.), ancestor of King Saul (1 Sam. ix. 1); supposed by Lord A. C. Hervey = Abraham I (2).

Aphrik (Heb. strong, Ges.), a city of Asher (Judg. i. 31); probably = Aphik 2.

Aphrath (Heb. female fawn, Ges.), the house of, a place (Mic. i. 10), supposed by some = Ophirian I (2).

Aphi'seez [a-fis-ez] (L. fr. Heb. the dispersion, Ges.), chief of the eighteenth course of priests (1 Chr. xxiv. 21).


A-po's-rypha [-fis] (fr. Gr.; primarily = hidden, secret, sc. books; apparently associated, toward the end of the second century, with the idea of spurious;
afterward = spurious), a term popularly applied to the following fourteen books: 1 Esdras; 2 Esdras; Tobit; Judith; Esther x. 4-xvi; Wisdom; Ecclesiastes; Baruch; Song of the Three Holy Children; History of Susanna; Bel and the Dragon; Prayer of Manasses; 1 Maccabees; 2 Maccabees. These books are treated of under their titles. For their relation to the canonical books of the O. T. see Canon. (Inspiration.) These books represent the period of transition and decay after the return of the Jews from Babylon, and most (perhaps all) were probably written between 300-30. We may notice in them (1.) the absence of the prophetic element; (2.) the almost total disappearance of the power shown in the poetry of the O. T.; (3.) the appearance of works of fiction resting or purporting to rest on an historical foundation; (4.) the growth of a purely legendary literature; (5.) the tendency to pass off suppositions as facts, under the cover of illustrious names; (6.) the insertion of unauthentic formal documents as authentic; (7.) abundant errors and anachronisms; (8.) some peculiarities connected with the religious and ethical development of Judaism, as the manifest influences of the struggle against idolatry under Antiochus, the growing hostility to the Samaritans, the prominence assigned in Tobit to ains-giving, with the growing belief in the individual guardianship of angels and the germs of a grotesque demonology there apparent, and (in Wisdom) the teaching in respect to wisdom, to the kingdom of God and its eternal blessings, and to the love and righteousness of God.

Apollonius (Gr. fem. = of or from Apollo), a city of Macedonia, through which Paul and Silas passed in their way from Philippi and Amphipolis to Thessalonica (Acts xvii. 1). It was thirty Roman miles from Amphipolis, and thirty-seven from Thessalonica (Jim. Ant.).

Apoll-nus (L. fr. Gr. masc. = of or from Apollo). 1. Son of Thraseas, governor of Cæsarea and Phœnicia, under Seleucus IV. Philopator, n. c. 187 B.C., a bitter enemy of the Jews (2 Mc. iv. 4), who urged the king at the instigation of Siphon 3, to plunder the Temple at Jerusalem (ii. 5 f.; Heliod.); a butcher. An officer of Antiochus Epiphanes, and governor of Samaria, who led out a large force against Judas Maccabeus, but was defeated and slain, n. c. 166 (1 Mc. iii. 10-12); probably the same who was chief commissioner of the revenue of Judea, spoiled Jerusalem, taking advantage of the Sabbath, and occupied a fortified position there, n. c. 168 (1 Mc. i. 29 f.; 2 Mc. v. 24-26. 8. Son of Menestheus (possibly = No. 2); an envoy sent (n. c. 173) by Antiochus Epiphanes to congratulate Ptolemy Philometor on his being enthroned (2 Mc. iv. 21).—4. Son of Gennnes; a Syrian general under Antiochus V. Epiphanes, about n. c. 165 (2 Mc. xii. 23).—5. Apollonius Bassus of Josephus (= Apollonius of the Danie or Dali, a people of Sogdiana; comp. Dehavites), a governor of Cæsarea under Alexander Balas, who embraced the cause of Demetrius Nicator, and was appointed to a chief command. Apollonius with a large force attacked Jonathan (Maccabees), but was entirely defeated by him (n. c. 147) near Azotus (1 Mc. x. 69-87).

Apol-oph-a-nes [Ἰωάννης] Gr. revealed by or as Apollo], a companion of Timothy 2, killed by Judas Maccabees at Gaza (2 Mc. x. 37).

Apollo (Gr. = Apollonius, or Apollo-lorus, i. e. given by Apollo), a Jew from Alexandria, = eloquent ("the Gr. may = learned") and mighty in the Scriptures: one instructed in the way of the Lord, according to the imperfect view of the disciples of John the Baptist (Acts xxviii. 25), but on his coming to Ephesus during a temporary absence of St. Paul, a. d. 54, more perfectly taught by Aquila and Priscilla. After this he became a teacher of the Gospel, first in Archippus, and then in the Epistles (Acts xxviii. 7, xix. 1), where he watered that which Paul had planted (1 Cor. iii. 6). When the apostle wrote 1 Corinthians, Apollonius was with or near him (1 Cor. xvi. 12, probably at Ephesus in a. d. 57, unwilling at that time to journey to Corinth, but preparing to do so when he should have a convenient time. In Tit. iii. 13, Titus is desired to "bring Zenas the lawyer and Apollonius on their way diligently, that nothing may be wanting to them." After this nothing is known of him. Tradition makes him bishop of Cæsarea. Another tradition, credited by Jerome, made him the last bishop of Corinth; others still, bishop of Cœlephon, of Ionia, &c.—Apollo's exact part in the missionary work of the apostolic age can never be ascertained. After the entire amity between St. Paul and him which appears in 1 Corinthians, it is hardly possible to imagine any important difference in the doctrines which they taught. There have been called "locust" and "the angel of the bottomless pit." The Hebrews, the angel of Apollyon is further described as the king of the locusts which rose from the smoke of the bottomless pit at the sounding of the fifth trumpet. From the occurrence of the Hebrew word in Ps. lxxviii. 11, the Rabins made Abaddon the nethermost of the two regions into which they divided the lower world. But in Rev. ix. 11, Abaddon and Apollyon are names of the angel and not of the abyss. There is no authority for identifying it with the "he destroys" of Rev. i. 16. The name was probably that of a king of the demons in Jewish mythology, is probably connected with Apollon as "the destroyer" or destroying angel. See also Wis. xvii. 22, 23; Satan.

Apollyon [in L. pron. Apoll-onym] (Latinnized Gr. = anagnost = Heb. Avabon), in Rev. ix. 11, "the angel of the bottomless pit." The Hebrews Avabon, i.e. a synonym of Apollon, is really abstract = "destruction" (Job xxvi. 6, xviii. 22; Prov. xv. 11, &c.). The angel Apollyon is further described as the king of the locusts which rose from the smoke of the bottomless pit at the sounding of the fifth trumpet. From the occurrence of the Hebrew word in Ps. lxxviii. 11, the Rabins made Abaddon the nethermost of the two regions into which they divided the lower world. But in Rev. ix. 11, Abaddon and Apollyon are names of the angel and not of the abyss. There is no authority for connecting it with "he destroys" of Rev. i. 16. The name was probably that of a king of the demons in Jewish mythology, is probably connected with Apollon as "the destroyer" or destroying angel. See also Wis. xvii. 22, 23; Satan.

Aspiste [as-pit] (fr. Gr. = one that stands forth), in the N. T., originally the official name of those twelve of the disciples whom Jesus chose to send forth first to preach the Gospel, and to be with Him during His ministry on earth (Lk. vi. 13). Afterwards it was extended to others (Matthew; Paul) who, though not of the twelve, yet were equal with them in office and dignity (1 Cor. xi. &c.). The word also appears to have been used in a non-official sense to designate a much wider circle of Christian message-givers and teachers (see 2 Cor. xii. 23; Phil. ii. 25; A. V. "messenger" in these passages). It is once applied to the Lord Jesus Christ, the one sent from God (Heb. i. 1; comp. Mal. iii. 1; 23, iii. 34; Ex. iii. 10-15; Angels). This article, abridged from one by Dr. Alford, treats only of those who are officially designated apostles. The original qualification of an apostle, as stated by St. Peter (Acts i. 21, 22), on occasion of electing a successor to the traitor Judas, was, that he should have been personally acquainted with the whole ministerial course of our Lord, from His baptism by John till the day when He was taken up into heaven. Dr. H. B. Bishop describes them as "they that had continued with Him in His tempa-
tions" (Lk. xxii. 28). By this close personal intercourse with Him, they were peculiarly fitted to give testimony to the facts respt. that, and we gather, from their own words (Jn. xiv. 20, xv. 26, 27, xvi. 13), that by an especial bestowment of the Spirit's influence their memories were quickened, and their power of reproducing what they had heard from Him increased above the ordinary measure of man. The apostles were from the lower ranks of life, simple and uneducated; some were related to Jesus according to the flesh; some had been disciples of John the Baptist. Our Lord chose them early in His public career, though it is uncertain precisely at what time. (Jesus Christ.) Some of them did certainly partly attached themselves to Him before; but after their call as apostles they appear to have been continuously with Him or in His service. They seem to have been all on an equality, both during and after the ministry of Christ on earth. We find one indeed (Peter), from fervor of personal character, usually prominent among them, and distinguished by having the first place assigned him in founding the Jewish and Gentile churches (Mat. xvi. 18; Acts ii. 14, 42, xi. 11; comp. Rev. xxi. 14; Eph. ii. 20); but we never find the slightest trace in Scripture of any superiority or primacy being in consequence accorded to him. We also find that he and two others, James and John, the sons of Zebedee, are admitted to the inner privacy of our Lord's acts and sufferings on several occasions (Mat. xvi. 19-21, xxi. 37; Mk. v. 37); but this is no proof of superiority in rank or office. Early in our Lord's ministry, He sent them out two and two to preach repentance and perform miracles in His name (Mat. x.; Lk. ix.). This mission was of the nature of a solemn call to the children of Israel, to whom it was confined (Mat. x. 5, 8). The apostles were early warned by their Master of the solemn nature and the danger of their calling (x. 17). They accompanied Him in His journeys of teaching and to the Jewish feasts, saw His wonderful works, heard His discourses addressed to the people (Mat. v.-vii., xxiii.; Lk. vi. 13-47), in which He held with learned Jews and discoursed on religious matters, sometimes concerning His own sayings, sometimes of a general nature (Mat. xii. 10 ff., xv. 15 ff., xviii. 1 ff., xviii. 3 ff., Lk. viii. 9 ff., xii. 41; Jn. ix. 2 ff., xiv. 5, 22, &c.); sometimes they worked miracles (Mk. vi. 13; Lk. ixi. 6), sometimes attempted to do so without success (Mat. xvii. 16). They recognized their Master as the Christ of God (Mat. xvi. 16; Lk. ix. 20), and ascribed to Him supernatural power (Lk. iv. 54); but in the recognition of the spiritual teaching and mission of Christ, they made very slow progress, held back as they were by weakness of apprehension and by national prejudices (Mat. xvi. 10, xvi. 22, xvi. 20, 21; Lk. ix. 54, xxiv. 25; Jn. xvi. 12); they were compelled to ask of Him the explanation of even His simplest parables (Mk. viii. 14 ff.; Lk. xii. 41 ff.), and openly confessed their weakness of faith (xvii. 5). Even at the removal of our Lord from the earth they were not weak in their knowledge (xxiv. 21; Jn. xvi. 12), though He had so long been carefully preparing and instructing them. And at His apprehension by the chief priests and Pharisees, of which He had so often forewarned them, they all forsook Him and fled (Mat. xxvi. 56). They left His burial to one who was notesteemed to the women, and were only convinced of His resurrection on the very plainest proofs furnished by Himself. It was first when this fact became undeniable that light seems to have entered their minds, and not even then with His special aid, opening their understandings that they might understand the Scripture. Even after that, many of them returned to their common occupations (Jn. xxi. 3 ff.), and it required a new direction from the Lord to recall them to their mission, and reunite them in Jerusalem (Acts i. 4). Before the descent of the Holy Spirit on the Church, Peter, at least, seems to have been specially inspired by Him to declare the prophetic sense of Scripture respecting the traitor Judas, and direct his place to be filled up. On the feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church (Acts ii.); and from that time the apostles became altogether different men, giving witness with power of the life and death and resurrection of Jesus as He had declared they should (Lk. xxiv. 48; Acts i. 8, 22, iii. 15, 17, xxxii. 31). First of all the mother-church of Jeru- salem grew up under their hands (iii.-vii.), and their superior dignity and power were universally acknowledged by the rulers and the people (v. 12 ff.). Bein the person of Christ arose about Ste- phen, and put the first check on the spread of the Gospel in Judaea, does not seem to have brought peril to the apostles (viii. 1). Their first mission out of Jerusalem was to Samaria (viii. 5-25), where the Lord Himself had, during His ministry, sown the seed of the Gospel. Here ends, properly speaking, the history of the apostles until the personal direction of the Church was taken up by Peter (viii. 39), and the visitation hinted at in Acts ix. 31, 32, the first period of the apostles' agency, during which their centre is Jerusalem, and the prominent figure is St. Peter. The centre of the second period of the apostolic agency is Antioch, where a church soon was built up, consisting of Jews and Gentiles; and the central figure of this period and of the subsequent period is St. Paul. Not originally of the twelve, but wonderfully prepared and miraculously won for the high office, this period, whose history (all that we know of it) is related in Acts xi. 19-30, xii. 1-5, was marked by the united working of Paul and the other apostles, in the co-operation and intercourse of the two churches of Antioch and Jerusalem. From this time the third apostolic period opens, marked by the almost entire disappearance of the twelve from the sacred narrative, and the exclusive agency of St. Paul, the great apostle of the Gentiles. The remaining narrative of the Acts is occupied with his missionary journeys, and when we leave him at Rome, all the Gentile churches from Jerusalem round about unto Illyricum owe to him their foundation, and look to him for supervision. Of the missionary agency of the rest of the twelve, we know absolutely nothing from the sacred narrative. Some notices of their personal history will be found under their respective names, together with the principal legends which have come down to us respecting them. (See Peter, James, John especially.)—The apostolic office seems to have been pre- eminently to found the churches, and uphold them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders: all continuation of it, from the very conditions of its existence (comp. I Cor. ix. 1), being impossible. The bishops of the ancient churches coexisted with, and did not in any sense succeed, the apostles; and when it is claimed for bishops or any other officers that they are successors, it can be understood only chronologically, and not officially. Acts of the Apostles.
The principle of appeal was recognized by the Mosaic law in the establishment of a central court under the presidency of the judge or ruler for the time being, before which all cases too difficult for the local courts were to be tried (Dent. xxvi. 8, 9; Judges; Trial). Thus the appeal lay in the time of the Judges to the judge (Judg. iv. 5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2 Sam. xv. 3).

Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2 Chr. xix. 8). These courts were re-established by Ezra (Ezr. vii. 25). After the institution of the Sanhedrin the final appeal lay to them. A Roman citizen under the republic had the right of appealing in criminal cases from the decision of a magistrate to the people; and as the emperor succeeded to the power of the people, there was an appeal to him in the last resort.

St. Paul, as a Roman citizen, exercised a right of appeal from the local court at Jerusalem to the emperor (Acts xxv. 11). But as no decision had been given, there could be no appeal; properly speaking, in his case: the language used (ver. 9) implies the right on the part of the accused of electing to be tried either by the provincial magistrate, or by the emperor. Since the procedure in the Jewish courts at that period was of a mixed and undefined character, the Roman and Jewish authorities coexisting and carrying on the course of justice between them, Paul availed himself of his undoubted privilege to be tried by the pure Roman law.

Apphia (Gr. form of L. Appia), a Christian woman addressed jointly with Philemon and Archippus in Phm. 2; apparently a member of Philemon's household, and not improbably his wife.

Appius [a'pju:s] (L. fr. Heb. = the weary, Michaelis, surname of Jonathan Maccabees (1 Mc. ii. 8). Appia Forum (L. market-place of Appius, i.e. probably of Appius Claudius), a well-known station on the Appian Way or great road from Rome to the neighborhood of the bay of Naples. St. Paul, having landed at Puteoli (Acts xxviii. 13) on his arrival from Malta, proceeded under the charge of the centurion along the Appian Way toward Rome, and found at Appii Forum, forty-three miles from Rome (Hist. Antt.; Hist. Hier.), a group of Christians who had gone to meet him (ver. 15). Horace describes Appii Forum as full of taverns and boatmen. This arose from its being at the N. end of a canal which ran parallel with the road, through a considerable part of the Pomptine or Pontine Marshes. The site is at some ruins near Treponti. These Taverns.

Apple-Tree, Apple (Heb. 'appaloth or 'appaloth). The A. V. mentions the apple-tree in the following passages. Cant. iii. 5: "I raised thee up under the apple-tree: there thy mother brought thee forth." Joel i. 12, where the apple is mentioned with the vine, fig, pomegranate, and palm trees, as withering under the desolating effects of the locust, palmer-worm, &c. The fruit of this tree is mentioned in Prov. xxv. 11: "A word fitly spoken is like apples of gold in pictures of silver." In Cant. iii. 5: "Comfort me with apples, for I am sick of love." The smell of thy nose (shall be) like apples," (2 Cor. vii. 4). Cebelius and others think that the quince rather than the apple is meant in the above passages. The quince was sacred to Venus, and its fragrance was held in high esteem by the ancients. "Its scent," says an Arabian author, "cheers my soul, furthers my strength, and restores my breath." On the other hand, (L. de Rudder, p. 348) thinks that the citron is meant, and says, "The rich color, fragrant odor, and handsome appearance of the tree, whether in flower or fruit, are particularly suited to all the above passages of Scripture." Yet neither the quince nor the citron is "sweet to the taste." Thomson (ii. 228-9) favors the A. V. in its translation of "apples." He says of Askelon, "It is especially celebrated for its apples, which are the largest and best I have ever seen in this country. When I was here in June, quite a caravan started for Jerusalem loaded with them, and they would not have unloaded even an American orchard. The Arabic word for apple is almost the same as Hebrew, and it is as perfectly definite, to say the least, as our English word, as much as the word for grape, and just as well understood; and so is that for citron. . . . As to the smell and color, all the demands of the biblical allusions are fully met by these apples of Askelon; and so doubt, in ancient times and in royal gardens, their cultivation was far superior to what it is now, and the fruit larger and more fragrant." Most travellers assert that the apples of Palestine are generally of a very inferior quality. It is questionable (so Mr. Houghton) whether the apple would merit the Scriptural character for excellent fragrance. The orange would answer all the demands of the Scriptural passages, and orange-trees are found in Palestine; but there is not sufficient evidence that this tree was known in the earlier times to the inhabitants of Palestine, the tree having been probably introduced at a later period. Tristram (6, 166) maintains that the opoponax, which abounds in Palestine, is a "deliciously perfumed fruit," "golden fruit" on a tree of "bright yet pale foliage," is the "apple" of the Scriptures. The question of identification, therefore, is still an open one. As to the apples of Sodom, see VINE or SOLOMON. The expression "apple of the eye" occurs in Dent. xxvii. 10; I Thes. xvi. 2; Prov. viii. 2; Lam. ii. 18; Zech. ii. 8. The English word here is the representative of the Hebrew word ishoth, i.e. "little man" = the English popol, Latin populus.

*App-cresc.-ed, &c.; GAMES; OFFICER; Trial.

*Ap'pu-n (a'por), the A. V. translation of—1. Hebrew haqerich, or chqerith (Gen. iii. 7, n. marg. "things to give about"; usually translated "Gir- der".) (2 Sam. xvii. 11, &c.)—2. Hebrew mitpakkah or mitpakkah (Ru. iii. 15, marg. "vail" in text); see DRESS, III.—3. Greek smiakithion (Acts xix. 12); see HANDKERCHIEF.

Ap-nil-a (ak-nil'a) (L. cervus), a Jew whom St. Paul found at Corinth on his arrival from Athens (Acts xviii. 2). He was a native of Pontus, but had fled, with his wife Priscilla, from Rome in consequence of an order of Claudius commanding all Jews to leave the city. He became acquainted with St. Paul, and they allied together, and wrought at their common trade of making the lining of hair cloth. On the apostle's departure from Corinth, one and a half years afterward, Priscilla and Aquila accompanied him to Ephesus on his way to Syria.
There they afterward taught Arallos the way of the Lord more perfectly. At what time they became Christians is uncertain. When 1 Corinthians xvi. 19 was written, Aquila and his wife were still in Ephesus; but in Rom. xvi. 3 we, find them again at Rome, and their house a place of assembly for the Chris-
tians. They are there described as having endured their lives for that of the apostle. In 2 Tim. iv. 19, they are saluted as with Timotheus, probably at Ephesus. There is a vague tradition that they were afterward beheaded.

Ar (Heb. ʿārāḵ, Ges.), or Ar of Moab, one of the chief places of Moab (Is. xv. 1; Num. xxii. 28):—

Arabah (2) found in the time of Eusebius and Jer-
rome as Arcopolis and Rabbath-Moab. The site, still
called Rabba, lies about half way between Kerak
(ancient Kir of Moab) and the Wady Mejaš (ancient
Armon), ten or eleven miles from each, the Roman
road passing through it. The remains are not im-
portant. In the books of Moses, Ar appears as the
whole nation of Moab; see Deut. ii. 2; 19; Num.
xxi. 15.

Ara (Heb. ʿāraḵ = Ṣom, Ges.), a son of Jether, of the
tribe of Asher (1 Chr. vii. 38).

Arab (Heb. ʿamābha, Ges.), a city in the mountains
of Judah, probably near Hebron (Josh. xv. 52).

Ar adip (Heb. ʿārāḵ ʿeel ʿeelītā ʿeṣqāra, Ges.), a word of frequent occurrence in the Hebrew,
together only in Josh. xviii. 18 in the A. V. It is
used generally to indicate a barren, uninhabitable
district (translated "wilderness" in the A. V. in Job
xiv. 5, xxxix. 6; Is. xxxvii. 9; Jer. ii. 43; "desert"
in Is. xxxix. 1, 6, xli. 19. lii. 2; Jer. xvii. 6, 1.
12, "deserts" in Jer. lii. 5, v. 6, marg.); but the
Arabah (tr. in the A. V. "plain") in Deut. i. 1, 7, ii.
8, iii. 17, iv. 49; Josh. iii. 16, iv. 16, xii. 1, 3,
twice; 1 Sam. xxiii. 21; 2 Sam. ii. 29, iv.
7; 2 K. iv. 25, xxx. 4; Jer. xxxiv. 4; li. 7;
"plains" in Josh. xi. 2, xii. 8; "champaign" in
Deut. xl. 30; "desert" in Ex. xvi. 8; "wilderness"
in Am. vi. 14) indicates more particularly the de-
serted valley or terrace which extends from the
slopes of Hermon to the Elanitic Gulf (Gulf of
Akabah) of the Red Sea; the most remarkable de-
pression known to exist on the surface of the globe.

Through the S. portion of this the Jordan rushing
through swift streams of Heshbon and Gennesaret, with
tortuous course to the Dead Sea. (Sea, The Salt). This
portion, about a hundred and fifty miles in
length, called by Jerome (Omni.) Araba (Gr. chau-
na), is known among the Arabs as el-Ghor. (Pale-
istine; Plain 5.) The S. boundary of the Ghor is
the wall of cliffs which crosses the valley about six or
eight miles S. of the Dead Sea. (Arabah.) From
their summits, S. to the Gulf of Akabah, the valley
changes its name, or rather retains its old
name of Wady el-Arabah. This S. portion is rather
more than one hundred miles long, varying in
width from two (or four, so some) miles at the Gulf of
Akabah to fourteen or sixteen miles at about seventy
miles N. of this. It lies between the long and deca-
late limestone ranges of the Til on the W. (Wil-
derness of the Wandering) and the mountains of
Essa on the E. Its surface is dreary and desolate,
and the heat is terrible. The drainage of the N. part
(particularly about sixty miles N. from the Dead Sea)
is by the Wady el-Esh into the Dead Sea, that of the
remainder into the Gulf of Akabah. In the Bible,
in the times of the conquest and the monarchy the
name Arabah was applied to the valley in the entire
length of both its S. and N. portions. Thus in Deut.
i. (1) (proph.) and ii. 8 (A. V. "plain" in both cases),

The allusion is to the S. portion, while the other pas-
sages, in which the name occurs, points to the N.
portion. See Deut. iii. 17, iv. 49; Josh. iii. 16, xii.
2, xiii. 3; and 2 K. iv. 25. The allusions in Deut.
xiii. 20; Josh. viii. 14, xii. 1, xviii. 18; 2 Sam. li. 29,
iv. 7; 2 K. iv. 4; Jer. xxxix. 4, iii. 7, become in-
telligible with the meaning of the Arabah. In Josh.
xii. 16 and xii. 8 the Arabah ("plain" or "cham-
paign") A. V.) is one of the great natural divisions of
the conquered country.

Ara-ba-t i-ne, in Idumea (1 Mc. v. 3). Araba-
nia.

Ara-bah (Gr. and L.; see below), a country known in
the O. T. under two designations.—1. The East Country, Heb. erets kedem (see East; Gen. xxv.
6); or perhaps the East, Heb. kedem (x. 30; Num.
xxii. 7; Is. ii. 6; the last two passages relate to
Mesopotamia and Babylonia, Ges.); and Land of the
sons (people A. V.) of the East (Gen. xxix. 1);
gentile name, Heb. beyey kedem = sons (children
or "men," A. V.) of the East (Judg. vi. 33, vii.
12; 1 K. iv. 30; Job i. 3; Is. xi. 14; Jer. xxxvii.
28; Ez. xxv. 4). From these passages it appears
that the Land of the East and Sons of the East indi-
cate, primarily, the country E. of Palestine and N.
of the Arabian peninsula, and the tribes descended
from Ishmael in Arabia; and that this original
signification may have become gradually ex-
tended to Arabia and its inhabitants generally,
though without any strict limitation.—2. "Arab" and
"Arab (Heb. = arid, sterile, Ges.), whence "Arabia"
(2 Chr. ix. 14; Is. xxxi. 16; Jer. xxiv. 24; Ez.
xxvii. 21). This name seems to have the same geographical
meaning as the foregoing, the former is
more general, however, both classical and modern, "Arab-
a" designates the whole of the extensive region
which occupies the S. W. corner of the continent
of Asia. According to this prevalent usage, Arabia
reaches from 124° to 54° N. latitude, and from 52°
160° longitude from Greenwich, or from 109°
137° E. longitude from Washington. This region
is bounded on the N. by Palestine and Syria; on the
E. by the Euphrates (or ancient Babylonia, Chaldæa,
&c.), the Persian Gulf, and the Sea of Arabia; on the
S. by the Sea of Arabia or Indian Ocean, and the
Strait of Bab-el-Mandeb; on the W. by the Red Sea,
Arabia Deserta, and Egypt. The name Erythraean
sea was applied to the Arabia Deserta or Red Sea,
and was stretched out to the Arabian Gulf (especially the former; see Red Sea), as well as
on the sea or ocean on the S. of Arabia. Accord-
ing to the above description, the greatest length
of Arabia, from Egypt to the Sea of Arabia, is about
1,650 miles; its greatest width, from near ancient
Palmiers to a point on the coast E. of the Strait of
Bab-el-Mandeb, is about 1,450 miles. Its area would
thus be nearly 1,100,000 square miles. Geogra-
phers have differed greatly in their estimates of
the extent of Arabia, some making it embrace an area
equal to more than one-third of that contained in
the whole United States, and others reducing it to about
one-fourth of the area of the United States. Much
of this discrepancy is due to the unsettled border-
s of North Arabia (see II. below), which spreads out in
that direction into deserts that meet those which may
be considered as belonging to the neighboring
countries, and are occupied by roving tribes of Arabs
having scarcely a nominal subjection to any superior
power. Arabia is indeed one of the few countries
of the south where the descendants of the aborigines
inhabitants have neither been exterminated nor expelled
by northern invaders. "There is no people," says
Litter, "who are less circumscribed to the territory
usually assigned to them than the Arabs; their range outstrips geographical boundaries in all directions" (Morren, in Kit.). Arabia was divided by the ancient classical geographers into Arabia Felix (L., Happy Arabia), Arabia Deserta (L., Desert Arabia), and Petrae (L., Stony Arabia, or [so some] named from its chief city Petra; see SELA). It may be more conveniently divided into Arabia Proper, Northern Arabia, and Western Arabia.—1. Arabia Proper, or the Arabian peninsula, consists of high table-land, declining toward the S.; its most elevated portions being the chains of mountains nearly parallel to the Red Sea, and the territory E. of the S. part of this chain. The high land is encircled from the Gulf of Akabah to the head of the Persian Gulf by a belt of low littoral country. So far as the interior has been explored it consists of mountain and desert tracts, relieved by large districts under cultivation, well peopled, watered by wells and streams, and enjoying periodical rains. There are no navigable rivers. The desert of Akbaf, according to Mr. W. G. Palgrave, extends from about 23° to 17° N. latitude. The most fertile tracts are those on the S. W. and S. Arabia Proper may be subdivided into five principal provinces: the Yemen in the S. W., on the Red Sea and Indian Ocean; the districts of Hadramaut, Mahrib, and 'Omán, on the Indian Ocean, and the entrance of the Persian Gulf; El-Hareyn, toward the head of the Persian Gulf; the great central country of Nejd and Yemâneh; and the Hijâz and Tihâneh on the Red Sea. The modern Yemen is especially productive and picturesque. The deserts afford pasturage after the rains. The products mentioned in the Bible as coming from
Arabia will be found described under their respective heads. (Ass; Camel; Franciscus; Gold; Horn; Horsemans; Idumeans; Japhet; Joktan; Jorab; Kush; Land of the Sea; Land of the South; Smr; Stones, Precious, &c.)—II. Northern Arabia or the Arabian Desert—divided by the Arabs (who do not consider it as strictly belonging to their country) into the Deserts of Mesopotamia, Syria, and El-Irak—is a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the N.W. and W., the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpotable, and it is visited by the Semioms. (Wines.) The Arabs find pasture for their flocks and herds after the rains, and in the more depressed plains; and the desert generally produces prickly shrubs, &c., on which the camels feed. The inhabitants, principally descendants of Ishmael and of Kethra, were known to the ancients as "dwellers in tents," (L. Serivhe (compare Is. xiii. 20; Jer. xix. 21; Ex. xix. 11), and they extended from Babylon on the E. (compare Num. xxi. 7; 2 Chron. xii. 16; Is. ii. 6, xiii. 20), to the borders of Egypt on the W. Their pre-latory habits are mentioned in 2 Chron. xvi. 16, 17, xxvi. 7; Job i. 13; Jer. iii. 2. They conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Ez. xxvii. 20-24), whence a chain of oases still forms caravanserails; and they likewise with the Idumeans traded from the western portions of the peninsula, probably in the products of Southern Arabia and Ethiopia (Gen. xxvii. 25, 29; 1 Kings x. 15, 25; 2 Chron. ix. 14, 24; Is. ix. 6; Jer. vi. 20).—III. Western Arabia includes the peninsula of Sinai, and the desert of Petra, corresponding generally with the ancient Arabia Petra. It was in the earliest times inhabited by the Horrites. Its later inhabitants were in part the same as those of Northern Arabia, but mostly descendants of Esau, and it was called the land of Edom, or Idumea, also the desert of Seir, or Mount Seir. The common origin of the Idumeans from Esau and Ishmael is found in Esau's marriage with Ishmael's daughter (Gen. xxvi. 9, xxvii. 3). The Nabatheans (see Neboh) succeed to the Idumeans, and Idumea is mentioned only as a geographical designation after the time of Josephus. Edomism was in the west, the Edom caravan-traffic of Arabia, and of the merchandise brought up the Elamite Gulf. (See Northern Arabia; Edom; Elath; Edom Gete, &c.)—Inhabitants. The Arabs, like every other ancient nation of any celebrity, have traditions representing their country as originally inhabited by races which became extinct at a very remote period. These were the tribes of 'A'd, Thamood, Umeiyim, 'Alcel, Tasin, Jedeel, 'Eneel (A'malek?), Jurhum (the first of this name), and Webari: some omit the fourth, eighth, and ninth, but add 'Adhan. The majority of their historians derive these tribes from Shem; but southern Hebr, though not through Cush. Their traditions refer the origin of the existing nation (1) to Keltan, whom they and most European scholars identify with Joktan; and (2) to Ishmael, who, they say, married a descendant of Keltan. They are silent respecting Cushite settlements in Arabia; but certain passages in the Bible seem to agree with modern evidence, that Cushites were occupying its eastern outskirts. (Cush; Dedan; Eden 1; Ethiopia; Havilah; Nimrod; Raamah; Sabath; Sabaica; Sheba; Sheba.) 1. The descendants of Joktan occupied the principal portions of the S. and W. of the peninsula, with colonies in the interior. (Messia; Sephar.)—The principal Joktanite kingdom, the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarab, son (or descendant) of Keltan (Joktan). Its most ancient capital was probably Nuzi'd, formerly called Asit. (Usil.) The other capitals were Marib, or Sebha, and Zufar (Sebah). This was the old kingdom of Sheba. Its rulers, and most of its people, were descendants of Sebha (= Seba), whence the classical Saber. The dominant family was apparently that of Himyar, son (or descendant) of Seba. A member of this family founded the more modern kingdom of the Himyrites, the latter appellation apparently superseding the former only shortly before the Christian era, i.e. after the foundation of the later kingdom. The rule of the Himyrites (whence the Honareite of classical authors) probably extended over the modern Yemen, Hadramaut, and Mahrib. Their kingdom lasted until A. D. 325, when it fell before an Abyssinian invasion. About the middle of the fourth century, the kings of Axum appear to have become masters of part of the Yemen, adding to their titles the names of places in Arabia belonging to the Himyrites. After four reigns they were succeeded by Himyrite princes, vassals of Persia, the last of whom submitted to Mohammed. Ismail bin Ahmad bin Kuant (= Hazaramayth, the classical Chatarnotite) are also enumerated by the Arabs. The Greek geographers mention a fourth people in conjunction with the Shebae, Honorite, and Chatarnotite,—the Minae, who have not been identified with any biblical or modern name. Some place them as high as Mecca, but Fresnel places them in Hadramaut. The other chief Joktanite kingdom was that of the Hijaz, founded by Jurhum (= Hadram 1?), brother of Yaarab, who left the Yemen and settled near Mecca. The Arab lists of its kings are inextricably confused; but the name of its leader and of two of his successors was Mo- bad (or El-Mudah), probably = Almodah. Ishmael, according to the Arabs, married a daughter of the first Mudah, whence sprang 'A'lan, the ancestor of Mohammed. This kingdom merged, by intermarriage and conquest, into the tribes of Ishmael. Other Joktanite kingdoms were founded in Northern Arabia, as that of El-Hirek in El-Irak (afterwards the capital of 'Abbasid) and the confederacy of the western confines of Syria (many of whose rulers were named El-Harit, perhaps = Aretas). The history of all the Arabs for more than a thousand years past has been closely connected with Mohammedanism. (See Religion, below.)—2. The Jizmaeites appear to have entered the peninsula from the N. W. That they spread over the whole of it (except one or two districts on the S. coast which are said to be still inhabited by unmixed Joktanite peoples), and that the modern nation is predominantly Ishmaelite, is asserted by the Arabs. (See the articles on Ishmael and his sons, also Ha- garmes.) They extended N. from the Hijaz into the desert, where they mixed with Keturahites and other Alhamitic peoples; and W. to Idumea, where they mixed with Edomites, &c. The tribes sprang from Ishmael have always been governed by petty chiefs or heads of families (sheikhs and emeers); they have generally followed a patriarchal life and habits; and it is likely that, although the have some instances succeeded to those of Joktanites, the principal one of these being that of El-Hirek (see above).—3. The descendants of Keturah appear to
have settled chiefly N. of the peninsula in Desert Arabia, from Palestine to the Persian Gulf, (DEDAN; SHEDIA, &c.)—4. In Northern and Western Arabia are other peoples, sometimes classed with the Arabs, (AMALEK; ESAT, &c.)—Religion. The most ancient idolatries of the Arabs must have been fetishism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabelism. (Izelal; Laolathy.) The objects of the earlier fetishism, the stone-worship, tree-worship, &c., of various tribes, are too numerous to mention. But the first boasting proof of Mohammed's successors, who were shipped between Mecca and Medina, has been compared with Mosa (Is. xlv. 11), A. V. "number." Magianism (Magi) never had very numerous followers. Christianity was introduced in southern Arabia toward the close of the second century. It flourished chiefly in the Yemen, where many churches were built. It also rapidly advanced in other portions of Arabia through the kingdom of Herod, Chossea, &c. The persecutions of the Christians brought about the fall of the Himyrieite dynasty (see above) by the invasion of the Christian ruler of Abyssinia. Judaism was propagated in Arabia, principally by Karita, at the Court of the Caliph, before that time: it became very prevalent in the Yemen, and in the Hijaz, especially at Kheybar and Medina, where there are said to be still tribes of Jewish extraction. Mohammedanism has almost wholly superseded other religions in Arabia. Its fundamental principle is, "There is One God, and Mohammed is his prophet." Mohammed, born near Mecca, in or about a. d. 570, assumed the prophetic office in his fortieth year as the restorer of the pure religion revealed by God to Abraham, and afterward promulgated his doctrines in the Koran. His religion (Islam, or Islamism) is made up of Christianity, Judaism, and Paganism. In 622 a plot against his life constrained him to flee from Mecca to Medina. This flight (called the Hegira, from the Arabic) is the era from which Mohammedans reckon time by lunar years of 354 days each. The citizens of Medina embraced the prophet's cause, and from this time his religion was propagated by the sword. Before his death at Medina in 632; he had brought all Arabia under the standard of the Sabaean, Though the branches of Mohammed's successors, who were styled caliphs, about twenty-five years; Ali, fourth caliph, Mohammeded's son-in-law, removed to Kufa on the Euphrates, and was there assassinated (661) after reigning five years; then Damasen was the seat of the caliphs till 752; afterward Bagdad for several centuries. About 934 the caliphate became a mere nominal dignity, and various Mohammedan countries had their own absolute rulers. Syria and Palestine came under Arab sway between 632 and 639; Egypt in 640; Persia, Mesopotamia, and Armenia about 640; northern Africa within the seventh century; Spain was invaded in 710, and a kingdom established there, which lasted till 1492, though the progress of the Arabs (also called Saracens and Moors) in western Europe was stopped by the victory gained over them in 732 by Charles Martel of France. In one hundred years from the Hegira the dominion, faith, and language of the Arabs were spread over the region between the Atlantic and the Indus. Afterward various tribes of Tartars embraced Mohammedanism, and made it the state religion in their empires in India, Turkey, &c. The present number of Mohammedans in the world is probably 160,000,000, principally in Arabia, Turkey, Persia, and neighboring countries in Asia, and in northeastern and central Africa. The three holy cities of Mohammedans are Mecca, Medina, and Jerusalem. Mohammedans are divided into sects: the great majority are Sunnites or Sunnis, who receive the Kuran (Ar. = tradition) as well as the Koran; while the Shiites (Persians and Kurds) reject the Kuran and maintain that Ali, fourth caliph, was the first lawful successor of Mohammed. The Wahabees or followers of Abdul-Wahab (born in Eastern Arabia between 1720 and 1730, died 1778, who aimed to restore Mohammedanism to its original purity, and founded a kingdom in 1760, who, at one time masters of nearly all Arabia, held Mecca and Medina, but were defeated in 1818, and their power was supposed to be broken, but Mr. W. G. Pulgrave in 1862 found their kingdom extending from 26° to 23° N. Lat., and from the Persian Gulf on the E. to the province of Hijaz on the W., and now stronger than ever, its new capital Riadh being a very beautiful and populous town. (See the articles Arabia, Mohammedanism, and Wahabees in the New Arber. Cyt., and Exploration and Discovery in the Annual Cyc., for 1864.)

Language. Arabic, the language of Arabia, and generally regarded as the language of the Israelites, is the vernacular tongue through southwestern Asia and northern Africa, and of the languages wherever Mohammedanism prevails. (See above.) It is the most developed and the richest of the Semitic languages, and the only one of which we have an extensive literature: it is, therefore, of great importance to the study of Hebrew. Probably in Jacob's time (Gen. xxxvi. 42) and Gibbon's (vol. vii. 9-15) the Semitic languages differed much less than in after-times. But it appears from 2 K. xviii. 26, that in the eighth century B. C. only the educated Jews understood Aramaic. Apparently, the Himyrieite is to be regarded as a sister of the Hebrew, and the Arabic (commonly so called) as a sister of the Hebrew and Aramaic, or, in its classical phase, as a descendant of a sister of these two; but the Himyrieite probably is mixed with an African language. Respecting the Himyrieite, the ancient language of Southern Arabia, until lately little was known; but monuments bearing inscriptions in this language have been discovered in the ancient cities of the Hijaz and the Yemen, and some of the inscriptions have been published. (SHEMITIC LANGUAGES; VERSIONS, ARABIC)—For several centuries after A. D. 800 the Arabs (or Saracens) were prominent in mathematics, philosophy, geography, astronomy, medicine, architecture, poetry, romance, &c. The court at Bagdad was then the world's centre of learning and civilization, while Europe was in darkness—The manners and customs of the Arabs are of great value in illustrating the Bible. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. (Act, Old; Rom., Dress; Father; Friendships; Ornaments, Personal; Ring; Sandal; Seal; Shepherd; Veil; Writing, &c.)—References in the Bible to the Arabs themselves are still more clearly illustrated by the manners of the modern people in their prelatory expeditions, mode of warfare, caravan-journeys, &c. To the interest and intimate knowledge of this people and their language and literature is essential—Commerce. While the Israelitic tribes have been caravan-merchants, the Joktanites of Southern Arabia have been the chief traders of the Red Sea, carrying their commerce to the shores of India as well as of Africa. See passages in the Scriptures relating to Solomon's ships and the maritime trade. (Surp.)
The commerce of Southern Arabia with Palestine was evidently by two great caravan routes from the head of the Red Sea and from that of the Persian Gulf: the former especially taking with it African products, the latter, Indian. All testimony goes to show that from the earliest ages the people of Arabia have travelled and formed colonies in distant lands.

**Arabians** (in the Scriptures: see ARAM), the nomadic tribes inhabiting the country E. and S. of Palestine, that in the early history were known as Ishmaelites and descendants of Keturah. Their roving pastoral life in the desert is alluded to in Is. xxiii. 20; Jer. iii. 2; 2 Me. xii. 11; their country is associated with that of the Dedanim, the travelling merchants (Is. xxvi. 13), with Dedan, Tema, and Buz (Jer. xxiv. 24), and with Dedan and Kedar (Ez. xxvii. 21), all of which were probably in the S. part of the peninsula later known as Arabia.

During the reign of Jehoshaphat, the Arabians, with the Philistines, were tributary to Judah (2 Chr. xvii. 11); but in the reign of his successor they revolted, ravaged the country, plundered the royal palace, slew all the king's sons except the eldest, and carried off the royal harem (2 Chr. xxii. 10, 11). The Arabsians of Tarbazal were again subdued by Uzziah (xxvi. 7). On the return from Babylon they were among the foremost in hindering Nehemiah's work of restoration, and plotted with the Ammonites and others for that end (Neh. iv. 7). Geshem, or Gashem, a leader of the opposition, was of this race (II. 19, vi. 1). In later times the Arabians served under Timotheus against Judas Maccabaeus, but were defeated (1 Me. v. 32; 2 Me. xii. 10). The Zabadeans, an Arab tribe, were routed by Jonathan, brother and successor of Judas (1 Me. xii. 31). Zabdeel, the assassin of Alexander Balas (xi. 17), and Simulece, who brought up Alexander Balas's young son Antichus (xi. 39), afterward Antiochus VI., were both Arabians. The "Arabians" in Acts ii. 11, were Jews or Jewish proselytes from Arabia (compare ver. 5–10).

**Arad** (Heb. 'arad, Gr. ARA), a Benjamite, son of Beerah (1 Chr. vili. 13).

**Arad** (Heb. 'arad, Gr. ARA), a royal city of the Canaanites, named with Hormah and Libnah (Josh. xii. 11). The wilderness of Judah was to the "S. of Arad" (Judg. i. 16). It is also undoubtedly named in Num. xxii. 1 (comp. Hormah in ver. 3), and xxiii. 40, translated properly "the Canaanite king of Arad," A. V. "king Arad the Canaanite." The site of Arad has been identified (Rhm. ii. 101) with a "barren-looking eminence," Tell 'Arad, one hour and a half N. E. by E. from Milea (Moladiad), and eight hours from Hebron.

**Arabs** (fr. Gr.) = **ARAB** (1 Me. xv. 23).

**Arab** (Heb. perhaps = wayfaring, Grs.). 1. An Asherite, of the sons of Ula (1 Chr. vii. 39). 2. Ancestor of a family of 775 (Ezra ii. 5) or 652 (Neh. vi. 10) who returned with Zerubbabel. One, Shechaniah, was father-in-law of Tobiah the Ammonite (Neh. vi. 18).

**Arab-high region, highlands, Grs.** 1. The name by which the Hebrews designated, generally, the country lying to the N. E. of Palestine; the high table-land which stretches from the Jordan to the Euphrates; also the region beyond the Euphrates, especially the montaneous region and those high plain between these rivers and the Tigris N. of 36°, called in Hebrew *Amu-esir* and in the highlands of the two rivers (see HEBAN; Ps. iv. 6; also in Heb., A. V. "Mesoopotamia," in Gen. xxiv. 19; Deut. xxiii. 5 [1]; Judg. iii. 8; 1 Chr. xix. 6), **Padan-Aram** (Gen. xxxv. 20, &c.), Aram simply (Num. xxii. 7; Judg. iii. 10, marg.; comp. 2 Sam. x. 16, A. V. "Syrians [ Heb. Arameans, Grs.]", and the river"). Aram is usually translated, as in the Vulgate and LXX., "Syria" or "Syrians." The Hebrew derivative **Aramani** = the Aramite, translated "Syrian" in A. V., is used in Gen. xxv. 20, and other parts of the Pentateuch, to designate a dweller in Aram-naharaim (2 K. x. 20, &c.), an inhabitant of that part of Syria which had Damascus for its capital. (See Aran-dammelek, below.) The shortened Hebrew plural **Romanim** for Aramaini, A. V. "Syrians," occurs in 2 Chr. xiii. 5; compare Ram 3. (See SEMITIC LANGUAGES.)

Besides Aram-naharaim and Padan-aram, we meet with the following small nations or kingdoms forming parts of the general land of Aram:—1. Aram-zobah (Ps. ix. title; also in Heb., A. V. "Syrians of Zobah," 2 Sam. x. 6, 8, or simply Zobah (1 Sam. xiv. 47, &c.); 2. Aram belbel-rehab, A. V. "Syrians of Beth-rehab" (2 Sam. x. 6), or Rehab (x. 3). 3. Aram-maacah, A. V. "Syria-maackah" (1 Chr. xvi. 6), or Maackah (2 Sam. x. 6, &c.); 4. Aram-rami (I K. vi. 20).—According to Gen. x., Aram was a son of Shem, and his brethren were Elam, Assur, Arphaxad, and Lud. —2. Son of Kemuel, and descendant of Nahor (Gen. xxii. 21); probably = Ram 3.—3. An Asherite, son of Shamer (1 Chr. vii. 34).—4. Son of Esrom, or Hezron; = Ram 1 (Mat. i. 3, 4; Lk. iii. 33).

**Aram-tess** [as in vine] (fr. Heb.), a female inhabitant of Aram; a Syrian woman (1 Chr. vii. 14).

**Aram-na-ha-ram** (Heb.; Ps. ix. title). Aram 1 **Aram-ze bah** (Heb.; Ps. ix. title). Aram 1

**Aram** (Heb. wild goat, Grs.), a Horite, son of Dishon (Gen. xxxvii. 28; 1 Chr. ii. 41).—*Aram-nahol* (fr. Heb.; 2 Sam. xxiv. 18, marg.) = **ARASHAL**

**Ara'at** (Heb. fr. Sans. = holy land, Babil., Grs.), a mountainous district of Asia mentioned in the Bible,—(1) as the resting-place of the Ark after the Deluge (Gen. viii. 4); (2) as the asylum of the sons of Simeon (Gen. x. 27, marg.; I. xxxvii. 38, marg.; A. V. "the land of Armenia"); (3) as the ally, and probably the neighbor, of Minni and Ashchenaz (Jer. ii. 27; ARMENIA). In Gen. xi. 2, "from the E." A. V., apparently indicating its position as E. of Mesoopotamia, is more correctly in the margin "eastward," as in Gen. ii. 8, xii. 11, with reference to the writer's own country rather than to Ararat. The name Ararat, though unknown to Greek and Roman geographers and to the modern Armenians, was an indigenous and an ancient name for a portion of Armenia, for Moses of Chorene gives Ararat as the designation of the central province. In its biblical usage it generally the Armenian highlands—the lofty plateau which overlooks the plain of the Araxes on the N., and of Mesoopotamia on the S. Various opinions have been put forth as to the spot where the ark rested, as described in Gen. viii. 4; Josephus (i. 3, 6) quotes a tradition to the contrary. Ararat is naturally the spot on the mountains of Karistan. Local tradition still points to the Jebel Judi, in this range, as
the scene of the event, and reports, with Berosus, that fragments of the ark exist on its summit. Josephus also (I. c.) gives another tradition from Nicolaus Damascenus that a mountain in Armenia named Baris, beyond Minyas, was the spot. Josephus states himself (I. 3, § 3) that the spot where Noah left the ark had received an Armenian name which he renders Apobaterion ( = the place of descent), and which seems identical with Nakhchivan, on the banks of the Araxes. To this neighborhood native Armenians now assign all the associations connected with Noah, and Europeans have so far indorsed this last opinion as to give the name Ararat exclusively to the mountain called Massis by the Armenians, Agri-Dagh ( = Steep Mountain) by the Turks, and Koh-i-Nah ( = Noah's Mountain) by the Persians. This mountain, the loftiest and most imposing in the region, rises immediately out of the plain of the Araxes, and terminates in two central peaks, named the Great and Less Ararat, about seven miles apart, the former of which is 17,260 feet above the level of the sea and about 14,000 above the plain of the Araxes, while the latter is lower by 4,000 feet. The summit of the higher rises about 3,000 feet above the limit of perpetual snow. It is of volcanic origin. The summit of Ararat was first ascended in 1829 by Parrot, who describes a secondary summit about 400 yards from the highest point, and on the gentle depression between the two eminences he surmises that the ark rested. The region immediately below the limit of perpetual snow is barren and unvisited by beast or bird. Argeri, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is Nakhchivan, where the patriarch is reputed to have been buried.

—Taking the Armenian plateau from the base of Ararat in the N. to the range of Kurdistan in the S. as = "the mountains of Ararat" (Gen. viii. 4), we find that Ararat rises to a height of from 6,000 to 7,000 feet above the sea, presenting a surface of extensive plains, whence spring lofty mountain ranges, having a generally parallel direction from E. to W., and connected with each other by transverse ridges of moderate height. (2.) Its geographical position. It is equidistant from the Euxine and the Caspian seas on the N., and between the Persian Gulf and the Mediterranean on the S. Viewed with reference to the disposition of the nations, Armenia is the true centre of the world: and Ararat is now the great boundary-stone between the empires of Russia, Turkey, and Persia. (3.) Its physical character. Though of volcanic origin, Armenia differs materially from other regions of similar geological formation, for it does not rise to a sharp well-defined central crest, but expands into plains separated by a graduated series of subordinate ranges. It is far more accessible, both from without, and within its own limits, than other districts of similar elevation. The fall of the ground in the centre of the plateau is not decided in any direction; for the Araxes, which flows into the Caspian, rises W. of either branch of the Euphrates, and runs N. at first; while the Euphrates, which flows to the S. rises N. of the Araxes, and runs W. at first. (4.) The climate. Winter lasts from October to May, and is succeeded by a brief spring and summer of intense heat. In April the Armenian plains are still covered with snow; and in the early part of September it freezes keenly at night. (5.) The vegetation. Grass grows luxuriantly on the plateau, and furnishes abundant pasture during the summer, the flocks of the nomad Kurds. Wheat, barley, and vines ripen at far higher altitudes than on the Alps and the Pyrenees; and the harvest is brought to maturity with wonderful speed. These observations show that, while the elevation of the Armenian plateau constituted it the natural resting-place of the ark after the Deluge, its geographical position and physical character secured an impartial distribution of mankind to the various quarters of the world. The climate furnished a powerful inducement to seek the more tempting regions on all sides of it. At the same time the character of the vegetation was remarkably adapted to the nomad state in which Noah's early descendants probably lived.

Ar- a-rath (Tob. i. 31) = Ararat.

A-rum-nah (Heb. variously written: = Arum, Arum, Fii.), a deisute who sold to David a site for an altar to Jehovah (2 Sam. xxiv. 18-24); = Omas. Koi (on 1 Chr. xxii. 24, Eng. tr.) says of the apparent discrepancy between 1 Chronicles and 2 Samuel in regard to the price, &c.; in 1 Chr. xxii. 25, it is stated that David gave to Oram for the place (probably the hill, Mount Moriah) 1000 talents of gold. On the other hand, in 2 Sam. xxiv. 24, we read that David bought the threshing-floor and the oxen for 20 shekels of silver. The very words of the two passages show that the authors were writing of different things, and, therefore, there is no reason to suppose that there is any error. From 2 Sam. xxiv. 28, "these things did Arahah the king, give unto the king," it has been inferred that he was one of the royal race of the Jebusites.

Ar-ba (Heb, giant-Baal or Baal-Heroes, Fii.), the progenitor of the Asarim, from whom, according to the ancient Hebrews, the city of Berosus was called Karmathara (Gen. xiv. 15, xx. 18, xxxi. 11). Ar-bah ( = Arba), the rity of = Kirjath-Sepher of Hebrew Gen. xxxv. 27).
Arch-ahlite (fr. Heb.), the, = a native of the Arah or Ghôr. Gesenius makes Arbahite = one from Beth-Arah. Abel ibn the Archahlite was one of David's valiant men (2 Sam. xxiii. 31; 1 Chr. xxviii. 29).

Arb-it-us (fr. Gr.), a district of Palestine (1 M. c. 23 only); according to Ewald, the district N. of the sea of Galilee, part of which is still called Art el-Batthah, but perhaps a corruption of Arbatbatine = the toparchy between Neapolis and Jericho.

Ar-Be-la (Gr. fr. Heb. = city of God, We.), only in 1 M. c. ii. 2, defining the situation of Massaloth, which was besieged and taken by Baccides and Alcinus. According to Josephus this Arbelah was a city of Galilee near the lake of Gennesaret.

Ar-bel (Gr. Avbél), a city of the lake of Gennesaret, and remarkable for certain impregnable caves, the resort of robbers and insurgents, and the scene of more than one desperate encounter. Arbeia is identified with the existing Arbil, a site with a few ruins W. of Maljel (Magdala), on the S. E. side of the Wady el-Hamun, in a small plain at the foot of the hill of Kurin Hattin. The cemeteries are in the opposite face of the ravine, and bear the name of Arbelis Main. Arbeia may be the Beth-Adel of Hos. x. 14.

Ar-bic (heb. fr. Heb. = native of Arah, Geš.), Päračai the Arbic was one of David's heroes (2 Sam. xxiii. 33); called in 1 Chr. xii. 37, Naarai the son of Ezbai.

Ar-bu na (Gr. Abrouna), a torrent, apparently near Cilicia; possibly the Nahör Abrân or Ibrahim (ancient Abunus), which rises in Lebanon at Afca (ancient Aphik), and falls into the Mediterranean at Jobel (Hyblus); or a corruption of the Hebrew aber hanâhîlar = beyond the river, i.e. Euphrates (Jd. ii. 24).

Arch. The arch was used by the Egyptians at Thebes as early as R. c. 1540 (Wilkinson), and by the ancient Assyrians (Rawlinson). It was therefore probably known to the Israelites. The plural of the Hebrew edâh is translated "arches" in Ez. xii. 16 ff. A. V. (margin, "galleries" or "porches") but the real meaning is doubtful. The Targums, LXX., Vulgate, Fairburn (on Erédik), &c. translate porches; but Gesenius says they were carried round an edifice, and are distinguished from the porches. Fürst defines it "a sort of building space that reedes and projects.

Temple.

Arch-angel [ark-an-gel] (fr. Gr. = a chief of the angels) 1 Th. iv. 16; Jude 9. Ángel; Gabriél; Michael; Raphael; Uriel.

Arch-ela-us [ark-e-la-us] (1. fr. Gr. = leading the people, a chieft. L. & S.), son of Herod the Great, by a Samaritan woman, Malthace, and, with his brother Herod Antipas, brought up at Rome. At the death of Herod (c. 4) his kingdom was divided between his three sons, Herod Antipas, Archelaus, and Philip. Herod by will gave to Archelaus "the kingdom," but Augustus, though he confirmed the will in general, appointed Archelaus ethnarch, promising him the dignity of king afterward, if he governed well. He received half of what had been subject to Herod, including on the ground of his tyranny, in consequence of which he was banished to Vivien in Gaul, where he is generally said to have died. But Jerome relates that he was shown the sepulture of Archelaus near Bethlehem. He seems to have been guilty of great cruelty and oppression (Matt. ii. 22). Josephus relates that he put to death three thousand Jews in the Temple. Archelaus lived long after his accursed father, and was wedded illegally Glaphyra, once the wife of his brother Alexander, who had had children by her.

Arch-ery. ARMS.


Ar-chi-pus [ark-i-pus] (L. fr. Gr. = ruling horses), a Christian teacher in Colosse (Col. iv. 17), called by St. Paul his "fellow-soldier" (Phm. 2); probably a member of Philemon's family. Some suppose him to have been overseer of the church at Colosse; others (improbably) a teacher at Laodicea. There is a legend that he was one of the seventy disciples, and suffered martyrdom at Chone, near Laodicea.

Archite [kite] (fr. Heb. as if from a place named Ereck), the usual designation of David's friend Hushai (2 Sam. xv. 32, xvii. 35; 1 Chr. xxvi. 33). The same word (in the Hebrew) occurs in Josh. xvi. 2, which is a corruption of the "holy city," and the "holy city" (i.e. the Archite)" are named as somewhere near Bethel.

Archi-tee-tare [-k] (fr. G. Gen. iv. 17, 20, 22, appears to divide mankind into the "dwellers in tents" and the "dwellers in cities." (City; Fenced City.)

The race of Sem (Gen. x. 11, 12, 22, xl. 2-9) founded the cities in the plain of Shinar, Babylon, Nineveh, &c., one of which, Resen, is called "a great city." We have in Gen. xi. 3-9, an account of the earliest recorded building, and of the materials employed in its construction. (Babel, Tower of.) In Esth. i. 2, mention is made of the palace at Susa, the spring residence of the kings of Persia (Esth. iii. 15); and in Tobit and Judith, of Ecbatana, to which they retired during the heat of summer (Tob. iii. 7, 14; Jd. i. 14). In Egypt the Israelites appear first as builders of cities (Pithom and Ramases), compelled to labor at the buildings of the Egyptian monarchs (Ex. i. 11). The Israelites were by occupation shepherds, and by habit dwellers in tents; they could not be expected to build "great cities," originally, speaking properly, no architecture. In Canaan they became dwellers in towns and in houses of stone (Lev. xiv. 45; 1 K. vii. 10); but these were not all, nor indeed in most cases, built by themselves (Deut. vi. 10; Num. xiii. 19, 22; Josh. xiv. 15). The peaceful reign and vast wealth of Solomon gave great impulse to architecture; for besides the Temple and his other great works, he built fortresses and cities in various places, Baalath, Tadmor, &c. (1 K. i. 15-24). Subsequent kings are recorded as builders: Asa (1 K. xv. 23), Baasha (xv. 17), Omri (xvi. 24), Ahab (xvi. 32, xvi. 39), Hezekiah (2 K. xx. 20; 2 Chr. xxxii. 27-28), Jehoshaphat, and Josiah (2 K. xii. 11, xii. 6); and Jehoiashin, whose winter palace is mentioned (Jer. xxii. 14, xxxvi. 22; see also Am. iii. 15). On the return from captivity the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner, with stone, and with timber from Lebanon (2 K. ii. 8, 9; Neh. ii. 8, 9). Under Herod and his successors not only was the Temple magnificently rebuilt, but the fortifications and other public buildings of Jerusalem were enlarged and embel-lished (Lk. xxi. 3). Herod also built the town of Cesarea, enlarged Samaria, and named it Sebaste; built the town of Agrippaum and Phasellis; and even adorned with buildings many foreign cities, His sons built or rebuilt Cesarea Philippip, Tiberias,
These great works were undoubted- ly splendid, and probably formed on Greek and Roman models. For details in regard to the palace of Solomon, the temples, &c., at Jerusalem, see Jeru- salem; MARBLE; PALACE; TEMPLE, &c. For the domestic architecture of the Jews, see HANDICRAFT; HOUSES.

Are'tiusus (L. fr. Gr. = bear's tail). The Hebrew words 'ayish and ayijah (זֵאָרִיִּים = bow on bow; the Arabic name of the Great Bear, Ges.), rendered "Areitusus" in the A. V. of Job ix. 9, xxxvii. 82, in conformity with the Vulgate of the former passage, are now generally believed to be identical, and to represent the constellation Ursa Major, known commonly as the Great Bear, or Charles's Wain. The star now known as Areitusus is a star of the first magnitude in the constellation Bootes, and is nearly in a line with two bright stars in the tail of the Great Bear.

The ancient versions differ greatly in their renderings. The LXX. render 'ayish by the "Pleiades" in Job ix. 9 (unless the text which they had before them had the words in a different order), and "ayish by Isaiah," the evening star, in Job xxxvii. 82. In the former they are followed or supported by the Chaldee, in the latter by the Vulgate.

Are's (Heb. Aaron). Brother of Eli and grandson of Benjamin (Num. xxvi. 40); ancestor of the Arethites; probably = Ard, the "son of Benjamin in Gen. xxxvi. 21; = Adar in 1 Chr. viii. 3. Becher; NAA- MAN.

Ar'dath—"the field called Ardath" (2 Esd. ix. 26).

Ard'ites = the descendants of Ard (Num. xxvi. 40).

Ard'on (Heb. ārôn, Gen.), son, by Abzabah, of Caleb the son of Hezon (1 Chr. ii. 18).

A-re'll (Heb. son of aher, Ges.; see Areil), a son of Gad (Gen. xvi. 16; Num. xxvi. 17); ancestor of the Are'ites.

A-re-op-a-gites = a family descended from Are'el (Num. xxvi. 17).

A-re-op-a-gus = a member of the court of Areopagus (Acts xvii. 34).

A-re-op-a-gus (L. fr. Gr. = hill of Are; the Gr. Are's = L. MARS; Acts xvii. 19; literally translated "Mars' Hill" in verse 22), a rocky height in Athens, opposite the Areopagus from which it is separated only by an elevated valley. It rises gradually from the N. end, and terminates abruptly on the S., over against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. Tradition derives its name from the legendary trial, before the gods assembled here, of Mars for murdering Neptune's son Harithrothious. This spot was the place of meeting of the celebrated Council of Areopagus, often called simply "the Areopagus," the most ancient and venerable of the Athenian courts. This court consisted of those who had held the office of Arephon, and they were Areopagites for life, unless disqualified by misconduct. At first the court tried only cases of wilful murder, wounding, poison, and arson; but Solon gave it extensive censorial and political powers. It continued to exist under the Roman emperors. Its meetings were held on the S. E. summit of the rock. There are still sixteen stone steps cut in the rock, leading up the hill from the valley of the Acora or mar- ket" below; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the S. Here the Areopagites sat as judges in the open air. On the E. and W. side are raised blocks, probably those de-
session of by Jair. (Havoth-Jair.) It afterward formed one of Solomon's commissariat districts under an officer at Ramoth-Gilead (Deut. iii. 4, 13, 14; 1 K. xi. 13). In later times Argoz was called Trachonitis, apparently a mere transliteration of the older name; and it is not apparently identified with the Lejou, or the remarkable district S. of Damascene, and E. of the Sea of Galilee. This extraordinary region—about twenty-two miles from N. to S. by fourteen from W. to E. and of a regular, almost oval, shape—has been described as an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction. "Strange as it may seem, this forbidding region is thickly studded with deserted cities and villages, all solidly built and of remote antiquity" (Pir. ii. 211). The peculiar Hebrew word commonly attached to Argoz (label, or chedel, literally = rope, A.V. "region") accurately designates the remarkably defined boundary of the Lejou, "sweeping round in a circle clearly defined as a rocky shore line," "resembling a Cyclopean wall in ruins" (Pir. ii. 219).

Argob (Heb.; see above), a man killed with Pekahiah, king of Israel (2 K. xv. 25); perhaps a Gilgalite, who was governor of Argoz; according to some, an accomplice of Pekah in the murder of Pekahiah. Sebastian Schmid makes Argob and Arien = two princes of Pekahiah, whom Pekah slew with the king. Rashi makes Argoz = the royal palace, near which was the castle in which the murder took place.

Arla-as-athes [thee-zex] (Gr., probably fr. Sansc. = great, or honorable, master) (probably Mithridates) VI. Philopat-rator (Gr. loving his father), king of Cappadocia, n. c. 163-160. He was educated at Rome, and his subservience to the wishes of the Romans (n. c. 158) cost him his kingdom; but he was shortly afterward restored by the Romans to a share in the government; and on the capture of his rival Orophernes by Demetrius Soter, regained the supreme power. He fell, n. c. 130, in the war of the Romans against Arius, and his letters were addressed to him from Rome in favor of the Jews (1 M. xvi. 22), who, in aftertimes, seem to have been numerous in his kingdom (Acts ii. 9; compare 1 Pet. i. 1).


Ar-badai or Ar-badaiha [etymology = Arbadai, Ges.], sixth son of Haman (Esth. ix. 8).

A-rickh (Heb. the lion, probably fr. his daring as a warrior), either an accomplice of Pekah in his conspiracy against Pekahiah, king of Israel; or (so Sebastian Schmid) a prince of Pekahiah, who was put to death with him (2 K. xv. 25). Rashi explains it literally of a golden lion which stood in the castle. Anuon.

A riol (Heb. lion, i.e. hero, of God, or hearth of God; see below). 1. One of the "chief men" under Ezra in the caravan from Babylon to Jerusalem (Ezr. xiii. 16).—The Hebrew word occurs also in reference to two Mosboh's slain by Benaiah (2 Sam. xxii. 21; 1 Chr. xxi. 22). Many with Gesenius and A. V. regard the word as an epithet, "lion-like," but Thesius, Winer, Fürst, &c., make it a proper name, and translate "two (sons of) Ariel" (comp. Auer).—2. A designation of the city of Jerusalem (Is. xxix. 1, 2, 7). Gesenius, Ewald, Havernick, and many others make it = city of God; Umbreit, Klopfel, and most ancient Jewish expositors make it "height of God." Thirteen, in fact, the first part to the Arabic. The latter meaning is suggested by the use of the word in Ez. xxiii. 15, 16 (where, however, the reading is doubtful), as a synonyme for the altar of burnt-offering, though Havernick makes it even here = lion of God.

Ari-mathea's (L.) = ARMATHIA.

Ar-Mathamia's (Heb.; see above), fr. Heb. Ramathaim, "a city of Judea;" the birthplace or residence of Joseph of Arimathea (Mat. xxvii. 57; Mk. xv. 44; Lk. xxiii. 51; Jn. xix. 38); probably = the Ramah of 1 Sam. i. 1, 19. RAMAH 2.

Ari-or (ok) [Assyro-Chal. fr. Sansc. = venerable, noble, Ghos.; noble, Fr.].—1. The king of Elasar, an ally of Chedor-lamir in an expedition against Sodom, &c. (Gen. xiv. 1, 9).—2. The captain of Nebuchadnezzar's body-guard (Dan. ii. 14, &c.).—3. King of the Elymaeans (Jud. i. 6). Junius and Tremellius make him = Deioces, king of part of Media.

Ar-is-a-ed or Ar-is-al (Pers. fr. Sansc. = Vishnu's arrow; Bohlen), eighth son of Haman (Esth. ix. 9).

Ar-is-t-tb-arus [kuss] (L. fr. Gr. = excellent ruler, L. & S.), a Thessalonian, who accompanied St. Paul on his third missionary journey, and with Gaius was seized in the tumult at Ephesus (Acts xix. 29). He was with the apostle on his return to Asia (xx. 4); and again (xxii. 2) on his voyage to Rome. He was at Paul's imprisonment and fellow-labourer in Rome (Col. iv. 10; Phm. 24). Tradition makes him bishop of Apamea.

Ar-is-to-bus (L. fr. Gr. = best advised, or best advising, L. & S.).—1. A Jewish priest, who resided in Egypt in the reign of Ptolemy VI. Philomotor. In a letter of Judges Maccabaeus he is addressed (165 B.C. c. 31) as "the representative of the Egyptian Jews, and 'the master' (i.e. counsellor?) of the king" (2 M. i. 10). He was probably the peripatetic philosopher who dedicated to Ptolemy Philomotor his allegoric exposition of the Pentateuch. Considerable fragments of this work have been preserved by Clemens Alexandrinus and Eusebius, but the authenticity of the quotations, though now generally conceded, has been vigorously contested. The object of Aristobulus was to prove that the peripatetic doctrines were based on the Law and the Prophets. (Alexandria.)—2. A resident at Rome, some of whose household are greeted in Rom. xvi. 10. Tradition makes him one of the seventy disciples, and afterward bishop of the Gospel in the Egyptian Jews, and "the master" (i.e. counsellor?) of the king (2 M. i. 10).

* Ark, the A. V. translation of the Heb. arón (see Ark of the Covenant; Chest 1), and tēbāh, and the Gr. khitob. The Heb. tēbāh is used of both Noah's "ark" (Gen. viii.; see Noah), and the "ark" in which Moses was put (Ex. ii. 3, 5; see Red 2). The Gr. khitob in N. T. and Apocrypha denotes both Noah's "ark" (Mat. xxiv. 36, &c.) and the "ark" of the covenant (2 M. ii. 4, 5; Heb. ix. 4, &c.).

Ark of the Covenant [kw-].—The first piece of the tabernacle's furniture, for which precise directions were delivered (Ex. xxi.).—1. It appears to have been a handsome chest (ARK) of shittim (acacia) wood, two and a half cubits long, by one and a half broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged with gold, the Mercy Seat (Cheerum) was placed. The ark had a ring at each of the four corners, and through these rings the chest was overlaid with the same wood similarly overlaid, by which it was carried by the Kohathites (Num. vii. 9, 21). The ends of the staves were visible without the veil in the holy place of the temple of Solomon (1 K. vii. 8). The ark, when transported, was enveloped in the "veil" of the dismantled Tabernacle, in the
cabinet of Hadger’s skins, and in a blue cloth over all, and was therefore not seen (Num. iv. 5, 20).—II. Its purpose or object was to contain inviolate the Divine autograph of the two tables, that “covenant” from which it solemnized its title. It was also probably a reliquary for the pot of manna and the rod of Aaron. 1 K. viii. 9 says “there was nothing in the ark save the two stones of which Moses put there at Horeb.” Yet Heb. ix. 4 asserts that, besides the two tables of stone, the “pot of manna” and “Aaron’s rod that budded” were inside the ark; probably by Solomon’s time these relics had disappeared. The A. V. in 1 Chr. xiii. 3, “we inquired not at it,” seems to imply a use of the ark for an oracle; but the LXX. translate “we sought it not.” (Aram. I.)—Occupying the most holy spot of the sanctuary, it tended to exclude any idol from the centre of worship. It was also the support of the mercy seat, materially symbolizing, perhaps, the “covenant” as that on which “mercy” rested. Jer. iii. 16 predicts the time when even “the ark shall be no more remembered,” as the climax of spiritualized religion.—III. For the chief facts in the earlier history of the ark, see Josh. iii. and vi. In the decline of religion in a later period a superstitious security was attached to its presence in battle (1 Sam. iv.). Yet, though this was rebuked by its permitted capture, its sanctity, when captured, was vindicated by miracles, in its avenging progress through the Philistine cities (v.). Afterward it came back, first to Beth-shemesh (vi.); then it sojourned among several, probably Levitical, families (vii. 2); 2 Sam. vi. 3, 11; xiii. 18, xv. 24, 25) in the border villages of E. Judah, and did not take its place in the tabernacle, but dwelt in curtains, i. e. in a separate tent pitched for it in Jerusalem by David. Its bringing up by David thither was a national festival. Subsequently the Temple, when completed, received, in the installation of the ark in its shrine, the signal of its inauguration by the effluence of Divine glory instantly manifested. Several Psalms contain allusions to these events, e. g. xxiv., xlvi., cv., cxxxii.—When idolatry became more shameless in Judah, Manasseh placed “a carved image” in the “house of God,” and probably removed the ark to make way for it. This may account for its being reinstated by Josiah (2 Chr. xxxiii. 7, xxxv. 3). It was probably taken or destroyed by Nebuchadnezzar (2 Esd. x. 22). Prideaux’s argument that there must have been an ark (Gen. x. 17; 1 Chr. i. 15), located in the X, of Philistia. The city of Arca or Arca is mentioned by Josephus, Pliny, Ptolemy, &c. From Elio Lampredi we learn that it contained a temple dedicated to Alexander the Great. It was the birthplace of Alexander Severus, and hence called Caezarea Libani. The Crusaders besieged it (A. D. 1099), for two months in vain, but afterward took it. In 1292 it was destroyed by an earthquake. The site, now “Arka,” lies on the coast, two to two and a half hours from the shore, about twelve miles N. of Tripoli, and near five S. of the Arab el-Khabir. A rocky hill rises to the height of one hundred feet close above the Nahr ‘Arka; on the top of this is an area of about two acres, on which and on a plateau to the X, the ruins of the former town are scattered. * Arm, one of the upper limbs of the human body (2 Sam. i. 10, &c.), often figuratively = strength, might, power (Ex. xxv. 16; Ps. xiv. 3; Jer. xxvii. 5, &c.). Hence “to break one’s arm” = to destroy his power (Ps. x. 15, &c.). “With a stretched-out arm” (Ex. vi. 6, &c.), and “to make bare the arm” (Is. lii. 10), refer to the position of an ancient warrior ready for battle and prepared to use his strength to the best advantage for success. Ar-ma-ged-don (g hâdôn) (fr. Heb. = hill of Mann- ro), a place (Rev. xvi. 16). The locality implied in the Hebrew term is the great battle-field of the T. In a similar passage in Joel (iii. 2, 12), the sense of the Divine judgments is spoken of as the “valley of Jehoshaphat,” the fact underlying the image being Jehoshaphat’s great victory (2 Chr. xx. 26; see Zech. xiv. 2, 4). So here the scene of the struggle of good and evil is suggested by that battle-field, the plain of Esdraelon, which was famous for two great victories, of Barak over the Canaanites (Judg. iv. v.), and of Gideon over the Midianites (xvii.); and for two great disasters, the deaths of Saul (1 Num. xxxi. 8), and of Josiah (2 K. xxii. 39, 40; 2 Chr. xxxv. 22). The same figurative language is used in Zech. xii. 11. Ar-me-ne-a (L. and Gr., fr. Heb. = mountains of Minea; see below) is not in the Hebrew, though it occurs in A. V. (2 K. xix. 37; Is. xxviii. 58) for Ararat (comp. note). The Hebraic Old Testament names Ararat, Minea, and Togarmah to describe certain districts of Armenia (see below).—The limits of the region called Armenia have varied greatly, but are described in general under Ararat. The Armenians claim descent from Haig or Hakt, son of Thorgom (= Togarmah). The ancient kingdom of Armenia fell before the Macedonian power b. c. 328. Afterward it was sometimes independent, sometimes under the Syrian or other foreign rule. Lesser Armenia (the part W. of the Euphrates) became a Roman province under Vespasian. Greater Armenia (E. of the Euphrates) was an independent kingdom 190-324 B.C., and was afterward for centuries an object of contention between the Romans and Parthians, who by turns appointed and deposed its rulers. Many of the Armenians became Christians in the fourth century, and the W. part of Armenia was attached to the Roman empire a. d. 387; the E. part was afterward assigned by compact to Persia, and soon became a field of heathenish persecution. The Armenians are now wholly scattered through Turkey and other countries; all nominally Christians; everywhere, like the Jews, a distinct trading people, but nowhere an independent nation. The Armenian is one of the chief Oriental churches; and the Armenian, &c., is much like the Greek church. —The acquaintance of the Hebrews with this country was probably
derived from the Phenicians. In the prophet's Armenia is one of the extreme N. nations known to the Jews. (1) Armabat, properly the central district of Armenia, whither the sons of Samacherith fled (2 K. xix. 37, marg.; Is. xxi. 38, marg.), is summoned in Jer. vii. 27, with Mumm and Aschenaz, to the destruction of Babylon. (2) Makkab, only in Jer. vi. 27, is probably the district Minyas, in the upper valley of the Murasu branch of the Euphrates. (3) Togarmah is noticed in two passages of Ezekiel, in both of which it apparently = Armenia. In xxvii. 24, he speaks of Togarmah in connection with Meshech and Tubal; in xxxviii. 6, it is described as "of the N. quarters" in connection with Gomer. These particulars, the known relationship between Togarmah, Aschenaz, and Riphath (Gen. x. 5), and the traditional belief of the Armenians that they are descendants from Togarmah, minute to establish the conclusion that Togarmah = Armenia. 

**Ancient Armlet.** (From Nearerh Marbles, British Museum.)

oriental sovereigns, and it is even said that those of the king of Persia are worth a million pounds sterling. Now, as in ancient times, they are sometimes made plain, sometimes encrusted; sometimes with the ends not joined, and sometimes a complete circle. Their enormous weight may be conjectured from Gen. xxiv. 22. Bracelet; Gold; Ornaments, Personal. Armament (II. b. o. a. fortress, palatine, Gen.), son of Saul by Rizpah (2 Sam. xxi. 8).

*Arm.* Arms.

*Armorer,* a building for receiving arms or armor, or for suspending them within or upon it (Neh. iii. 19; Cant. iv. 4; compare 1 K. x. 17; 2 Chr. xi. 12; Ez. xxvii. 10, 11). It is used figuratively in Jer. i. 25. Arms, Armor. The subject naturally divides itself into—

Gr. heavy-armed Warrior.—From Hope's Costume of the Ancients.—(From.) 

or mode of use. Euhai's sword ("dagger," A. V., but the same in Hebrew, as above) was only a cubit long, concealed under his garment, and we do not know that it was shorter than usual. But even if it was, the narratives in 2 Sam. ii. 16, and xx. 8-10, and the ease with which David used the sword of Goliath (1 Sam. xvii. 51; xx. 9), go to show that the Hebrew sword was both lighter and shorter than the modern sword. It was carried in a sheath (Heb. tazar in 1 Sam. xix. 51, &c.; melah in 1 Chr. xxv. 27), slung by a girdle (1 Sam. xxx. 13), and resting upon the thighs (Ps. xlv. 3; Judg. ii. 11), or upon the hips (2 Sam. xx. 8). The common Greek sword (Gr. ziphos, A. V. "sword," only in 2 Me. xiv. 41; = Heb. herem in LXX., in Josh. xx. 28, &c.) had a short cut-and-thrust blade, diminishing gradually from hilt to point, made in early times of bronze, afterward of iron, and was worn on the left side. A long and broad sword (Gr. rhomphia; see Rm. N. T. Lex.), like that used by the Thracians, and carried on the right shoulder = "sword" in Eccles. xxi. 3, xxii. 21, xxvi. 28, xxxix. 30, xl. 9, xlvii. 2; Bar. ii. 25; 1 Me. iv. 9, iii. 3; iv. 33, vi. 38, viii. 29, ix. 75; 2 Mc. xv. 15, 16; Lk. ii. 38; Rev. i. 16, ii. 12, 16, vi. 8, xiv. 15, 21; also in the LXX. in Gen. iii. 24; Ex. v. 21, xxiii. 27, &c. = Heb. herem. The Gr. machaira (originally [so L & S] a large knife or dirk; as a weapon, a short sword or dagger; afterward a saber or bent sword; compare ziphos, above) is translated "sword" in Eccles. xxvii. 18; 1 Mc. xxx. 12, x. 83; Mat. x. 34, xxvii. 47 ff., and often in the N. T.; and very often in the LXX. = Heb. herem (Gen. xxv. 40, &c.). "Girding on the sword" symbolically = commencing war; and a similar expression denotes those able to serve (Judg. vii. 10; 1 Chr. xii. 4). We read of swords with two edges (Judg. iii. 16; Ps. civ. 6; Eccles. xxi. 3; Heb. iv. 12; Rev. i. 16,
other giants (2 Sam. xxiii. 21; 1 Chr. xi. 23) and mighty warriors (2 Sam. ii. 23, xxiii. 18; 1 Chr. xi. 11, 20). It was the habitual companion of King Saul (1 Sam. xxii. 6, xxvi. 7 ff.; 2 Sam. i. 6). This heavy weapon (not the lighter "javelin," A. V.) he cast at David (1 Sam. xviii. 10, 11, xix. 9, 10), and at Jonathan (xx. 33). The "hinder end" of this, considerable time (18, 26; A. V. "spear"). When not in action it was carried on the warrior's back (1 Sam. xvii. 6, A. V. "target"). In Job xxxix. 25, the A. V. inconsistently, with the Vulgate, translates "shield," as, with the Vulgate and LXX., in 1 Sam. xvii. 45; in xli. 29 (Heb. 21) "spear," as in Jer. vi. 23; in Jer. i. 42, "lance."—c. Another kind of spear (Hebrew: rōnāh or rōnāch). This occurs in Num. xxv. 7 (A. V. "javelin"); Judg. v. 8; 1 K. xviii. 28 (A. V., "lancets"); of 1611, "lancets"); often in the later books, especially in the phrase "shield and spear" (= armi); 1 Chr. xii. 8 (A. V. "buckler"), 24 ("spear"); 2 Chr. xi. 12, xiv. 8 (Heb. 7, xxv. 5; Neh. iv. 13, 16, 21 (Heb. 7, 10, 15); Ez. xxxix. 9, &c.—d. Probably a lighter missile or "dart" (Hebrew: šelah or shelach = something sent); translated in A. V. in 2 Chr. xxiii. 10, "weapon," xxxix. 5, "darts;" Neh. iv. 17 (Heb. 11) "weapon," 23 (Heb. 17, "weapon" in margin); Job xxxii. 18, xxxii. 12, "sword" in both; Joel ii. 8, "sword," "dart" in margin. The Gr. bolus (Eph. vi. 16) and bolis (Heb. xli. 26), both translated "dart" in A. V. = šelah or šelis (arrow, No. 3, below) in LXX.—e. The Hebrew šelah, ordinarily = a rod (Ex. xx. 20, &c.), or staff (2 Sam. xxiii. 21, &c.), and hence a butt or sceptre (Gen. xlix. 10, &c.), is used once for the "darts" with which Joab dispatched Absalom (2 Sam. xviii. 14). The plural of the Gr. zulon, translated "staves" in Mat. xxvi. 47, 50; Mk. iv. 43, 45; Lk. xxii. 52, literally = wod, hence things of wood, clubs, staves, &c.—f. The Heb. ṭābōl, literally translated in LXX., Vulgate, A. V., &c., "bundle staves" (Ex. xxxix. 9), according to Gesenius = dard, or javelin. —g. The Heb. bayn (= spear, lance, Ge.) occurs once (2 Sam. xxi. 16), and is translated "spear" in the A. V., as in the LXX. and Vulgate. —h. The Heb. tōslash
or țiblah, translated in A. V. "darts" in Job xli. 29 (Heb. 21), but in the LXX. and Vulgate "hammer," "mallet," or "maul," = club, bludgeon, Gesenius.—i.
The Heb. massâl, translated "dart" in A. V. in Job xli. 26 (Heb. 18), = dart, arrow, Gesenius.—"Spear" occurs in the N. T. only in Jn. xix. 34, and there = the Gr. longçhê, which the LXX. use in 1 Sam. xvii. 7 as = Goliath's "spear's head" (its proper meaning), but in Judg. v. 8, &c., as = Heb. rônâh. In the Apocrypha "spear" is the translation of the bow seems to have been bent by the aid of the foot, the Hebrew being literally "treaders of the bow," &c., in 1 Chr. v. 18, viii. 40; 2 Chr. xiv. 8; Is. v. 28; Ps. vii. 12, &c. Bows of "steel" (?) are mentioned as if specially strong (2 Sam. xxii. 35; Job xx. 24; Ps. xvi. 34). It is possible that in 1 Chr. xii. 2, a kind of bow for shooting bullets or stones is alluded to (Wis. v. 22, "stone-bow"). The "Arrows" (Heb. hêls or chîts, plural hitâsim or hitâsîm) were carried in a Quiver. The bow and arrows are called "artillery" (1 Sam. xx. 40; marg. "instruments"), i. e. weapons. (Furniture.) From Job vi. 4, they seem to have been sometimes poisoned; and Ps. cxv. 4, may point to a practice of using arrows with some burning material attached to them. (Divination 10; Magog.)—4. The "Sling" (Heb. ke'lî; Greek sphenôdon) consists of two strings of sinew or some fibrous substance, attached to a leather receptacle for the stone in the centre; it is swung once or twice round the head, and the stone is then discharged by letting go one of the strings. The sling is first alluded to in Judg. xv. 16, in noticing the seven hundred Benjamites who with their left hand could "sling stones at an hair-breadth and not miss" (comp. 1 Chr. xii. 2). David killed Goliath with this common weapon of a Hebrew or Syrian shepherd (1 Sam. xvii. 40 ff.),
who by using it kept at a distance and drove off any thing attempting to molest its flocks. Abigail's bold metaphor—"the souls of thine enemies, them shall God sling out, as out of the middle of a sling" (1 Sam. xxv. 29)—was natural for the wife of a man whose possessions in flocks were so great as those of Nahash. The sling was advantageously used among the Syrians as well as the Hebrews in attacking and defending towns, and in skirmishing (1 Mc. ix. 11). In action the stones were carried in a bag round the neck (1 Sam. xvii. 40) or were heaped up at the feet of the combatant. Under the monarchy, slingers formed part of the regular army (2 K. iii. 28), though the slings with which they could break down the fortifications of Kir-hareseth must have been more ponderous than in early times, and more like the engines which King Uzziah contrived to "shoot great stones" (2 Chr. xxvi. 15; *Engine*).

In 2 Chr. xxvi. 14, mention is made of stones especially adapted for slings (i.e. smooth stones; compare 1 Sam. xvii. 40)—"Uzziah prepared . . . shields and spears . . . bows and sling-stones" (see margin; A. V. "slings to coat stones").

**II. Armor.**—1. The "Breachplate" occurs in 1 Sam. xvii. 5, in describing Goliath's equipments; Heb. *shiryon* (Lev. xix. 9; A. V. "coat of mail," literally *breastplate of scales*), and further (38), where *Shiryon* alone is translated "coat of mail." This passage contains the most complete inventory of the furniture of a warrior to be found in the sacred history. The Heb. *shiryon* (A. V. "harness"; margin, "breastplate") occurs in 1 K. xxii. 34, and 2 Chr. xxvii. 23, in the phrase translated in A. V., after the Syriac, "between the joints of the harness," where the real meaning is probably "between the joints and the breastplate." One of the three forms, *shiryon*, *shiryon*, *shirghil*, is also found in 2 Chr. xxvi. 14 and Neh. iv. 16 (Heb. 10, translated in A. V. "habergeon" in both); in Job xlii. 26 (Heb. 18; A. V. "habergeon"; margin, "breastplate"); and Is. lx. 17 (A. V. "breastplate"). *(Samar.)*—A kindred word (Heb. *shiryon = coat of mail,* Ges.) is translated "brigandine" in the A. V. of Jer. xxxvi. 4, lii. 3. The Gr. *thorax* occurs in Rev. ix. 9, 17; figuratively in Eph. vi. 14; 1 Th. v. 8; in LXX. for *shiryon*, &c. The "breastplate" or cuirass, covered the body from the neck to the thighs, and consisted of two parts, one covering the front, the other the back (Rbn. *N. T. Lex.*). It was of bronze (Brass), iron, sometimes of gold, &c. (Hier.-priest.)—2. The Heb. *loth* or *fochor*, in A. V. "habergeon" (i.e. a quilted shirt or doublet put on over the head), is mentioned but twice—in reference to the gown of the high-priest (Ex. xxxvii. 32, xxix. 23). Gesenius defines the Hebrew "a military garment, [properly of] linen, strong and thickly woven, and furnished round the neck and breast with a breastplate or coat of mail."—3. The "Helmet" (Heb. *cødāt* or *kóbat*; Gr. *perisphalaina*; 1 Sam. xvii. 5, 38; 2 Chr. xxvi. 14; Ez. xxvii. 10; Eph. vi. 17, &c.), for covering and defending the head, was originally made of leather or skin, frequently strengthened or adorned with bronze or gold, with or without a crest, sometimes wholly of metal, or of wood, of cloth in many folds, &c.—4. "Greaves" (Heb. *mishap or miselak*; or defences for the feet (so Mr. Grove), or for the legs (so Ges., Kit., Flun., &c.), made of brass, are named in 1 Sam. xvii. 6, only.—5. Two or more kinds of "Shield" are distinguishable. a. The large shield (Heb. *tsinndh*), encompassing (Ps. v. 12, xxxv. 2, A. V. "buckler,* xvi. 4) and protecting the whole person. When not in actual conflict, it was carried before the warrior (1 Sam. vii. 4, 41). The word is used in the formula "shield and spear," &c., in 1 Chr. xii. 8, 24, 84; 2 Chr. xi. 12, &c., to denote weapons generally (see "Spear," u. d. above). b. Of smaller dimensions was the buckler or target (Heb. *mágin*), probably for use in hand-to-hand fighting. The difference in size between this and the *bínadh* is evident from 1 K. x. 16, 17; 2 Chr. ix. 15, 16, where a much larger quantity of gold is used for the buckler (A. V. "buckler") than for the *mágin* (A. V. "shield"). *Mágin* is mentioned in 2 Sam. i. 21, xxii. 31 (A. V. "buckler"); 2 Chr. xii. 9, 10; Joel xxv. 26 (A. V. "bucklers"); Ps. iii. 3 (A. V. "shield"); xvii. 2 (Heb. 3, A. V. "buckler"); &c. It also occurs in a formula for weapons of war, with the bow (2 Chr. xiv. 8; [Heb. 7, A. V. "shields"]; xvii. 17), darts (2 Chr. xxxii. 5). The ordinary shield consisted of a framework of wood covered with leather, and thus might be burned (Ez. xxxix. 25).
The "boss" (Job xxvi. 5) was the external convex part or back (Ges.). The "migbām" was frequently cased with metal, either brass or copper; its appearance in this case resembled gold, when the sun shone on it (1 Mc vi. 39), and to this rather than to the practice of smearing blood on the shield, we may refer the redness in Nah. ii. 3. Shields were adorned (Oil), and protected from the weather by being kept covered, except in actual conflict (Is. xxvi. 6). The shield was worn on the left arm, to which it was attached by a strap. Shields of state were covered with beaten gold. Solomon made such for use in religious processions (1 K. xvi. 17). Shields were suspended about public buildings for ornamental purposes (1 K. x. 17; 1 Mc. iv. 57, vi. 2). In metaphysical language the "shield" = protection or protector, generally spoken of God (Gen. xx. 1; Ps. iii. 3, xvii. 7, lxxiv. 11 [Heb. 12], &c.), but in Ps. xlvii. 9 (Heb. 10), of earthly rulers, in Eph. vi. 16, of faith. The Gr. plerōros (= "shield," A. V., Eph. vi. 16) is used in the LXX. for both migbām (Judg. v. 8; 2 Sam. i. 21, &c.) and tsinehah ("target," A. V., 2 Chr. ix. 15, &c.). So the Gr. aspis ("shield," A. V., in Jd. ix. 7; Ecclus. xxxii. 13; 1 Mc. xvi. 29; 2 Mc. v. 3) in the LXX. = migbām (1 Chr. v. 18; 2 Chr. ix. 16, &c.) and tsinehah (see εἰρήν, Gr.) in the Gr. xvi. 3, xxi. 3 Gr.). The plural of the Gr. aspidē (small shield) is once used (1 Mc. iv. 57, "shields," A. V.). The Gr. hoplon, a general term for arms (used in the LXX. for "weapons" in Ez. xxvii. 9), is translated in the plural "shields" in 1 Mc. vi. 2, and in the LXX. = migbām (1 K. x. 17, xiv. 25, 27, &c.), both tsinehah (see i. 2, 2 above) and migbām (A. V. "darts and shields," 2 Chr. xxii. 3), shēlat (see below, A. V. "gambeson," 2 Chr. xxxii. 9), and both tsinehah and sīchar (see εἰρήν, &c.). It denoted cer-
tain weapons of gold taken by David from Hadade-
zor, king of Zobah (2 Sam. vii. 7; 1 Chr. xvii. 7), and dedicated in the Temple (2 K. xi. 10; 2 Chr. xxiii. 9; Cant. iv. 4). In Jer. i. 11; Ez. xxvii. 11, the word refers to foreign armor. EGYPT: Persians. ARMY: 1. Hebrew army.—The military organization of the Hebrews commenced with their depart-
ture from Egypt. Every man above twenty years of age was a soldier (Num. i. 3); each tribe formed a regiment with its own banner and leader (ii. 2, 14); their positions in the camp or on the march were accurately fixed (1 K. x. 11); the whole army started and stopped at a given signal (x. 5, 6); thus they came up out of Egypt ready for the fight (Ex. xiii. 18). On the approach of an enemy, the consecration was made from the general body under the direction of a master-master (A. V. "off-
er," 2 K. xxvii. 19; 2 Chr. xxvii. 11), by which the officers were appointed (Deut. xx. 9). The army was then divided into thousands and hundreds under their respective captains (Num. xxxi. 14), and still further into families (iii. 34; 2 Chr. xxv. 5, xxvi. 12). From the time the Israelites entered Canaan until the estab-
ishment of the kingdom, little progress was made in military affairs; their wars resembled border forays. (War.) No general master was made at this period; but the combatants were summoned on the spur of the moment.—With the kings arose the custom of maintaining a body-guard, which formed the shield-bearers of a standing army. Thus Saul had 3,000 select warriors (1 Sam. xvi. 16, 2), and David, before his accession to the throne, 600 (xxiii. 13, xxv. 16). This band he retained after he became king, and added the Cherethites and Pelishites (2 Sam. xv. 18, xx. 7), together with another class (called in Hebrew shaliimuth, literally third men; hence chariot-warriors, so Gesenius, be-
cause each chariot contained three soldiers; the thirty officers of the guard, so Ewald, see 2 Sam. xxiii. 23 ff.), officers of high rank (A. V. "captains" n I K. ii. 22; 2 K. x. 25; 1 Chr. xi. 11, &c.), the chief of whom (2 K. vii. 2, A. V. "lord;" 1 Chr. xii. 18, A. V. "chief of the captains") was immediately about the king's person. David further or-
ganized a national militia, divided into twelve regi-
ments, each serving under its own officers a year (1 Chr. xxvii. 1); at the head of the army when in active service he appointed a commander-in-chief (A. V. "captain of the host," 1 Sam. xiv. 50; 2 Sam. xiv. 13; or "general," 1 Chr. xxvii. 34).—Hitherto the army had consisted entirely of infantry (A. V. "nation," 2 Sam. xx. 10, xx. 11), having been restrained by divine command (Deut. xvii. 16); but David reserved 100 chariots from the spoil of the Syrians (2 Sam. viii. 4); these probably served as the foundation of the force which Solomon afterward enlarged to 1,400 chariots and 22,000 horsemen (1 K. x. 26; 2 Chr. i. 14; 1 Chr. vi. 8).—It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace (2 Chr. viii. 8, xxv. 5, xxi. 11); but such cases were excep-
tional. On the other hand the body-guard appears to have been regularly kept up (1 K. xiv. 28; 2 K. x. 4, 11). Occasional reference is made to war-
chariots and horsemen (viii. 21, xxviii. 23, 24, &c.).—Of the arrangement and manoeuvring of the army in the field, we know but little. A division into three lines is mentioned (1 K. xiv. 43; 1 Sam. xi. 12; 2 Sam. xviii. 2). Jehovah divided his army into five bodies (2 Chr. xvii. 14—
18). The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army. It is doubtful whether the sol-
dier ever received pay even under the kings (the only recorded instance of pay applies to mercenaries,
As rising in the mountains of Arabia and flowing through all the wilderness till it falls into the Dead Sea, the modern Wady el-Majib undoubtedly is the Arnon. Its principal source is near Kadesh, on the route of the Meccan pilgrims, and flows N.W. under several names, and takes that of Wady el-Majib one hour E. of Arar (Arer), where it flows W. to the Dead Sea. On the S. edge of the ravine through which it flows are some ruins called Mehadit el Hijj, on the N. edge, directly opposite, those of Arer. Burckhardt judged the width across the ravine here to be about two miles; the descent on the S. side to the water is extremely steep and almost impassable. The stream (in June and July) runs through a level strip of grass forty yards in width, with a few oaks and willows on the margin. It enters the Dead Sea through a cataract about one hundred feet wide and a low delta at its mouth.

Arod' (Heb. perhaps = wild ass, Ges.), a son of Gad; ancestor of the Arodites (Num. xxviii. 17); called Aron in Gen. xlvii. 16.

Aro'di (Heb.) = Arod.

Arodites, Aro'dites.

Aro'er (Heb. ruins, places whose foundations are laid bare, Ges.), the name of several towns of E. and W. Palestine. 1. A city "by the brink" or "on the bank of," or "by" the torrent Arnon, the S. point of the territory of Sihon, king of the Amorites, and afterward of the tribe of Reuben (Deut. ii. 13, 14; Josh. xii. 3, 13, 19, 14; Judg. xi. 26; 2 K. x. 33; 1 Chr. v. 8), but later again in possession of Moab (Jer. xlvii. 10). The description of Aroer by Eusebius and Jerome agrees with that of Burckhardt, who found ruins named Ar'ar on the old Roman road, upon the very edge of the precipitous N. bank of the Wady Majib. Burckhardt found also between the Arnon and Wady Lejum, one hour E. of Aroer, a hill with ruins, perhaps "the city that is in the midst of the river" (Josh. xi. 9, 10, 16, &c.; Amos).—2. Aroer, "that is raging" (A. V. "before") Ranan 1," a town built by and belonging to God (Num. xxxii. 34; Josh. xii. 25; 2 Sam. xxiv. 5); probably the place mentioned in Judg. xi. 38; perhaps at Ayro, a ruined site, two and a half hours S. W. of co-Salt (Ritter).—3. Aroer, in Is. xvii. 2, if a place at all, must be still further N. than No. 2, and dependent on Damascus. Rosenmuller, Gesenius (former editors), however, took it to be in Sam. xxvii. 5; No. 2: Gesenius (Lex. 1854, ed. by Rbn.) translated "Aroer" here ruins.—4. A town in Judah (1 Sam. xxx. 28 only), identified (Rbn. ii. 159) with some ruins called Ar'ar, in Wady Ar'ar, on the road from Petra to Gaza, about eighteen miles S. E. of Beer-sheba.

Aro'erite (fr. Heb. = one from Aroer), a designation of Hothoth (1 Chr. xxi. 41).

Arem (Gr.), ancestor of thirty-two men, said to have returned with Zerubabel (1 Esd. v. 16); possibly = Hasum 1.

*Arpach-shad [pakh-] (Heb.; Gen. x. 22, marg.) = Arabbad.

Arpad (Heb., prop., support, i.e. fortified city, Ges.), a city or district in Syria, apparently dependent on Damascus (Jer. xxix. 23); invariably named with Hamath, but otherwise unknown (2 K. xvii. 34, xix. 13; Is. x. 9); = A. V. "Arpad" in Is. xxxvi. 19, xxxvii. 15. Some have supposed Arpachsha to be Arpad, but the similarity of names does not prove this.


Arphaxad (Gr. and L.; Heb. Arpachshad = the
stronghold of the Children, Ewald). 1. Son of Shemin and ancestor of Eber (Gen. x. 22, 24; xi. 10-13; Lk. iii. 36). Bochart supposed the name preserved in that of the province Arrapachitis in N. Assyria.— 2. A king "who reigned over the Medes in Ecbatana, and strengthened the city by vast fortifications," and was afterward entirely defeated, taken, and slain by "the Persian Ionosor, king of Assyria" (Jd. i.); frequently identified with Deioces, the founder of Ecbatana; but more like his son Phraortes, who fell in a battle with the Assyrians, 663 B.C. Niebuhr endeavors to identify the name with Artajases. Judg. 1.

Aray'; Dress; Ornaments; Personal.

Arrows. Arms.

Ar raw-snake (Gen. xlix. 17, marg.) Adder.

Ar-sa rees [seek'] (L. fr. Armenian, &c. = [sooth], the venerable) VI., a king of Parthia who assumed the royal title Arses in addition to his proper name, Mithridates I. He made great additions to the empire by successful wars; defeated and captured Demetries II. Nicator, b. c. 138 (1 Mc. xiv. 1-3); treated him with respect and gave him his daughter in marriage, but kept him in confinement till his own death, about c. n. 130.

Ar-sa-reth, a region beyond the Euphrates, apparently of great extent (2 Esd. xiii. 43).

Ar-tax-erxes [ar-tay-zerk'sees'] (Gr.; Heb. Artah or Artashshashua or -assht; fr. old Pers. = great king), the name probably of two different kings of Persia mentioned in the O. T. 1. The Artaxerxes in Ezr. iv. 7, who stopped the rebuilding of the temple, appears = Suerdis, the Magian impostor, and pretended brother of Cambyses (Ahasuerus 2), who usurped the throne c. n. 522, and reigned eight months. The name Artaxerxes may have been adopted or conferred on him as a title.— 2. The Artaxerxes of Neh. ii. 1, who permits Nehemiah to spend twelve years at Jerusalem, in order to settle affairs there, may be identified with Artaxerxes Longimanus, the son of Xerxes, who reigned c. n. 464-425, and is probably the same king who had allowed Ezra to go to Jerusalem for a similar purpose (Ezr. vii. 1). Some have supposed the Artaxerxes of Ezr. vii. 1 = Xerxes, Ahasuerus 2.

Art-ee-mas (Gr. eren by Artemis; see Diana), a companion of St. Paul (Tit. iii. 12). According to tradition he was bishop of Lystra.

Art-filler. Handicraft.

Ar-tile-ly in 1 Sam. xx. 49 = weapons; see Arms I. 3; Furniture, 1 In Mc. vi. 51 = engines to cast missiles; see Engine.

Arts. See Agriculture; Architecture; Handicraft; Medicine; "Curious Arts" (Acts xix. 19); see Magic.

Ar-both (fr. Heb. = latitce, intoth, Ges. = court, Fü.), the third of Solomon's commissariat districts (1 K. iv. 10). It included Sochoh, and therefore probably = the rich corn-growing lowland country of Sidon; Valley 5.

Ar-bight (Heb. height, Fü.), a place apparently near Shechem, at which Abimelech resided (Judg. ix. 41); possibly = Ramah.

Ar-vad (Heb. prob. = a wandering, Ges.), a place in Phoenicia, the men of which are named with those of Zidon as the navigators and commanders of Tyre in Ez. xxxii. 10, 11. In agreement with this, "the Arvadite" in Ezv. xviii. 8, 11, and L. Chr. i. 16, is a son of Canaan. Arvad is undoubtedly the island of Novisellae (ancient Arvad), which lies off Tortosa (Tartis), two or three miles from the Phoenician coast, some distance above the mouth of the river Eleuthera, now the Natke drëbeks. The island is high and rocky, but very small, hardly one mile in circumference.

Ar-vad-ite (fr. Heb.) = a native of Arvad.

Ar-zah (Heb. zarth, Ges.), prefect of the palace at Tirzah under Elah, king of Israel, who was assassinated at a banquet in Arza's house by Zimri (1 K. xxi. 5).

Asa (Heb. curing, physician). 1. Son of Abijah, and third king of Judah, conspicuous for his earnestness in supporting the worship of God and rooting out idolatry, and for the vigor and wisdom of his government (1 K. xi. ff.; 2 Chr. xiv. ff.; Mat. i. 7, 8; High Places). In his zeal against heathenism he did not spare his grandmother Maachah, the "King's Mother." (Mother; Queen.) Asa burnt the symbol of her religion (1 K. xxi. 13; Idol 4), and threw its ashes into the brook Kidron, and then deposed Maachah from her dignity. He also placed in the Temple certain gifts which his father had dedicated, and renewed the great altar which the idolaters priests apparently had desecrated (2 Chr. xv. 8). Besides this, he fortified cities on his frontiers, and raised an army, amounting, according to 2 Chr. viii. 8, to 580,000 men (comp. Abijah 1; Numb.). Thus Asa's reign marks the return of Judah to a consciousness of the high destiny to which God had called her. The good effects of this were visible in the enthusiastic resistance of the people to Zerubbabel, the Ethiopian. At the head of an enormous host (a million of men, 2 Chr. xiv. 9) Zerah attacked Makkah. There he was utterly defeated, and driven back with immense loss to Gerar. Asa returned, laden with spoil, he was commended and encouraged by a prophet (Azariah 9), and in the fifteenth year of his reign convinced an assembly of his own people with many from Israel, and solemnly renewed the national covenant with God (2 Chr. xv.). The peace which followed this victory was broken by the attempt of Baasha of Israel to fortify Ramah, "that he might not suffer any to go out or come in unto Asa, king of Judah" (xvi. 1). To stop this Asa purchased the help of Ben-hadad 1, king of Damascus, by a large payment of treasure, forced Baasha to abandon his purpose, and destroyed the works at Ramah, using the material to fortify Geda 1 and Mizpeth. (Mizpah 6) The well's which he sunk at Mizpeth were famous in Jeremiah's time (Jer. xii. 9). The message which he obtained this success was conveyed by the prophet Hanani, who, in the new temple, have excited some discontent in Jerusalem, in consequence of which he was imprisoned, and suffered other punishments (2 Chr. xvi. 10). In his old age Asa suffered from the gout, and "he sought not to the Lord, but to the physicians." He died greatly loved and honored in the forty-first year of his reign. There are some difficulties connected with its chronology. Thus, in 2 Chr. xvi. 1, we read that Baasha fortified Ramah in the thirty-sixth year of Asa's reign, while from 1 K. xv. 33, Baasha appears to have died in the twenty-sixth. The former number is supposed by the marginal note of A.V., by Clinton, &c., to refer to the year of the separate kingdom of Judah = Asa's sixteenth year and Baasha's thirtieth. So in 2 Chr. xv. 19, the "thirty-fifth year of Asa's reign" may = thirty-fifth year of the kingdom of Judah. (Israel, Kingdom of; Judah, Kingdom of) — 2. A Levite, ancestor of Berekiah 3 (1 Chr. v. 16).

Asa-ael (Gr.; prob. = Hasamaiah), son of Chelia, or Hilkiah, and ancestor of Baruch (Bar. i. 1).

Asa-el, an ancestor of Tobit (Tob. i. 1). = Jahziel or Jaziel?
Asa-beli (Heb. whom God made, or constituted, Ges.). 1. A nephew of David; youngest son of his sister Zeruah, and brother of Abishai and Joab; one of David's thirty valiant men; celebrated for his swiftness of foot; slain at Gibeon by Abner (2 Sam. ii. 18 f., xxii. 24; 1 Chr. iii. 16, vi. 20).—2. One of the Levites sent by Jehoshaphat to teach in Judah (2 Chr. xvii. 8).—3. A Levite in Hezekiah's reign; overseer of tithes, &c. (xxx. 13).—4. Father of Jonathan 7 (Est. x. 15); called Azariah in 1 Esd. ix. 14.

As-ba'lah (fr. Heb. = Asablah, a servant of king Josiah, sent with Ikkiah, &c., to inquire of Jehovah respecting the book of the law found in the Temple (2 K. xxii. 12, 14); also called Asaiah (2 Chr. xxxiv. 20).

As-a'lah [as-sa'ya] or Asa'lah (fr. Heb. = whom Jehovah made or constituted). 1. A prince of the Simeonites in Hezekiah's reign, participant in the extermination of the Israelite shepherds of Gezer (1 Chr. iv. 26).—2. A Levite, chief of the 220 sons of Merari, summoned by David with other Levites and priests, to bring the ark of God to Jerusalem (vi. 30, xv. 6, 11).—3. The firstborn of the Saronites, resident with his family in Jerusalem after the return from Babylon (Ezr. x. 49; comp. ii. 2).—4. A priest in the time of Jeshua (Neh. iii. 13).—5. An Levite of the Shelomiths, and a singer (2 Chr. xxix. 13).—6. A Levite, called Azariah (2 Chr. xxxiv. 20).

As-a'na (L.) = Assah (1 Esd. v. 31).

As'aph (Heb. collector, Ges.). 1. A Levite, son of Berechiah, and one of the leaders of David's choir (1 Chr. vii. 39, xv. 17, xxvii. 6, 9). Psalms i. and lxiii.—lxxiii. are attributed to him (Psalm); and he was in after-times celebrated as a seer (Prophet) as well as a musical composer (2 Chr. xxxii. 39; Neh. xii. 46). The office appears to have remained hereditary in his family, unless he was the founder of a school of poets and musical composers, who were called after him the "sons of Asaph," as the Homeide from Homer (1 Chr. xxv. 1 f.; 2 Chr. xxv. 14, xxix. 15; Ezr. ii. 2, 11, iii. 10; Neh. vii. 44, xi. 22).—2. Father or ancestor of Joah, the recorder under Hezekiah (2 K. xxvii. 18, 37; Is. xxxvi. 3, 22); not improbably = No. 1.—3. Keeper of the royal forest or "paradise" of Araratexae (Neh. ii. 8), probably a Jew.—4. Ancestor of Mattaniah 2 (1 Chr. ix. 15; Neh. vii. 15); probably = No. 2. —5. In 1 Chr. xxvi. 1, Assah probably = Abiashaph or Elishaphat.

As'ar-ehel (Heb. whom God hath bound, sc. by a vow, Ges.), a son of Jehaleel in the genealogies of Judah (1 Chr. iv. 16).

As'a-re'lah (fr. Heb. = upright toward God, Ges.), one of the sons of Assah 1 (1 Chr. xxv. 2); = Jeze-"re'lah in verse 14.

As'arite, a misprint in some copies for Ata-rites in 1 Chr. ii. 64, marg.

As'ca'on (L.) = Askelon.

As'c'en-sion. Bethany 1; Jesus Christ.

As'ee (L.) = Ishijah (1 Esd. ix. 32).

Asa-seh-bah (Gr.) = Sherehabiah (1 Esd. viii. 47).

Asah-bah = Hashabiah 7 (1 Esd. viii. 48).

Asa-e'nah (Heb.; fr. Egyptian = she who is of Neith [the Egyptian Neith = Rom. Minerva], Ges.; perhaps rather [comp. Biridjaha], a Hebrew name received on her marriage to Joseph, = [comp. Assah] storehouse or branch), daughter of Potipherah, prince of On; wife of Joseph (Gen. xxv. 45), and mother of Manasseh and Ephraim (xii. 30, 46, 20).

As'er or As'er (L. fr. Heb.) = Asher (Tob. i. 2; Lk. ii. 26; Rev. vi. 6).

As'e'ter = Sisera 2 (1 Esd. v. 32).

Ash (Heb.), Job ix. 9, marg. Arcturus.
A formula (A. V. “under Ashdoth Pisgah eastward,” “eastward under the springs of Pisgah”), apparently defining the mountains which enclose the Dead Sea on the E. The same intention is evident in Josh. xii. 3 and xiii. 20; and in Josh. x. 40 and xii. 8, Ashdoth (A. V. “the springs”) is used alone to denote one of the main natural divisions of the country. A kindred word (Heb. ashdod, A. V. “stream”) is used in Num. xxvi. 15, which also refers to the E. of the Dead Sea.

Ash doth-ites (Josh. xiii. 3) = Ashdothites.

Ash er (Heb. happy, blessed, Gen.). 1. (In Apc. and N. T. Asm.). Eighth son of Jacob, by Zilpah, Leah’s handmaid (Gen. xxx. 13). This passage is full of paronomastic turns; “And Leah said, ‘In my happiness am I, for the daughters will call me happy;’ and she called his name Asher” (i.e. “happy”). A similar play occurs in the blessing of Moses (Deut. xxxiii. 24).—Asher is in the lists of the tribes in Gen. xxxv., xli.; Ex. i.; Num. i., ii., xii., &c. During the march through the desert Asher’s place was between Dan and Naphtali on the N. side of the tabernacle (ib. 27).—The territory assigned to Asher was on the sea-shore from Carmel northward, with Manasseh on the S., Zobahlin and Issachar on the S. E., and Naphtali on the N. E. The boundaries and towns are given in Josh. xix. 24–31, xili. 10, 11; and Judg. i. 51, 32. The S. boundary was probably one of the streams which enter the Mediterranean S. of Dor (modern Tintára)—either Naher el-Def à ou Nahe Zerka. The tribe had the maritime portion of the rich plain of Esdraelon, probably for eight or ten miles from the shore. The boundary then appears to have run N., possibly hugging the E. to embrace Abluh, and reaching Zibin by Kavan, whence it turned and came down by Tyre to Achzib. This territory contained some of the richest soil in Palestine; and to this fact, as well as to their proximity to the Phoenicians, the degeneracy of the tribe may be attributed (Judg. i. 31, v. 17). At the numbering of Israel at Sinai, Asher was more numerous than Ephraim, Manasseh, or Benjamin (Num. i. 32–11); but in the reign of David, its name is altogether omitted from the list of the chief rulers (1 Chr. xxvii. 16–22). Some from Asher came to Jerusalem to attend Hezekiah’s Passover (2 Chr. xxx. 11). Simeon and Asher have been said to be the only tribes W. of the Jordan which furnished no hero or judge to the nation. “One name alone shines out of the general obscurity—the aged widow ‘Anna the daughter of Phanuel of the tribe of Asher,’ who in the very close of the history departed not from the Temple, but served God with fastings and prayers night and day” (Stl. 261).—2. A place on the S. boundary of the tribe of Manasseh (Josh. xvii. 7); placed by Eusebius on the road from Shechem to Bethshan or Scythopolis, about fifteen miles from the former; supposed by Porter (Hand- book, p. 348) to have been at the modern hamlet of Telbois; three-quarters of an hour from Tobla (anciently Thobes).

Ash erah (Heb. prob. fr. a root signifying to be straight, direct), the name of a Phenician goddess, or rather of the idol itself: translated in A. V. “grove,” after the LXX. and Vulgate. Asherah is very closely connected with Ashtoreth and her worship, and with Baal (Judg. iii. 7, comp. ii. 5; vi. 25; 1 K. xvii. 19; 2 K. xiii. 13–15). Many critics have regarded Asherah and Ashoreth as identical; but Bertheau’s view appears to be correct, that Ashoret is the proper name of the goddess, whilst Asherah is the name of her image or symbol. This symbol seems in all cases to have been of wood (see Judg. vi. 25–30; 2 K. xxi. 7, xxiii. 6, 14).

Asher-ites = descendants of Asher 1, and members of his tribe (Judg. i. 32).

A shes. The ashes on the altar of burnt-offering were gathered into a cavity in its surface. On the days of the three solemn festivals the ashes were not removed, but the accumulation was taken away afterward in the morning, the priests casting lots for the office. The ashes of a red heifer burnt entire (Num. xvi.), ceremonially purified the neculum (Heb. ix. 13), but polluted the clean. (Perfication.) Ashes about the person, especially on the head, were a sign of sorrow. (Mourning.) “Ashes” figuratively = any thing light, worthless, fallacious (Job
ASH

Ash'taroth (Heb.; = Ash'toreth, ASHTAROTH). It is generally mentioned in describing Og (Deut. i. 4; Josh. ix. 10, xii. 4, xiii. 12). It fell to the half tribe of Manasseh (Josh. xil. 31), and was given with its suburbs to the Gershonites (1 Chr. vi. 71, Heb. 56). Jerome states that in his time it lay six miles from Adra, which again was twenty-five from Bostra. Eschias and Jerome speak of two villages or castles, nine miles apart, between the cities Adra and Abila. One of these was possibly Ashtaroth; the other may have been ASHTAROTH-KARNAIM. The only trace of the name yet recovered in these districts is Tell-Ashterath, or Ascherath, a large mound or hill about six miles W. of Edra (ancient Edrei?). Ashtaroth is also written Astaroth, and probably = Beersheba.

Ash'taroth-karn'im (Heb.; ASHTAROTH-KARNAIM). The name reappears as CARNAIM or CARNION (1 Mo. v. 25, 43, 44; 2 Me. xil. 21, 26), "a strong and great city" in "the land of Gilead." It is usually assumed (probably incorrectly) = ASHTAROTH 2. In the ii. 20. ii. 20.

Ash't-i-reth (Heb. = star, Ges., Fil., Movers, &c.), the principal female divinity of the Phenicians, as

Ash't-erathite (Heb.; ASHER.)

Ash't-e-roth (Heb.; ASHTAROTH.)

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be clearly identified in the list of the great gods of Assyria. The worship of Astarte seems to have existed long before the Phoenician colonies were founded. The character and attributes of Ashthoreth are involved in considerable perplexity. There can be no doubt that the general notion symbolized is that of productive power, as Baal symbolizes that of generative power; and it would be natural to conclude that as the sun is the great symbol of the latter, and therefore = Baal, so the moon is the symbol of the former and must = Astarte. That this goddess was so typified can scarcely be doubted (compare the name ASHTEROTH-KARNAIM). It is certain that she was by some ancient writers identified with the moon. On the other hand the Assyrian Ishtar appears to have been not the moon-goddess, but the planet Venus: and it is certain that Astarte was by many ancient writers identified with the goddess Venus (or Aphrodite), and also with the planet of that name. Movers distinguishes two Astartes, one Carthaginian-Solonian, a virgin goddess symbolized by the moon, the other Phoenician symbolized by the planet Venus. Whether this be so or not, it is certain that the worship of Astarte became identified with that of Venus, and that this worship was connected with the most impure rites is apparent from the close connection of this goddess with ASHERAH (1 K. xi. 5, 33; 2 K. xxiii. 13).

Ashur (fr. Heb., perhaps = blackness, Gr.,) posthumous son of Hezon by his wife Abia (1 Chr. ii. 24, iv. 5); "father" or founder of TEOLO.

Ashur-lites (fr. Heb.), a people named among Ish-bosheth's subjects (2 Sam. ii. 9). The Arabic, Syriac, and Vulgate versions, and Ewald take Ashurites = the Goshurites (Arama; Gesuit); but Gesur had a king of its own, Talmai, David's father-in-law (1 Chr. iii. 2, compare 4; 2 Sam. xiii. 57), and was too remote. It may therefore be safer to follow the Targum of Jonathan, which has Beth-Asher (= house of Asher), and is supported by several MSS. of the original text. "The Asherites" will then = the inhabitants of the country W. of the Jordan above Jezreel. BOX-TREE.

Ash'ath (Heb. firmer, stronger, Fii.), an Asherite, son of Japhlet (1 Chr. vii. 33).

Asia [in Gr. or L. pron. a'she-ah, but in English usually a'shal] (Gr. and L.; fr. a root denoting aurora, orient, the Est., Pott); see ASHREAS). In the NT occurs in Acts ii. 9, ix. 9, xv. 6, xix. 19, 22, 26, 27, xx. 4, 16, 18, xxi. 27, xxvii. 2; Rom. vii. 5 (in A. V., &c., "Achaia"); 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. iv. 11. ("Chief of Asia": see ASHREAS). In all these passages the word = not "the continent of Asia," nor what we commonly understand by "Asia Minor," but a Roman province which embraced the W. part of the peninsula of Asia Minor, and of which Ephesus was the capital. This province originated in the bequest of Attalus, king of Pergamus, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the W. of the peninsula (c. 133 BC). In the division made by Augustus of senatorial and imperial provinces, it was placed in the former class, and was governed by a proconsul. It contained many important cities, among which were the seven churches of the Apocalypse, and was divided into assize districts for judicial business. It included the territory subsequently subdivided into Doris, and afterward into MYRSA, LYDIA, and CARIA. (LYCIA; BITHYNIA; PYRGIA; GALATIA.) The title "King of Asia" was used by the Seleucid monarchs of Antioch (1 Mc. xi. 13).

Asher (Heb. a'sor, or a'sher, from au-ra, dawn); (fr. Gr. = ruler of Asia; "chief of Asia," A. V.; Acts xix. 31), officers chosen annually by the cities of that part of the province of Asia, of which Ephesus was, under Roman government, the metropolis. They had charge of the public GAMES and religious theatrical spectacles, the expenses of which they bore. Their office was thus, in great measure at least, religious, and they are consequently sometimes called "high-priests." The office of Asiaich was annual, and subject to the approval of the proconsul, but might be renewed; and the title appears to have been continued to those who had at any time held the office.

Ash-ba'as (fr. Gr.), a son of Phoros or Parosh (1 Est. ix. 26); apparently = MALCHIJAH 3.

Asi-el (Heb. created of God, Ges.). 1. A Simeonite, ancestor of Jerub 4 (1 Chr. iv. 35).—2. One of the five swift writers taken by Esdras to write the law and the history of the world (2 Est. xiv. 24).

Ash-eph (1 Est. v. 29) = HASCUPHA.

Ash'e-hook (Judg. i. 18; 1 Sam. vi. 17) = ASHKE-LOC.

As-mo-de'aus (L., fr. Heb. root = to destroy, or [so Rehahn] fr. Pers. = to tempt) = ABRAHAM or APOLO- LYON (Tob. iii. 8, 17). Since the Talmud calls him "king of the demons," some identify him with Beelz-ebub, and others with Azrael. In Tobit this evil spirit is represented as loving Sara, the daughter of Rashi, and causing the death of seven husbands; but Tobias, instructed by Raphael, having burnt the heart and liver of a fish on "the ashes of the perfumes," "the evil spirit fled into the utmost parts of Egypt, and the angel bound him" (Tob. viii. 1-3). 2. Asha (Heb. storhouse or thronesh, Ges.), ancestor of certain Nethinim under Zerubbabel (Ezr. ii. 50); = ASANA.

As-nap-per (Heb. Anappar, fr. Sansc. = leader of an army?, Bohlen), in Ezr. iv. 10, the "great and noble" person who settled the Cutheans and others in the cities of Samaria. He has been variously identified with Shalmaneser, Sennacherib, and Esar- haddon, but was more probably a general of the latter king.

A'son (Gr. and L.) = HASCUM (1 Est. ix. 33).

Asp. 1. The Heb. pelen occurs in Deut. xxiii. 33; Job xix. 14, 16; Ps. lvii. 5 (4, A. V.), xcl. 13; Is. xi. 8; and is translated in A. V. in Psalms "ad- der" (margin, "asph"), elsewhere "asp." = "Asp" among the Assyro-Babylonians (along with L. capra) probably stood for several different kinds of venomous serpents; in modern zoology it generally = an Alpine species, the vipera aspis of Linnaeus. The term "adder" ("asph" margin) of Ps. lvii. 5, was a snake upon which the serpent-charmers practised their art. In this passage the wicked are compared to "the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely." From Is. xi. 8, "the sucking child shall play on the hole of the asp," it would appear that this serpent dwelt in holes of walls, &c. The true explanation of Ps. lvii. 5, is that some serpents defied all the attempts of the charmer; in the language of Scripture such may be termed deaf. The point of the rubric consists in the fact that this serpent could hear the charmer's song, but would not. The individual case in question was an exception to the rule. Serpents, though comparatively deaf to ordinary sounds, are no doubt capable of hearing the sharp, shrill sounds with which the charmer produces them or by an instrument; and this comparative deafness is probably the very reason why such sounds as the charmer makes produce the desired effect in the sub-
Aspalathus (L. fr. Gr.), a sweet perfume mentioned in Eccl. xxiv. 15. Theophrastus enumerates it with cinnamon, cassia, and many other articles used for ointments. Probably at least two kinds or varieties of plants were anciently known by this name: one was white, inodorous, and inferior; the other had red wood under the bark, and was highly aromatic. The plant was of so thorny a nature that Plato says cruel tyrants were punished with it in the lower world. The Lignum Rhodiamum is by some supposed to be the substance indicated by the aspalathus; the plant which yields it is the Corvolvulus scoparius of Linnaeus, a native of the Canary Islands.

As'pa-tha or As'pa'tha (Pers., prob. fr. Sansc. = given by a horse, i.e. by Brahah under the form of a horse, Bentey, Pott, Ges., F.), third son of Haman (Esth. ix. 7).

As'phar, the pool in "the wilderness of Thecoo" (1 Mc. ix. 28). Can this name (Gr. laukas Ασφαρ) = lacus Asphaliticas, i.e. Dead Sea?

As'phar-a'sus (1 Esd. v. 8) = Misereth or Mizpar.

As'ri-el (Heb. vone of God, Ges.), son of Gilead, and great-grandson of Manasseh (Num. xxvi. 31; Josh. xii. 2); ancestor of the Asiriletes; erroneously Asarnit in the A. V. of 1 Chr. vii. 14. According to 1 Chr. vii. 14 in the LXX., Asriel was the son of Manasseh by his Syrian concubine.

As'ri-ile'tes = a family of Manassites, descended from Asriel (Num. xxvi. 31).

Ass. Five Hebrew names of the genus Asinus (= the "Ass" kind) occur in the O. T. 1. Hamor or Chamor (A. V. "ass," "he-ass") = the male domestic ass, also in a general sense any ass whether male or female. The ass is frequently mentioned in the Bible: it was used for carrying burdens, for riding, for ploughing, for grinding at the mill, and for carrying baggage in war. Ischar was compared to a strong ass (Gen. xlix. 14), not reprobate fully, but because the ass is "a patient, drudging animal, capable of enduring the severest labor with out suffering any diminution of strength or hardlihood" (Bish, in loc.). The ass in Eastern countries is a very different animal from what he is in Western Europe or America. The most noble and handsome among the Jews were wont to be mounted on asses: and in this manner our Lord Himself made His triumphant entry into Jerusalem (Mat. xxi. 2). He came indeed "meek and lowly," but it is a mistake to suppose that the fact of His riding on the ass had anything to do with His meekness; although, thereby, doubtless, He meant to show the peaceable nature of His kingdom, as horses were used only for war purposes. In illustration of Judg. v. 10, "Speak ye that ride on white asses" (the Hebrew here is plural of asaron = sheass; see below), it may be mentioned that Buckingham tells us that one of the peculiarities of Bagdad is its race of white asses, which are saddled and bridled for the conveyance of passengers... that they are large and spirited, and have an easy and steady pace. In Deut. xxii. 10 "ploughing with an ox and an ass together" was forbidden, probably because they could not pull pleasantly together on account of the difference in size and strength; perhaps also this prohibition may have some reference to the law given in Lev. xix. 19 (compare 2 Cor. vi. 14). The ass was not used for food. The Mosaic law considered it unclean, as "not dividing the hoof and chewing the cud." In extreme cases, however, as in the great famine of Samaria, when "an ass's head was sold for eighty sheeles of silver" (2 K. vi. 25), the flesh was eaten.—2. Athlon (A. V. "she-ass," "ass") = the common domestic she-ass (Gen. xii. 16; xlix. 11, A. V. "ass," &c.) Balamaa rode on a she-ass (Num. xxii. 23, &c.). The asses of Kish which Paul sought were she-asses (1 Sam. x. 2, &c.). The Shammamite (2 K. iv. 22, 24) rode on one when she went to seek Elisha. Sheasses formed the special charge of one of David's officers (1 Chr. xxvii. 30).—3. 'Ayir (A. V. "foal," "ass colt," "young ass," "colt") = a young ass (Gen. xxvi. 16, A. V. 15, "foals," xlix. 11, A. V. "foal;" Judg. x. 4, xvi. 14; Job xi. 12; Is. xxx. 6, 24; Zech. ix. 9). Sometimes this is spoken of as being old enough for riding upon, for carrying burdens, and for tilling the ground.—4. Peræ (A. V. "wild ass") = a species of wild ass (Gen. xvi. 12, A. V. "wild man," literally "wild-ass man;" Is. civ. 11; Job vi. 5, xli. 12, xxvi. 5, xxxix. 5, first clause; Hos. viii. 9; Jer. ii. 24, xiv. 6; Is. xxxvi. 14). Horses compared Israel to a wild ass of the desert.—5. 1 Asar (A. V. "wild ass") occurs only in the latter clause of Job xxxix. 5; but in what respect it differs from the Peræ (mentioned in the former
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clause; see above) is uncertain. The Chaldee plural 'Aridagaš (A.V. "wild asses") occurs in Dan. v. 21. Bocchot, Gesenius, &c., suppose No. 4 = No. 5; but they may be different animals.—The species of the Ass kind known to the ancient Jews and represented by the preceding Hebrew words and by the Greek words ἀστρίανα (Lev. xxviii. 39) and ἀστρίανα (Heb. xxi. 10) are the Asinus messapius (the domesticated ass, which inhabits the deserts of Syria, Mesopotamia, and N. Arabia; the Asinus vulgaris of the N. E. of Africa, the true onager or aboriginal wild ass, whence the domesticated breed has sprung; and probably the Asinus Onager, the Koulan or Ghor-kur, which is found in Western Asia from 43° N. latitude to Persia, Beluchistan, and Western India. Mr. Layard remarks that in fletness the wild ass (Asinus messapius) equals the gazelle, and to overtake them is a feat which only one or two of the most celebrated hares have been known to accomplish. Compare Job xxxix. 5-8.

ASSYRIA, —a N. term for "Western Asia", and is found in Scripture only in the LXX. transliteration of names. "Assyria" (Heb. Assir, transliterated "Assyr") is a Hebrew name, from the root ḥālā, "to call", "to summon", translated "Asshur" (Gr. Ἀσσύρια, "Assyria", "Asshur"). The name is older than the date of the first Maccabean war, as it is used by Herodotus (iv. 86), and is first found in a written form in Aesop's Fables. It was the name of a Persian province, which was under the control of the Assyrian kings, and was also used for the city of Nineveh (Isa. xx. 12). The name was later used by the Greeks to designate the entire eastern part of Asia Minor.

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Troas. These geographical points illustrate St. Paul's rapid passage through the town (Acts xx. 13, 14). The ship in which he was to accomplish his voyage from Troas to Cosarea, went round Cape Lectum, while he took the much shorter journey by land.

Thus he was able to join the ship without difficulty, and in sufficient time for her to anchor off Mytilene at the close of the day on which Troas had been left. Assos was entirely a Greek city. The remains are numerous and remarkably well preserved, partly be-

cause many of the buildings were of granite.—The Greek word asson (A. V. "close by") in Acts xxvii. 13, is translated in the Vulgate as a proper name, and was erroneously supposed to be a city in Crete. The Rhemish Testament translates "when they had loosed from Asson, they sailed close by Crete."

Assas-ennas (L.) = ASSHERES (Tob. xiv. 15).

Assur (L.). 1. ASSUR or ASSYRIA (Ezr. iv. 2; Ps. lxxilii. 8; 2 Esd. ii. 8; Jd. ii. 14, v. 1, vi. 1, 17, vii. 20, 24, xiii. 15, xiv. 3, xv. 6, xvi. 4).—2. Harûk (1 Esd. v. 31).

*Assurance [ash-shur'ân] = a making secure or sure, hence, that which gives security or sureness, a state of security or of being sure (Deut. xxvii. 66; Is. xxvili. 17). In N. T. it is once (Acts xvii. 61) the translation of the Gr. πιστός (which is almost uniformly and correctly translated "faith"). The Gr. πληροφορία ( = full conviction, certainty, L. & S.) is once (1 Th. i. 5) translated "assurance," and three times (Col. ii. 2; Heb. vi. 11, x. 22) "full assurance."

Assyr'îa (L. form), As'shur (Heb. step, Gr. ; hero, mighty [as a man's name], and level, plain [as a name of the land], Fū, a great and powerful country lying on the Tigris (Gen. ii. 14), the capital of which was Ninive (x. 11, &c.). It derived its name apparently from Asshur, the son of Shem (Gen. x. 22), who in later times was worshipped by the Assyrians as their chief god. The boundaries of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country, lying chiefly on the left bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30') on the N., and the country about Bagdad (lat. 32° 30') on the S. The E. boundary was the high range of Zagros, or mountains of Kûrdistan; the W.

was, according to some, the Mesopotamian desert, according to others, the Esphrates. The greater part of the region embraced in ancient Assyria is now nominally subject to the Turkish sultan. It is peopled by Turks, who are found in the towns and larger villages; by Kurds, who as well as the Turks are Mohammedans (Arabia, Religion), but are much more numerous, and are some of them stationery in villages, while others are nomadic; and by Christians, including Chaldeans, Nestorians, Syrians, Armenians, &c., who are scattered over the whole region, though most numerous in the N.—1. General character of the country.—On the N. and E. the high mountain-chains of Armenia and Kurdistan are succeeded by low ranges of limestone hills of a somewhat arid aspect, with some rich plains and fertile valleys. To these ridges there succeeds at first an undulating country, well watered and fairly productive, which finally sinks down upon the great Mesopotamian plain, the modern district of El-Jezireh, (Mesopotamia.) This vast flat, two hundred and fifty miles in length, is interrupted only by the Sinjar range, a conspicuous and beautiful narrow limestone range rising abruptly out of the plain. Above and below this barrier is an immense level tract, not alluvial, in most places considerably above the river, scantily watered on the right bank of the Tigris, but abundantly supplied on the left. All over this vast flat, now mostly a wilderness, rise "grass-covered heaths, marking the site of ancient habitations," which serve to mark the extent of the real Assyrian dominion. They are numerous on the left bank of the Tigris, and on the right they thickly stud the entire country.—2. Provinces.—The classical geographers divided Assyria into a number of regions, which appear to be chiefly named from cities, as Arbelis from Arbalı; Calacine (or Calachene) from Tahl or Halah; Apolloniatis from Apollonia; Titacine from
Sitae, &c. Adiabene, however, the richest region of all, derived its appellation from the Zab (Diab) river on which it lay.—3. Chief Cities.—The chief cities of Assyria in the time of its greatness appear to have been—Nineveh; Calah or Halah; Assur (now Kish-Sergatu); Sargina, or Dur-Sargina (now Khorsabad); Arbela (still Arbil); Opis (at the junction of the Tigris with the Tigris); and Sitae (a little farther down the latter river, if this place should not rather be reckoned to Babylonia).—1. Nations bordering on Assyria.—On the N. lay Armenia; on the E. in the mountains were originally many independent tribes (now represented by the Kurds, &c.), and beyond them was Media, which ultimately subjected the mountaineers, and was then brought into direct contact with Assyria; on the S. were Elam or Susiana, and Babylonia; on the W., Arabia, Syria, and the country of the Hittites.—5. History of Assyria—original prophecy. Scripture informs us that Assyria was peopled from Babylon (Gen. xiv. 11), and both classical tradition and the monuments of the country agree in this representation. In Herodotus (ii. 7), Ninus, the mythical founder of Nineveh, is the son (descendant) of Belus, the mythical founder of Babylon—a tradition in which the derivation of Assyria from Babylon, and the greater antiquity and superior position of the latter in earlier times are shadowed forth sufficiently. Recent researches clearly show that Babylonian greatness and civilization was earlier than Assyrian, and that while the former was of native growth, the latter was derived from the neighboring country (see § 16, below).—6. Date of the foundation of the kingdom.—As country, Assyria was evidently known to Moses (Gen. ii. 14, xxv. 18; Num. xxiv. 22, 24); but it does not appear in Jewish history as a kingdom till the reign of Menahem (about n. c. 770). Ctesias represents the empire as founded n. c. 2182; but his account is untrustworthy. Herodotus relates that the Assyrians were "lords of Asia" for 520 years, and then, after a period of anarchy, the Median kingdom was formed, 179 years before the death of Cyrus, or n. c. 708. He would thus, it appears, have assigned to the foundation of the Assyrian empire a date not much before n. c. 1250. Berosus, who made the empire last 556 years to the reign of Esar-haddon, would certainly have placed the rise of the kingdom within the thirteenth century. This is, perhaps, the utmost that can be determined with any approach to certainty. Dr. Brandis fixes n. c. 1273 as the date.—7. Early kings, from the foundation of the kingdom to Pul.—According to Hulwion, whose views are given in this article, the residence of the earliest kings and of the previous Babylonian governors of the country, was at Kish-Sergatu, on the right bank of the Tigris, sixty miles S. of the later capital. (But see Nineveh.) The kings proved to have reigned there are fourteen, divisible into three groups, and reigning probably from n. c. 1273 to n. c. 930. The most remarkable of the series was called Tigrath-pileser, apparently king toward the close of the twelfth century, and thus contemporary with Samuel. The other monarchs of the Kish-Sergatu series, both before and after Tigrath-pileser, are comparatively insignificant. Sarmanaplus the first, probably the warlike Sarmanpalus of the Greeks, transferred the seat of government from Kish-Sergatu to Nineveh, where he built the first of those magnificent palaces recently exhumed (see Layard, Nineveh and its Remains, ii. ch. 11). He was a great conqueror, carrying his arms W. to Syria and the Mediterranean. His son Shalmaneser or Shalmanubar, was a still greater conqueror. He appears to have been opposed in his Syrian wars by Ben-hadad and Hazael, and to have taken tribute from Jehu, king of Israel. His son and grandson followed in his steps, but scarcely equalled his glory. The latter is thought—though a fanciful notion, Phil, or Pharaoh.—8. The Kings from Pul to Esar-haddon.—The succession of the Assyrian kings from Pul almost to the close of the empire is rendered tolerably certain, not merely by the inscriptions, but also by the Jewish records. In 2 Kings we find Ptit, Tigrath-pileser, Shalmaneser, Sennacherib, and Esar-haddon, following one another in a rapid succession (2 K. xv. 19, 29, xvii. 3, xvi. 13, xix. 37); and in Isaiah (xx. 1) we have Sargon, a contemporary of the prophet, and evidently belonging to the same series. The inscriptions show us that Sargon was the father of Sennacherib, and give us for the last half of the eighth and the first half of the seventh century B. c. the (probably complete) list of Tigrath-pileser II., Shalmaneser II., Sargon, Sennacherib, and Esar-haddon.—9. Lower Dynasty.—It seems to be certain that at, or near, the accession of Pul, about n. c. 770, a great change occurred in Assyria. It was only twenty-three years later, that the Babylonians considered their independence lost by the death of Maneser (n. c. 747). Tradition seems to show that about the middle of the eighth century B. c. there must have been a break in the line of Assyrian kings, and probably the Pul or Phaloch of Scripture was really the last king of the old monarchy, and Tigrath-pileser II., his successor, was the founder of what has been called the "Lower Empire."—10. Supposed loss of the empire at this period.—Many writers of repute (Clinton, Niebuhr, &c.) have been inclined to accept the statement of Herodotus with respect to the breaking up of the whole empire at this period. It is evident, however, from Scripture, that in the reigns of Tigrath-pileser, Shalmaneser, Sargon, Sennacherib, and Esar-haddon, Assyria was as great as at any former era. These kings all warred successfully in Palestine and its neighborhood; some attacked Egypt (Is. xx. 4); one was master of Media (2 K. xvii. 6); another had authority over Babylon, Susiana, and Elymais (xvii. 24; Ezr. iv. 9). The Assyrian annals also represent the empire as divisible into four, corresponding to the names of the four rivers, and reaching its culminating point under Esar-haddon. This representation is fully borne out by the indications of greatness in the architectural monuments, and by the statements of the writers supposed to have drawn from Berosus. This second Assyrian kingdom was evidently greater and more glorious than the first. Herodotus may have supposed, erroneously, though naturally, that when Babylon became free (n. c. 747), there was a general dissolution of the empire. Yet even as regards Babylon, the Assyrian Ploss was not permanent. Sargon, Sennacherib, and Esar-haddon, all exercised full authority over that country.—11. Successors of Esar-haddon.—By the end of Esar-haddon's reign, the kingdoms of Hamath, of Damascus, and of Samaria, had been successively absorbed; Phenicia had been conquered; Judea had been made a feudality; Phaliticia and Idumea had been subjected, Egypt chastised, Babylon recovered, cities planted in Media. A profound peace seems to have followed. Sennacherib's son, Esar- palus II., occupied almost his whole time in the pleasures of the chase. In Scripture we hear nothing of Assyria after Esar-haddon, and profane history is equally silent until the attacks begin which brought about her downfall.—12. Fall of Assyria.—This
was long before predicted (Is. x. 5-19). The first Median attack on Nineveh took place (so Herodotus) about 625 B.C. For some time their efforts were unavailing; and the Babylonians, to the Assyrians in the field, and about 625 B.C., or a little earlier, laid final siege to the capital. (Med.) Sarac, the last king—probably grandson of Esar-haddon—after a stout and prolonged defence, collapsed his city and burned his palace, and with his own hand setting fire to the building, perished in the flames,—13. Fulfilment of prophecy. The prophecies of Nahum and Zephaniah (ii. 13-15) against Assyria were probably delivered shortly before the catastrophe. Ezekiel, writing afterward, bears witness (Ez. xxxi. 1) to the complete destruction of Assyria. In accordance with Nahum's announcement (Nah. iii. 19), Assyria never succeeded in maintaining a distinct nationality. Only then was revolt attempted, about a century after the Median conquest, but it failed signally, and the Assyrians were thence-forth subservient subjects of the Persian empire. —14. Geonomical. It is very likely that all the early monarchies of any great extent, it was composed of a number of separate kingdoms. The Assyrian monarchs bore sway over many petty kings (compare 2 Chr. ix. 25)—the native rulers of the several countries—who held their crowns by the double tenure of homage and tribute. Menahem (2 K. xv. 19), Hoshea (xvii. 4), Ahaz (xvi. 8), Hezekiah (xviii. 4), and Manasseh (2 Chr. xxxiii. 11-13), were certainly in this position, as were many native kings of Babylon. It is not quite certain how far Assyria required a religious conformity from the subject people. Her religion was a gross and complex polytheism, comprising the worship of thirteen principal and numerous minor divinities, at the head of all of whom stood the chief god, Assur, who seems to be the deified patriarch of the nation (Gen. x. 22). (Ashtoreth; Atargatis; Baal; Dacon; Grove; Idolatry.) The inscriptions appear to state that in all conquered countries the Assyrians set up "the laws of Assur," and "altars to the Great Gods." It was promoted from this Assyrian requirement that Ahaz, on his return from Damascus, where he had made his submission to Tidhtapilser, incurred the guilt of idolatry (2 K. xvi. 10-16). Yet Hezekiah, though tributary, was not an idolater. —15. IIa extant. —The native monuments and the Scriptures indicate the following boundaries: on the N., the Mediterranean and the river Halys; on the E., a fluctuating line, never reaching the Euxine nor extending beyond the N. frontier of Armenia; on the E., the Caspian Sea and the Great Salt Desert; on the S., the Persian Gulf and the Desert of Arabia. The countries within these limits are—Susiana, Chaldea, Babylonia, Media, Medesia, Armenia, Assyria Proper, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phœnicia, Palestine, and Idumea. Cyrus was also for a while a dependant of Assyria, as were perhaps at one time certain portions of Lower Egypt. —16. Civilization of the Assyrians. —This, as already observed, was derived originally from the Babylonians. The Assyrians were a Semitic race, originally resident in Babylonia (then Cushite), who ascended the valley of the Tigris and established a separate nationality. Their modes of writing and building, the form and size of their bricks, their architectural ornamentation, their religion and worship, in a great measure, were drawn from Babylon, which they afterwards, like Athens, regarded as a kind of home—the original seat of their nation, and the true home of all their gods, except Assur. Still, as their civilization developed, it became in many respects peculiar. Their art is of home growth. The alabaster quarries in their neighborhood supplied them with a material unknown to the Babylonians. Their emblematical figures of the gods have a dignity and grandeur indicative of the possession of some elevated feelings. Their pictures of war, and of the chase, and even sometimes of the more peaceful incidents of human life, have a boldness, a spirit, a boldness, and an appeal as true to human nature as those which place them high among realistic schools. The advanced condition of the Assyrians in various other respects is abundantly evidenced by the sculptures and the remains discovered among their buildings. They attained to a very high degree of material comfort and prosperity, (Arch; Arch; Arms; Bottle; Chariot; Church; Engin; Glass; Horse; Metals; Semitic Languages, &c.) They were still, however, in the most important points barbarians. Their government was rude and artificial; their religion coarse and sensual; their conduct of war cruel; even their art materialistic and so debasing; they had served their purpose when they had prepared the East for centralized government, and been God's scourge in punishment of Israel (Is. x, 5, 6); they were, therefore, swept away to allow the rise of that Aryan race (Medes) which, with less appreciation of art, was to introduce into western Asia a more spiritual form of religion, a better treatment of captives, and a superior governmental organization.

- Assyrian = a native or inhabitant of Assyria (Is. x. 5, 24, &c.).

As-ta-roth (Dut. i. 4) = Ashtoreth 2.

As-tar-tê (Gr. and L.) = Ashtoreth.

As-tâth (Gr.) = Asag (1 Esd. viii. 38).

As-tonied [30], an old English word = astonished (Ezr. ix. 3; Job xvii. 8, xviii. 20; Ez. iv. 29; Dan. iii. 22, iv. 19, v. 9).


As-tron-omy = was especially cultivated among the ancient Egyptians. The Egyptians (Egypt) made considerable progress in astronomical observations, and are supposed to have been the first instructors of the Greeks in this branch of knowledge. Both these nations connected astronomy with religious observances (Ashtoreth; Baal; Idolatry; Queen of Heaven) and the prediction of future events (Divination; Mot, &c), as well as with the computation of time (Chronology; Day; Month; Year). The Hebrews are not known to have made much advance in astronomical science, though there are many allusions in the Scriptures to the visible heavens. (Archers; Creation; Darkness; Earth; Firmament; Heaven; Lucifer; Mazzaroth; Moon; Orions; Pleiades; Star of the Wise Men; &c.)

As-ty-a-ge [jez] (I. fr. Zend Aji-dahak; Sir H. C. Rawlinson = the biting snake, the emblem of the Median power), the last king of the Medes, B.C. 556-560, or B. c. 592-588, conquered by Cyrus (B. and D. 1).

As-sup-plim (Leb. gatherings), and House of As-su-pplim (= house of the gatherings) (1 Chr. xxvi. 15, 17); a proper name of chambers on the S. side of the Temple (so some); certain store-rooms (Geschun and Bertheau) the council-chambers in the outer court of the Temple in which the elders held their deliberations (First, after the Vulgate); "little" (Targum of Rabbai Joseph). The Hebrew word in Neb. xii. 25, A. V., is translated "thresholds," margin "treasuries," or "assemblies."

At'a (Heb. thorn), the threshing-floor of, a spot "beyond (i.e. W. of) Jordan," at which Joseph and his brethren, on their way from Egypt to Hebron, made their seven days' "great and very sore mourning" (Num. xii. 14). The body of Jacob, in consequence of which it acquired from the Cannanites ("the inhabitants of the land") W. of Jordan; see Gen. l. 13; Canaan, etc.) the new name of Abel-Mizraim (Gen. l. 10, 11). According to Jerome it was in his day called Betha'ga or Betha'sha (Beth-sheola); more probably it was S. of Hebron (Thm. ii. 158).

At'a-ral (Heb. crown, Ges.), a wife of Jerahmeel, and mother of Osam (1 Chr. ii. 26).

A-targ-a'tis, or De'recti (both L. fr. Gr.; orig. fr. Syr. = an opening, Michelleus; a fish, Ges.), a Syrian goddess, represented generally with the body of a woman and the tail of a fish (compare Dagon) her most famous temples were at Hierapolis (Mabug) and Asenal. Herodotus identified her with Aphrodite (= Roman Venus) Urania. Lucian compared her with Hera (= Roman Juno), though he allowed that she combined traits of other deities. Parthenius says that some regarded her as "Aphrodite, others as Here, others as the cause and natural power which provides the principles and seeds for all things from moisture." This last view is pronounced an accurate description of the attributes of the goddess, and explains her fish-like form and popular identification with Aphrodite. A temple of Atargatis (2 Mce. xii. 26) at Carthage was destroyed by Judas Macabæus (1 Mce. v. 44). Some have supposed that Atargatis was the tutelary goddess of the first Assyrian dynasty, and that the name appears in Tighath- or Tilpath-plaque.

*A-ta'rites (1 Chr. ii. 54, marg.) Ataroth 4.

At'a-rod (Heb. crowns). 1. One of the towns in the "land of Jazer and land of Gilead" (Num. xxxii. 8), taken and built by the tribe of Gad (xxxii. 34). From its mention with places on the N. E. of the Dead Sea near Jebel (= mount) Attarás, a connection has been assumed between Ataroth and that mountain. But this seems too far S. (Arnr.) = on the (S.) boundary of Ephraim and Manasseh (Josh. xvi. 2, 7). = No. 3? 2. Ataroth-da-ad or At'a-rath-ad-dar (Heb. crowns of Ad-dar, Ges.), on the W. border of Benjamin, "near the hill that lieth on the S. side of the nether Beth-horon" (Josh. xvi. 5, xviii. 15). The Oahunonite mentions an Ataroth in Ephraim, in the mountains, four miles N. of Selæa; also two places of the name not far from Jerusalem. The former cannot be the large village on a hill about fifteen miles N. of Jerusalem, now 'At'ira (Rim. ii. 265). Another 'At'éra, ruins, six or seven miles N. of Jerusalem (Rim. ii. 265), is too far E. to be = No. 2, and too N. to be = No. 2-3. "Ataroth, the house of Josh," a place (?) occurring in the list of the descendants of Judah (1 Chr. ii. 54; marg. "Atarías, or crowns of the house of Job"). Gesenius, Kitto, &c., make it Ataraheth-Josh, a city of Judah. Btrn.

At'ar (Heb. shot up, bound, perhaps duneb, Ges.). 1. Ancestor of certain porters of the Temple who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45); = Jatál in 1 Esd. v. 28.-2. "The children (descendants) of Ater of Hezekiah" (ninety-eight in number) returned with Zerubbabel (Ezr. ii. 16; Neh. vii. 21), and are supposed to have been among the chief of the people who sealed the covenant with Nehemiah (x. 17; A. V. "Ater, Hillekiah"). The name appears in 1 Esd. v. 15, as Atérezías.


A'thach or Athâch (fr. Heb. = lodging-place, Ges.), one of the places in Judah, which David and his men frequented during his residence at Ziklag (1 Sam. xxx. 30); suppose by some a copyist's error for Etzer (Josh. xv. 42). In the Vatican LXX. it is written Šamâb.

A-tha'lah [ath-tha'ya] or Ath-âa-[i]ah (Heb.; perhaps = Asaad, Ges.), a descendant of Pharez and resident at Jerusalem after the return from Babylon (Neh. xi. 4); = Uthai in 1 Chr. ix. 4.

A-tha'di'ah (fr. Heb. = whom Jehovah affliceth, Ges.). 1. Daughter of Ahab and Jezebel, and wife of Jehoram 2, the son of Jehoshaphat, king of Judah. She probably introduced into the S. kingdom the worship of Baal. After the great revolution under Jehu in Samaria, she killed all the royal family of Judah who had escaped his sword (2 K. xi. 1; 2 Chr. xxii. 10), availing herself probably of her position as King's Mother (Mother; Queen) to perpetrate the crime. From the slaughter of the royal house Ahaziah's youngest son Joash 1 was rescued by Jehu, and when it had brought Athaida 4, the high-priest. The child was brought up under Jehoia'da's care, and concealed in the Temple six years, during which period Athahah reigned over Judah. At length Jehoiada, communicating his design to five "captains of hundreds" (2 Chr. xxiii. 1), and securing the coöperation of the Levites and chief men in the country, brought the young Joash into the Temple to receive the allegiance of the soldiers of the guard. It was customary on the Sabbath for one-third of them to do duty at the palace, while two-thirds restrained the crowd of visitors and worshippers at the Temple by occupying the gates. On the day fixed for the outbreak there was no change in the arrangement at the palace, lest Athahah, who did not worship in the Temple, should form suspicions from missing her usual guard, but the other two-thirds, armed with King David's "spears and bucklers and shields" (Arms), protected the king's person in the Temple. Athahah was first brought under a sense of her danger by the shouts and music at the inauguration of her grand-son, and hurried into the Temple. She arrived, however, too late, and was immediately put to death by Jehoia'da's commands, without the precints. The only other recorded victim of this happy revolution, was Mat-tan 1, the priest of Baal. (Judah, Kingdom of; Is'rae-l, Kingdom of; = 2. A Benjamite chief, son of Jeroham, who dwelt at Jerusalem (1 Chr. vii. 26). 3. A son (descendant) of Elam, whose son Jessai'ah with seventy males returned with Ezra from Babylon (Ezra. xviii. 7).

A-tha'ra-as, a corruption of "the Tishath'at"" (1 Esd. v. 49).

Ath-e'naís = natives or citizens of Athens (Acts xxiv. 21).

Ath-e'naús or Ath-e'nus (L. fr. Gr. = having life, or strength, from Minerva; see Athennis), "the king's friend," an envoy of Antiochus VII., Sidetes, to Simon Macabæus (1 Macc. xxv. 29-36).

Ath-e'nus (1 Fr. gr. goddess Althina = Roman Minerva), the capital of Attica, and the chief seat of Greek learning and civilization during the golden period of the history of Greece; said to have been founded by Cecrops, n. c. 1556, and ruled by kings (one of whom, Tucscus, is said to have united the
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**twelve cities of Attica into one confederacy with Athens at its head** till the death of Codrus, B.C. 1069, then by archons, who through the influence of the popular assembly because at length simply municipal officers of high rank. The laws of Solon (about B.C. 594) were the foundation of the Athenian
civil polity, though the ordinances of Draco, which punished capitally the smallest theft as well as murder, were retained in regard to many religious matters. Athens was captured by the Romans under Sulla B.C. 86, and its commerce was annihilated. It fell into the power of the Turks A. D. 1456, and was afterward twice (1467 and 1687) taken by the Venetians, and twice (1470 and 1687) recaptured by the Turks. During the war for Grecian independence, lossophy and the fine arts. It has still in the Parthenon, &c., some of the noblest monuments of ancient art.—St. Paul visited Athens in his journey from Macedonia, and appears to have remained there some time (Acts xvi. 14-34; comp. 1 Th. iii. 1). During his residence he delivered his memorable discourse on the **APOTHEOSIS to the "Mon of Athens"** (Acts xvi. 22-31). The Agora or "market," where St. Paul disputed daily, was situated in the valley between four hills, being bounded by the Acropolis on the N. E. and E., by the Acropagus on the N., by the Puys on the N. W., and by the Museum on the S. The inquisitive character of the Athenians (Acts xvii. 21) is attested by the unanimous voice of antiquity. Demosthenes rebuked his countrymen for their love of constantly going about in the market, and asking one another, What news? The "superstitious" character of the Athenians (Acts xvii. 22) is also confirmed by the ancient writers. Thus Pausanias says that the Athenians surpassed all other states in attention to the worship of the gods; and hence the city was crowded in every direction with temples, altars, and other sacred buildings. On the other hand, the Christian church, founded by St. Paul at Athens, according to ecclesiastical tradition, **DOMINUS THE AREOPAGITUS was the first bishop.**

**Ath'lai** (Heb. = **ATH'ALAIH, Ges.), a son of Belai, who put away his foreign wife (Ex. x. 29); called **ATHALIAH in 1 Esd. ix. 29.**

**Alt-pha** (1 Esd. v. 32) = **HALIPA.**

**A-tone-ment**, in the O. T. and Apocrypha (see No. 6, below) is an expiation or satisfaction for sin by which forgiveness is obtained. (BLESS; SACRI-FUCK.) Several Hebrew and Greek words are thus translated in the A. V.—1. The Hebrew plural **eipparim** is translated "atonement" or "atonements" (Ex. xxix. 26, xxx. 10, 16; Lev. xxvii. 27, 28, xxx. 9 [ATONEMENT, DAY OF]; Num. v. 8, xxix. 11).—2. The Hebrew verb **eiphar** (literally = to cover over sin, to cover sin, Ges.) is usually translated "to make atonement" (Ex. xxix. 33, 36, 37, xxx. 10, 15, 16, &c.), sometimes "to make reconciliation" (Lev. viii. 15; Dan. ix. 24, &c.), "to purge away" (Ps. lxv. 3 [4 Heb.], &c.), "to purge" (1 Sam. iii. 14, &c.), "to be merciful" (Deut. xxvii. 43, &c.), "to forgive" (Ps. lxxvii. 58; Jer. xvii. 25), &c.—3. The Hebrew noun **eiphor** is translated "atonement," in the margin of Job xxxii. 24, and "ransom," in the text (as in Ex. xxx. 12; Job xxxvi. 18, &c.). (CAMBIE; PYES).—4. The Greek compound verb **exilasko**

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**Plan of Athens, showing the position of the Agora or "Market."**

**The Areopagus, or Mars' Hill, and Acropolis.—From a view by Bartlett.** —(Phn.)

Athens was taken by the Greeks (1822) and retaken by the Turks (1827), who kept possession of it till 1862. Since 1835, it has been the capital of the kingdom of Greece (see New Amer. Cyc., art. Athens).—Athens was the city of Pericles, Demosthenes, Socrates, Plato, &c.; long distinguished for its spirit of liberty and its culture of eloquence, phil
(= to appease or win over, L & S) is translated "to make atonement" in Eccles. iii. 3, 30; usually in the LXX. = εἰπάρ (No. 2, above; compare No. 5, below).—5. The Greek ἱλασκόνω (ὑπέρ = for, on account of, propitiation, a sacrifice. L & S) is translated "atonement" in 2 Mc. iii. 83, and "propitiation" in 1 Jn. ii. 2, iv. 10; in the LXX. = εἰπάριν (No. 1, above) in Lev. xxv. 4 and Num. v. 8.

The Greek verb hilaskōnai (= to reconcile to one's self, &c. by expiation, to propitiate, Rvn. N. T. Lex.) in the LXX. = εἰπάρ (No. 2, above; comp. No. 4) in Ps. lxix. 12, (A. V., Heb., and ivx. 4, Gr.), lxviii. 38 (lxviii, 38, Gr.); it is also used in the N. T. in Lk. xviii. 13 (A. V. "be merciful") and Heb. ii. 17 (A. V. "to make reconciliation"). The kindred Greek word hilasterion is translated "propitiation" in Rom. xi. 25, and "mercy-seat" in Heb. ix. 5, and is commonly used in the LXX. for the latter (Ex. xxv. 18 ff., κελ.).—6. The Greek katalagé (literally exchange, change, &c. of feeding, &c.; hence settled of difficulties), translated "atonement" in Rom. v. 11, is translated in the margin "reconciliation," as in the text of 2 Cor. v. 18, 19, and is translated "reconciling" in Rom. xi. 15; Acts xiv. 25; Titus xiv. 8; Heb. viii. 11; Ps. lxxv. 25, 26—29. It was kept on the 10th day of Tisri, i.e. from the evening of the 9th to the evening of the 10th of that month, five days before the Feast of Tabernacles. (Festivals).—III. The observances of the day are thus described in the law. It was to be kept by the people as a solemn sabbath. On this occasion only the high-priest was permitted to enter into the Holy of Holies. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought a young bullock for a sin-offering and a ram for a burnt-offering, purchased at his own cost, for himself, his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, for the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot "for Jehovah" was inscribed, and on the other "for Azazel" (= for the scape-goat," A. V.). He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before (= upon, A. V. and Ewald) the mercy-seat eastward. The goat upon which the lot "for Jehovah" had fallen was then slain, and the high-priest sprinkled its blood, like the bullock's, before the mercy-seat. He then purified the holy place, sprinkling some of the blood of both the victims on the altar of incense (see Ex. xxx. 10). At this time no one besides the high-priest was permitted to be present in the holy place. After the purification of the Holy of Holies, and of the holy place, the high-priest laid his hands upon the head of the goat on which the lot "for Azazel" had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose. The high-priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. They who took away the flesh and the head of the man who had led away the goat had to bathe their persons and wash their clothes as soon as their service was performed. The necessary burnt-offerings mentioned Num. xix. 7—11, were a young bullock, a ram, seven lambs, and a young goat.—IV. Josephus, giving of course the practice in the second Temple, when the ark of the covenant had disappeared, states that the high-priest sprinkled the blood with his finger seven times on the ceiling and seven times on the floor of the most holy place, and seven times toward it (apparently outside the vail), and round the golden altar; then going into the court he either sprinkled or poured the blood round the great altar. The kisses and blood of the altar, and the skin of the victims were burned with the fat.—V. The Mishna (Yoma) professes to give the observances of the day according to the usage in the second Temple. 1. The high-priest himself, dressed in his colored official garments, performed on the Day of Atonement, all the duties of the ordinary daily service, burned the incense, and put the holy garments, &c. After this he bathed himself, put on the white garments, and commenced the special rites of the day. 2. The high-priest went into the Holy of Holies four times this day: (1) with the censer and incense; (2) with the bullock's blood; (3) with the goat's blood; (4) after the evening sacrifice, to bring out the censer and incense-plate. This is not opposed to Heb. ix. 7; Compare Lev. xvi. 12, 14, 15. 3. The blood of the bullock and that of the goat were each sprinkled eight times, once toward the ceiling and seven times on the floor (see above, IV.). 4. After he had gone into the most holy place the third time, and had returned into the holy place, the high-priest took the goats for a sin-offering and went eight times toward the veil. Having thus mingled the blood of the two victims together and sprinkled the altar of incense with the mixture, he came into the court and poured out what remained at the foot of the altar of burnt-offering. 5. For seven days before the Day of Atonement the high-priest kept away from his own house, and dwelt in a chamber appointed for his use. To provide further for his incurring some uncleanness, a deputy was chosen who might act for him when the day came. Compare Jos. xvii. 6, § 4. During these seven days as well as on the Day of Atonement, the high-priest performed the ordinary duties of the daily service. On the third and seventh days he was sprinkled with the ashes of the red heifer to cleanse him if he had touched a dead body without knowing it. 6. The two goats of the sin-offering were to be of similar appearance, size, and value. The lots were put into a little box or urn, into which the high-priest put both his hands and drew out one lot in each, while the two goats stood before him. The lot in each hand belonged to the goat in the corresponding position. The high-priest then tied a piece of scarlet cloth on the scape-goat's head, called "the scarlet tongue," from its shape. A prayer was then offered by the high-priest over the head of the goat, which was led away by the man appointed. As soon as it reached
a certain spot, a signal was made to the high-priest, who waited for it. The man who led the goat is said to have taken him to the top of a high precipice and hurled him down backward, so as to fall toward the pieces. Originally, however, the goat was set free (Lev. xvi. 22, 26). 7. The high-priest, on receiving the signal that the goat had reached the wilderness, read some lessons from the law, and offered up some prayers. He then bathed himself, resumed his colored garments, and offered either the whole, or a great part, of the necessary offering (Num. xxxix. 7—11) with the regular evening sacrifice. After this, he washed again, put on the white garments, and entered the most holy place for the fourth time (see above, V. 2). 8. All (except invalids and children under thirteen years) are forbidden to eat any thing that day so large as a date, to drink, or to wash from sunset to sunset. In the law itself no express mention is made of abstinence from food. —VI. In regard to the Hebrew word Azazel ("scape-goat," A. V.), the opinions most worthy of notice are—1. A designation of the goat itself. The old interpreters in general, the Vulgate, Symmachus, Aquila, Luther, the A. V., &c., supposed it = the goat sent away, or let loose. But the application of Azazel to the goat itself involves the Hebrew text in difficulty. If one expression in Lev. xvi. 8, &c. = for Jehovah, the other naturally = for Azazel, with the preposition in the same sense. If this is admitted, taking Azazel = the goat itself, inconsistency appears in Lev. xvi. 10, 26. 2. The name of the place to which the goat was sent. But the place is specified in Lev. xvi. 10, 21, 22 (Ges.). 3. A personal being to whom the goat was sent. (a.) Gesenius makes Azazel = aveter, expiator, and supposes it to be some false deity who was to be appeased by a sacrifice of the goat. (b.) Others have regarded him as an evil spirit, or the devil himself. Spencer (on the Heb. Ritual Laws) supposes that the goat was given up to the devil. Hengstenberg, confidently affirming that Azazel = Satan, repudiates the conclusion that the goat was a sacrifice to Satan, and maintains that the goat was sent away the symbol of God's people, now forgiven, in order to mock their spiritual enemy. 4. An explanation of the word which seems less objectionable, if not wholly satisfactory, would render the designation of the lot (Lev. xvi. 8, &c., "for the scape-goat," A. V.) "for complete sending away" (Tholuck, Bähr, Winer, &c.).—VII. The Talmudists regarded the Day of Atonement as an opportunity afforded them of wiping off the score of their more heavy offences. Philo speaks of the day as an occasion for self-restraint in regard to bodily indulgence, and for bringing home to our minds the truth that man does not live by bread alone, but by what ever God is pleased to appoint. It cannot be doubted that what especially distinguished the symbolic expiation of this day from that of the other services of the law, was its broad and national character, with perhaps a deeper reference to the sin which belongs to the nature of man.—In the particular rites of the day, three points appear very distinctive. 1. The white garments of the high-priest himself. 2. The scape-goat. Heb. ix. 7—25, teaches us to apply the first two particularly. The high-priest himself, with his person cleansed and dressed in white garments, was the type of that pure and holy One who was to purify His people from their sins. But the subject of the scape-goat is one of great doubt and diversity. Of those who take Azazel = the Evil Spirit (VI. 3, above), some have supposed that the goat was a sort of brieve, or retaining fee, for the accuser of men. Spencer made it a symbol of the punishment of the wicked; while Hengstenberg considers it significant of the freedom of the sins of those who were reconciled to God. Some few have supposed that the goat was taken into the wilderness to suffer there vicariously for the sins of the people. But it has been generally considered that it was dismissed to signify the carrying away of their sins, as it were, out of the sight of Jehovah. Since the two goats offered for the same sin-offering, they form together but one symbolic expression. There may have been two, simply because a single material object could not symbolically embrace the whole truth to be expressed (compare Heb. ix.). Hence some, regarding each goat as a type of Christ, supposed that the one slain represented his death, and the one set free his resurrection. But we shall take a simpler, and perhaps a truer view (so Mr. Clark, the original author of this article), if we look upon the slain goat as setting forth the act of sacrifice, in giving up its own life for others = to Jehovah, = in accordance with the requirements of the Divine law; and the goat which carried off its load of sin = for complete removal, = as symbolically cleansing the influence of faith in that sacrifice (compare Ps. cii. 12). At Roth (Heb. crowns, Ges.), a city of Gad (Num. xxxii. 35). No doubt the name should be taken with that following it, Shophan, to distinguish this place from Ataroth, in the same neighborhood. Atat [:tay] (Heb. perhaps = oppor'tune, Ges.), 1. Grandson of Shehan the Jerahmeelite through his daughter Athali the wife of Jehar (1 Chr. ii. 33, 36).—2. The sixth of the mighty Gadite captains, who forsook the swollen Jordan, and joined David in the wilderness (1 Chr. xii. 11).—3. A son of King Rehoboam by Maachah (2 Chr. xi. 20). At-ta-la (L. fr. Gr.), a coast-town of Pamphylia (Acts xiv. 25), from which Paul and Barnabas sailed on their return to Antioch from their missionary journey into Asia Minor. It was built by Attalus Philadelphus, king of Pergamus, about 150 a. C., and named after him. It was intended to command the trade with Egypt and Syria. It is still an important town, the modern Adalia or Satalia, on the gulf of the same name on the S. coast of Asia Minor (Leake; Spratt and Forbes). At-ta-lus (L. fr. Gr.), the name of three kings of Pergamus who reigned respectively n. c. 241—197, 158—158 (Philadelphia), 138—135 (Philometer). It is uncertain whether the letters sent from Rome in favor of the Jews (1 Mc. xx. 22) were addressed to Attalus II. (Philadelphus), or Attalus III. (Philometer), as their date falls in n. c. 159—8 (Lactant.), about the time when the latter succeeded his uncle. At-cha-ta-tes (Gr.), a corruption of "the Tirshatha." (1 Esd. ix. 49). Athalias. * At-tire'. Dia'dem; Dress. Ang'la (aw'je-ah) (Gr.), daughter of Berzadus or Barzillai, and wife of Addeus (1 Esd. v. 58); not in Ezra or Nehemiah. Augustus Cesár or Augustus Caesar [see zat] (L. Augustus = conso'rated, augus't, majes'tic) Caesar; see Cesár), the first Roman emperor. During his reign Christ was born (Lk. ii. 1 ff.). Augustus was born A. D. 69, B. C. 63. His father was Caius Octavius; his mother Atia, daughter of Cayius or Ceasar, the sister of Caius Julius Cesár (= Julius Cesár, the later dictator). He bore the same name as his father, Caius Octavius. He was principally educated by his great-uncle Julius Cesár, and was made his heir. After his murder, c. 44, the young Octavius, then
Calus Julius Caesar Octavianus, was taken into the Triumvirate with Antony and Lepidus, and, after the removal of the latter, divided the empire with Antony. The struggle with Antony for the supreme power was terminated in favor of Octavianus by the battle of Actium, B.C. 31. On this victory, he was

sinated emperor br the senate, who conferred on him the title Augustus (A.D. 27). He managed with consummate tact to consolidate his power by gradually uniting in himself all the principal state offices. After the battle of Actium, Herod, who had espoused Antony's side, found himself pardoned, taken into favor and confirmed, may even increased in his power. After Herod's death in A.D. 4, Augustus divided his dominions almost exactly according to his dying directions, among his sons, but afterward exiled Archelaus. Augustus died at Nola in Campania, August 19, A.D. 767, a. d. 14, in his seventieth year; but long before his death he had associated Tibereus with him in the empire.

Augustus' Family (Acts xxvi. 1).-ARMY, II.


An-te's (1 Esd. ix. 48) = Hodizaz. 1.

*Author-ls.-ARMY; CHAIN; ELDER; FATHER;
GOVERNOR; JUDGE; KINO; LAW; PRINCE; TIBERIUS, &c.

Av (fr. Heb. = over-turning, Ges.), a place in the empire of Assyria, from which colonists (AVITAS) were brought to Samaria (2 K. xxv. 24); probably (so Rawlinson) = AHAYA and IHAY.

Avarian (fr. Ar., in allusion to his killing the royal elephant; see 1 M. vi. 45-46), the surname of Eleazar, brother of Judas Macabeus (1 M. ii. 6), erroneously Saravan in 1 M. vi. 43.

Av (Heb. nothingness). 1. The "plain of Aven" (= Bikkath-aven, margin), mentioned by Amos (i. 5) in his denunciation of Syria and the country N. of Palestine, has not been identified with certainty. The LXX. translate "the plain of On," i.e. of Heliopolis or Heliopolis the modern Duka. (Plains 2).—2. In Hos. x. 8, "the high places of Aven," the word clearly = Beth-Aven, i.e. Bethel.—3. In Ez.xxx. 17, "Aven" = On, the sacred city of Heliopolis in Egypt.

*Avenger of Blood. BLOOD, AVENGER OF.

Avim, Avims, or Avites (Heb. Avim = dwellers among ruins, Ges.). 1. A people among the early inhabitants of Palestine, dwelling in the S.W. corner of the sea-coast, whither they may have made their way N. from the desert. In Deut. ii. 23 we see them dwelling in the villages ("Hazer", A. V.) in the S. part of the great western lowland (Plains 6), "as far as Gaza." In these rich possessions they were attacked by the "Caphtorim which came forth out of Caphtor," and who after destroying them and "dwelling in their stead," appear to have pushed them further N. Possibly a trace of their existence is found in "Avim" or (fr. AVIM) among the cities of Benjamin (Josh. xvii. 23). Yet "Avim" here may = At. It is a curious fact that both the LXX. and Jerome identified the Avim with the Hivites, and also that the town of Avim was in the actual district of the Hivites ( Josh. ix. 7, 17, compare with xxviii. 22-27).—2. "Avites," the people of Avi, sent as colonists into Samaria (2 K. xvii. 21). They were idolaters, worshipping Nibah and Tar-tak.

Avith (Heb. Avim, Ges.), the city of Hadad, the son of Bedad, an early king of Edom (Gen. xxxvi. 36; 1 Chr. i. 46).

A-way th is several times used elliptically or precisely in the A. V. In Jer. xix. 15 and Acts xxxi. 36, "away with him" = go away with him, i.e. take him away, or put him out of the way, viz., by killing him. So also in Lk. xxiii. 18; Acts xxii. 21. In Is. x. 13, "I cannot away with it = I cannot go away, I cannot be in fellowship with, I cannot endure.

Awil, a tool for boring, only noticed in connection with boring the servant's ear (Ex. xxii. 6; Deut. xv. 17). The ancient Egyptian awi was much like the well-known modern instrument. MEDICINE.

Ax or Axe. Seven Hebrew words are translated "ax" (thus spelled in the English authorized editions) in the A. V.—1. Garzen, from a root signifying to cut or sever. It consisted of a head of iron (compare Is. x. 34), fixed, with thongs or otherwise, upon a handle of wood, and so liable to slip off (Dut. xix. 5; compare 2 K. vi. 5). It was used for felling trees (Deut. xx. 19; Is. x. 15), and also for shaping the wood when felled, perhaps like the modern adze (1 K. vi. 7).—2. Herob or cherub, usually translated "sword" (Amos), is used of other cutting instruments, as a "knife" (Josh. v. 2) or razor (Ez. v. 1), or a tool for heaving or dressing stones (Ex. xx. 25), and is once translated "ax" (Ez. xxvi. 9), evidently denoting a weapon for destroying buildings, a pick-axe.—3. Coshbat occurs but once (Ps. lixiv. 6), and is evidently a later word, denoting a large axe.—4. Megezith (3 Sam. xii. 31), and 5, Megerith (1 Chr. xx. 3) are found in the description of the punishments inflicted by David upon the Ammonites of Habbah. The latter word is properly "a saw," and is probably a copier's error for the former.—6. Mal'taida, translated "ax" in Is. xliii. 12 (marz), and Jer. x. 3, was an instrument employed both by the iron-smith and the carpenter, and is supposed to be a curved knife or but smaller than the "ax."

Ancient Egyptian and Assyrian Axes. (From.)

1, 2, 3. Egyptian.—Wilkinson. 4, 5. Assyrian.—British Museum.

Ancient Egyptian and Assyrian Axes. (From.)

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AZA

20. 21: Ps. lxiv. 5; Jer. xvi. 22.—The “battle-ax” (Heb. "moppés", Jer. li. 20) was probably a heavy mace or maul, like that which gave his French surname to Charles Martel. —The Gr. ἀξινή, translated “ax” in the N. T. (Mat. iii. 10; Lk. iii. 9), is used in the LXX. for the Heb. גָּרֶשׁ (No. 1, above)

azon's reign. To him probably (so Lord A. C. Hervey), instead of to his grandson (No. 6), belongs the notice in 1 Chr. vi. 10. "He it is that executed the priest's office in the temple that Solomon built at Jerusalem." —2. A chief officer of Solomon's, the son of Nathan; perhaps David's grandson (1 Chr. iv. 5). —3. Tenth king of Judah, more frequently called Uz-zi-iah (2 K. xiv. 21, xv. 1, 6, 7, 8, 17, 22, 27; 2 Chr. xxvi. 1); compare No. 13. —4. Son of Ethan, and great-grandson of Judah (1 Chr. ii. 8). —5. A captain of Judah at the inauguration of Joash; son of Jehu, and grandson of Obed (1 Chr. ii. 38, 39; 2 Chr. xxiii. 1); compare No. 13. —6. Son of Johanan (1 Chr. vi. 10), probably high-priest (see No. 1, above) in the reign of Abijah and Asa, as his son Amariah was in the days of Jehoshaphat; but we know nothing of his character or acts. —7. Son of Hilkiah 2, the high priest, and father of Seraijah 2 (1 Chr. vi. 13). This Azariah is by some considered different from the ancestor of Ezra in 1 Chr. ix. 11 and Ezra vii. 12. —8. Son of Zephaniah, a Kothathite, and ancestor of Seraiah who was the prophet (1 Chr. vi. 36). —9. Son of Oded (2 Chr. xv. 1), called simply Oded in vs. 8, a prophet, and a contemporary of Azariah 6, and of Hanani the seer. His brief but pithy exhortation (ver. 2-7) moved king Asa and the people of Judah and Benjamin to put away idolatry and re-establish the covenant with Jehovah, in which reformation many from the northern kingdom joined them. —10. Son of Jehoshaphat, king of Judah (2 Chr. xxii. 2). —11. Another son of Jehoshaphat, and brother of No. 10 (ib.). —12. In 2 Chr. xxvi. 6, Azariah = Arariah 2. —13. A captain of Judah in Athaliah's time; son of Jeroham (2 Chr. xxiii. 1); compare No. 5. —14. The high-priest in the reign of Uzziah, king of Judah (2 Chr. xxvi. 17-20). When King Uzziah, elated by his great prosperity and power, "transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the altar of incense," Azariah the priest, with eighty of his brethren, went in boldly after him, withheld him, and thrust him out after he was smitten with leprosy. Azariah was contemporary with the prophets Isaiah, Amos, and Joel, and doubtless witnessed the great earthquake in Uzziah's reign (Am. i. 1; Zech. xiv. 5). —15. Son of Johanan; one of those princes in Pekah's time who succored and sent back the captives from Judah (2 Chr. xxvii. 12). —16. A Kothathite, father of Joel in Hezekiah's time (xxix. 12). —17. A Merarite in Hezekiah's time; son of Jehildeel (xxix. 12). —18. The inui-priest in the days of Hezekiah (xxxi. 10, 12). He appears to have cooperated zealously with the king in the thorough purification of the Temple and restoration of the temple-services. —19. One who repaired part of the wall of Jerusalem in Nehemiah's time; son of Maseiah (Neh. iii. 20, 24). —20. One of those who returned from Babylon with Zerubbabel (vii. 7); also called Straijah (Ezr. ii. 2) and Zachariah (1 Esd. v. 8). —21. An expounder of the law with Ezra = Azarias 3; probably a Levite (Neh. viii. 7). —22. A priest who sealed the covenant with Nehemiah (1 x), and probably the same who assisted in the dedication of the city wall (xxi. 32). —23. Jeremia (Ezra. xiii. 2). —24. The original name of Ezra-nego, one of Daniel's three friends (Dan. i. iii.). (Mishcha; Shadrachi). —25. A priest, father of Amariah 1, and grandfather of Ahitub 2 (Ezr. vii. 5). —26. A priest in the line of Ezra (2 Esd. e. i.). —Azarias 7 and
AZZ

EZEKIAH.—5. Name assumed by the angel Raphael (Tob. v. 12, vi. 6, 13, viii. 8, ix. 2).—6. A captain under Judas Maccabaeus (1 Mc. xv. 18, 56, 60).—7. ARIEL (2 Pi. 3 ii. 26, 66).

AZAZ (Heb. strong, Ges.), a Reubenite, father of Bela (1 Chr. v. 8).

*AZZAZEL (Lev. xvi. 8, marg.), Atonement, Day of VI.

AZZ-IZLAH (Heb. whom Jehovah strengtheneth, Ges.).—1. Judge in the reign of David, appointed to play the harp when the ark was brought up from the house of Obad-edom (1 Chr. xv. 21).—2. Father of Hoshea, prince of Ephraim under David (xxvii. 20).—3. One of the Levites in Hezekiah's reign, who had charge of the tithes, &c. (2 Chr. xxi. 16).

AZZ-BAZ-AROTH (L), king of the Assyrians, probably a corruption of Easar-haddon (1 Esd. v. 69).

AZZUK (Heb. strong devastation, Ges.), father of NEMEHAH (3 Neh. iii. 16).

AZ-ZEH (Heb. a field dug over or broken up, Ges.), a town of Judah with dependent villages, lying in the lowland (Plain 6) near Socon (1 Josh. xv. 33).—Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azzokh (Josh. x. 10, 11).—Between Azzokh and Socoh the Philistines encamped before the battle in which Goliath was killed (1 Sam. xvii. 1).—It was fortified by Rehoboam (2 Chr. xi. 9), was still standing at the invasion of Nebuchadnezzar (Jer. xxxvii. 7), and was reoccupied by the Jews after the Captivity (Neh. xi. 90).—The site of Azzokh is possibly (so Schwarz) at Tell Zakariya, a hill near Ein-skelma (Beth-shemesh).

AZZEL (fr. Heb. noble, Ges.), a descendant of Saul (1 Chr. vii. 57, 58, ix. 43, 44).

AZZEM (fr. Heb. bone, Ges.), a city in the extreme S. of Judah (Josh. xv. 29), afterward allotted to Simeon (xix. 3); = EZEM. Wilton (The Yegq) and Rowlands (in Fairbairn under "S. Country") connect Azzem with the preceding word in xix. 29 as one name (Sin-azem or Jn-azem), which they identify with el-Arjeh or el-Abd, a site with extensive ruins, including a church, strong fortresses, &c., now the headquarters of the Jezreel Police, thirty to thirty-five miles S.W. of Beer-sheba. Robinson identifies this place with the Eboda of Ptolemies.

AZZ-EPHURITH, or more properly AR-SI-PHURITH, a name which, in the LXX. of 1 Esd. v. 16, occupies the place of JORAH in Ezr. ii. 18, and of Harinn in Neh. vii. 24; perhaps a corrupt combination of these names.

AZZ-ES-TAS (Gr.).—"Sons of Celan and Azetas" returned with Zorobabel according to 1 Esd. v. 15, but are not in Ezra and Nehemiah.

AZZ-GAD (Heb. strong in fortune, Ges.), ancestor of a family, of whom 1,222 (2,922, so Neh. vii. 17) returned with Zerubbabel (Ezr. ii. 12); 110, with Johanan at their head, with Ezra (Ezr. vii. 12).—With the other heads of the people they, or one of this name, joined in the covenant with Nehemiah (Neh. x. 15).—The name is SADAS in 1 Esd. v. 13, and the number of the family is there given 2,222. In 1 Esd. vii. 38 it is AZRAT.

AZZIL (1 Esd. i. 2), ancestor of Edrars; = AZZAH 25 and EZIAS.

AZZIL (Ezr. i. 20, 25),(Ezr. ii. 1,a servant of the temple") (1 Esd. v. 31), =UZIA 3.

AZZIL-ED (1 Esd. i. 2), ancestor of Edrars; = AZZAH 25 and EZIAS.

AZZ-EL (Heb. strong, Ges.), a son of Azzin in Ezra's time, husband of a foreign wife (Ezr. x. 27); = SANDY in 1 Esd. ix. 28.

AZZ-MAATH (Heb. strong as death Ges.).—1. One of David's "valiant men," a native of Bahurim (2 Sam. xxii. 31; 1 Chr. xi. 31); probably a Benjamite. 2. A descendant of Mephibosheth, or Meribaal (1 Chr. xvi. 36, ix. 42).—3. Father of Jeziel and Pelat, Benjamite sizers and archers who joined David at Ziklag (1 Chr. xii. 3); perhaps = No. 1. Possibly "sons of Azzaveth" here denotes natives of the place of that name (see next article).—4. Overseer of the royal treasures in the reign of David (1 Chr. ii. 25).

AZZ-MAATH (Heb.; see above), a place, probably in Benjamin; according to Mr. Finn, at the modern village of Hizme S.E. of er-Ram. (Ramah 1.) Forty-two of "the children of Azzaveth" (= men of Beth-Azemeth) in Neb. returned from the Captivity with Zerubbabel (Ezr. ii. 24). The "sons of the singers" seemed to have settled round it (Neh. xii. 29).

AZZ'ON (fr. Heb. strong, a place named on the S. boundary of Palestine, between Kadesh and "the river of Egypt" (Wady el-Arishi) (Num. xxxiv. 4, 5; Josh. xiv. 4); identified by Wilton (in Fairbairn, art. Karkas) with Wady el-Kariasch, about forty-five miles S.S.W. of Beer-sheba.

AZZ-NO-TA-BOR (Heb. ears i.e. possibly, summits of Tabor), a place on the boundary of Naphtali (Josh. xiii. 34); not identified; mentioned by Eusebius as in the plain of the confines of Diocesarea (Sepphoris).


AZZ-OTH (L.) = ASHDOOD.

AZZ-OTH (L. = ASHDOOD, Mount).—In the battle in which Judas Maccabaeus fell, he broke the right wing of Bacchides' army, and pursued them to Mount Azotos (1 Mc. ix. 15), which is supposed (Ruhn. Phys. Greg., p. 47) to be the low round hill on which Azotos (Ashdoth) was, and still is, situated.

AZZ-RIEL (Heb. help of God, Ges.).—1. A chieftain and warrior of Manasseh of Jordan (1 Chr. v. 24).—2. A Naphtalite, father of Jeromuth in David's time (1 Chr. xvii. 18).—3. Father of Serahiah, an officer of Jehohakim (Jer. xxvi. 20).

AZZ-R'KAM, compare AH'KAM (Heb. help against the enemy, Ges.).—1. A descendant of Zerubbabel, and son of Neariah (1 Chr. iii. 23).—2. Eldest son of Azel, and descendant of King Saul (viii. 38, ix. 44).—3. A Levite, ancestor of Shenah in Nehemiah's time (ix. 14; Neh. xi. 14).—4. Governor of the house, or prefect of the palace to King Ahaz; slain by Zichri in Pekah's invasion of Judah (2 Chr. xxvii. 7).

AZZ-RUBAH (Heb. forsaken, deserted, Ges.).—1. Wife of Caleb, son of Hezron (1 Chr. ii. 18, 19).—2. Mother of King Jeshophat (1 K. xxi. 42; 2 Chr. xx. 31).

AZZ (Heb. = heifer, Ges.).—1. A Benjamite (priest? so Hitzig) of Gibeon, and father of Hananiah the false prophet (Jer. xxvii. 1).—2. Father of the Jazannah against whom Ezekiel prophesied (Ezr. xi. 1).

AZZ-RAN, ancestor of 432 enumerated in 1 Esd. v. 16, among those who returned from Babylon with Zorobabel; not in Ezr. ii. and Neh. vii., perhaps = AZZ'IN.

AZZAH (Heb. strong, fortified, Ges.) = GAZA (Deut. ii. 23; 1 K. iv. 24; Jer. xxv. 20).

AZZAN (Heb. strong or sharp, Fr.), a man of Issachar; father of Faltuel (Num. xxxiv. 26).

AZZIN (Heb. heifer, Ges.), = AZZAH, a chief who sealed the covenant with Nehemiah (Neh. x. 17); probably a family name.
Zeus (= Roman Jupiter), and there seems to be no doubt that Bel-Merodach is the planet Jupiter. Probably the symbol of Baal as well as of Ashur the varied at different times and in different localities. Among the compoditions of Baal (in Heb. Baal) there is no doubt as to the plan to which it is clearly connected. This form of Baal was worshipped at Shechem by the Israelites after the death of Gideon (Judg. viii. 33. ix. 4).—2.
Baal-ze-bul (Heb. Baal, or Lord, of the fly), worshipped at Ekron (2 K. i. 24). The Greeks gave a similar epithet to Zeus (Jupiter), and Flys speaks of a Fly-god. The name in the N. T. is Belzebub.—3.
Baal-ha-nan (Heb. Baal is gracious). a. An early king of Edom (Gen. xxxvi. 38, 39; 1 Chr. i. 49, 50). b. David's superintendent of his olive and sycamore plantations (1 Chr. xxiii. 28); "the Gederite," perhaps of Canaanite origin.—4.
Baal-pe (Heb. Lord of opening, in obscene sense, Ges.). We have already referred to the worship of this god. The narrative (Num. xxv.) seems clearly to show that this form of Baal-worship was connected with licentious rites. Baal-peor was identified by the Baalim and early Fathers with Priapus, the god of procreation.
Baal (see above), geography. This word, the prefix or suffix to the names of several places in Palestine, never seems to have become a naturalized Hebrew word (compare Hos. ii. 16); and such places called by this name or its compounds as can be identified, were either near Phoenicia, or in proximity to some other acknowledged seat of heathen worship. The places in the names of which Baal forms a part are:—1. Baal, a town of Simeon (1 Chr. iv. 33 only), apparently = Baalath-Beer.—2. Baal-al (Hebrew fem. of Baal), (a.) Another (probably the earlier or Canaanite) name for Kirjath-Jearim, of Kirjath-Baal. It is mentioned in Josh. xv. 9, 10; 1 Chr. xiii. 6. In Josh. xv. 11, it is called Mount Ebal, and in xvi. 60, and xviii. 14, Kirjath-Baal. In 2 Sam. vi. 2, the name is "Baal (Heb. pl. of Baal; = Baalim) of Judah." Robinson (Phys. Geog., p. 47) supposes Mount Ebal to be a short line of hills, nearly parallel with the coast, and not far W. of Ekron. (b.) A town in the S. of Judah (Josh. xv. 29), called also (xix. 3) Balah, and (1 Chr. iv. 29) Bilbath. (Buzitza).—3.
Baalath (Heb. = Baalath), a town of Dan named with Gibbethon, Gath-rimon, and other Philistine places; probably = the Baalath after built or rebuilt by Solomon (1 K. ix. 18; 2 Chr. viii. 6).—4. Baalath-be'er (Heb. Baal of the well = Holy-well) = Baal, a town in the S. part of Judah, given to Simeon, which also bore the name of Ramath of the South.—5. Baal-gad (Heb. Baal of the Fortunate bringer), used to denote the most N. (Josh. xi. 17, xi. 7) or perhaps N. W. (xiii. 5) point to which Joshua's victories extended; probably a Phcenician or Canaanite sanctuary of Baal under the aspect of Gad, or Fortune; supposed by some = Baalbek, more probable (so Schwarz, R. &c.) = the modern Baniyas (Cherke Phisippe).—6. Baal-ha-nun (Heb. Baal of multitude), a place at which Solomon had a vineyard, evidently of great extent (Cant. vii. 11). The only clue to its situation is the mention in Jd. viii. 3, of a Belamon or Balamôn (A. V. Balam) near Dothan; and therefore in the mountains of Ephraim, not far N. of Samaria, and probably = Balaeul; or, more probably = ? = Ebolah; or, more probably the Hebrew for Solomon (1 K. xi. 18; 2 Chr. viii. 6) as Baalath-be'er.
Baal-ha-zor (Heb. Baal's village), a place on the "beside Ephraim," where Absalom appears to
have had a sheep-farm, and where Amon was murdered
(2 Sam. vii. 22).—9. Mount Ba-al-her-mon
(Judg. iii. 3), and simply Baal-hermon (1 Chr. v. 23).
This is usually considered as a distinct place from
Mount Hemon; but we know that this mountain had at least three names (Deut. iii. 9), and Baal-hermon may have been a fourth in use among the
Phenician worshippers of Baal (so Mr. Grove). Geo-
nomists make the Baal-hermon = Baal-gad (No. 5, above), and Mount Baal-hermon = an adjacent mountain
near (or part of) Mount Hemon.—9. Ba'al-me-on
(Heb.; Moen = dwelling, habitation, Ges.), one of the
towns built or rebuilt by the Reubenites; named
with Nebo (Num. xxxii. 38; 1 Chr. v. 8); probably = Beth-shaal-mon, Hezon, and Beth-mixon.
In the time of Ezekiel it was Moabite, one of the cities which were "the glory of the country" (Ez. xxv. 9).
In the days of Eusebius and Jerome it was still
called Balmano, nine miles from Heshbon, and
reputed to be the native place of Elisha. The site
is supposed to be at Mo'in, a ruined place of
considerable extent. The town of Heshbon (Rm. Phg. Geog. 61.)—10. Ba-al-per'a-zim (Heb.; Perazim = bursts or destructions), the scene of a victory of David over the
Philistines, and of a great destruction of their images
(2 Sam. vii. 20; 1 Chr. xiv. 11); perhaps previously
the seat of a high place or sanctuary of Baal.
(Perazim, Mount.)—11. Ba'al-shalisha (Heb.; see Shalisha), a place named only in 2 K. iv. 42;
apparently not far from Gilgal (comp. vers. 38),
possibly in the district, or "land," of Shalisha. —
12. Ba'al-ta'mar (Heb. high place or sanctuary
of the palm), a place (Judg. xx. 33 only) near Gibeah
of Benjamin. The palm-tree of Deborah (iv. 6) was
in this region, and is possibly alluded to.—13. Ba'al-
zephon (Heb. place of Zephon, i.e. of a watch-tower.
R. S. Poole; place of Typhon or sacred to Typhon,
Ges.), a place in Egypt near where the Israelites
crossed the Red Sea (Ex. xiv. 2, 9; Num. xxxii. 7). From the position of Goshen and the indications afforded by the narrative of the route of the Israelites, Mr. R. S. Poole places Baal-zephon on the W. shore of the Gulf of Suez, a little below its head, which at that
time was about thirty or forty miles N. of the present
head. (Pothinroth; Red Sea, Passage of.)
Ba-al-im, Hebrew plural of Baal.
Ba-al-iz (Heb. son of exultation, Ges.), king of the
Ammonites when Jerusalem was destroyed by Nebu-
Ba-an (Heb. son of affliction, Ges.), 1. Solomon's
commissionary in Jezreel and the N. of the Jordan valley W. of the river; son of Ahilud (1 K. iv. 12). —
2. Father of Zadok in Nehemiah's time (Neh. iii. 4).
—3. Ishmael. 1 Esd. vi. 8.)
Ba-al-of affliction, Ges.), 1. Son of Rimmon; a Benjamite captain who with his brother Rechab murdered Ish-bosheth. For this they were
killed by David, and their mutilated bodies hung up
over the pool at Hebron (2 Sam. iv. 2, 5, 6, 9) —
2. A Netophathite, father of David's warrior Hels or Hezil (1 Sam. viii. 20; 1 Chr. xlii. 9).—3. Son of Hushai; Solomon's commissionary in Asher (1 K. iv. 16).—4. A
man who accompanied Zerubbabel on his return
from the Captivity (Ezr. ii. 2; Neh. vii. 7); possibly the
chief who sealed the covenant with Nehemiah
(x. 27). —Ba-an. 3.
Ba-al-sheba (1 Esd. vi. 20) = Benathah 8, a.

Ba'al-ra (Heb. brutish, Ges.), one of the wives of
the Benjamite Shalahar (1 Chr. vii. 8).
Ba-al-seleh (see yah) (Heb. work of Jehovah), a
Gershomite Levite, ancestor of Asaph (1 Chr.
vi. 40, Heb. 25).
Ba-asha (Heb.; from a root signifying to be bad,
offensive, Ges.; in the work, or he who seeks and lays
waste, Calm.), third sovereign of the separate king-
dom of Israel, and the founder of its second dynasty.
(Israel, Kingdom of.) He was son of Ahijah of the
tribe of Issachar, and conspired against King Nadab,
son of Jeroboam, when he was besieging the Philis-
tine town of Gibbethon (1 K. xv. 27), and killed him
with his whole family. He appears to have been of humble origin (xvi. 2). It was probably in the thir-
teenth year of his reign that he made war on Asa,
and began to fortify Ramah. He was defeated by
the unexpected alliance of Asa with Ben-hadad I.
of Damascus. Baasha died in the twenty-fourth
year of his reign, and was honorably buried in the
beautiful city of Tirzah, which he had made his
capital (xvi. 6; 2 Chr. xvi. 1-6). —
* Babe. Child.
Ba-bel (Heb. confusion, Ges.; Chal. Babil = the
gate of the god Il; or the gate of God, Chaldean ety-
mo).— logy, so Rawlinson), Bab =-yon (L. form), is prop-
Table of Babylon—Ancient Descriptions of
only the capital city of the country, which is called
the land of the Chaldeans. The archi-
prehistoric city, the capital of which was Babel
was a provincial village. The first rise of the
Chaldean power was in the region close upon the
Persian Gulf; thence the nation spread N. up the
course of the rivers, and the seat of government
moved in the same direction, being finally fixed at
Babylon, perhaps not earlier than B. C. 1700.—1.
Table of Babylon—Ancient Descriptions of
the City. —The descriptions of Babylon in classical
writers are derived chiefly from Herodotus and Ctes-
ias. According to Herodotus, the city, which was
built on the Euphrates, consisted of ten sides of the Euphrates, all equal, forming a square, enclosed within a double line of high walls,
the extent of the outer circuit being 480 stades, or
about 56 miles. The entire area included would
thus have been about 200 square miles. The
houses, which were frequently three or four
stories high, were laid out in straight streets crossing
each other at right angles. In each division of the
town there was a fortress or stronghold, consisting in
the one case of the royal palace, in the other of
the great temple of Belus. The two portions of the
city were united by a bridge, composed of a series
of stone piers with movable platforms of wood
strengthened by one pier to another. According to
Ctesias, the circuit of the city was 360 stades, a
little under 42 miles. It lay, he says, on both
sides of the Euphrates, and the two parts were
connected together by a stone bridge 5 stades (above
1,000 yards) long and 80 feet broad, of the kind de-
scribed by Herodotus. At either extremity of the
bridge were a royal palace, that of the King; and
the more magnificent. The two palaces were joined,
not only by the bridge, but by a tunnel under the
river! Ctesias's account of the temple of Belus
has not come down to us.—In examining these de-
...scriptions, we shall most conveniently commence from the outer circuit of the town. All the ancient writers appear to agree that a district of vast size, more or less inhabited, was enclosed within lofty walls, and included under the name of Babylon. With respect to the exact extent of the circuit they differ. Herodotus and Pliny make it 450 stades, Strabo 353, Quintus Curtius 368, Clitarchus 386, and Ctesias 360 stades. Here we have merely the moderate variations to be expected in independent measurements, except in the first of the numbers. Perhaps (so Oppert) Herodotus spoke of the outer wall which could be traced in his time, while the later writers, who never speak of an inner and an outer barrier, give the measurement of Herodotus’s inner wall, which may have alone remained in their day. Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100 square miles; nearly five times the size of London! It is evident that this vast space cannot have been entirely covered with houses. Diodorus confesses that but a small part of the en...

closure was inhabited in his own day, and Quintus Curtius says that as much as nine-tenths consisted, even in the most flourishing times, of gardens, parks, paradises, fields, and orchards. The height of the walls Herodotus makes 200 royal cubits, or 337½ feet; Ctesias 50 fathoms, or 300 feet; Pliny and Solinus 200 royal feet; Strabo 50 cubits, or 75 feet. We are forced to fall back on the earlier authorities, who are also the only eye-witnesses; and, surprising as it seems, perhaps we must believe the statement, that the vast enclosed space above mentioned was surrounded by walls which have well been termed “artificial mountains,” being nearly the dome of St. Paul’s! The thickness of the wall Herodotus makes 50 royal cubits, or nearly 85 feet; Pliny and Solinus, 60 royal, or about 60 common feet; and Strabo, 32 feet. The latter may belong properly to the inner wall, which was of less thickness than the outer. According to Ctesias the wall was strengthened with 250 towers, irregularly disposed to guard the weakest parts; and according to Herodotus it had 100 gates of brass, with brazen lintels and side-posts. The gates and walls are mentioned in Scripture; the height of the one and the breadth of the other being specially noticed (Jer. li. 58; compare I. 15, and II. 53). Herodotus and Ctesias both relate that the banks of the river as it flowed through the city were on each side ornamented with quays. Some remains of a quay or embankment (E) on the E. side of the stream still exist, upon the brink of which is read the name of the last king. Perhaps a remarkable mound (K) which interrupts the long flat valley—evidently the ancient course of the river—may be a trace of the bridge which both these writers de-
scribe.—II. Present State of the Ruins.—About five miles above Hillah, on the opposite or left bank of the Euphrates, occurs a series of artificial mounds of enormous size. They consist chiefly of three great masses of building—the high pile (A) of unbaked brickwork called by Rich 'Mujellibe,' but known to the Arabs as 'Babil'; the building denominated the 'Kasr' or palace (B); and a lofty mound (C), upon which stands the modern tomb of Amr ibn-'Abd Allah. Besides these principal masses the most remarkable
features are two parallel lines of rampart (FF) bounding the chief ruins on the E., some similar but inferior remains on the N. and W. (I I and II), an embankment along the river-side (E), a remarkable isolated heap (K) in the middle of a long valley, which seems to have been the ancient bed of the stream, and two long lines of rampart (G G), meeting at a right angle, and with the river forming an irregular triangle, within which all the ruins on this side (except Babî) are enclosed. On the W., or right bank, there is the appearance of an enclosure, and of a building of moderate size within it (D), but there are no other ruins near the river. Scattered over the country on both sides of the Euphrates, are a number of remarkable mounds, usually standing single, which are plainly of the same date with the great mass of ruins upon the river bank. Of these, by far the most striking is the vast ruin called the Birs-Nimrud. (Babî, Tower of.)—III. Identification of Sites.—On comparing the existing ruins with the accounts of ancient writers, the great difficulty which meets us is the position of the remains almost exclusively on the left bank of the river. All the old accounts agree in representing the Euphrates as running through the town, and the principal buildings as placed on the opposite sides of the stream. Perhaps the most probable solution is to be found in the fact, that a large canal (called Shubal) intervened in ancient times between the Kâsr mound (B) and the ruin now called Babî (A), which may easily have been confounded by Herodotus with the main stream.

If this explanation be accepted as probable, we may determine the principal ruins as follows:—1. The great mound of Babîl = the ancient temple of Belûr. It is an oblong mass, about 200 yards long, 140 yards broad, and 140 feet high, composed chiefly of unbaked brick, but originally coated with fine-burnt brick laid in mortar. It formed the tower of the temple, and was surmounted by a chapel, but the main shrine, the altars, and no doubt the residences of the priests, were at the foot, in a sacred precinct. 2. The mound of the Kâsr = the site of the great palace of Nebuchadnezzar. It is an irregular square of about 700 yards each way, and apparently chiefly formed of the old palace-platform, on which are still standing certain portions of the ancient palace or "Kâsr." The walls are of pale yellow burnt bricks of excellent quality, laid in fine lime cement. No plan of the palace is to be made out from the existing remains, which are tossed in apparent confusion on the highest point of the mound. 3. The mound of Anûrânî is thought by M. Oppert = the "hanging gardens" of Nebuchadnezzar; but as they were only 400 feet each way, it is much too large for them; and most probably it = the ancient palace, coeval with Babylon itself, of which Nebuchadnez- zar speaks in his inscriptions as adjoining his own more magnificent residence. 4. The ruins marked D D on either side of the Euphrates, together with all the other remains on the right bank, may = the lesser palace of Ctesias, which is said to have been connected with the greater by a bridge across the river, as well as by a tunnel under the channel of the stream. 5. The two long parallel lines of embankment on the E. (F F in the plan), may = the lines of an outer and inner enclosure, of which Nebuchadnezzar speaks as defences of his palace; or = the embankments of an enormous reservoir, which is often mentioned by that monarch as adjoining his palace toward the E. 6. The embankment (E) is composed of bricks marked with the name of Labyretus or Nebou, and is undoubtedly a portion of the work which Berosus ascribes to the last king. The most remarkable fact connected with the magnificence of Babylon, is the poorness of the material with which such wonderful results were produced. With bricks (Brick) made from the soil of the country, and at first only "slime for mortar" (Gen. xi. 3), were constructed edifices so vast that they still remain among the most enormous ruins in the world.

—IV. History of Babylon.—Scripture represents the "beginning of the kingdom" as in the time of Nim
BAB

the grand-son of Ham (Gen. x. 6-10). The most ancient inscriptions appear to show that the primitive inhabitants of the country were really Cushite, i.e. Heuteul in race with the early inhabitants of S. Arabia and of Ethiopia. The seat of government was then, as afterward, in lower Babylonia, Ecbatana and Ur being the capitals. The country was called Sinar, and the people the Akkadum, (Acad.) Of the art of this period we have specimens in the ruins of the ancient capitals, which date from at least the twentieth century B.C. The daily annals are filled by Herodotus, the native historian, with three dynasties; one of forty-nine Chaldean kings, who reigned 455 years; another of nine Arab kings, who reigned 245 years; and a third of forty-nine Assyrian monarchs, who held dominion for 520 years. It would appear then as if Babylon, after having had a native Chaldean dynasty (Cunon- tamer), fell wholly under Shemitic influence, becoming subject first to Arabia for two centuries and a half, and then to Assyria for above five centuries, and not regaining even a qualified independence till the time marked by the close of the Upper and the formation of the Lower Assyrian empire. But the statement is too broad to be exact: in Assyria, nul!

Nabopolassar, n. c. 747. The “Canonic of Ptolemy” gives us the succession of Babylonian monarchs, with the exact length of the reign of each. From n. c. 71, when Nabonassar mounted the throne, to n. c. 331, when the last Persian king was dethroned by Alexander. Of the earlier kings of the Canon, the only one worthy of notice is Mardoeschaspas (n. c. 721), the Merodach-baladan of the Scriptures; but with Nabopolassar, Nebuchadnezzar’s father, a new era in the history of Babylon commences. He was appointed to the government of Babylon by the last Assyrian king, when the Medes were about to make their final attack (Nineveh): whereupon, betraying the trust reposed in him, he went over to the enemy, arranged a marriage between his son Nebuchadnezzar and the daughter of the king of Babylon, then joined in the last siege of the city. On the success of the confederates (n. c. 625) Babylon became not only an independent kingdom, but an empire. The Jews with others then passed from dependency on Assyria to dependency on Babylon. At a later date hostilities broke out with Egypt. Nechoh (Pharaoh 9) invaded the Babylonian dominions on the S. W. (2 K. xxii. 29, &c., xxiv. 7; 2 Chron. xxxv. 20). Nabopolassar was now advanced in life; he therefore sent his son Nebuchadnezzar against the Egyptians, and the battle of Carchemish restored to Babylon the former limits of her territory (compare 2 K. xxiv. 7 with Jer. xvi. 2-12). Nebuchadnezzar, by far the most remarkable of all the Babylonian monarchs, was acknowledged king upon his father’s death, n. c. 604. He died n. c. 561, having reigned forty-three years, and was succeeded by Evil-Merodach, his son, called in the Canon Ilarudamum. This prince was a youth. He was afterward, by Nergilissar, his brother-in-law—the Nergilissar of the Canon (==approximately) the “Nergil-Sar-zeen, Rad-mag” of Jer. xxxix. 3, 13. Nergilissar built the palace at Babylon, which seems to have been placed originally on the right bank of the river. He reigned but four years, being succeeded by his son, Laborenardoch. This prince, when he had reigned nine months, became the victim of a conspiracy. Nabonidus (or Labyrinthus), one of the conspirators, succeeded n. c. 555, very shortly before the war broke out between Cyrus and Croesus. Having entered into alliance with the latter of these monarchs against the former, he procured the recognition of Cyrus, who, n. c. 554, advanced at the head of his irresistible hordes, but wintered upon the Diyalah or Gynudes, making his final approaches in the ensuing spring. Nabonidus took the field in person at the head of his army, leaving his son Belshazzar to command in the city. He was defeated and hostile to himself up in Sippa (marked now by the Bira-Nimrud), till after the fall of Babylon. Belshazzar guarded the city, but allowed the enemy to enter the town by the channel of the river. Babylon was thus taken by a surprise, as Jeremiah had prophesied (li. 31)—by an army of Medes and Persians, as intimates one hundred and seventy years earlier by Isaiah (xxi. 1-9), and, as Jeremiah had also foreshone (li. 39), during a festival. In the carnage which ensued upon the taking of the town, Belshazzar was slain (Dan. v. 30). According to Dan. v. 31, it would seem as if Babylon was taken, not by Cyrus, king of Persia, but by a Median king, named Phraortes. There is reason to believe that “Darius the Mede” was not the real conqueror, but a monarch with a certain delegated authority (see Dan. v. 31, and ix. 1). With the conquest by Cyrus commenced the decay and ruin of Babylon, though it continued a royal residence through the entire period of the Persian empire. The defences and public buildings suffered grievously from neglect during the long period of peace after the reign of Xerxes. After the death of Alexander the Great, the removal of the seat of empire to Antioch under the Seleucidae gave the finishing blow to the prosperity of the place. Since then Babylon has been a quarry from which all the tribes in the vicinity have derived the bricks with which they have built their cities (Seleucia, Ctesiphon, Bagdad, Hillah, &c.). The “great city,” “the beauty of the Chaldees’ excellence,” has thus emphatically “become heaps” (Jer. li. 37). Her walls have altogether disappeared—they have “fallen” (li. 44); been “thrown down” (li. 63); “beaten in pieces”; “beaten into dust” (li. 58). “A drought is upon her waters” (l. 39); for the system of irrigation, on which, in Babylon, fertility altogether depends, has long been laid aside (Chaldea); “her cities” are everywhere “a desolation” (l. 43); “her land a wilderness; “wild beasts of the desert lie there;” and “owls dwell there” (compare Laryni, Xivin, and Bob., p. 484, with Is. xlii. 21, 22, and Jer. i. 39): the natives regard the whole site as haunted, and neither will the “Arab pitch tent, nor the shepherds fold sheep there” (Is. xiii. 20).

Ba-bel (Heb.: see above), Tamur of. The “tower of Babel” is only mentioned once in Scripture (Gen. xi. 4-9), and then as incomplete. (Tongues, Confu- sion of.) It was built of bricks, and the “slime” used for mortar was probably bitumen. (Rucci; Mortar; Slime.) A Jewish tradition declared that fire fell from heaven, and split the tower through to its foundation; while Alexander Polyhistor and the other profane writers who noticed the tower, said that it had been blown down by the winds. Such authorities therefore as we possess, represent the building as destroyed soon after its erection (so Rawlinson). When the Jews, however, were carried captive into Babylonia, they were struck with the vast magnitude and peculiar character of certain of the Babylonian temples in one or other of which they thought to rec-
recognize the very tower itself. The predominant opinion was in favor of the great temple of Nabo at Borsippa, the modern Birs-Nimrud, although the distance of that place from Babylon is an insuperable difficulty in the way of the identification (see below). The Birs-Nimrud appears to have been a sort of oblique pyramid built in seven receding stages. Upon a platform of rude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage—an exact square, 272 feet each way, and 26 feet in perpen-

nade, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing 3 feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N. E., and the steeper inclining to the S. W. On the N. E. side was the grand entrance, and here stood the vestibule, a separate building, the ruins of which having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction. (See Rawlinson's Hb., ii. 483.) The Borsippa temple, called the “Temple of the Seven Spheres,” was ornamented with the planetary colors, but this was most likely a peculiarity. The other chief features of it seem to have been common to most, if not all of the Babylonian temple-towers.—To the preceding description, from Rawlinson, may here be added the following from Professor Oppert. The history of the confusion of languages was preserved at Babylon, as we learn from classical and Babylonian authorities. The Talmudists say that the true site of the Tower of Babel was at Borsippa, the Greek

Borsippa, the Birs-Nimrud, 7½ miles S. W. from Hillah, and nearly 11 miles from the N. ruins of Babylon. The Babylonian name of this locality is Barsip or Barsipa = Tower of Tongues. This building, erected by Nebuchadnezzar, and named the temple of the Seven Lights of the Earth, i. e. the planets, is the same that Herodotus describes as the Tower of Jupiter Belus. The temple consisted of a large substructure, a stade (600 Babylonian feet) in breadth, and 75 feet in height, over which were built seven other stages of 25 feet each. The top was the temple of Nabo. Nebuchadnezzar thus notices this building in the Borsippa inscription:—“We say for the other, i. e. this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: A former king built it (they reckon forty-two ages) but he did not complete its head. Since a remote time people had abandoned it, without order expressing their words. Since that time the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps. Merodach, the great lord, excited my mind to repair this building. I did not change the site, nor did I.
take away the foundation-stone . . . As it had been in former times, so I founded, I made it: as it had been in ancient days, so I exalted its summit."

It is not necessary (so Rawlinson) to suppose that any real idea of "scaling heaven" was present to the minds of those who raised the Tower of Babel or any other of the Babylonian temple-towers. The expression used in Gen. xi. 4, is a mere hyperbole for great height (compare Deut. i. 28; Dan. iv. 11, &c.), and should not be taken literally.

Military defence was probably the primary object of such edifices in early times: but with the wish for this may have been combined further secondary motives, which remained when such defence was otherwise provided for. Diodorus states that the great tower of the temple of Belus was used by the Chaldeans as an observatory, and the careful emplacement of the Babylonian temples with the angles facing the four cardinal points, would be a natural consequence, and may be regarded as a strong confirmation of the reality of this application.

Bab(t 1 Esd. viii. 37) = Beral.

Babylon (L. fr. Gr. Babulon; see Babel). 1. The occurrence of this name in 1 Pet. v. 13 has given rise to a variety of conjectures, viz.—a. That Babylon tropically denotes Rome (so Eusebius, Jerome, Grotius, Lardner, Cave, Whity, Macknight, Hales, Horne, &c.). In support of this opinion is brought forward a tradition recorded by Eusebius (H. E. ii. 15), on the authority of Tapias and Clement of Alexandria, that 1 Peter was composed at Rome. But there is nothing to indicate that the name is used figuratively, and the subscription to an epistle is the last place we should expect to find a mystical appellation.—b. Cappellus and others take Babylon, with as little reason, to mean Jerusalem.—c. Bar-Hebræus understands by it the house in Jerusalem where the apostles were assembled on the day of Pentecost.—d. Others place it on the Tigris, and identify it with Sceucia or Ctesiphon, but for this there is no evidence.—e. That Babylon = the small fort of that name which formed the boundary between Upper and Lower Egypt. Its site is marked by the modern Babad in the Delta, a little N. of Fostat, or old Cairo. According to Strabo it derived its name from some Babylonian deserters who had settled there. In his time it was the headquarters of one of the three legions which garrisoned Egypt. Josephus (ii. 15, § 1) says it was built on the site of Letopolis, when Cambyses subdued Egypt. That this is the Babylon of 1 Peter is the tradition of the Coptic Church, and is maintained by Le Clerc, Mill, Pearson, &c. There is, however, no proof that the apostle Peter was ever in Egypt, and a very slight degree of probability is created by the tradition that his companion Mark was bishop of Alexandria.

—f. The most natural supposition of all (adopted by Erasmus, Drusus, Beza, Lightfoot, Bengel, Wetstein, A. Clarke, Barnes, Davidson, Tregelles, Wordsworth, &c.) is that Babylon here = the old Babylon on the Euphrates (Babel), which was largely inhabited by Jews at the time in question (Jos. xv. 3, § 1). The only argument against this view is the negative evidence supplied by the silence of historians as to St. Peter's having visited Babylon, but this cannot be allowed to have much weight. In support of it, Lightfoot suggests that this city "was one of the greatest knots of Jews in the world," and St. Peter was the minister of the circumcision.—2. In the Apocalypse, the symbolical name by which Rome is denoted (Rev. xiv. 8, xvii., xviii.). The power of Rome was regarded by the later Jews as that of Babylon by their forefathers (compare Jer. ii. 7 with Rev. xiv. 8), and hence, whatever the people of Israel be understood to symbolize, Babylon represents the antagonistic principle. Anti-Christ; Revelation.

Bab-y-lo-nians = inhabitants of Babylon (Babel), who were among the colonists planted in the cities of Samaria by the conquering Assyrians (Ezr. iv. 9). Afterward, when the warlike Chaldeans ac-
quired the predominance in the seventh century n. c., "Chaldean" and "Babylonian" became almost synonymous (Ex. xxiii. 14, 15, 17; compare Is. xlviii. 14, 20).

巴布的服装, literally "robe of Shinar" (Josh. vii. 21). An ample robe, probably made of the skin or fur of an animal (compare Gen. xxxv. 23), and ornamented with embroidery, or perhaps a variegated garment with figures inwoven in the fashion for which the Babylonians were celebrated. Dass; Embroidered.

Baca (Heb. weeping, lamentation, Ges.), the Valley (H. Heb. 'emek; see Valley 1), a valley somewhere in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march toward the sanctuary of Jehovah at Zion (Ps. lxxiv. 6); translated by the Targum, Greek (Hesychius, Valley of), by the Vulgate, "vale of tears." The explanation of Baca, as = the Valley of Mulberry-Trees (Heb. be'elein; 2 Sam. v. 23, 24; 1 Chr. xiv. 13, 14) is now very commonly abandoned for the one given in the ancient versions, the "vale of weeping" or "of sorrow," a beautiful poetical description of the present life as one of suffering (J. A. Alexander on Ps. lxxiv.).

Bacchus (Gr. θεός Βακχής; cf. the Cyprian, Friend of Antiochus Epiphanes and governor of Mesopotamia, commissioned by Demetrius Soter to investigate the charges which Alcimus preferred against Judas Maccabees. After the defeat and death of Nicanor, he led a second expedition into Judea. Judas Maccabees fell in battle (n. c. 101), and Bacchides reestablished the supremacy 161 of the Syrian faction. Bacchides next attempted to surprise Jonathan, but he escaped across the Jordan. Having completed the pacification of the country, Bacchides returned to Demetrius (n. c. 160). After two years he came back at the request of the Syrian faction, but, meeting with ill success, he turned against those who had induced him to undertake the expedition, and sought an honorable retreat. When this was known by Jonathan he sent envoys to Bacchides and concluded a peace, n. c. 158 (1 Macc. vii. 1.).

Bacchus [ku-] (L. fr. Gr.), one of the "holy singers," who had taken a foreign wife (1 Esd. ix. 24) and not in Ephorus, probably an armor or colorate, and adduce the ceremonial uncleanness of seals and cetaceans (Lev. xi. 12-13) as an argument that their skins were not used to cover the tabernacle and its vessels (compare ver. 31-47). Palestine, Zoology.

Bag is the A. V. rendering of several words. 1. Heb. koritím or chörítím, the "bags," in which Naaman bound up the two talents of silver for Ge-hazi (2 K. v. 28), probably so called, according to Gesenius, from their long, cone-like shape. The word only occurs besides in Is. iii. 22 (A. V. "crispings-pins"), and there denotes the rings carried by the Hebrew ladies. 2. Heb. čiš, a bag for carrying weights (Deut. xxv. 13; Prov. xvi. 11; Mic. vi. 11), also used as a purse (Prov. i. 14; Is. xlvii. 6). 3. Heb. di or celi, translated "bag," in 1 Sam. vii. 40, 49, is a word of most general meaning, commonly translated "vessel" or "instrument." (Furstix) 4. Heb. če within the sense in which Jacob's sons carried the corn from Egypt, and in 1 Sam. ix. 7, xii. 5 (Heb. b.), it denotes a bag, or wallet, for carrying food (A. V. "vessel;" compare Jd. x. 5, xiii. 10, 15). The shepherd's "bag" (marg. "vesel"; 1 Sam. xvii. 40) of David seems to have been worn by him as a necessary to his calling, and was probably (compare Zech. xi. 15, 16, 95.
where A. V. "instruments" is the same Hebrew word for carrying the lambs which were unable to walk or were lost, and contained materials for healing such as were sick, and binding up those that were broken (compare Ex. xxxiv. 4, 16); so Mr. W. A. Wright; but see Arms I. 3; Scrip. 4. Heb. "te'or", properly a "bundle" (Gen. xiiii. 35; 1 Sam. xxv. 29), appears to have been used by travellers for carrying money for a long journey (1 Prov. vii. 20; jgs. 3. 6; compare Lk. xiiii. 33; Tob. ix. 5). In such "bags" the priests bound up the money contributed for the restoration of the Temple under Je-hoia (2 K. xiiii. 10, A. V. "put up in bags"). Job (xiv. 17) represents his sin as scaled up in a "bag," i.e. carefully put up and kept as treasure by the Almighty.—The Gr. "pera" translated "bag" in Jd. x. 5, xiii. 10, is translated "scip" in N. T. The Gr. "thalation (= little bag, L. an S.) occurs in the plural in Tob. ix. 5 (A. V. "bags") as used for holding money. The "bag" (Gr. phuloskon, used for "chest" in LXX. in 2 Chr. xiiii. 8, 10, 11) which Judas carried was probably a small box or chest (Jn. xiiii. 6, xiii. 29). The Gr. "baulon", translated "bag" plural (Lk. xiiii. 33), is more in the N. T. translated "Præsa" and in the LXX. = te'or (No. 4 above; Job. xiv. 17), and is cis (No. 2, above; Prov. i. 14).

Bag (Gr.) = Bigiai 1 (1 Esd. v. 40).

Bag-o-as (Gr. fr. Pers. = enuch, Pliny; happy, fortunate, Pott; protected by the gods, Oppert, Rhein.), the enuch in attendance upon Holofernes, who had charge of all that he had, and was the first to discover his master's assassination (J. D. xiiii. 11, 13, 15, xiii. 1, 3, xiv. 14).

Bag-0-i (Gr.) = Bigiai 1 (1 Esd. v. 14).

Ba-ha-ru-mite (fr. Heb., i.e. Bahurim).

Bu-rim (Heb. bury men's village, Ges.), a village, apparently on, or close to the road leading up from the Jordan valley to Jerusalem. Shimei the son of Gera resided here (2 Sam. xvi. 5; 1 K. ii. 8). Here in the court of a house was the well in which Jonathan and Ahimaaz eluded their pursuers (2 Sam. xvii. 18). Here Phaluel, the husband of Michal, bade farewell to his wife when on her return to King Dauid at Hebron (iii. 16). Bahurim must have been very near the S. boundary of Benjamin, and Dr. Barclay conjectures that the place lay where some ruins still exist close to a Wady Rumby, which runs in a straight course for three miles from Olivet directly toward Jordan. Also "the Bahurim," which the Baruchites (xiii. 31), or "the Bahurimites" (1 Chr. xiiii. 33), is the only native of Bahurim that we hear of except Shimei.

Bâlith (fr. Heb. = the house), referring to the "temple" of the false gods of Moab, as opposed to the "high places" (14. xv. 2; compare xvi. 12).

Bah-bak kar (Heb., probably = casting of the mountains, Ges.), a Levite, apparently a descendant of Asaph (1 Chr. ix. 15).

Bah bak (Heb. battle, Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Ezr. i. 51; Neh. xiii. 53).


Bak. Balaad.

Balaam [Bam] (Heb., perhaps = foreigner, stranger of the people, Via); Balaath (= destruction of the people), the son of Bear, a man endowed with the gift of prophecy (Num. xiiii. 5), and occupying a prominent place in O. T. history (xiiii. 8, xxxii. 8, 16, &c.). He was the son of Beor (compare Deut. 2, and seems to have lived at Pethor, a city of Mesopotamia (Deut. xxiii. 4). He himself speaks of being "brought from Aram out of the mountains of the E." (Num. xiiii. 7). Balaam is one of those instances in Scripture of persons dwelling among heathens but possessing a certain knowledge of the one true God. He was a poet and a prophet, apparently celebrated for wisdom and sanctity. At this time the Israelites were encamped in the plains of Moab. Balak, the king of Moab, having witnessed the discomfiture of his neighbors, the Amorites, by this people, entered into a league with the Midianites against them, and dispatched messengers to Balaam with the rewards of dictation in their hands. (Mar- t.) When the elders of Moab and Midian told him their message, he seems to have had some misgivings as to the lawfulness of their request, for he invited them to tarry the night with him that he might learn how the Lord would regard it. These misgivings were confirmed by God's express prohibition of his journey. Balaam reported the answer, and the result of the negotiations of Balaam, Moab, however, not deterred by this failure, sent again more and more honorable princes to Balaam. The prophet again refused, but notwithstanding invited the embassy to tarry the night with him, that he might know what the Lord would say unto him further; and thus by his importance he obtained from that nation all the information he desired, but was warned at the same time that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii. 16). It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave Balak to offer a bullock and a ram on the seven altars he everywhere prepared for him. His religion, therefore, was probably the natural result of a general acquaintance with God not confirmed by any covenant. There is an allusion to Balaam in Mic. vii. 5, where Bishop Butler thinks that a conversation is preserved which occurred between him and the king of Moab upon this occasion. But such an opinion is hardly tenable. "The doctrine of Balaam" is spoken of in Rev. ii. 14, where an allusion has been supposed to Nicolas, the founder of the sect of the Nicolaitans, the two names being probably similar in signification. Balaam's love of the wages of unrighteousness and his licentious counsel are referred to in 2 Pet. ii. 13 and Jude 11; compare Rev. ii. 14. Though the utterance of Balaam was overruled so that he could not curse the children of Israel, he nevertheless suggested to the Moabites the expeditious and certain way to commit fornication. The effect of this is recorded in Num. xxv. A battle was afterward fought against the Midianites, in which Ba- lam sided with them and was slain by the sword of the people whom he had endeavored to curse (Num. xxxii. 8; Josh. xiii. 223. Messiah; Prop. Bala (Rev. ii. 14) = Bala. Bala-dan (Heb. Bel is his lord, worshipper of Bel, Ges.; having power and riches, Fii.). Menoac- tata below.

Balah (Heb.) = Bala, geography, 2, 6, and Bub- hah 2 (Josh. xiii. 3).

Balak (Heb. empty, vacant, Ges.), son of Zipor,
BAL

king of the Moabites, at the time when the children of Israel were bringing their journeys in the wilderness to a close. Balaam entered into a league with Midian and hired Balaam to curse the Israelites; but his designs were frustrated (Num. xiii.-xxiv.). He is mentioned also at Josh. xviii. 29; Judg. xii. 24; Mic. vi. 5; Rev. ii. 14 (“Balaq,” A. V.).

Balaam (fr. Gr.) BILQAM, geography, 6.

Balance or Bal-an-es, is the translation in the A. V. of two Hebrew and two Greek words. 1. Heb. ɔʁ_sell, the dual form of which points to the double scales (Lev. xix. 35; Job xxxi. 6, &c.). The balance in this form is found on the Egyptian monuments as early as Joseph's time. The weights were used at first probably stones, and hence “stone” = any weight whatever, though afterward made of lead (Lev. xix. 35; Deut. xxv. 15, 19; Prov. xi. 1, xx. 28; Zech. v. 8). These weights were carried in a hag. (Money).—2. Heb. bala-nā, translated “balance” in Is. xlv. 6, generally = a measuring-rod, and it also = the tongue or beam of a balance.—3. Gr. plastings, originally applied to the scale-pan alone, “balance” in Wis. xi. 22 (Gr. 29); 2 Mc. ix. 8.—4. Gr. zugos, literally a grok, is translated “a pair of balances” in Ecles. xxvi. 23, xxvii. 23. This (also the nearer zugon) is used in the LXX. as = Νο. 1. —The balance is a well-known symbol of strict justice (Job xxxi. 6; Dan. v. 27, &c.); but in Rev. vi. 6, many consider it a symbol of famine (compare ver. 6, and Rev. xxvi. 20). Scales; Weights and Measures.

Balas'amu (fr. Gr.) = MA'ASETHI 6 (1 Esd. ix. 43).

Bal'dess. There are two kinds of baldness, viz., artificial and natural. The latter seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squallor and misery (2 K. ii. 22; Is. iii. 24, “instead of well-set hair, baldness, and burning instead of beauty;” Is. xv. 2; Jer. xlvii. 5; Ezl. vii. 18, &c.). For this reason it seems to have been included under the disqualifications for priesthood (Lev. xx. 20, LXX., Jewish interpretation). In Lev. xxi. 29, &c., very careful directions are given to distinguish “a plague upon the head and beard,” from mere natural baldness which is pronounced to be clean, ver. 40. (Levir.) Artificial baldness marked the conclusion of a Nazarite’s vow (Acts xviii. 18; Num. vi. 9, 18), and was a sign of mourning. It is often alluded to in Scripture; as in Mic. i. 16; Am. viii. 10, &c.; and in Deut. xiv. 1, 2, the reason for its being forbidden to the Israelites is their being “a holy and peculiar people.” (See Lev. xix. 27, and Jer. ix. 26, marg.)

The practices alluded to in the latter passages were adopted by heathen nations in honor of various gods. Beard; Hair; Iolatry.

Balm [bahn] (Heb. hōr, ṣerāḇ) occurs in Gen. xxxvii. 25, as one of the substances which the Ishmaelites were bringing from Gilgal to take into Egypt; in Gen. xlii. 11, as one of the presents which Jacob sent to Joseph; in Jer. viii. 22, xlvii. 11, 8, where it appears that the balm of Gilgal had a medicinal value; in Ez. xxvii. 17 (margin, “balm of Gilead”) and xxviii. 18 (margin, “balm of Carmel”) brought by Judah into Tyre. It is impossible to identify it with any certainty. Perhaps it does not refer to an exudation from any particular tree, but was intended to denote any resinous substance which had a medicinal value. If the produce of any particular tree is intended by the word, it was probably either Mār' j, or the “Balm of Gilead,” also known as balm-of-Mecca, or opolalsam. (Spice 1.) The latter is highly esteemed by the Arabs as a stomachic and as an external remedy for wounds.

Bal-an-us (fr. Gr.) = BILNUT 2 (1 Esd. ix. 31).

Bal-shagas (fr. Gr.) = BILSHASSAR (Bab. 1. 12).

Ba mah (Heb. high place), appears in its Hebrew form only in one passage (Ez. xx. 29), very obscure, and full of paronomasia: “What is the high place wherein ye hie (A. V., “go”)? and the name of it is called Balam (high place) unto this day.” High Places.

Ba moth (Heb. heights, Grs.), a halting-place of the Israelites on their way to Canaan (Num. xxi. 18, 19), situated in the Amorite country N. of the Arnon, between Nahuel and Pisgah: = BAMBOTA-BALM, and identified with a site marked by stone heaps on Jobel Addarun (so Knobel).

Ba moth-Bal (Heb. high places of Baal), a sanctuary of Baal in the country of Moxh (Josh. xiii. 17); probably = the “high places” in Is. xv. 2, A. V., in the enumeration of the towns of Moab.

Bani (fr. Gr.) = TOBIAH 1 (1 Esd. v. 57).

Ban-ai'as (fr. Gr.) = BENAIAS 8, (1 Esd. ix. 35).

* Band-Army; Crowd; Children; Cord; Pen-ishments; Ship; Troop, &c.

Bank (Heb. bāḥet; Gen.). 1. A Gadic, one of David’s heroes (2 Sam. xxiii. 36; Mlidbar).—2. A Levite of the line of Merari, and ancestor of Ethan (1 Chr. vi. 46).—3. A man of Judah of the line of Pharez (ix. 4).—4. “Children (or “sons”) of Bani,” returned from captivity with Zerubbabel (Est. ii. 10, x. 29, 34; 1 Esd. v. 12); supposed by some to be represented collectively in Neh. x. 14. (BENI 4; MANI; MANAI).—5. An Israelite “of the sons of Bani” (Est. x. 38; BANNU).—6. A Levite, father of Rehum (Neh. iii. 17).—7. A Levite in Nehemiah’s time (vii. 7; ix. 4, 5; x. 13); possibly = No. 6, if the name is that of a family. (AMTS. 8. &c.)

Other Levite, of the sons of Asaph (xii. 22).

Ban'id (Gr. Daisios; L. Basia), (1 Esd. vii. 56), represents a name which some suppose has escaped from the present Hebrew text (see Ezr. viii. 10).


* Ban- Money-Gold-Denier; War.

Ban-nai'a (fr. Gr.) = ZABAD 5 (1 Esd. ix. 33).

* Ban'ner. Ensign.

Ban-nus (fr. Gr.) = BANI 5, or BINTU 3 (1 Esd. ix. 34).

Ban-quet [ban'quets], among the Hebrews, were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn Festivals, when all the males appeared before the Lord, the family also had its domestic feast (Deut. xvi. 11). Probably both males and females went up (1 Sam. i. 9) together, to hold the festival. Sacrifices, both ordinary and extraordinary, as in heathen nations (Ex. xxv. 15; Judg. xxvi. 23), included a banquet, and Eliph’s sons made this latter the prominent part. Besides religious celebrations, wearing a son and heir, a Marriage, the separation or reunion of friends, sheep-hearing, &c., were customarily attended by a banquet or revel (Gen. xxii. 3; xxiv. 22, 27, 54; 1 Sam. xxv. 2, 36; 2 Sam. xiii. 23). Birthday-banquets are mentioned in the cases of Pharaoh and Herod (Gen. xi. 29; Mat. xiv. 6; Birthdays). The usual time of the banquet was the evening, and to begin early was a mark of excess (Is. v. 11; Eccl. x. 19).

The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Prov. ix. 2; Cant. vii. 2), were
perfumed ointments, garlands or loose flowers, white or brilliant robes; after these, exhibitions of music, singers, and dancers, riddles, jesting and merriment (Is. xxviii. 1; Wis. ii. 7; 2 Sam. xix. 33; Is. xxv. 6, v. 12; Judg. xiv. 12; Neh. viii. 10; Eccl. x. 19; Am. vi. 5, 6; Mat. xxii. 11; Lk. xv. 25). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Gen. xxix. 27; Judg. xiv. 12; Tob. viii. 19); but if the bride were a widow, three days formed the limit. There seems no doubt that the Jews of the O. T. period used a common table for all the guests. In Joseph's entertainment a ceremonial separation prevailed; but the common phrase to "sit at table," or "eat at any one's table," shows the originality of the opposite usage. The posture at table in early times was sitting, and the guests were ranged in order of dignity (Gen. xliii. 33; 1 Sam. ix. 22); the words which imply the recumbent posture belong to the N. T. In religious banquets the wine was mixed, but abstinence was universal. With three parts of water, and four short forms of benediction were pronounced over it. *Drink, Strong; Food; Meals; Passover; Rechabites; Wine.*

**Baptism** (l. Gr.; see VII. below). I. It is well known that ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice or as expiatory of sin. There is a natural connection in the mind between the thought of physical and that of spiritual pollution. In warm countries this connection is probably even closer than in colder climates; and hence the frequency of ablution in the religious rites throughout the East.

II. The history of Israel and the Law of Moses abound with such illustrations (Gen. xxxv. 2; Ex. xix. 10; Lev. xili., xiv., xvi., xxvi. 20, 28, xviii. 15, xxii. 4, 6; Num. xiv.). Before great religious observances such purifications were especially solemn (Jn. x. 55); and in the later times of the Jewish history there appear to have been public baths and buildings set apart for this purpose, one of which was probably the pool of Bethesda (v. 2). It was natural that, of all people, the priests most especially should be purified thrice in this manner. The consecration of the high-priest was first by baptism, then by unction, and lastly by sacrifice (Ex. xxix. 14; xii; Lev. viii.). The spiritual significance of all these ceremonial washings was well known to the devout Israelite. "I will wash my hands in innocency," says the Psalmist, "and so will I compass thine altar" (Ps. xxvi. 6; compare ii. 2, lxvii. 13). The prophets constantly speak of pardon and conversion from sin under the same figure (Is. i, 16, iv. 4; Jer. iv. 14; Zech. xiii. 1). From the Gospel history we learn that at that time ceremonial washings had been greatly multiplied by traditions of the Pharisees and elders ( Mk. vii. 3, 4); and the testimony of the Evangelist is fully borne out by that of the later writings of the Jews. The most important and probably one of the earliest of these traditional customs was the baptism of proselytes. There is a universal agreement among later Jewish writers (Talmud, Maimonides, &c.) that all the Israelites were anointed into the body of God by circumcision, baptism, and sacrifice, and that the same ceremonies were necessary in admitting proselytes (so Bishop E. H. Browne, the original author of this article).—III. The Baptism of John.—These usages of the Jews will account for the readiness with which all men flocked to the baptism of John the Baptist. Corresponding with the custom of cleansing by water from legal impurity and with the baptism of proselytes from heathenism to Judaism, it seemed to call upon them to come out from the unbelieving and sinful habits of their age, and to enlist themselves into the company of those who were preparing for the manifestation of the deliverance of Israel. John's baptism appears to have been a kind of transition from the Jewish baptism to the Christian. All ceremonial ablutions under the Law pictured to the eye that inward cleansing of the heart which can come only from the grace of God, and which accompanies forgiveness of sins. So John's baptism was a "baptism of repentance for remission of sins" (Mk. i. 4); it was accompanied with confession (Mat. iii. 6); it was a call to repentance; it conveyed a promise of pardon; and the whole was knit up with faith in Him that should come after, even Christ Jesus (Acts xix. 4). Jesus himself designed to be baptized with it, and perhaps some of His disciples received no other baptism but John's until they received the special baptism of the Holy Ghost on the day of Pentecost. Yet John himself speaks of it as a mere baptism with water unto repentance, pointing forward to Him who should baptize even with the Holy Ghost and with fire. And the distinction between John's baptism and Christian baptism appears in the case of Apollos (Acts xviii. 25-27), and of the disciples at Ephesus (xix. 1-6). We cannot but draw from this history the inference that there was a deeper spiritual significance in Christian baptism than in John's baptism, and that, as John was the herald of the Baptist, so was he the herald of the Baptist in the remission of sins that befitted those who believed in the Messiah, and who knew that the tradition and the Baptist, and the Captain of our salvation, He was pleased to undergo that rite to which he thus points the way that before him had been born of women, and yet the least in the kingdom of heaven was greater than he (Mat. xi. 11), so his baptism surpassed in spiritual import all Jewish ceremony, but fell equally short of the sacrament ordained by Christ.—IV. The Baptism of Jesus.—Plainly the most important action of John as a baptist was his baptism of Jesus. No doubt it was the will of Christ in the first place, by so submitting to baptism, to set His seal to the teaching and the ministry of John. Again, as He was to be the Head of His Church and the Captain of our salvation, He was pleased to undergo that rite so rich in spiritual significance and beneficence. And, once more, His baptism consecrated the baptism of Christians forever; even as afterward His own partaking of the Eucharist gave still further sanction to His injunction that His disciples ever after should continually partake of it. But, be all this, His baptism was His formal setting apart for His ministry, and was a most important portion of His consecration to be the High Priest of God. He was just entering on the age of thirty (Lk. iii. 23), the age at which the Levites began their ministry and the rabbis their teaching. It has been mentioned (II. above) that the consecration of Aaron to the high-priesthood was by baptism, unction, and sacrifice (Lev. viii.). All these were undergone by Jesus. First, He was baptized by John. Then, just as the high-priest was anointed immediately after his baptism, so when Jesus had gone up out of the water, the heavens were opened unto Him, and the Spirit of God descended upon Him (Mat. iii. 16); and thus God appointed (Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38). The sacrifice indeed was not till the end of His earthly ministry, when He offered up the sacrifice of Himself; and then at His resurrection and ascension He fully took upon Him the office of priesthood, enter-
ing into the presence of God for us, pleading the ef-
cacy of His sacrifice, and blessing those for whom that sacrifice was offered. Baptism, therefore, was the climax of the whole community under grace, which mediate consequent upon the baptism; and sacrifice was the complete abolition of the initiatory, so that He was thenceforth perfected, or fully consecrated as a Priest for evermore (Heb. vii. 28).—V. Baptism of the Disciples of Christ.—Whether our Lord ever baptized has been doubted. The only passage which may distinctly bear on the question is Jn. iv. 1, 2, where it is said "that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples." We necessarily infer from it, that, as soon as our Lord began His ministry, and gathered to Him a company of disciples, He, like John the Baptist, admitted into that company by the administration of baptism. The making disci-
able the and the baptizing them went together. After the resurrection, when the Church was to be spread and the Gospel preached, our Lord's own commis-

sion conjointly the making of disciples with their bap-
tism (for rather = baptism Acts ii. 38, 39, xv. 12, 36, 38, ix. 18, x. 47, 48, xvi. 15, 33, &c.). Baptism then was the initiatory rite of the Christian Church, as circumcision was of Judaism. As circumcision admitted to the Jewish covenant—to its privileges and responsibility—so baptism, which succeeded it, was the mode of admission to the Christian cov-

enant, to its graces and privileges, the grace and service. —VI. The Types of Baptism.—1. In 1 Pet. iii. 21, the deliverance of Noah in the Deluge is compared to the deliverance of Christians in baptism. The connection in this passage between baptism and "the resurrection of Jesus Christ" may be com-
pared with Col. ii. 12.—2. In 1 Cor. x. 1, 2, the pas-
sage of the Red Sea and the shadowing of the mirac-
ulous cloud are treated as types of baptism. The passage from the condition of bondmen in Egypt was through the Red Sea and with the protection of the luminous cloud. It is sufficiently apparent how this may resemble the enlisting of a new convert into the body of the Christian Church. It was a type of, or rather a rite analogous to, baptism was circumcision (Col. ii. 11). The obvious reason for the comparison is, that circumcision was the en-

trance to the Jewish Church and the ancient cov-

enant, baptism to the Christian Church and to the new covenant.—4. In more than one instance death is called a baptism (Mat. xx. 39, 39.; Mk. x. 38, 39; Lk. xii. 50). It is generally thought that baptism here = an inundation of sorrows, and that our Lord meant to indicate that He Himself had to pass through "the deep waters of affliction." Is it not probable that some deeper significance attaches to the comparison of death, especially of our Lord's death, to baptism, when we consider too that the connection of baptism with the death and resurrection of Christ is so much insisted on by St. Paul?—VII. Names of Baptism.—1. "Baptism" (Gr. bap-
tisma): the Greek baptismos occurs only four times, viz.: Mk. vii. 4, 8; Heb. vi. 2, ix. 10).—The Greek verb baptizin (Gr. baptizō) is the rendering by the LXX. in 2 K. 14 of the Heb. tabal = "dip" in A. V. In Dan. iv. 23 (Gr. 50) baptizein in the LXX. corresponds to "wet" in A. V. The Lat-
in Fathers render baptizin by tinge (= to wet, moisten, bathe with or in any liquid, Andrews' L. Lec.), mergere (= to dip, dip in, immerse, Afri
can), L. mergend (= to dip, dip in, immerse, Andrews' L. Lec.). By the Greek Fathers, the word baptizin is often used, frequently figuratively, for to

immerse or overwhelm with sleep, sorrow, sin, &c. Hence baptizan properly and literally = immersion (so Bishop Browne).—2. The Water (" the water") is a name of baptism in Acts x. 47. With this phrase "the water," used of baptism, compare "the breaking of bread" as a title of the Eucharist (Acts ii. 42).—3. The "Washing of Water" (literally "the bath of the water") is another Scriptural term, by which baptism is signified (Eph. v. 26). The verb which appears in these words as a reference to the bridal bath (Matt. xii. 21), but the allusion to baptism is clearer still.—4. "The washing of regeneration" (literally "the bath of regeneration") is a phrase (Tit. iii. 5) naturally con-

nected with the foregoing. All ancient and most modern commentators have interpreted it of baptism. There is so much resemblance, both in the phraseology and in the argument, between Tit. iii. 5 and 1 Cor. xi. 11, that the latter ought by all means to be compared with the former. Another passage containing very similar thoughts, clothed in almost the same words, is Acts xxii. 16.—5. "Illumination" (Gr. phōtismos). It has been much questioned whether "enlightened" (Gr. phōtizēthai), in Heb. vi. 4, x. 22, be used of baptism or not. Justin Martyr, Clement of Alexandria, and almost all the Greek Fathers, use phōtizēthai as = baptism. This use is now very commonly considered entirely ecclesiasti-
cal, not Scriptural. But the Greek phōtōgōnia (= illumination) was a term for admission into the anc-

ient mysteries. Baptism was without question the initiatory rite in reference to the Christian faith. Now, that Christian faith is more than once called by St. Paul the Christian "mystery" (Eph. i. 9, iii. 4, vi. 19; Col. iv. 3). Hence, as baptism is the initiatory Christian rite, admitting us to the service of God and to the knowledge of Christ, it may not im-

probably have been called phōtēmata, and afterward phōtēgia, as having reference, and as admitting, to the mystery of the Gospel, and to Christ Himself, who is the Mystery of God (Col. i. 27, ii. 2).—VIII. Other Prominent Texts referring to Baptism.—1. The passage in Jn. iii. 5—6: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God—has been a well-established field of the question from Calvin. Stier quotes with entire approbation the words of Meyer (in Jn. iii. 5): "—Jesus speaks here concerning a spiritual baptism, as in chapter vi. concerning spiritual feeding; in both places, however, with reference to their visible auxiliary means."—2. The prophecy of John the Baptist, that our Lord should baptize with the Holy Ghost and with fire (Mat. iii. 11), may be inter-

preted (so Bp. Browne) by a heavenly. The water of John's baptism could but wash the body: the Holy Ghost with which Christ was to baptize, should purify the soul as with fire. Many commentators, ancient and modern, understand this verse thus: He will either overwhelm (richly furnish) you with all spiritual gifts, or overwhelm with fire unquenchable (Rbn. N. T. Lex.),—3. Gal. iii. 27: "For as many of you as have been baptized into Christ, have put on Christ." The contract is between the Christian and the Jewish church: one bond, the other free; one infant, the other adult. And the transition-point is nat-

urally that at which by baptism the service of Christ is undertaken and the promises of the Gospel are claimed. This is represented as putting on Christ
and in Him assuming the position of full-grown men. In this more privileged condition there is the power of obtaining justification by faith, a justification which the Law had not to offer. — 4. 1 Cor. xii. 13: "For by one Spirit (or, in one spirit) we were all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." The resemblance of this passage to the last is very clear. In the old dispensation there was a marked division between Jew and Gentile (Greek): under the Gospel there is one body in Christ. Possibly there is an allusion to both sacraments.

Our baptism being the first act of the family in the communion are tokens and pledges of Christian unity. — 5. Rom. vi. 4 and Col. ii. 12, are so closely parallel that we may notice them together. Probably, as in the former passages St. Paul had brought forward baptism as the symbol of Christian unity, so in these he refers to it as the token and pledge of the spiritual death to sin and resurrection to righteousness; and of the final victory over death in the last day, through the power of the resurrection of Christ.

— IX. Recipients of Baptism. — The command to baptize was co-extensive with the command to preach the Gospel. All nations were to be evangelized and they were to be made disciples, admitted into the fellowship of Christ's religion, by baptism (Matt. xxviii. 19). Whosoever believed the Gospel was to be baptized (Mk. xvi. 16). On this command the apostles acted. Everyone who received as truth the teaching of the first preachers of the Gospel, and was willing to enroll himself in the company of the disciples, appears to have been admitted to baptism or a profession of his faith. There is no distinct evidence in the N. T. that there was in those early days a body of catechumens gradually preparing for baptism, such as existed in the ages immediately succeeding the apostles. The great question has been, whether the invitation extended, not to adults only, but to infants also. The universality of the invitation, Christ's declaration concerning the blessedness of infants and their fitness for His kingdom (Mk. x. 14), the admission of infants to circumcision and to the baptism of Jewish proselytes, the mention of whole households, and the subsequent practice of the Church, have been particularly relied on by the advocates of infant baptism. The silence of the N. T. concerning the baptism of infants, the constant mention of faith as a pre-requisite or condition of baptism, the great spiritual blessings which seem attached to a right reception of it, and the responsibility entailed on those who have taken its obligations on themselves, seem the chief objections urged against pedo-baptism. But here we must leave ground which has been so extensively occupied by controversialists. — X. The Mode of Baptism. — The language of the N. T. and of the primitive Fathers sufficiently points to immersion as the common mode of baptism. But in the case of the family of the jailer at Philippi (Acts xvi. 33), and of the 3,000 converted at Pentecost (Acts ii.), it seems hardly likely that immersion should have been possible. Moreover the ancient Church, which mostly adopted immersion, was satisfied with assonance in case of children, the baptism of the sick and dying.

— Questions and Answers. — In the early times of the Christian Church we find the catechumens required to renounce the devil and to profess their faith in the Holy Trinity and in the principal articles of the Creed. It is supposed by many that St. Peter (I Pet. iii. 21) refers to a custom of this kind as existing from the first (compare 1 Tim. vi. 12; 2 Tim. i. 13). — XI. The Formula of Baptism. — It would seem from our Lord's own direction (Matt. xxviii. 19) that the words made use of in the administration of baptism should be those generally retained: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." The explanations of vv. 18, 19, xi. 5 — "in the name of Jesus Christ," "of the Lord Jesus," "of the Lord" — mean only that those who were baptized with Christian baptism were baptized into the faith of Christ, not that the form of words was different from that enjoined by Matthew. — There is no mention of sponsors in the N. T. In very early ages of the Church sponsors were in use both for children and adults. — XII. Baptism for the Dead. — 1 Cor. xv. 29. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1. Tertullian tells us of a custom of vicarious baptism as existing among the Marcionites; and Chrysostom relates of the same heretics, that, when one of their catechumens died without baptism, they used to put a living person under the dead man's bed, and asked whether he desired to be baptized; the living man answering that he did, they then baptized him in place of the departed one. — The view of Tertullian explains the statement of the Corinthians, which, he said, prevailed from fear that in the resurrection those should suffer punishment who had not been baptized. The question naturally occurs, Did St. Paul allude to a custom of this kind, which even in his days had begun to prevail among heretics and ignorant persons? If so, he no doubt addressed it as an argument ad hominem (i.e. an argument founded on principles, right or wrong, which the reader admitted). "If the dead rise not at all, what benefit do they expect who baptize vicariously for the dead?" Perhaps the greater number of modern commentators have adopted this, as the most natural and rational sense of the apostle's words. It is, however, equally conceivable that the passage in St. Paul gave rise to the subsequent practice among the Marcionites and Cerinthians. 2. Chrysostom (and so Tertullian, Theodoret, &c.) believes the apostle to refer to the profession of faith in baptism, part of which was "I believe in the resurrection of the dead" (Col. ii. 12). He says, "Baptism for the dead" as = baptized on account of the dead, i.e. to a belief of the resurrection of the dead; but says some explain it as = baptized (overwhelmed) with calamities for the dead, i.e. exposed to great suffering in the hope of a resurrection.

— 3. What shall they do, who are baptized when death is close at hand?" (Epiphanius). — 4. "Over the graves of the martyrs," Vossius adopted this interpretation; but it is very unlikely that the custom prevailed in the days of St. Paul. — 5. "On account of a dead Saviour." — 6. "What shall they gain, who are baptized for the sake of the dead in Christ?" — 7. "What shall they do, who are baptized in the place of the dead?" i.e. who, as the ranks of the faithful are thinned by death, come forward to be baptized, that they may fill up the company of believers (Le Clerc, Doderlein, Olshausen, Fairbairn, &c.).

In the Greek NT, THE BAPTIST

Bar-akah (Gr. Βαράκα; = son of Abra, Sim., or son of the father, Rom.), a robber, who had committed murder in an insurrection in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate. He instead of Jesus was released by Pilate at the request of the Jewish multitude (Matt. xxvii. 16-26; Mk. xv. 7-15; Lk. xixii. 18-29; dn.)
BAR

xviii. 40). His name in Mat. xxvii. 16, 17, according to many of the cursives, or later, MS., was Jesus Barabba. THIEVES, THE TWO.


* Bar-a-chi'lah, in some editions for BERECHIAH (Zech. i. 1, 7).

Bar-a-chi'as (Gr.) = BERECHIAH or BERECHIAH (Matt. xxxii. 38). ZACHARIAH.

Barak [Heb. light, son of Abinoam of Kedesh-naphattai (Kadesh 3), induced by Deborah 2 to deliver Israel from the yoke of Jabin (Judg. iv. 6 ff.; Heb. xi. 32). Accompanion, at his express desire, by Deborah, Barak led his rudey-armed force of 10,000 men from Naphtali and Zebulun to an encampment on the summit of Tabor, and utterly routed the unwieldy host of the Canaanites in the plain of Jezreel (Edron), "the battle-field of Palestine." The victory was decisive, Harosheth taken (Judg. iv. 16), Sisera murdered, and Jabin ruined. The victors composed a splendid ode in commemoration of their deliverance (v.). Lord A. C. Hervey supposes the verses to be really the 5th-7th c. B.C., but there are geographical and other difficulties in the way. Compare Josh. xi. 7-9 with Judg. iv. 6, 7, 12-16 and v. 18-21.

Bar-ba'ri-an (fr. Gr.). "Every one not a Greek is a barbarian" is the common Greek definition, and in this strict sense the word is used in Romans i. 14, "I am debtor both to Greeks and barbarians." "Greeks and barbarians" is the constant division found in Greek literature, but Thucydides points out that this distinction is subsequent to Homer. It often retains this primitive meaning, as in 1 Cor. xiv. 11 (of one using an unknown tongue), and Acts xxviii. 2 ("barbarous people," A. V.), 4 (of the Maltese, who spoke a purple dialect). The ancient Egyptians, like the modern Chinese, had an analogous word (Hdt. ii. 158). So completely was the term "barbarian" accepted, that even Josephus and Philo scruple as little to reckon the Jews amongst them, as the early Romans did to apply the term to themselves. Afterward only the savage nations were called barbarians. Compare GENTLES; HETHITES.

* Bar-be. HANDICRAFT; RAZOR.

Bar-hu'mite (fr. Heb.), the BAHURIM.

Bar-ia'h (Heb. Jupitiite, Gcs.), a son of Shemaiah, a descendant of the royal family of Judah (1 Chr. iii. 22).


ELYMAN.

Bar-Jo'na (fr. Heb. or Aram. = son of Jonah, Rbn. N. T. LEX., &c.; others make it = son of Jonna or of Johanan). PETER.

Bar-kes (Heb. painter, Gcs.), ancestor of certain Nebinim who returned with Zerubbabel (Ezr. ii. 68; Neh. vii. 56).

Bar-ley (Heb. se'darit), the well-known cereal, often mentioned in the Bible. It was grown by the Hebrews (Lev. xxvii. 16; Deut. viii. 8; Ru. ii. 17; 2 Chr. ii. 10, 15, &c.), who used it for baking into bread, chiefly amongst the poor (Judg. vii. 17; 2 K. iv. 42; 1 K. iv. 15; 2 K. iv. 15); for making into broad by mixing it with wheat, beans, lentils, millet, &c. (Ez. iv. 9); for making into cakes (12); and as fodder for horses (1 K. iv. 28). The barley harvest is mentioned Ru. i. 12, ii. 23; 2 Sam. xxi. 9, 10. It takes place in Palestine in March and April, and in the Mediterranean districts as late as May; but the period of course varies according to the localities. The barley harvest always precedes the wheat harvest, in some places by a week, in others by fully three weeks (Rhm. i. 430, 551). In Egypt the barley is about a month earlier than the wheat, whence its total destruction by the hail-storm (Ex. xi. 25). Barley was sown at any time before—indeed, in cool March—according to the season. Barley bread is even to this day little esteemed in Palestine. This fact elucidates some passages in Scripture. Why, e. g., was barley meal, and not the ordinary meal-offering of wheat flour, to be the jealousy-offering (Num. v. 15)? Because thereby is described that low condition in which the implicated parties were held. The homer and a half of barley, as part of the purchase-money of the adulteress (Lus. iii. 2), has doubtless a similar typical meaning. With this circumstance in remembrance, how forcible is the expression (Ex. xi. 19), "Will ye pollute me among my people for handfuls of barley?" The knowledge of this fact aids to point out the connection between Gideon and the barley-cake, in the dream which the "man told to his fellow" (Judg. vii. 13). Gideon's "family was poor in Manasseh—and he was the least in his father's house;" and doubtless the Midianites knew it. "If the Midianite tribes could not do it, the fewest possible songs to call Gideon and his band 'eaters of barley bread,' his successors the haughty Bedawin often do to ridicule their enemies, the application would be all the more natural" (Thn. ii. 166). AGRICULTURE; BREAD; FOOM.

* Bar'-na. The words "barn," "garner," "storehouse," appear to be used indiscriminately in the A. V. to represent a number of Hebrew and Greek words. 1. Heb. gören, usually translated "threshing-floor," is translated "barn" in Job xxxix. 12, and "farm-floor" in 2 K. vi. 27. 2. Heb. mišpū'rah is translated "barn" (Hag. ii. 19). 3. Heb. plural i'otxar is translated "storehouses" in Deut. xxviii. 8, and "bars" in the margin and in Prov. iii. 10. 4. Heb. plural man'gūrāth is translated "bars" (Joel i. 17). 5. Heb. ödār, usually translated "treasure" or "treasury" is in the plural translated "storehouses" (1 Chr. xxvii. 25, &c.), and "garner" (Joel i. 17). 6. Hebrew is in the plural translated "garner" (Ps. cxliv. 13). 7. Heb. na'ābās is in the plural translated "storehouses" (Jer. i. 26). 8. Heb. plural miškōnāh or miškōnāth (2 Chr. xxiii. 25) is translated "storehouses." 9. Gr. ἀποθήκη is translated "barn" (Mat. vi. 26, xili. 19; Lk. xii. 18, 24) and "garner" (Mat. iii. 12; Lk. iii. 17); in LXX. = No. 3, above.—10. Gr. ἀποθήκη is translated "storehouse" (Eccles. xxix. 12; Lk. xii. 24), and in LXX. = No. 3 above.—Barns for storing hay are unknown in the East, but buildings, chambers, cells, &c., for storing wheat and other produce, often under ground, are common. Domestic animals are often sheltered in the same room or enclosure with their master. AGRICULTURE; FOOM; GRASS; HORSE; INX; MANGER; OX; STRAW, &c.

Bar-nah'sas (Gr. fr. Heb. = son of prophecy, or exhortation, or, but less probably, of consolation, A. V.), a name given by the apostles (Acts iv. 36) to Joses, a Levite of the island of Cyprus, who was early a disciple of Christ. He introduced (ix. 27) the newly-converted Saul to the apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. On tidings coming to the church at Jerusalem that men of Cyprus and Cyrene had been preaching at Antioch, Barnabas was sent thither (xi. 19-20), and went to Tarsus to seek Saul, as one especially raised up to preach to the Gentiles (xxvi. 17). Having brought Saul to Antioch, he was sent with him to Jerusalem.
with relief for the brethren in Judea (xi. 50). On their return to Antioch, they (xiii. 2) were solemnly set apart by the church for the missionary work, and sent forth (A. D. 45). From this time Barnabas and Paul enjoy the title and dignity of apostles (xiv. 11; 1 Cor. ix. 6; Apostle). Their first missionary journey (Acts xiii., xiv.) was confined to Cyprus and Asia Minor, but, after their return to Antioch (A. D. 47 or 48), they were sent (A. D. 50), with some others, to Jerusalem, to determine with the apostles and elders the difficult question respecting the necessity of circumcision for the Gentile converts (xv.; Gal. ii.). On that occasion Paul and Barnabas were recognized as the apostles of the uncircumcision. After another stay in Antioch on their return, a variance took place between Barnabas and Paul on the question of taking with them, on a second missionary journey, John Mark, sister's son to Barnabas (Acts xv. 36, ff.). "The contention was so sharp, that they parted asunder," and Barnabas took Mark and sailed to Cyprus, his native island. He is mentioned afterward only in 1 Cor. ix. 6; Gal. ii. 1, 9, 13; Col. iv. 10. As to his further labors and death, traditions differ. Some say that he went to Milan, and became first bishop of the church there. There is extant an apocryphal work, probably of the fifth century, called Jason Baresbas in Cyprus, and a still later euchologium of Barnabas by a Cyprian monk Alexander. We have an epistle in twenty-one chapters called by the name of Barnabas. Its authenticity has been defended by some great writers; but it is very generally given up now, and the epistle is believed to have been written early in the second century (so Dr. Alford).

Bar-dis (Gr.), a name inserted among those "servants of Solomon" whose "sons" returned with Zorobabel (1 Esd. v. 34); not in Ezra and Nehemiah.

Bar-el, the translation in four passages (1 K. xvii. 12, 11, 16, xviii. 33 [54 Heb. of the Hebrew ed], usually translated "pitcher".

"Bar-eness. Children; Palestine.


Bar-leu-eh (fr. Gr.), father of Apame, the concubine of King Darius (1 Esd. iv. 29). "The admiral" he was probably an official title belonging to his rank.

Bar-thol-o-meus (Gr. Bartholomew; L. Bartholomew; fr. Heb. = son of Talmai or of Talmi), one of the twelve apostles of Christ (Mat. x. 2; Mk. iii. 15; Lk. vi. 14; Acts i. 13); probably = Nathanael. I. If this may be assumed, he was born at Cana, of Galilee; and is said to have preached the Gospel in India, i.e. probably Arabica Felix. Some allot Aramea to him as his mission field, and report him to have been there flayed alive and then crucified with his head downward.

Bar-sal-dus (L.) = Bartimeus.

Bar-ti-meus (L. Bartimaeus; fr. Heb. = son of Timaeus, or Timai), a blind beggar of Jericho who (Mk. x. 46 ff.) sat by the wayside begging as our Lord was passing, and was miraculously healed by him of his blindness. Mark may be reconciled with Mat. xx. 29 ff. and Lk. xviii. 35 ff., in several ways. Some suppose our Lord remained several days in Jericho, and healed Bartimeus while returning from an excursion out of the city; others translate in Lk. xviii. 35 "was night" instead of "was come nigh," and consider Lk. xix. 1, a mere passing announcement not defining the time of the miracle as previous or of the visit to Zacchaeus as subsequent to his en-
tering and passing through Jericho; others still suppose Bartimeus cried out to Jesus as He was entering the city and again as He was leaving it, and was healed perhaps a day or more after his first outcry, upon a second more importunate one, &c. The mention of Bartimeus or of one beggar in Matthew and Mark is, of course, not inconsistent with the mention of two in Luke; the second may have been less prominent, or even absent altogether at the first outcry, Jesus Christ.

Ba-ruch [-ruk] (Heb. blessed = Benedict). I. Son of Neriah, the friend (Jer. xxxii. 12), amanuensis (xxvi. 4-20), and faithful attendant of Jeremiah (xxviii. 10 ff.) in the discharge of his prophetic office. He was of a noble family (compare Jer. ii. 59; Bar. i. 1), and of distinguished acquisitions; and his brother Seraiah was a court officer of Zedekiah. His enemies accused him of influencing Jeremia in favor of the Chaldeans (Jer. xiii. 2; compare xxxvii. 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, n. c. 586. By the permission of Nebuchadnezzar he remained with Jeremiah at Mizpah (Jos. x. 9, § 1); but was afterward forced to go down to Egypt (Jer. xiii. 6). According to one tradition he went after Jeremiah's death to Babylon, and died there with some of the other exiles. Baruch and Jeremiah both died in Egypt.—2. Son of Zabbi; an earnest laborer with Nehemiah in rebuilding the walls of Jerusalem (Neh. iii. 20).—3. A priest, or family of priests, who sealed the covenant with Nehemiah (x. 6).—4. Son of Col-hoseph, a descendant of Judah through Perez, or Phareach (xi. 9).

Ba-ruch, The Book of, is remarkable as the only book in the Apocrypha which is formed on the model of the prophets; and though wanting in originality, it presents a vivid reflection of the ancient prophetic fire. It may be divided into two main parts, (1.) i.-iii. 8, and (2.) iii. 9-end. The first consists of an introduction (i. 1-14), followed by a confession and prayer (i. 15-iii. 8). The second opens with an abrupt address to Israel (iii. 9-iv. 30), pointing out their sin in neglecting the divine teaching of Wisdom (iii. 9-iv. 8), and introducing a noble lament of Jerusalem over her children, through which he hopes still gleams (iv. 9-iv. 15); after this the writer looks down on Jerusalem in words of triumphant joy, and paints in glowing colors the return of God's chosen people and their abiding glory (iv. 30-v. 9).

—1. The book at present exists in Greek, and in several translations made from the Greek. Of the two Old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other is more free. The vulgar Syriac and Arabic follow the Greek text closely.—2. The assumed author is undoubtedly the companion of Jeremiah, but the details of the book are inconsistent with the assumption. It exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the Captivity (iii. 9 ff., iv. 22 ff.; i. 3 ff.; compare 2 K. xxv. 27).—3. The book was held in little esteem among the Jews; though it was stated in the Greek text of the Apocryphal Constitutions that it was read, together with the Lamentations, "on the tenth day of the month of Nisan" (i.e. the Passover); and the Day of Atonement. From the time of Irenaeus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah. It was, however, "obliterated" throughout in the LXX, as deficient in the Hebrew. At the Council of Trent it was admitted into the Ro-
man Catholic canon; but the Protestant churches have unanimously placed it among the Apocryphal books. Considerable discussion has been raised as to the original language of the book. Those who advocated its authenticity generally supposed that it was first written in Hebrew. Others again maintained that the Greek is the original text. The truth appears to lie between these extremes. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebrew character of the first part is such as to mark it as a translation and not as a work of a Hebraizing Greek. But the second part, on the other hand, closely approaches the Alexandrine type. (Alexandria.)—5. The most probable explanation of this contrast is gained by supposing that some one thoroughly conversant with the Alexandrine translation of Jeremiah found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form.—6. There are no certain data by which to fix the time of the composition. The Hebrew portion may be assigned to the close of the Persian period (4th cent. B.C.); but the present book must be placed considerably later, probably about the time of the war of Qoh (10 B.C.). The earlier part, The Epistle of Jeremia, which, according to the authority of some Greek MSS., stands in the A. V. as the sixth chapter of Baruch, is the work of a later period. It may be assigned probably to the first century B.C.—8. A Syriac first Epistle of Baruch "to the nine and a half tribes" is found in the London and Paris Polyglots. Fritzsch considers it to be the production of a Syrian monk.

Bar-ze'el (1 Esd. v. 88, marg.); Addes 2; Bar-zellai 1, 2.

Bar-zillai or Bar-zellai [Heb. iron]. 1. A wealthy Gileadite who showed hospitality to David when he fled from Absalom (2 Sam. xvii. 27; 1 K. ii. 7). On the score of his age, and probably from a feeling of independence, he declined the king's offer of ending his days at court (2 Sam. xxx. 31—39) — 2. The husband of a daughter of No. 1, whose descendants were unable, after the captivity, to prove their priestly genealogy (Ezr. ii. 61; Neh. vii. 60). (Amots; Addes 1, 2. A person whose name is married Michael, Saul's daughter (2 Sam. xxi. 8).

Bas'a-loth (1 Esd. v. 31) = Bazlith.

Bas'ca-na (L. fr. Gr.), a place in Gilead where Jonathan Macebeaus was killed by Tryphon (1 Mc. xiii. 23); site unknown.

Bas'han (Heb. light sandy soil, Ges.; banxliand, Fr.), an extensive district, embracing all the N. part of the land possessed by the Israelites on the E. of Jordan. It is sometimes spoken of as "the land of Bashan" (1 Chr. v. 11; compare Num. xxx. 33, xxxii. 33), and sometimes as "all Bashan" (Deut. iii. 10, 13; Josh. xii. 3, xiii. 11, 80), but most commonly as "Bashan" simply. It was taken by the Amalekites before their conquest of the land of Sion from Arnon to Jabboke. They "turned" from their road over Jordan and "went up by the way of Bashan to Edrei. Here they encountered Og, king of Bashan, who "came out," probably from the natural fastnesses of Argob, only to meet the escapedoses of himself, his sons, and all his people (Num. xxx. 33—35; Deut. iii. 1—3). The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the S. to Mount Hermon on the N. (Deut. iii. 8, 10, 14; Josh. xii. 5; 1 Chr. v. 29), and from the Jordan valley on the W. to Solomon and the border of the Geshurites, and the Ma-

achathites on the E. (Josh. xiii. 9—31; Deut. iii. 10). This important district was bestowed on the half tribe of Manasseh (Josh. xiii. 29—31), together with "half Gilead." It is named in the list of Solomon's commissariat districts (1 K. iv. 13). It was devastated by Hazael in the reign of Jehu (2 K. x. 33). It was famous for its oaks, and all its bulls (Num. xxxv. 2; Josh. xii. 6; Zech. xi. 2) and rich pasture lands and superior cattle (Ps. xxxii. 12; Jer. l. 19; Ez. xxxix. 18, 46.). Stanley (114, n.) supposes "the hill (literally "mount") of Bashan" in Ps. Iviii. 13 = Antilibanus, of which Mount Hermon is the highest part. After the Captivity Bashan was divided into four provinces—Gaulantia (Solus), Auranitas (Hauran), Trachonitis (Annon), and Batanaea, or Arabel-Bathan, which lies E. of the Leuk and N. of the range of Jebel Hauran or cd. Druse.

Bas'han-ha'voth-ja'ir (fr. Heb. = Bashan of the villages of Ja'ir), a name given to Argob after its conquest by Jair (Deut. iii. 14). Havo't-Jair.

Bas'hemath (fr. Heb. = fragrant), daughter of Ishmael, and the third of Esau's three wives (Gen. xxxvi. 3, 4, 13), from whose son, Reuel, four tribes of the Edomites were descended. When first mentioned she is called Mahalath (xxviii. 9); whilst, on the other hand, the second of his wives, Barzillai's daughter (xxv. 17), is Mahalath (Mahalath, xxxvi. 31) given to another of Esau's wives, the daughter of Elion the Hitite. (Adam 2.) The Samaritan text seems to correct this difficulty by reading Mahalath instead of Bashemath in the genealogy. We might with more probability suppose that this name (Bashemath) has been assigned to the wrong person in one or other of the passages: but if so it is impossible to determine which is erroneous. Ahol'ibamah.

Bas'in. Four Hebrew words (mirzak, aggôn, ré-phôr or ryphôr [see Frost 3], soph), and one Greek word (nidper) are translated "basin," "lasins," in the A. V.; but between the "basin," "bowl," "charger," "cup," "dish," "goblet," it is scarcely possible now to ascertain the precise distinction. Their form and material can only be conjectured from the analogy of ancient Assyrian and Egyptian specimens of works of the same kind, and from modern Oriental vessels for culinary or domestic purposes. Among the smaller vessels for the Tabernacle or Temple service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, on the occasion of the great ceremony of purification in the wilderness, put half the blood in "the basins," or bowls, and afterward sprinkled it on the people (Ex. xxv. 6, 8). Among the vessels cast in metal, whether gold, silver, or brass, by Hiram, for Solomon, besides the laver and great sea, mention is made of basins, bowls, and cups. Of the first (margin, bowls) he is said to have made one hundred (2 Chr. iv. 8, 11, 22; 1 K. vii. 40, 45, 46, 50; compare Ex. xxv. 29 and 1 Chr. xxviii. 14, 17). The "basin" from which our Lord washed the disciples' feet (Gr. nipter, Jn. xiii. 5, was probably deeper and larger than the hand-basin for sprinkling. Washing the Hands and Feet.

Bas'ket. The five following Hebrew terms = "basket," "baskets," in the A.V.: (1) Sal, so called from the tinge of which it was originally made, specially used for holding bread (Gen. xl. 16 ff.; Ex. xxix. 3, 23; Lev. vii. 2, 26, 31; Num. vi. 15, 17, 19). The form of the Egyptian bread-basket is delineated in Wilkinson's Ancient Egyptians, iii. 226, after the specimens represented in the tomb of Rameses III. These were of gold, and hence the term sal must
have passed from its strict etymological meaning to any vessel applied to the purpose. In Judges vi. 19, meat is served up in a səl, which could hardly have been of wickerwork. The "white baskets" (Gen. xi. 16) are supposed to be baskets of white (peeled) twigs (so Rashii), or baskets of white bread (Gen.), or baskets "full of holes" (marg.), i.e. open-work baskets. (2) Sallahoth, a word of kindred origin, applied to the basket used in gathering grapes (Jer. vii. 9). (3) Zewe, the first-fruits of the harvest were presented (Deut. xxvi. 2, 4). From its

being coupled with the kneading-bowl (A. V. "store," Deut. xxviii. 6, 17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill. (4) Celōr or elāb, so called from its similarity to a bird-cage or trap, probably in regard to its having a lid: it was used for carrying fruit (Am. viii. 1, 2). Cage. (5) Dād, used for carrying fruit (Jer. xxiv. 1, 2), as well as on a larger scale for carrying clay to the brick-yard (Ps. lxxxi. 6; "pots," A. V.), or for holding bulky articles (2 K. xii. 7).—In the N. T. the three Greek terms, καυφίναν, ἀπορία, σαργάνη = "basket." The last occurs only in 2 Cor. xi. 33, in describing St. Paul's escape from Damascus, for which Acts ix. 25 uses the second. The first is exclusively used in the description of the miracle of feeding the five thousand (Mat. xiv. 20, xvi. 9; Mk. vi. 43; Lk. ix. 17; Jn. vi. 15); the second is used in that of the four thousand (Mat. xv. 37; Mk. viii. 8); the distinction between these is most definitely brought out in Mat. xvi. 9, 10 and Mk. viii. 19, 20. HANDCRAFT.

Bāsām (Heb. fe'grant), daughter of Solomon, married to his commissary, Ahimaz (1 K. iv. 15).

"Ba'son = Basin.

Bāsā (Gr.) = ἴση (1 Esd. v. 16).

Bāstal (fr. Gr.) = ἴση (1 Esd. v. 31).

Bāstard. Among those who were excluded from entering the congregation, even to the tenth generation, was the one called in Heb. manāzer (A. V. "bastard"), who was classed in this respect with the Amnonite and Moabite (Deut. xxii. 2). The term is not, however, applied indefinitely to any illegitimate offspring, but, according to the rabbins, to one born of relations between whom marriage is forbidden, or one whose parents are liable to the punishment of "cutting off" by the hands of Heaven, or one whose parents are liable to death by the house of judgment, as e.g. the offspring of adultery. The ancient versions (LXX., Vulgate, S criae) add another class, the children of a harlot, and in this sense the term manāzer or manāser survived in the Latin Pontifical law. The child of a non-Israelite and a manāzer, or a manāzer and of a manāzer and female proselyte. The term also occurs in Zech. ix. 6, "a bastard shall dwell in Ashdod," xiv. 18, the "bat" closes the lists of "fools that shall not be eaten," but it must be remembered that the ancients considered the bat to partake of the nature of a bird, and the Heb. ḥōl translated "fools" (literally = "a wing") might be applied to any winged creature (compare Lev. xi. 20). Besides the passages cited above, the bat is mentioned in Is. ii. 20; "In that day a man shall cast his idols . . . to the moles and to the bats," and in Bar. vi. 22 in the passage that so graphically sets forth the vanity of Babylonish idols: "Their faces are blacked through the smoke that cometh out of the temple. Upon their bodies and heads sit bats, swallows, and birds, and the cats also." Many travellers have noticed the immense numbers of bats found in caverns in the East, and Layard says that on the occasion of a visit to a cavern these noisome beasts compelled him to retreat.

Bath, Bathing. This was a prescribed part of the Hebrew ritual of purification in cases of accidental, leprous, or ordinary uncleanness (Lev. xv., xvi. 28, 29; xvii. 15, 16, xxii. 6; Num. xix. 7, 8; 2 Sam. x. 3, 4; 1 K. v. 10); as also after mourning, which always implied defilement (Lev. iii. 3; 2 Sam. xii. 20; Washing). The high-priest at his inauguration (Lev. viii. 6) and on the day of atonement, once before each solemn act of propitiating (xiv. 4, 24), was also to bathe. A bathing-chamber was probably included in houses even of no great rank in cities from early times (2 Sam. xi. 2); much more in those of the wealthy in later times; often in gardens (Siss. 15). With bathing, ASSOCIATING was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Siss. 17; Jd. x. 3; Esth. ii. 12). The "pools," such as that of Siloam, and Hezekiah (Neh. iii. 15, 16; 2 K. xx. 20; Is. xxii. 11; Jn. ix. 7), often sheltered by porticoes (Jn. v. 2), are the first indications we have of public bathing accommodation.

Bath-ma'zer (Heb.). WEIGHTS AND MEASURES.

Bath-rab'bim (Heb. daughter of many, Ges.), the gate of, one of the gates of the ancient city of Hesh-
Baton (Cant. vii. 4, 5 Heb.). The “Gate of Bath-rabbin” at Hebron would, according to the Oriental custom, be the gate pointing to a town of that name. This was the only place in this neighborhood at all resembling Bath-rabbin in sound is Rablah. Future investigations may settle this point.

Bath-she‘ba (Heb. daughter of the oath, or daughter of seven, sc. years, Ges.; 2 Sam. xi. 3, &c.; also called Bath-shua in 1 Chr. iii. 5), the daughter of Eliam (2 Sam. xi. 3), or Ammiel (1 Chr. iii. 5), and wife of Uriiah the Hittite. The child which was the fruit of her adulterous intercourse with David died; but after marriage she became the mother of four sons; Solomon, Shimea, Shobab, and Nathan. When Adonijah attempted to set aside in his own favor the succession promised to Solomon, Bath-she‘ba was employed by Nathan to inform the king of the conspiracy (1 K. i. 11-31). After the accession of Solomon, she, as queen-mother (Mother; Queen), requested permission of her son for Adonijah to take in marriage Abishag the Shunamite (1 K. ii. 13-22).

Jewish tradition ascribes Prov. xxxi. to Bath-she‘ba.

Bat-ha‘na (Heb. daughter of the oath, Ges.) = Bath-she‘a.

Bath-zach-a‘ri‘as (fr. Heb. = house of Zechariah), a place, named only in 1 Me. vi. 32, 33, to which Judas Maccabaeus marched from Jerusalem, and where he encamped for the relief of Bethsura. (Benz. Zer.) The two places were seventy stadia apart, and the approaches to Bath-zacharias were intricate and confined. This description is met in every respect by the modern Beit Sakhrich, about eight English miles N. of Beit Sus, the ancient Beth-zur (Rbn. iii. 283, 284).

Battle-ax, Battle-axe, Battle-see, Battle-saw, Battle-sword, Battle-stone. See Weapons and Measures, at end.


Bay, Colors.

Bay-tree (Heb. ounth or errach). Most of the Jewish doctors understand by this Hebrew word in Ps. xxxvii. 35 (instead of “bay-tree,” A. V.), which is a species of laurel, Laurus nobilis; “a tree which grows in its own soil”—one that has never been transplanted, and is consequently flourishing and vigorous; which is the interpretation given in the margin of the A. V. The Hebrew word literally = “a native,” in contrast to “a stranger,” or “a forester.”

Bay-lith (fr. Heb. = a stripping, nakedness, Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Neh. vii. 54); = Baylith (Ezr. ii. 52), and Basaloth (1 Esd. v. 31).

Baylith (fr. Heb.) = Baylith.

Bedellium [del’yun] (Heb. bdellōth or bdillow), a precious substance, the name of which occurs in Gen. ii. 12, with “gold” and “onyx stone,” as one of the productions of the land of Havilah, and in Num. xxx. 7, where manna is in color compared to bedellium. It is impossible to say whether the Hebrew word denotes a mineral, or an animal production, or a vegetable exudation. Bochart, Gesenius, &c., make it = “pearls,” but the balance of probabilities seems to favor the idea that the Mor. Houghton, with Josephus, Aquila, Celsius, Sprengel, &c.), bedellium is an odoriferous exudation from a tree which is (so Kaeper) the Barbados fistuliformis, Linneus, of Arabia Felix.

Be‘al-fah (Heb. whose lord [BA‘AL] is Jehovah, Ges.), a Benjamite, who went over to David at Ziklag (1 Chr. xii. 5).

Be‘al-tho‘th (Heb. pl. fem. of BA‘AL), a town in the extreme S. of Judah (Josh. xv. 24). Atotlu; Tell.

Bear (Heb. and Chal. dōd; Gr. arktos or akros). The Syrian bear (Ursus Syriacus), which is without doubt “the bear” of the Bible, is still found on the higher mountains of Palestine. During the summer months these bears keep to the snowy parts of Lebanon, but descend in winter to the villages and gardens; it is probable also that at this period in former days they extended their visits to other parts of Palestine. We read of bears being found in a wood between Jericho and Bethel (2 K. ii. 24); it is not improbable therefore that the destruction of the forty-two children who mocked Elisha took place some time in the winter, when these animals inhabited the lowlands of Palestine. The ferocity of the bear when deprived of its young is alluded to in 2 Sam. xvii. 8; Prov. xvii. 12; Hos. xiii. 8; its attacking flocks in 1 Sam. xvii. 34, &c.; its craftiness in ambush in Lam. iii. 10, and its being a dangerous enemy to man in Am. v. 19. The passage in Is. lx. 11, would be better translated, “with green like bears,” in allusion to the animal’s plaintive groaning noise. The bear is mentioned also in Dan. vii. 5; Wis. xi. 17; Rechus. xviii. 3; Rev. xiii. 2.

Beard, Western Asians have always cherished the beard as the badge of the dignity of manhood, and attached to it the importance of a feature. The Egyptians, on the contrary, sedulously, for the most part, shaved the hair of the face and head and compelled their slaves to do the like. They, however, wore a false beard of plaited hair, and of varying length and form, according to the wearer’s rank.

The enemies of the Egyptians, including probably many of the nations of Canaan, Syria, and Armenia, the Nineteen monuments is a series of battle-views from the capture of Lachish by Sennacherib, in which...
the captives had beards like some of those in the Egyptian monuments. There is, however, an appearance of exceptional care both in Egyptian and Assyrian treatment of the hair and beard on monuments, which prevents our accepting it as characteristic. Nor is it possible to decide with certainty the

meaning of the precept (Lev. xix. 27, xxi. 5) regarding the "corners of the beard." Probably the Jews retained the hair on the sides of the face between the ear and the eye, which the Arabs and others shaved away. Size and fulness of beard are said to be regarded, at the present day, as a mark of respectability and trustworthiness. The beard is the object of an oath, and that on which blessings, shame, &c., are spoken of as resting. The custom was and is to shave or pluck it and the hair out in mourning (Is. l. 6, xv. 2; Jer. xii. 5, xviii. 37; Ezr. ix. 3; Bar. vi. 31); to neglect it in seasons of permanent affliction (2 Sam. xiv. 24), and to regard any insult to it as the last outrage which enmity can inflict (x. 4; compare Is. vii. 20). The beard was the object of salvation (2 Sam. xx. 9). The dressing, trimming, anointing, &c., of the beard, was performed with much ceremony by persons of wealth and rank (Ps. cxxxii. 2). The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev. vii. 9).

Beast, the representative in the A. V. of the following Hebrew and Greek words: 1. Heb. bekhe'moth, the general name for domestic cattle of any kind, also = "any tame quadruped," as opposed to fowls and creeping things (Gen. i. 24, 25. A. V. "cattle" in both, vii. 20, "cattle" A. V., vii. 2; Ex. ix. 25; Lev. vi. 2 [the latter "beasts"], 3; 1 K. iv. 33 [v. 13, Heb.]; Prov. xxx. 30, &c.) = or = beast of burden, horse, mule, &c., (1 K. xviiii. 5; Neh. ii. 12, &c.); or = wild beast (Deut. xxi. 24; Hab. ii. 17; 1 Sam. xiv. 42).—2. Heb. le're is = or = "every kind of beast" (Deut. xxii. 24; 1 Sam. xiv. 44) = wild and tame beasts (Ex. xxii. 2).—3. Heb. hag'pah or cayyaph (properly fem. sing.), = levi'i'on, Ges. = any animal (Gen. i. 24, 25; xxx. 19, Lev. xii. 2 [the former "beasts"], &c.). In this case, very frequently = wild beast, when the meaning is more fully expressed by the addition of the Hebrew word hazza'dh = "of the field" (Gen. iii. 1; Ex. xxii. 11; Lev. xxvi. 22; Deut. vii. 22; Hose. ii. 12 [Hab.], xiii. 8; Jer. xii. 9, &c.).—4. Heb. zeb, translated = wild beasts = (Ps. i. 11) = wild beast (Ixxx. 15, Hab. 14) = any moving thing, Ges. = 5. Heb. plural bai'vion, translated = wild beasts of the desert (Is. vii. 21, xxx. 14, margin "zimm" in both; Jer. i. 39) = inhabitants of the desert (so Gesenius), whether men (A. V. "they that dwell in the wilderness," Is. lxxii. 9 and Is. xxiii. 13; "the people inhabiting the wilderness," Ps. lxiv. 14), or animals, i.e. jackals, ostriches, wild beasts (see above, and compare No. 6).—6. Heb. plural tsyyon, translated = wild beasts of the island" (Is. xii. 22, margin, "im," xxxiv. 14, margin, "jimm;" Jer. i. 59) = = hronah, i.e. jackals, Ges. (compare No. 5).—7. Heb. plural of mii'yr = "fat, fatted, Ges., translated = fat beasts" (Am. v. 22, = fed beasts" (Is. i. 11); elsewhere translated = fatting, "fat cattle," and in singular, "fatting." (See Ox.).—8. Heb. recheq. (DROEMERD.—3. Heb. plural cirerodeth, translated = swift beasts (Is. lxvi. 20) = -dromedaries, or swift camels, Beohart, Gesenius, &c. (CEXEL.—10. Gr. kteinos (literally, possession, property) = a "beast," a domestic animal as bought or sold (Rev. xvii. 13), as yielding meat (I Cor. xxv. 39), as used for riding, burdens, &c. (Lk. x. 24; Acts xxiii. 24); in LXX. = No. i. and 2 above (Roh. N. T. Lez.).—11. Gr. therion = "beast," = wild beast," any wild animal (Wis. ii. 9, xvi. 19, Gr. 19; 1 Mc. vi. 16 ff.; 2 Mc. xvi. 20, 21; Mk. i. 38; Acts x. 12, xi. 6, xxii. 4, 5; Heb. xii. 20; Jas. iii. 7; Rev. vi. 8) used figuratively and symbolically (Tit. i. 12; Rev. xi. 7, xiii. 1, xvi. 9, xi. 11, &c.), in LXX. = No. 1 and 3. The Greek primitive ther occurs in Wis. xi. 19 (Gr. in the plural = "wild beasts" [Gr. ktein's, = four-footed beasts] quadruped (Acts x. 12, xi. 6; Rom. i. 23); in LXX. = No. 1 and 3—13. Gr. splanxinos = a "slain beast," a victim slaughtered in sacrifice (Acts vii. 42).—14. Gr. siron, a "beast," properly a living thing, an animal (Wis. xi. 15 [Gr. 16], xii. 14, xv. 18, xvii. 19 [Gr 18]; Eccles. xiii. 15; Heb. xii. 11; 2 Pet. ii. 12; Jude 10); used symbolically (Rev. iv. 6, 8, &c., vii. 1, xiii. 3, xvi. 7, 11; in LXX. = No. 5 (Roh. N. T. Lez.).—15. Gr. kteidan = "beast," = wild animal, especially that one that is dangerous or harrowing (Wis. xi. 15 [Gr. 16], xvi. 11, vii. 9). *Beating, Punishments.*

* Bechai or Be'hai (Acts iii. 2, 10). Temple.

* Bechai or Be'hai (Heb. fr. Pehvi bab = father, Ges.).—1. Ancestor of 628 (Ezr. ii. 11; 1 Esd. v. 13; 628 in Neh. vii. 16) who returned with Zerubbabel; of 28 who returned with Ezra (Ezr. vii. 11); of 4 who had taken foreign wives (x. 28; 1 Esd. iv. 29). The name either of the family or of an individual of the same name is well known in the covenant (Neh. x. 15).—2. Father of the Zechariah who was leader of the 2s mentioned above (Ezr. vii. 11).

* Bechai or Be'ai (Gr.), a place named only in Jl. xiii. 4.

Becher [ker] (Heb. first-born: young camel, Ges.). 1. The second son of Benjamin, according to Gen. xiii. 21, and 1 Chr. vii. 6; but omitted in 1 Chr. viii. 1. Lord A. C. Hervey regards the Hebrew bichorah (translated in A. V. = "his first-born") in 1 Chr. viii. 1, as a corruption of Becher, so that the genuine reading would be Benjamin benj Bela, Bicrah, and Ashbel, in exact agreement with Gen. xiii. 21. He suggests another view as possible, viz., that 1 Chr. viii. 1, is right, and that in Gen. xlvi. 21, and 1 Chr. viii. 8, Becher, as a proper name, is a corruption of bichorah (= first-born), so that Benjamin had no son Becher. But, he thinks, it scarcely be doubted, that Becher was one of Benjamin's three sons (Bela, Becher, Ashbel), and came down from Egypt with Jacob, being one of the fourteen descendants of Rachel who settled in Egypt (Gen. xlv. 20, 21). As no Becher or family named after Becher appears among the Benjamites in Num. xxxvi.
38-41, Lord A. C. Hervey supposes the Becher and Bachrites among the sons of Ephraim (ver. 35) to be the same person and his family, and thus explains: The slaughter of the sons of Ephraim by the men of Gaith, who came to steal their cattle out of the land of Goshen, in that border affray related in 1 Chr. vii. 21, had sadly thinned the house of Ephraim of its males. The daughters of Ephraim must therefore have sought husbands in other tribes, and in many cases must have been heiresses. Probably, therefore, Becher, or his heir and head of his house, married an Ephraimitish heiress, daughter of Shuthelah (1 Chr. vii. 20, 21), and so his house was reckoned in the tribe of Ephraim, just as Jair, the son of Segub, was reckoned in the tribe of Manasseh (ii. 22; Num. xxxii. 40, 41). Dr. P. Holmes, in Kitto, edition 1806, however, maintains that neither Becher the Benjamite nor his heir could become an heir of Ephraim by marriage (compare Num. xxxvi.); but that the clause "of Becher the family of the Bachrites" should be transferred from Num. xxxvi. 35 to ver. 38, and that Becher's family became insignifian or extinct at or before the Captivity, and for this reason Becher is not mentioned in 1 Chr. viii. The junior branches of Becher's family (1 Chr. vii. 8) would, of course, according to Lord A. C. Hervey, continue in the tribe of Benjamin.—2. Son of Ephraim (Num. xxxvi. 35); perhaps = Beek 2; see No. 1 above.

Be-cho rath [-ko] (Heb. firstbirth, first-born, Ges.), a Benjamite, son of Abiah, and ancestor of King Saul (1 Sam. ix. 1).

Becil-leth (fr. Syr. = house of slaughter), the plan of, mentioned in Jd. ii. 21, as lying between Nineveh and Cilicia. The name has been compared with Baktairos, a town of Syria named by Ptolomy, Bactians in the Peutinger Tables, which place it twenty-one miles from Antioch. Perhaps, if an historical word, it is a corruption of Hebrew bich'sh, plain 2.

Bed and Bed chamber [-cham-]. We may distinguish in the Jewish bed five principal parts:—1. the mattress; 2. the covering; 3. the pillow; 4. the bedstead or support for one; 5. the ornamental portions.

—1. This portion of the bed was limited to a mere mat, or one or more quilts. —2. A quilt finer than those used in No. 1. In summer a thin blanket or the outer garment worn by day (1 Sam. xix. 13) sufficed. The latter often, in the case of the poor, formed No. 1 and 2. The common bed or couch in modern Palestine is merely a thickly-padded quilt (Thn. ii. 7; compare Mat. ix. 2 ff.; Mk. ii. 4 ff.; Lk. v. 18 ff.; Jn. v. 8 ff.). Hence the law provided that it should not be, therefore, used after sunset, that the poor man might not lack his needful covering (Deut. xxiv. 13). —3. The only material mentioned for this is that named in 1 Sam. xix. 13, and the word used is of doubtful meaning, probably = some fabric woven or plaited of goat's-hair. It is clear, however, that it was something lightly adopted to serve as a pillow, and is not decisive of the ordinary use. In Ex. xii. 18, occurs the Hebrew word canath, which seems to be the proper term. Such pillows are common to this day in the East, formed of sheep's fleece or goat's-skin, with a stuffing of cotton, &c.—4. The bedstead was not always necessary, the dorum, or platform along the side or end of an Oriental room, sufficing as a support for the bedding, and the same article being used for a covering by night and a garment by day. Yet some slight and portable frame seems implied among the scenes of the Hebrew midath, which is used for a "bier" (2 Sam. iii. 31), for the ordinary bed (1 Sam. xix. 13; 2 K. iv. 10), for the litter on which a sick person might be carried (1 Sam. xix. 15; compare Cant. iii. 7), for Jacob's bed of sickness (Gen. xlv. 31), and for the couch on which guests reclined at a banquet (Esth. i. 6; Ez. xxii. 41).—5. The ornamental portions were pillars and a cassory (Jd. xiii. 9), ivory carvings, gold and silver, and probably mosaic work, purple and fine linen (Esth. i. 6; Cant. iii. 9 ["chariot"]). A. V.: "bed," marg. 10. The ordinary furniture of a bedchamber in private life is given in 2 K. iv.

Bed and Bed-chest.—(Wilkinson, Ancient Egyptian.)

10. The "bedchamber" in the Temple where Josiah was hidden, was, probably, a store-chamber for keeping beds (2 K. xi. 2; 2 Chr. xxii. 11). The position of the bedchamber in the most remote and secret parts of the palace seems marked in Ex. viii. 3; 2 K. vi. 12.

Be-dad (Heb. separation, part, Ges.), father of Hadad king of Edom (Gen. xxxvi. 35; 1 Chr. i. 46).

Be-dan (Heb. son of Dan, viz. Samson, Chaldee and Rabbin; servile = Annex, Ges., Ewald). I. In 1 Sam. xii. 11, a judge of Israel between Jerubbaal (Gideon) and Jephthah. Some make Be-dan = the first of Judg. x. 6. The LXX, Syrian, and Arabic all have Barak, a very probable correction except for the order of the names.—2. A Manassite, son of Ulam (1 Chr. vii. 17).

Be-delah [-dee'-yah] (Heb. probably = servant of Jehovah, Ges.), a son of Bani in Ezra's time, husband of a foreign wife (Ezr. x. 56).

Bee (Heb. abirith, Durt. i. 44; Judg. xiv. 8; Ps. cviii. 12; Is. xlii. 18). That Palestine abounded in bees is evident, for it was a land "flowing with milk and honey." (WAX.) Modern travellers (Maundrell, Hackett, &c.) allude to the bees of Palestine. Thomson (i. 400) speaks of immense swarms of bees which made their home in a gigantic cliff of Wady Kurn. "The people of Maalia, several years ago," he says, "let a man down the face of the rock by ropes. He was entirely protected from the assaults of the bees, and extracted
a large amount of honey; but he was so terrified by the prodigious swarms of bees that he could not be induced to repeat the exploit." This forcibly illustrates Deut. xxxii. 10, and Ps. lxxxvi. 16, as to "honey out of the rock," and the two passages from Psalm xiv. and Judges quoted above, as to the fearful nature of the attacks of these insects when irritated. English naturalists know little of the species of bees found in Palestine. Mr. F. Smith, our best authority on the Hymenoptera, who has described seventeen species of the honey-bee (the genus *Apis*), is inclined to believe that the honey-bee of Palestine is distinct from the honey-bee (*A. mellifera*) of this country (so Mr. Houghton, original author of this article). There can be no doubt that the attacks of bees in Eastern countries are more to be dreaded than in more temperate climates. Swarms in the East are far larger than with us, and, on account of the heat of the climate, one can readily imagine that their stings must give rise to very dangerous symptoms. We can well, therefore, understand the full force of the Psalmist's complaint, "They compassed me about like bees." The passage about the swarm of bees and honey in the lion's carcass (Judg. xiv. 8) points of easy explanation. The lion which Samson slew had been dead some little time before the bees took up their abode in the carcass, for it is expressly stated that "after a time" Samson returned and saw the bees and honey in the lion's carcass, so that "if any one here represents to himself a corrupt and putrid carcass, the occurrence ceases to have any true similitude, for it is well known that in these countries at certain seasons of the year, the heat will in the course of twenty-four hours so completely dry up the moisture of dead camels, and that without their undergoing decomposition, that their bodies long remain, like mummies, unaltered and entirely free from offensive odor" (Oedmann). Probably, also, ants would help to consume the carcass, and soon leave little but the skeleton. Is. vii. 18, "the Lord shall lie for the bee that is in the land of Assyria," has been understood by some to refer to the practice of "calling out the bees from their hives by a hissing or whistling sound to their labor in the fields, and summoning them again to return" in the evening; but probably it has reference to "the custom of the people in the East of calling the attention of any one by a significant hier or rather hist" (Mr. Denham, in Kitto).  

**Bee-ha-da** (Heb. known by Baud; whom the Lord knows and cares for, Ges.), son of David, born in Jerusalem (1 Chr. xiv. 7); = ELADA.  

**Bee-sa-raus** (fr. Gr.) = BILSHAN (1 Esd. v. 8).  

**Bee-le-th-nus** (fr. Gr.; see below), an officer of Artaxerxes residing in Palestine (1 Esd. ii. 16, 25). The name is a corruption of the Chaldee title of Rehem (= lord of judgment, A. V. "chancellor," Ezr. iv. 8).  

*Bee-e-zebub* (L.). BEELZEBUL.  

**Bee-e-zebul** (see below), the title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25, xii. 24, 27; Mark. iii. 22; Luke. x. 18; 18). The correct rendering is without doubt Beelzebul, and not Beelzebub as given in the Syriac, Vulgate, A. V. & Ke. i. The explanations offered in reference to the change of the final letter of the name Baal-zebub (see below) but some disbelief this supposed connection between Beelzebub and Baal-zebub may be ranged into two classes, according as they are based on the sound, or the meaning of the word. The former presumes on the assumption that the name Beelzebub was for some reason offensive to the Greek ear. The second class of explanations carries the greatest weight of authority with it; these proceed on the ground that the Jews intentionally changed the pronunciation of the word, so as to give a significant value to their own ideas, or to cast ridicule upon the idolatry of the neighboring nations (compare Sychar for Sychem, Bethaven for Bethel). Some connect the term with the Hebrew zebub = habitation, thus making Beelzebul = the lord of the dwelling (A. V. "the master of the house," Matt. x. 25), whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the lower world, or as inhabiting human bodies, or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology. Others derive it from the Hebrew zebof = dung, thus making Beelzebul, literally = the lord of dung, or the dung-hill, and in a secondary sense (as zebul was used by the Talmudic writers as = idol or idolatry) = the lord of idols, prince of false gods. It is generally held that the former of these two senses is more particularly referred to in the N. T.: the latter, however, is adopted by Lightfoot and Schleusner. Hog ingeniously conjectures that the fly, under which Baal-zebub was represented, was the Scarabaeus pustulatus or dung-hill beetle, in which case Baal-zebub and Beelzebub might be used indifferently.—2. The Jewish reference to Baal-zebub in Mat. x. 25 may have originated in a fancied resemblance between the application of Abaziah to Baal-zebub, and that of the Jews to our Lord for the ejection of the unclean spirit. The title, "prince of the devils," may have special reference to the nature of the disease in question as incurable by any human power, or it may have been derived from the name itself by a fancied or real etymology. The notices of Beelzebub are exclusively connected with the subject of Demons, an circumstance which may account for the subsequent disappearance of the name.  

**Beer** (Heb. well; compare Dib). 1. One of the latest halting-places of the Israelites, lying beyond the Arnon, and so called from the well there dug by the "princes" and "nobles" of the people, and celebrated in a fragment of poetry (Num. xxx. 16—18); possibly = BEER-ELIM.—2. A place to which Jotham, the son of Gideon, fled for fear of his brother Abimelech (Judg. ix. 21); according to Eusebius and Jerome, ten miles N. of Elutheropolis. Here is now a deserted village el-Birâh near 'Am-She'meh (Beth-shemesh). But perhaps Beer = BIKRÔTH (Ill. i. 432).  

**Be'er** (Heb. well, Ges.), son of Zophah, of the tribe of Asher (1 Chr. vii. 37).  

**Be'er-ah** (Heb. well, Ges.), prince of the Reubenites, carried away by Tiglath-pileser (1 Chr. vi. 6).  

**Be'er-cin** (Heb. well of heroes, Ges.), a spot named in Is. xv. 8 as on the "border of Moab."  

**Be'er-l** (Heb. of, or from a well, Ges.; illustrious, Fii.). 1. Father of Esaia's wife, Judith (Gen. xxvi. 31; Amah).—2. Father of the prophet Hosea (Hos. i. 1).  

**Be'er-in-hai-rol** [hay'roy] (Heb. well of the living and seeing, sc. God: well of life of vision, i. e. of life after a vision of God, Ges.), a well, or rather a living spring (A. V. "fountain," Gen. xvi. 7), between Kadesh and Bered, in the wilderness, "in the way to Shur," and therefore in the "S. country," which was so named by Hagar, because God saw her there (Gen. xi. 14). By this well Isaac dwelt both before and after the death of his father (Gen. xxvii. 59, xxv. 11). In both these passages the A. V. has "the well La- hini-rol." Mr. Rowlands announces the discovery of
the well Lahai-roi at Moyle or Meilah (Ar. d. Musiteh = sulal-places, Rbn.), a station on the road to Beer-sheba, ten hours S. W. of Rohebath (ancient Reoboath?), and about fifty miles S. W. from Beer-sheba; near which is a hole or cavern bearing the name of Beit Haggar (Ritter, Sinai, 1866, 7); but this requires confirmation.

Bee-roth (Heb. welle), one of the four cities of the Hivites who subdued Joshua into a treaty of peace with them; the other three being Gibeon, Chephirah, and Kirjath-jearim (Josh. ix. 17). Bee-thoth was with the rest allotted to Benjamin (xxi. 25), in whose possession it continued at the time of David, the murderers of Ish-bosheth belonging to it (2 Sam. iv. 2). It is again named with Chephirah and Kirjath-jearim in the list of those who returned from Babylon (Ezr. ii. 23; Neh. vii. 29; Btormi). Bee-thoth was probably at the modern el-Birah, a village about ten miles N. of Jerusalem by the great road to Nablous, just below a ridge which bounds the prospect N. from the Holy City. As this is the first halting-place of caravans going N. from Jerusalem, it is not improbably, as is claimed by monastic tradition, the place where the "parents of Jesus" sought the "house," and where the "turn back again to Jerusalem, seeking Him" (Lk. ii. 44, 45; St. 210). Naharii "the Beerothite" (2 Sam. xxiii. 37), or "the Bee-thothite" (1 Chr. xi. 29), was one of David's valiant men.

Bee-roth (Heb. welle, Ges.) of the Children of Ja-akan = the wells of the tribe descended from Jaakan; one of the halting-places of the caravans in the desert (Dent. x. 6). In Num. xxxiii., the name is Bene Jaakan only.

Bee-rothite (fr. Heb.) = one from Bee-roth.

Bee-she'ba (Heb. well of weeping, or of seven), one of the oldest places in Palestine, forming the S. limit of the country. There are two not inconsistent accounts of the origin of the name.—I. Abraham dug the well, and gave the name, because there he and Abimelech, the king of the Philistines, "swore" both of them (Gen. xxvi. 31). But the compact was ratified by the setting apart of "seven ewe lambs;" and as the Hebrew word for "seven" is Sheba, some ancient versions of the name thus: In Is. xlvi. 9, xxii. 2, xxi. 20, it is spelt in the Heb. Beer-sheba.

II. In an occurrence almost precisely similar, a Philistine king, Abimelech, and Phichor, his chief captain, are again concerned, but with Isaac instead of Abraham (xxvi. 31-33; Shebar). In xxvi. 18, we are told, "Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them."—There are at present on the spot two principal wells, and five smaller ones (Donar). The two principal wells are on or close to the N. bank of the Wady es-Sheba. They lie just 100 yards apart, and are visible from a considerable distance. The E., and larger of the two is, according to the careful measurements of Robinson (i. 204), 123 feet in diameter, and at the time of his visit (April 12) was 445 feet to the surface of the water: the masonry which encloses the well is 24 feet in diameter. The other well is 6 feet in diameter, and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round." The five lesser wells are in a group in the bed of the wady (V. de V. ii. 136). On some low hills N. of the large wells are scattered the foundations and ruins of a town of moderate size. There are no trees or shrubs near the spot.—From the time of Jacob (Gen. xxxviii. 10, xlii. 1, 2) till the conquest of the country we only catch a momentary glimpse of Beer-sheba in the lists of the cities in the extreme S. of Judah (Josh. xv. 28), given to the tribe of Simeon (xix. 24; 1 Chr. iv. 28). Samuel's sons were judges there (1 Sam. vii. 2). There Eli-jah halted on his way to Horeb, and left his servant (1 K. xii. 3). "From Dan to Beer-sheba" (Judg. xxi. 25), or "from Beer-sheba to Dan" (1 Chr. xii. 23), or "from Sela to Beer-sheba" (2 K. xxiii. 8), or "from Beer-sheba to Mount Ephraim" (2 Chr. xiv. 2) = the S. kingdom after the disruption. After the return from the Captivity the formula is narrowed still more, and becomes "from Beer-sheba to the Valley of Hinnom" (Neh. xi. 50). In the time of Amos, Beer-sheba, like Bethel and Gilgal, was the seat of an idolatrous worship, apparently connected in some intimate manner with the S. kingdom (Am. v. 5, viii. 14). After this, with the mere mention that Beer-sheba and the villages round it were re-inhabited after the Captivity (Neh. xi. 50), the name dies entirely out of the Bible record. In the time of Jerome it was still a considerable place; and later it is mentioned as an episcopal city under the bishop of Jerusalem. It retains its ancient name as nearly in sound as an Arabic signification will permit—Bir es-Sheba = "the well of the lion," or "of seven."—The wilderness of Beersheba (Gen. xxi. 14) "probably denotes the desert country S. of Beer-sheba toward the wilderness of Paran" (Bush on Gen. l. c.).

Bee-sh'ther-b (Heb. house, or temple, of Ashlorth, Ges.), one of the two cities allotted to the sons of Gershom, out of the tribe of Manasseh beyond Jordan (Josh. xxi. 27); apparently = Ashtaroth 2.

Bee-lye. LOGUS 3.

* Beeves. ECLL; Ox.

* Beg gar. ALMS; POOR.

* Beg'ot-ten. The phrases "only-begetten" (Jn. i. 14, 18, iii. 16, 18; 1 Jn. iv. 9) and "first-begetten" (Heb. i. 6; Rev. i. 5) especially designate the Lord Jesus Christ, the Son of God.

Be-head ing. PUNISHMENTS.

Be'e-moth or Be-he-moth (Heb. pl. of majesty [fr. behinâd; see Beast 1] = the great beast, Ges.). There can be little or no doubt, that by this word (Job xi. 15-24) the hippopotamus (L. fr. Gr. = river-horse) is intended, since all the details descriptive of the behemoth accord entirely with the asser-

Hippopotamus (Hippopotamus amphibius).
the ox, but more closely allied to the rhinoceros and hog. Since in the first part of Jehovah's discourse (Job xxxviii. xxxix.) *land animals and birds* are mentioned, it suits the general purpose of that discourse better to suppose that *aquatic or amphibious* creatures are spoken of in the last half of it; and since the "levibah," by almost universal consent = the crocodile, the "belomoth = the hippopotamus, anciently (see *Egypt* his associate in the Nile. The description of the animals living under "the shairy trees," amongst the "reed" and willows, is peculiarly applicable to the hippopotamus. It has been argued that such a description is equally applicable to the elephant; but this is hardly the case, for though the elephant is of frequent abolution, and is frequently seen near the water, yet the constant habit of the hippopotamus, as implied in verses 21, 22, seems to be especially made the subject to which the attention is directed. Bekah (Heb. a part, half, Ges.). Weights and Measures. Bel. Bala. Bel and Drag'on. Daniel, Apocryphal additions to. Belah (Heb, a swallowing up, or destruction). One of the five cities of "the plain" (*Plain 3*), which was spared at the intercession of Lot, and named Zorah (Gen. xix. 3, 8, xix. 22). The king of Belah is the only one of the five confederates whose name is not given, and this suggests the probability of Bela having been his own name, as well as the name of his city, which may have been so called from him. - 2. Son of Beor, and king of Edom, eight generations before Saul, king of Israel, or about the time of the Exodus (Gen. xxxvi. 32 ff.; 1 Chr. i. 43 ff.). Bernard Hyde, following some Jewish commentators (Sim. Osm. 112, n.), identifies this Bela with Balaam the son of Beor; but the evidence from the name does not prove more than identity of family and race. There is nothing to guide us as to the age of Beor, or Even, the founder of the house from which Beba and Balaam sprung. The name Beor is of a decidedly Chaldean or Aryan form; and we are expressly told that Balaam the son of Beor dwelt in Pethor, which is by the river of the land of the children of his people, i. e. the river Euphrates; and he himself describes his house as being in Aram (Num. xxiii. 5, xxiii. 7). Hence not improbably Bala is the son of Beor, who reigned over Edom in the city of Dinhabah, was a Chaldean by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam.—3. Eldest son of Benjamin (Gen. xlvii. 21; A. V. "Bela"); Num. xxvi. 58, 40; 1 Chr. vii. 6, viii. 1), and head of the family of the Belaites.—4. Son of Azaz, a Reubenite (1 Chr. v. 8). Beleah. Bela 3. Bele-lies, the (Num. xxvi. 35) = descendants of Bela 3. Bel-e-mans (1 Exd. ii. 16) = Bishlann. Bel-lai (fr. Heb. see below). The A. V., following the Vulgate, frequently treats this word as a proper name in the O. T., particularly where it is connected with man of, or son of; in other instances it is translated "wicked," "evil," "naughts," "ungodly" (Gen. xv. 9; Ps. xlii. 8, cl. 3; Prov. vi. 12, xvi. 27, xxxi. 28; Nah. i. 11, 15); "ungodly men" (Ps. xviii. 4, A. V.). Unquestionably, however, the word is not a proper name in the O. T.; it = worthless, and hence recklessness, bauclessness. A son of man or child of Belial = a worthless, lawless fellow; it occurs frequently in this sense in the historical books (Judg. xix. 22, xx. 13; 1 Sam. i. 16 ["daughter of Belial"] = worthless, or wicked woman, Ges.). I. ii. 12, x. 27, xxv. 17, 25, xxx. 22; 2 Sam. xvi. 7, xx. 1; 1 K. xxi. 10; 2 Chr. xiii. 7), only once in the earlier books (Deut. xiii. 13). In 2 Sam. xxii. 6, and Job xxxviii. 18 (A. V. "wicked"). Belial stands by itself, as a term of reproach. In 2 Cor. vi. 15, the term in the Greek, according to Griesbach and others, is Beliar, a Syriac form (Rbn. N. T. Lxx.), not, as in the A. V., Belial; and here it is generally considered an appellative of Satan, as the personification of all that was bad: Bengel explains it of Antichrist, as more strictly the opposite of Christ. *Believers = Christians (Acts xiii. 33, xxxii. 29, 25; Rom. x. 4, 10; 1 Cor. i. 21, kç). Faith. *Believers = Christians (Acts v. 14; 1 Tim. iv. 12). Believe. *Bel. Balaam. Belaws (Heb. mappuah or moppuah). The word occurs only in Jer. vii. 39, "The bellows are burned," where their use is to heat a smelting furnace. A picture of two different kinds of bellows, both ingeniously constructed, may be found in Wilkinson, Ancient Egyptian, iii. 538. "They consisted," he says, "of a leather, secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the foot, the operator standing upon them, with one under each foot, and pressing them alternately while he pulled up each exhaust skin with a string he held in his hand. In one instance we observe from the painting, that when the man left the bellows, they were raised as if inflated with air; and this would imply a knowledge of the valve. The pipes were in the time of Thothmes II. (supposed to be the contemporary of Moses, appear to have been simply of reed, tipped with a metal point to resist the action of the fire." Handicraft. 

Belis. There are two Hebrew words thus translated in the A. V., viz. pa'amun (Ex. xxvii. 33, 34, xxxix. 25, 35) and meittid (Zech. xiv. 20; A. V. margin, "brubbles"). In Exodus the bells were golden, according to the Rabbis seventy-two in number, which alternated with the three-colored pomegranates round the hem of the high-priest's ephod. The object of them was that his sound might be heard when he went in unto the holy place, and when he came out, that he die not (Ex. xxviii. 34; Eccles. xiv. 9). No doubt they answered the same purpose as the bells used by the Brahmins in the Hindu ceremonies, and by the Roman Catholics during the celebration of mass. To this day bells are frequently attached to the anklets of women. (Anekkt.) The little girls of Cairo wear strings of them round their
Belen

**Bel-te-shazzar** (Bel-te-shaz'zar), an Assyrio-Babylonian name ( = Bel’s prince, i. e. whom Bel favors, i. e.; Bel, or maintainer, of the lord, Fû), given to Daniel (Dan. i. 7, &c.).

**Ben (Heb. son),** a Levite “of the second degree,” one of the porters appointed by David for the ark (1 Chr. xxv. 18). — 1. **Ben-a-bi-bi (Hb. B. B.),** “son of Abinadab” (1 K. iv. 11, marg.). Abìnàdàb 4.

**Ben-ja-nâb (=yâb) (fr. Heb. whom Jehovah hath built, Ges.),** 1. Son of Jehoiada the chief priest (1 Chr. xxvii. 8), and therefore of the title of Levi, though a native of Kabzeel (2 Sam. xxii. 20; 1 Chr. xxi. 22) in the S. of Judah; set by David (xx. 25) over his body-guard of Cherethites and Pelethites (2 Sam. viii. 18; 1 Chr. xviii. 17; 2 Sam. xx. 23), and occupying a middle rank between the first three of the “mighty men,” and the thirty “valiant men of the armies” (2 Sam. xxii. 22; 1 Chr. xii. 25, xxvii. 6). The explanation given him this rank are narrated in 2 Sam. xxii. 20; 1 Chr. xii. 22 ff. He was captain of the host for the third month (1 Chr. xxvii. 5). Benaih remained faithful to Solomon during Adonijah’s attempt on the crown (1 K. i.); he put to death at the king’s command, Adonijah, Joab, and Shimei; and was raised into the place of Joab as commander-in-chief of the whole army (i. e., iv. 4). He appears to have had a son, called after his grandfather, Jehoiada, who succeeded Ahithophel about the person of the king (1 Chr. xxvii. 34). But this is possibly a copyist’s mistake for “Benaih the son of Jehoiada.”—2. “Benaih the Pirathonite;” an Ephraimite, one of David’s thirty “valiant men” (2 Sam. xxii. 30; 1 Chr. xii. 31), and captain of the eleventh monthly course (xxvii. 14).—3. A Levite in David’s time, who “played with a psaltery on Almonath” (xxv. 18, 20, xvi. 5). —4. A priest in David’s time, appointed to blow the trumpet before the ark (xx. 24, xvi. 6).—5. A Levite of the sons of Asaph (2 Chr. xx. 14).—6. A Levite in Hezekiah’s time, one of the “overseers of offerings” (xxxi. 13).—7. A prince of Simeon in Hezekiah’s time, participant in the extermination of the shepherds of Gedor (1 Chr. iv. 36).—8. Four laymen in Ezra’s time, who had taken estrange wives—a descendant of Parash (Ezr. x. 25).—Bar-nâsias.—b. A descendant of Paltuth-moab (x. 20). Nàdis—c. A descendant of Bani (x. 35).—Mar-dàil.—d. A descendant of Nébo (x. 43).—Ba-nâsias.—9. Father of Pe’latiah 4 (Exz. i. 13).—Ben-emîm (Heb. sôn of my kindred), son of Lot by his younger daughter, and progenitor of the Ammonites (Gen. xix. 38).

**Be-ne-bak (Heb. sôn of lightning, Ges.),** a city of the tribe of Dan (Josh. xix. 45 only); at the modern Ben Abraha, a few miles from d-Abhâd (Jehud)? (Scholz, Kütte).

**Be-nè-fa-tor (I. e. owner of good Gr. εὐγερτής),** a title of honor given to kings, &c. (Lk. xxv. 25). Thus Vespasian was styled by the people of Tiberias (Jos. B. J. iii. 9, § 8).—Euge-rètès.

**Be-ne-ja a-a-kân (Heb. sôn of Jaakan), a tribe who gave their name to certain wells in the desert which formed one of the halting-places of the heifers on their journey to Gæsæa (Num. xxxiii. 21).
32; also called Beeroth of the Children of Ja-kan. See Deuteronomy, B, L, 5.

Bēn-gē-dem (Heb.) = "the children of the East." * Bēn-gē-bēr (Heb.) = "son of Geber" (1 K. iv. 13, margin).

Bēn-hā-dād or Bēn-hā-dād (Heb. son [i.e. worshipper] of Hadad, a Syrian god), the name of three kings of Damascus. For their dates, compare Is-rael, Kingdom on, I. Ben-hadad I. was either son or grandson to Rezon, and in his time Damas-cus was supreme in Syria. His alliance was counted both by Baasha of Israel and Asa of Judah (1 K. xx. 18 ff.; 2 Chr. xvi. 2 ff.). He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the N. of Israel, thereby enabling Asa to pursue his victorious opera-tions in the S. From 1 K. xx. 34, it would appear that he continued to make war upon Israel in Omri's time, and forced him to make "streets" in Samaria for Syrian residents. (Aham.)—B. Ben-hadad II., son of the preceding, and also king of Damascus. Long wars with Israel characterized his reign (1 K. xxi. 4, &c.), of which the earlier campaigns are described under Am. His power and the ex-tent of his dominion are proved by the thirty-two vastal kings who accompanied him to his first siege of Samaria. Some time after Atha's death, Ben-hadad renewed the war with Israel (2 K. vii., &c.), attacked Samaria a second time, and pressed the siege so closely that there was a terrible famine in the city. But the Syrians broke up in the night in consequence of a sudden panic. Soon after Ben-hadad fell sick, and sent Hazael to consult Ethba as to the issue of his malady. On the day after Hazael's return Ben-hadad was murdered, as is commonly thought, by Hazael (viii. 13). Ewald thinks that one or more of Ben-hadad's own ser-vants were the murderers. Ben-hadad probably reigned some thirty years. B. Ben-hadad III., son of Hazael, and his successor on the throne of Syria (xiii. 3, &c.). His reign was disastrous for Damascus, and the vast power wielded by his father sank into insignificance. When he succeeded to the throne, Jehoash recovered the cities which the Syrians had taken from Jehoahaz, and beat him in Aphek (xiii. 17, 23). Jehoash gained two more vic-tories, but did not restore the dominion of Israel on the E. of Jordan. This glory was reserved for his successor. His misfortunes in war are noticed, Am. x. 4.

Bēn-hā-lī (Heb. son of the host, i.e. warrior), one of the princes whom Jehoshaphat sent to teach in the cities of Judah (2 Chr. xvii. 7).

Bēn-hā-nān (Heb. son of our gracious, Ges.), son of Shimmon, in the line of Judah (1 Chr. iv. 29). * Bēn-hē-sēd (Heb.) = "son of Hezen" (1 K. iv. 10, margin).

Bēn-hūr (Heb.) = "son of Hur" (1 K. iv. 8, margin). Hev 5.

Bēn-nūn (Heb. our son, Ges.), a Levite who sealed the covenant with Nehemiah (Neh. x. 13, Heb. 14).

Bēn-yā-nīn (Heb. Binyamin = son of the right hand, i.e. fortunate, dexterous, Vulgate, A. V. margin, Ges.; Binyamin = son of days, i.e. son of my old age [compare Gen. xlii. 20], Sam. Codex, Philo, Abn-eruza, &c.). 1. The youngest of Jacob's children, and the only one of the thirteen who was born in Pale- tide. His birth took place on the road between Bethel and Bethlehem, a short distance from the latter, and his mother Rachel died in giving him birth, naming him with her last breath Benjamin (= son of my sorrow). This was the name by which Jacob changed into Benjamin (Gen. xxxv. 16-18). In 1 Sam. ix. 1, margin, the name appears as Jemini. Until the journeys of Jacob's sons and of Jacob himself into Egypt, we hear nothing of Benjamin, and as far as he is concerned those well-known nar-ratives (Gen. xii.-xli.) disclose nothing beyond the very strong affection entertained toward him by his father and his whole-brother Joseph, and the rela-tion in which he stood, as if a mere darling child to the whole of his family. Even the harsh nature of the elder patriarchs relaxed toward him. But Ben-jamin can hardly have been the "lad" which we commonly imagine him to be, for, at the time that the patriarchs went down to reside in Egypt, when "every man with his house went with Jacob," ten sons are ascribed to Benjamin—a larger number than to any of his brothers—and two of these (Mup-pim, Iluppim), from the plural formation of their names, were themselves apparently families (xvi. 21). The prominence of Benjamin on the part of Jacob, then, "Benjamin shall slay as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil" (xlix. 27). Benjamin is in the lists of the tribes in Ex. i.; Num. i., ii., xxii., xxvi., xxxiv.; Deut. xxvii., xxxiii.; I. Chr. ii., viii., &c. The prox-imity of Benjamin to Ephraim during the march to the Promised Land (Num. ii. 18-24) was maintained in the territories allotted to each (Josh. xviii. 11 ff.). Benjamin lay immediately to the S. of Ephraim, between him and Judah. The situation of this terri-tory was highly favorable. It formed almost a parallelogram, of about twenty-six miles in length by twelve in breadth. Its E. boundary was the Jord-an, and from thence it extended to the wooded district of Kirjath-jearim, about eight miles W. of Jeru-salem, while in the other direction it stretched from the valley of Hinnom, under the "Shoulder of the Jebusite" (A.V. "side of Jebus") on the S., to Bethel on the N. Thus Dan intervened between Ben- jamin and the Philistines, while the communications with the valley of the Jordan were in their own power. On the S. the territory ended abruptly with the steep slopes of the hill of Jerusalem,—on the N. it melted imperceptibly into the possessions of the friendly Ephraim. The smallness of this district (less than one-fourth of the State of Rhode Island) was, according to Josephus, compensated for by the excellent quality of the soil. The climate of this part of Palestine is very high, not less than 2,000 feet above the maritime plain of the Medi-terranean on the one side, or 3,000 feet above the deep valley of the Jordan on the other; and besides, this general level or plateau is surmounted, in this district, by a large number of eminences, almost every one of which has borne some part in the his-tory of the tribe. (2) No less important than these eminences are the torrent-beds and ravines by which the upper country breaks down into the deep tracts on each side of it. They formed then, as they do still, the only mode of access from the plains of Philistia and Sharon on the W., or the deep valley of the Jordan on the E. The passes on the E. side are much more difficult and intricate than those on the W. The principal one, which, now infrequented, was doubtless in ancient times the main ascent to the interior, leaves the Arabah behind the site of Jericho, and spanning through the barren hills of a many a wild bend and steep slope, extends to and in-ceed beyond the very central ridge of the table-land of Benjamin, to the foot of the eminence on which
stand the ruins of Birch, the ancient Beeroth. Another of these posses is that which, since the time of our Saviour, has been the regular road between Jericho and Jerusalem, the scene of the parable of the Good Samaritan.—Such were the limits of the character of the possession of Benjamin as fixed by those who originally divided the land. But in 1 Chr. viii. 12, 13, we find mention of Benjaminites who built Lod and Ono, and of others who were founders of Ajalon, all which towns were beyond the spot named above as the W. point in their boundary. These places too were in possession after the return from the Captivity (Neh. xi. 33).—The contrast between the warlike character of the tribe and the peaceful image of its progenitor comes out in many scattered notices. Benjamin was the only tribe which seems to have pursued archery to any purpose, and their skill in the bow and the sling was celebrated. Ehud the son of Gera accomplished his purpose on Eglon with less risk, owing to his proficiency in using his left hand, a practice apparently confined to Benjaminites (Judg. iii. 15, and see xx. 16; 1 Chr. xiii. 2). Baanaah and Rechab, "the sons of Rimmon the Beerothite of the children of Benjamin" (2 Chr. vii. 12), were the only sons of the W. of the Jordan named in the whole history as captains of maiming predatory bands. (ROBBERS; THIEVES.) The dreadful deed recorded in Judg. xix., though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. That frightful transaction was indeed a crisis in the history of the tribe: the six hundred who took refuge in the hill Rimmon were the only survivors. A long interval must have elapsed between so abject a condition and the culminating point at which we next meet with the tribe. Several circumstances may have conduced to its restoration to that place which it was now to assume. The Tabernacle was at Shiloh in Ephraim during the time of the last Judge; but the Ark was in Benjamin at Kirjath-jearim. Ramah, the official residence of Samuel, and containing a sanctuary greatly frequented (1 Sam. ix. 12, &c.),—Mizpeh, where the great assemblies of all Israel were held (vii. 4),—perhaps the most ancient of all the sanctuaries of Palestine, and Gibeon, "the great high place" (1 K. iii. 4), were all in the land of Benjamin. The people who resorted to these various places must gradually have been accustomed to associate the tribe with power and sanctity. The struggles and contest which followed Saul's death arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favor of Judah. Had it been Ephraim, the case might have been different, but Judah had as yet no connection with the house of Joseph, and was beside the tribe of David, whom Saul had pursued with such unremitting enmity. The tact and sound sense of Abner, however, succeeded in overcoming these difficulties. Still the insults of Shimeai and the insurrection of Sheba are indications that the soreness still existed, and we do not hear of any cordial cooperation or firm union between the two tribes until the disruption of the kingdoms (1 K. xvi. 21; 2 Chr. x. 1). The alliance was further strengthened by a covenant solemnly undertaken (xxv. 9), and by the employment of Benjaminites in high positions in the army of Judah (xvii. 17). But what above all most have contributed to strengthen the alliance was the fact that the Temple was the common property of both tribes. Henceforward the history of Benjamin becomes merged in that of the S. kingdom. (JUDAH, KINGDOM OF.) Not only Saul 2, the king, but Mendeacai and Esther and Saul ("who also is called Paul") the apostle, were Benjaminites.—2. A man of the tribe of Benjamin, son of Bilhan, and the head of a family of warriors (1 Chr. vii. 10).—3. A son of Harim in Ezra's time, husband of a foreign wife (Ezra. x. 32).—1. A contemporary of Nehemiah (Neh. iii. 25, xii. 34).

Ben-ja-min, Gate of, a gate on the N. side of Jerusalem; probably the gate of Ephraim (so Ges.) (Jer. xxxiii. 13, xxxviii. 7; Zech. xiv. 10).—"The high gate of Benjamin" (Jer. xx. 2) may have been a corresponding gate of the temple (compare 2 K. xxv. 35), (Henderson on Jer. i. c.).

*Benjadomite (for Benjaminite; fr. Heb.) = descendant of Benjamin 1 (Judg. iii. 15, xix. 16; 1 Sam. ix. 1, 4, 21, &c.).

Be-no (Heb. his son), a Levite of the sons of Merari, (1 Chr. xxiv. 26, 27).

Ben-onii (Heb. son of my sorrows, A. V. marq., or son of my strength, i. e. of my last effort, Hilprecht), the name given by the dying Rachel to her newly-born son, but changed by his father into Benjamin (Gen. xxx. 18).

Ben-zo-oth (Heb. son of Zohdi), a name occurring among the descendants of Judah (1 Chr. iv. 20).

Be-on (Heb.), a place on the E. of Jordan (Num. xxxii. 3), doubtless a contraction of Balaam (compare ver. 38).

Be'er (Heb. torch, lamp, Ges.). 1. Father of the Edomite king Bela 2 (Gen. xxxvi. 32; 1 Chr. i. 43).—2. Father of Balaam (Num. xxxii. 5, xxxiv. 3, 15, xxxii. 8; Deut. xxxii. 4; Josh. xiii. 22, xxxiv. 9; Mic. vi. 5); = No. 1; called Bozon in the N. T. (Heb. son of evil, Ges.), king of Sodom at the invasion of Chedorlaomer (Gen. xiv. 2; also 17 and 21).

Be'r'-a-chah [-kah] (Heb. blessing, Ges.), a Benjaminite, who joined David at Ziklag (1 Chr. xii. 3).

Be'r'-a-chah [-kah] (Heb. blessing), Valley of, a valley so named because there Jehovahshaphat and his people assembled to "bless" Jehovah after the overthrow of the hosts of Moabites, Ammonites, and Mehumin, who had come against them (2 Chr. xxv. 26). The name of Berechid (probably = Berachah) is now attached to ruins in a valley of the same name lying between Tekoa and the main road from Bethlehem to Hebron.

Be'-ra'-thah [-kah] (fr. Heb. = Be'rechiah), a Gut- shonite Levite (1 Chr. vi. 20); = Be'rechiah 6.

Be'-ra'lah or Be'-ra'-ah (Heb. whom Jehovah created, Ges.), a Benjaminite chief, son of Shimi 1 (1 Chr. viii. 21).

Be'-rca (L. Berea), fr. Gr. Beria; named from the abundance of its waters? Conc, and H. i. 539). 1. A city of Macedonia, to which St. Paul retired with Silas and Timotheus, in the course of his first visit to Europe, on being persecuted in Thessalonica, and from which, on being again persecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (Acts xx. 10 ff.). The community of Jews must have been considerable in Berea, and their character is described in very favorable terms (11). Sozomen, one of St. Paul's missionary companions, was from Berea (Acts xx. 4).

Berea now Verria or Kero-Verria, is forty-five miles W. S.W. from Thessalonica, on the E. slope of the Olympus mountain-range, commanding an extensive view of the plain of the Axios and Haliacmon, and had in 1854 about six thousand inhabitants, one-quarter Turks, about two hundred Jews, and the
rest Greeks (Rev. E. M. Dodd in B. S. xi. 833). A few ancient remains, Greek, Roman, and Byzantine, still exist east of Sycamore, the modern Aqaba (2 M. xiii. 4).—3. A place in Judea, apparently not very far from Jerusalem (1 M. ix. 4).

Be-reech'ah [ˈbɪriːkə] (fr. Heb. = whom Jehovah hath blessed, Ges.). 1. Son of Zerubbabel (1 Chr. iii. 20).—2. Father of Meshellung 13 (Neh. iii. 36; vi. 18).—3. Levite of the line of Elkanah (1 Chr. ix. 16).—4. A doorkeeper for the ark (1 Chr. xxv. 23).—5. A prince of Ephraim in Pechar’s reign, who with others succored the captives from Judah (2 Chr. xxviii. 12).—6. Father of Asaph the singer (1 Chr. xv. 17); = Berachiah.—7. Father of Zerachiah the prophet (Zech. i. 1, 7).

Be red (Heb. baal, Ges.). 1. A place in the S. of Palestine, between which and Kades lay the well Lahal-roi (Gen. xvi. 14); according to some = Elusa, now el-Khulaisah (Behul).—2. A son or descendant of Ephraim (1 Chr. vii. 29); supposed by Lord A. C. Hervey = Becher (B.


Be-ri'ah (Heb. in evil, or a gift?; see below). 1. Son of Asher (Gen. xvi. 17; Num. xxvi. 44, 45), from whom descended the family of the Berites (44)—2. Son of Ephraim, so named on account of the state of his father’s house when he was born (see 1 Chr. vii. 20–23). This notice refers to a period of Hebrew history, respecting which the Bible affords us no other like information—the time between Jacob’s death and the beginning of the oppression. Apparently some of Ephraim’s sons had attained to manhood, and the Hebrews were still free. (Suttmel.) The men of Gath may have been mercenaries like the Chere-thim (in Egyptian Shqaratasa, see Pelphrates), who were in the Egyptian service at a later time, as in David’s, and to whom lands were probably allotted as to the native army.—3. A Benjamite. He and his brother Shema were ancestors of the inhabitants of Ajalon, and expelled the inhabitants of Gath (1 Chr. vii. 13, 16).—4. A Gershonite Levite, son of Shimie (1 Chr. xxiii. 10, 11).

Be-rith (Heb. Be'riath, = wells, a place or district, Ges.; or descendants of Beri?), the, = a tribe or people named with Abel and Beth-maachah—and therefore doubtless situated in the N. of Palestine—mentioned only as visited by Joab in his pursuit after Sheba the son of Bichri (2 Sam. xii. 14).

Be-rith, the god (Judg. ix. 40) = Bāl-Bērīth. See under Bālāb. Be-rene [as an Eng. word usually pron. beren’is] (L. fr. Gr. = carrying off victory, victorious, L. & S.), also written Berene, eldest daughter of Herod Agrippa I. She was first married to her uncle Herod, king of Chalcis, and after his death (A. M. 4439) she lived under circumstances of great suspicion with her own brother Agrippa II., in connection with whom she is mentioned (Acts xxv. 13, 23, xxvi. 50) as having visited Festus on his appointment as Procurator of Judea. She was a second time married, to Polemon, king of Cilicia, but soon left him, and returned to her brother. She afterward became the mistress of Vespasian, and of his son Titus.

Be-ro dath-Bal'adan [ˈbɛroʊ dæθ bəˈlədən] (Heb.) = Merodach-Bal'adan (2 K. xx. 12).

Be-roth (1 Esd. v. 19) = Berroth.

Be-rothah (Heb. wəłḷa, Fû), B̄erōthah (Heb. my wells, Ges.; wells of Johavam, Sim.; the deity worshipped in the cypress, Fû). The first of these two names, each of which occurs only once, is given (Es. xviii. 16) in connection with Hamath and Damascus as forming part of the N. boundary of the promised land. The second is mentioned (2 Sam. viii. 8) as a city of Zobah taken by David, also in connection with Hamath and Damascus. The well-known city Bel'ar (ancient Berytus) naturally suggests itself as identical with one at least of the names; but in each instance the circumstances of the case seem to require a position further E. Furst regards Berothah and Beroth as distinct places, and makes Berothah = Ber-uthos. Van de Velde suggests Tell el-Dyrith, between Tadmor and Hamath (Kitto).

Be-roth'ite, the (1 Chr. xl. 39) = one from Beroth or Berroth.

*Berries are mentioned in the A. V. only in Is. xvii. 6 and Jas. iii. 12 as the fruit of the olive-tree. Old Testament.*

Ber'y, the (Heb. tarshish, supposed to be named fr. Tarshish), occurs in Ex. xxvii. 20, xxx. 13; Cant. v. 14; Ez. i. 16, x. 9, xxiii. 13 (margin. chrysopite); Dan. x. 6. There is little or nothing in these passages to lead us to any satisfactory conclusion as to its identity, except in Cant. v. 14: "His hands are orbs of gold adorned with the tarshish stone." (A. V. "gold rings set with the beryl"). The orbs or rings of gold refer not to rings on the fingers, but to the fingers themselves, as they gently press upon the thumb and thus form the figure of an orb or a ring. The latter part is the causal expletive of the former. In this passage not only are the hands called orbs of gold, but the reason why they are thus called is immediately added—specifically on account of the beautiful chrysolites with which the hands were adorned. Pliny says of the ancient chrysolite, "it is a transparent stone with a refugelence like that of gold." Since then the golden stone (= chrysolite) is admirably suited to the above passage in Canticles, the ancient chrysolite, which is the modern yellow topaz, appears to have a better claim than any other gem to represent the Heb. tarshish. The Greek berullos, from which "beryl" is derived, is found in Tob. xii. 17 and Rev. xxvii. 20. Tob. xii. 17 declares "the streets of Jerusalem shall be paved with beryl and the foundations and stones of Ophir." Also, in Rev. xai. 20, "beryl" is the eighth foundation of the wall of the New Jerusalem. The beryl is identical with the emerald except in its color, which is green or bluish-green.

Ber'zel'us (1 Esd. v. 38) = Barzillai.

Besar (Heb. fr. Same. = victory / Joves), ancestor of certain Nethinim who returned with Zerubbabel (Ez. ii. 49; Neh. vii. 52). BastaL

*Be-sided Places. The Heb. mātōr, thus translated in 2 K. xix. 24 and Is. xxxv. 35, also translated "defence" in Is. xix. 6, and "fortified cities" in Mic. vii. 12, is supposed = Mizraim, i.e. Egypt (Bois, Ges., Keil, etc.). French City.*

Be-so-de'lah [ˈbɛsoʊ dəˈla] (fr. Heb. = in the intimacy of Jehovah, i.e. confidant of Jehovah, Ges.), father of Meshellung 13 (Neh. iii. 6).

*Be som [zəm], a broum or brush of twigs, used figuratively in Is. xiv. 23. The instrument is mentioned in this passage only, but sweeping is spoken of in Is. xxvii. 4; L. xii. 25, xxv. 5; French City.*

Be-sor (Heb. coel, cold, Ges.), the, a broom, bed or wady in the extreme S. of Judah (1 Sam. xxx. 9, 10, 21 only). It must have been S. of Ziklag, and
is supposed (Rum. Phys. Geog. 121-2) = Windy Ar'dah, running from Ar'darah (Ab. 4) to Beer-sheba. * Be-stead' [-sted], an old English word compounded of the prefix be and stead, i. e. place; compare belated, bewildered, bestowed, &c. "Hardly bestead" (Is. viii. 21) = in a state of hardship, in distressed circumstances, afflicted, oppressed.

* Be-low' [-sto], in the A. V., as now, = to give, grant, or confer (Ex. xxxii. 29, &c.); also to store away or lay up in store, to deposit or store (2 K. v. 24; Lk. xii. 17, 18, &c.).

Bet'a-neh (Gr.), a place apparently S. of Jerusalem (Jd. i. 9); possibly = Bethan'iu of Eusebius, two miles from the Terebinth or Oak of Abraham and four from Hebron. This has been variously identified with Betharath, Bethannah (Beth-a-sorn), and Betanai or Ebelum in Syria, placed by Pliny on Carmel.

Bet'en (Heb. belly, perhaps = valley, Ges.), a city on the border of Asher (Josh. xix. 25); identified by Eusebius with a place then called Bebeten, eight miles E. of Potemnias.

Beth, the English form of the Hebrew, be'ith, from beyit, which is the most general Hebrew word for a house or habitation. Strictly speaking it has the force of a settled dwelling, as in Gen. xxxiii. 17, where the building of a "house" marks the termination of a stage of Jacob's wanderings; but it is also employed for a dwelling of any kind, even for a tent, as in Gen. xxiv, 52, Judg. xviii., 31, 1 Sam. i. 7. From this general force the translation was natural to a "house" in the sense of a family. Like Ales in Latin and Dom in German, Beth has the special meaning of a temple or house of worship. Beth is not found in the A. V., except (1) as the name of the second letter of the Hebrew alphabet (Ps. cxix.; Numer.; Wadding), and (2) in combination with other words to form the names of places (see below).

Beth-ab'era (Gr. fr. Heb. = house of the ford or ferry), a place beyond Jordan, in which, according to the Received Text of the N. T., John was baptizing (Jn. i. 28), apparently at the time that he baptized Christ (compare ver. 29, 39, 75). If this reading be correct, Bethabara may = Beth-bara'rah (Rum. Phys. Geog. 168; V. de V. ii. 271), or = Bethnah'rah (Mr. Grove). But the oldest MSS. (A B, see New Testament) and the Vulgate have in Jn. i. 28 Bethabara but Bethany.

Beth'-a-nath (L. fr. Heb. = house of response; perhaps, of echo, Ges.), one of the "fenced cities" of Naphthali, named with Beth-sheneh (Josh. xix. 38); from neither of them were the Canaanites expelled (Judg. i. 23). It is supposed = the modern village 'A'inati, a half hour north of Bint Jibail, between Tyre and the waters of Merom (Thun. i. 315; V. de V. i. 170).

Beth-a'ron (L. fr. Heb. = Beth-Anath, Ges.), a town in the mountainous district of Judah, named with Halhul, Beth Zur, &c., in Josh. xv. 59 only; probably at the ruins called B't'ainain, between Hebron and Halhul; compare Betane.

Beth'a-ny (fr. Aram. = house of dole, Lightfoot, Reland). 1. A village intimately associated with the most familiar acts and scenes of the last days of the life of Christ. Here He raised Lazarus from the dead; from Bethany He commenced His triumphal entry into Jerusalem; at Bethany was His nightly resting-place during the time immediately preceding His passion; here at the houses of Martha and Mary and of Simon the Leper we are admitted to view Him, more nearly than elsewhere, in the circle of His domestic life; somewhere here, on these wooded slopes beyond the ridge of Olivet, the apostles stood when "He was parted from them, and carried up into heaven" (Mat. xxii., xxvii.; Mk. xi., xiv.; Lk. xix., xxiv.; Jn. xi., xii.). Bethany was situated "at" the Mount of Olives (Mk. xi. 1; Lk. xix. 29), about fifteen stadia (A. V. "furlongs") from Jerusalem (Jn. xi. 18), on or near the usual

Bethany.—(From Smith's Smaller Dictionary.)
road from Jericho to the city (Lk. xix. 29, compare 1; Mk. xi. 1, compare x. 46), and close by and W. (?) of Bethphage, the two being several times mentioned together.—There never appears to have been any doubt as to the site of Bethany, which is now known by a name derived from Lazarus—"Az'azar'jah or Lazar'jah. It lies on the E. slope of the Mount of Olives, fully one mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley.—Az'azar'jah is a ramming and wretched village, with a small mountain hamlet of some twenty families. In the village are shown the traditional sites of the house and tomb of Lazarus, and of the house of Simon the leper.—2. (fr. Heb.; see above; house of shipping, Tholuck; boat-house, Frits.) A place beyond Jordan, known only from Jn. i. 28. Beth-
abrA an-
BETH-
ar'a-bah (fr. Heb. = house of the desert), one of the six cities of Judah in the Arabah (Josh. xv. 61), on the N. border of the tribe, and apparently between Beth-hoglah and the high land W. of the Jordan valley (xv. 6); also included in the list of the towns of Benjamin (xviii. 22).

Beth-a-ram (L. fr. Heb. = house of the height, or mountain-house, Ges.), a town of Gad, E. of the Jordan, in "the Valley" 1 (Josh. xiii. 27), and no doubt = Beth-haran. Eusebius and Jerome report that in their day its appellation was Bethramphita, and that, in honor of Augustus, Herod had named it Libias. Josephus says that Herod (Antipa), on taking possession of his tetrarchy, fortified Sepphoris and the city of Bethramphitha, building a wall round the latter, and calling it Julius in honor of the emperor's wife (viz. Julya; previously called Livia). Jerome describes it as between Jericho and Hebron, and it is said there are ruins ex-Ram a few miles E. of Jordan in this direction (Pitr. in Kit.). Beth-
jesumoth.

Beth-ar-bel (fr. Heb. = house of God's abode, Ges.), the scene of a sack and massacre by Shalman or Shalmaneser ( Hos. x. 14); supposed = the ancient stronghold of Arbel in Galilee (so Genesius, Robinson, &c.), or an Arbita near Pella (so Hitig.).

Beth-"az(; (L. fr. Heb. = house of naught, i.e. bad-
ness), a place on the mountains of Benjamin, E. of Bethel (Josh. vii. 2, xviii. 12), and lying between that place and Michmash (1 Sam. xiii. 5, xiv. 23). In Hos. iv. 15, v. 8, 5, the name is transferred, with a play on the word very characteristic of this prophet, to the neighboring Bethel—"once the "house of God," but then the house of idols, of "naught." Beth-az-maveth (fr. Heb.; see Azmaveth) (Neh. vii. 28 only) = Azmaveth, and Bethinamos.

Beth-ba-al-me-on (fr. Heb.; see Baal-mon, under Baal), a city of Reuben, on the "Plain" 4, E. of Jordan (Josh. xiii. 17); = Baal-Mon, Beon, and Beth-Meon. See Baal-mon, under Baal, Genog., 9.

Beth-ba'rah (fr. Heb. = house of passage, or of the ford), named only in Judg. vii. 21, as a point apparently S. of the scene of Gideon's victory. Beth-barah derives its chief interest from the possibility that its more modern representative may have been Betharava where John baptized. It was probably the chief ford of the district.

Beth-ba'ali (fr. a Gr. form of Heb. ?), a town in which Jonathan and Simon Maccabaeus took refuge from Bacchides (1 Me. ix. 62, 64); probably in the Jordan valley not far from Jericho; possibly = "the valley of Kedron." Beth-bir-e (fr. Heb. = house of my creation, Ges.), a town of Simeon (1 Cor. iv. 31), apparently = Beth-lera-oth.

Beth-c'er (fr. Heb. = house of lambs; house of pasture), a place named as the point to which the Israelites pursued the Philistines (1 Sam. vii. 11); perhaps at the ruined village Beth-far about three miles N. W. of 'Atar-Shona or Beth-she'mesh (Pitr. in Kit.). Josephus says that the stone Enezer was set up here.

Beth-da'gon (L. fr. Heb. = house of DAGON). 1. A city in the low country of Judah (Josh. xiv. 41), and therefore not far from the Philistine territory, with which its name implies a connection. Caphazardon existed as a very large village between Diospolis (Lydda) and Jannina in the time of Jerome. A place called Bel Dejan has been found between Lydda and Jaffa (Hbn. iii. 298), but this appears too far N. (see No. 2).—2. A town, apparently near the coast, on the boundary of Asher (Josh. xix. 27); probably a Philistine colony.—3. A house or temple of Dagon at Ashdod (1 Me. x. 83, 84). Dr. P. Holmes (in Kitto) supposes this Beth-dagon a city, perhaps = Caphazardon and Bel Dejan (see No. 1 above).

Beth-e-chod (fr. Heb. = house of the double end of a fig.), a town of Moab (Jer. xxiv. 22); apparently = Almon-Diblathaim.

* Beth-e'den (fr. Heb. = house of pleasantness, Ges.) (Am. i. 6, marg.). Eden 3.

* Beth-e'ked (Heb.) = "Sharing-House." Beth-
el (fr. Heb. = house of God). 1. A well-known city and holy place in central Palestine. Jacob twice solemnly solemnized this name after his meeting with God. (1.) Under the awe inspired by the nocturnal vision of God, when he journeyed from his father's house at Beer-sheba to seek his wife in Haran (Gen. xxvii. 19). This verse indicates a distinction between the early Canaanite "city" Ley, and the "place," as yet marked only by the "stone," or the heap erected by Jacob to commemorate his vision.—(2.) After Jacob's return from Padan-aram, on the occasion of God's blessing him and confirming him to the name of Israel (xxxv. 14, 15). In xii. 8, the name of Bethel is given to this spot by anticipation (so Bush, Kitto, &c.) in narrating the removal of Jacob from the oak of Moreh to the "high place" on the mountain of the E. of Bethel," with "Bethel on the W. and Ebal on the E." Here he built an altar; and hither he returned from Egypt with Lot before their separation (xiii. 3, 4).—No mention is made in the above narratives of any town or buildings at Bethel at that early period, and a marked distinction is drawn in them between the "city" of Luz and the consecrated "place" in its neighborhood (compare xxxv. 7). In the ancient chronicles of the conquest the two are still distinguished (Josh. xvi. 1, 2); and the appropriation of the name of Bethel to the city appears not to have been made till it was taken by the tribe of Ephraim; after which the name of Luz occurs no more (Judg. i. 22—26).—After the con-
cquest Bethel is frequently heard of. In the troubled times when there was no king in Israel, the people went up in their distress to Bethel to ask counsel of God (xx. 18, 26, 31, xxi. 2; A. V. "house of God"). Here was the ark of the covenant under the charge of Aaron's grandson Phinehas (xx. 26—28, xxi. 4; and the mention of a regular road or causeway between it and the great town of Shechem is doubtless an indication that it was already in much repute. Later we find it named as one of the holy cities to which Samuel went in circuit (1 Sam. vii. 16). Here Jeroboam placed one of the two calves of gold (Calp; Idolater), and built a "house of high
places" and an altar of incense, by which he himself stood to burn (1 K. xii. 29 ff.); as we see him in the familiar picture of 1 K. xiii. Toward the end of Jeroboam's life Bethel fell into the hands of Judah (2 Chr. xiii. 19). Elijah visited Bethel, and we hear of "sons of the prophets resident there" (2 K. ii. 2, 3), two facts apparently incompatible with the active existence of the calf-worship. The mention of the bears so close to the town (iii. 23, 25), looks too as if the neighborhood were not much frequented at that time. But, after the destruction of the Baal worship by Jehu, Bethel comes once more into view (x. 29). In connection with the name are mentioned two documents which show the place and the worship must have greatly flourished, for by the time of Jeroboam II the rude village was again a royal residence with a "king's house" (Am. vii. 13) and altars (ii. 14). (Amos)—How this prosperity came to its doom we are not told. After the occupation of the N. kingdom by the king of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists "how to fear Jehovah," "the God of the land" (2 K. xxvii. 28, 27). In the account of Josiah's iconoclasm (xxiii.) we catch another glimpse of the altar of Jeroboam, with its last lossthem fire of "dead men's bones" burning upon it. It is evocated once more in Jer. xxlv. 31, returned with Zerubbabel (Ezr. ii. 28; Neh. vii. 32); and that they returned to their ancestral place whilst continuing their relations with Nehemiah and the restored worship (Neh. xi. 31). In 1 Esdras the name appears as BETOLITIS. In later times Bethel is only named once, amongst the strong cities in Judah repaired by Josiah, and not elsewhere in the struggles of the times of the Maccabees (1 Mc. ix. 50).—Bethel receives a bare mention from Eusebius and Jerome, as twelve miles from Jerusalem on the right hand of the road to Sichem; and here its ruins still lie under the slightly altered name of Beitin. They cover a space of three or four acres, upon the front of a low hill between the heads of two hollow wadys which unite and run off into the main valley es-Suweinit. The round mount S. of Bethel must be the "mountain" on which Abram built the altar (Gen. xii. 8).—2. A town in the S. of Judah, named in Jos. xii. 16, and 1 Sam. xxx. 27; probably = Ziph. (Josh. xix. 29). Bethel-el-tie (fr. Heb.) = one from Bethel. Hiel the Bethelite rebuilt Jericho (1 K. xvi. 34).

Beth-e'mek (fr. Heb. = house of the valley), a place on or near the border of Asher, on the N. side of which was the ravine of Jiphthahel (Josh. xix. 27). Robinson (iii. 103, 108) discovered an "Amulkah about eight miles N. E. of 'Akkab; but if Jefel = Jiphthahel, the site of Bethemek must be farther S. than Amulkah.

Beth'er (Heb. section, i.e. a region cut up by mountains and valleys, rough, craggy, precipitous, Ges.), the Mountains of Bethor in Cant. ii. 17 (division, margin) "may best be taken as an appellation." (See above from Ges.) If, however, it be a proper name, the position of the mountains of Bethor is utterly unknown (Rbn. Phys. Geog. 69).

Beth'es-da [-thez'] (fr. Srx, = house of mercy, or fr. Heb. = place of the flowing of water), the Greek name of a reservoir or tank, with five "parches" (they are the sheep-parches or market) (Sheep-market) in Jerusalem (Jn. v. 2). The parches—i.e. cisterns or colunnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water." Eusebius describes it as existing in his time as two pools, the one supplied by the perennial rains, while the water of the other was of a reddish color, due, as the tradition then ran, to the fact that the flesh of the sacrifices was annually washed there before offering. See, however, the comments of Lightfoot on this view, in his Exorcet. on St. John, v. 2. Eusebius's statement is partly confirmed by the Bordaux Pilgrim (A. P. 233). The large reservoir called the Birabet Israel, within the walls of the city, close by the St. Stephen's Gate, and under the N. E. wall of the Haram area, is generally considered to be the modern representative of Bethesda. Robinson (i. 342-3) suggests that Bethesda may = the "fountain of the Virgin," in the valley of the Kidron, a short distance above the Pool of Siloam.

Beth-e'zel (fr. Heb. = house of firm root, i.e. fixed dwelling, Ges.), a place (Mic. i. 11 only) doubtless in the plain of Philistia.

Beth-ga'der (L. fr. Heb. = house of the wall, Ges.), doubtless a place, though it occurs in the gentilicis of Judah as if a person (1 Chr. ii. 51; compare Bethlehem and other names of places in the context); possibly = Gedera.

Beth-ga'mon (L. fr. Heb. = house of the aged, Ges.; house of the camel), a town of Moab, in the plain country. (Plains 4) of Jordan (Jer. xlviii. 23, compare 21); apparently a place, late date, since there is no trace of it in Num. xxxii. 34-38, and Josh. xiii. 16-20; supposed by Dr. Eli Smith (and so Porter and Winer) to have been at the modern Um el-Jemal, eight or ten miles S. W. from Bosra. (Bozaran 2)

Beth-hac-ere'm [-hak'ese] (fr. Heb. = house of the vine), a place (Part) with a ruler or prince in Nehemiah's time (Neh. iii. 14); situated near Tekoa, and used as a beacon-station (Jer. vi. 1). By Jerome a village named Bethachelorna is said to have been on a mountain between Tekoa and Jerusalem, a position in which the existence known as the Frank mountain (Herodion) stands conspicuous; and this has accordingly been suggested as Beth-hacecerem.

Beth-hag eun (Heb.) = "Gardens House."


Beth-hagla and Beth-hogla (Heb. part. throne-house, Ges.), a city of Benjamin on the border of Judah (Jos. xv. 6, xviii. 19, 21). A magnificent spring and a ruin between Jericho and the Jordan still bear the names of 'Azu-hajla and Kuer Hajla (Rbn. i. 544-6), and are doubtless on or near the old site. (Atal.)

Beth-he'ron (L. fr. Heb. = house of caverns or holes; house of the hollow, Ges.), the name of two towns or villages, an "upper" and a "nether" (Jos. vi. 3, 5; 1 Chr. vii. 24), on the road from Gibeah to Azekah (Josh. x. 10, 11) and the Philistine plain (1 Mc. iii. 24). Beth-heron lay on the boundary-line between Benjamin and Ephraim (Jos. xvi. 3, 5, xviii. 14, was counted to Ephraim (Jos. xvi. 22; 1 Chr. vi. 24), and given to the Kohathites (Josh. xvi. 22; 1 Chr. vi. 68, 35 Heb.). There is no room for doubt that the two Beth-herons still survive in the modern villages of Beit-er, or Talin (= the upper), and el-Polei (= the lower), which were first noticed by Dr. Clarke. The road connecting them is memorable for the victories of Joshua over the five kings of the Amorites (Jos. x.; 1 Ecles. xlvii. 6) and of Judas Maccabueus over the Syrians under Saron (1 Mc. iii.). The importance of this road, the main approach to the interior of the country from the hostile districts on both sides of Pales-
time, at once explains and justifies the frequent fortification of these towns at different periods of the history (1 K. ix. 17; 2 Chr. vii. 5; 1 Mc. ix. 30; Jd. iv. 4 ("Bethoron"); compare 5). This road is still "the great road of communication and heavy transport between Jerusalem and the sea-coast." The Upper Beth-horon was twelve Roman miles (100 stadia, so Josephus) from Jerusalem (Rbn. ii. 252). From Gibeon to the Upper Beth-horon is a distance of about four miles of broken ascent and descent. The ascent, however, predominates, and this therefore appears to be the "going up" to Beth-horon which formed the first stage of Joshua's pursuit of the Amorites (Josh. x. 10). With the upper village the descent commences; the road rough and difficult even for the mountain-paths of Palestine. This rough descent from the upper to the lower Beth' Ur is the "going down to Beth-horon" (x. 11).

Beth-jesh-moth or Beth-jes-moth (both fr. Heb. be house of the goats), a town or place E. of Jordan, on the lower level at the S. end of the Jordan valley (Num. xxxiii. 49); named with Shebeth-pilegath and Beth-peor (Josh. xiii. 20). It was one of the limits of the encampment of Israel before crossing the Jordan. It was allotted to Reuben (Josh. xii. 3, xiii. 20), but came afterward into the hands of Moab, and formed one of the cities which were the "glory of the country" (Ez. xxv. 9). Schwarz (228) quotes a "Beth-jsimoth as still known at the N. E. point of the Dead Sea half a mile from the Jordan;" but this requires confirmation. Tristram (252) supposes Beth-jeshimoth was at the ruins of er-Ramach, about five miles N. E. of the mouth of the Jordan.

Beth-leh-s-oth (L. fr. Heb. be house of lions), a town of Simeon (Josh. xix. 6); probably be Leviath, and Beth-shiel.

Bethlehem (L. fr. Heb. be house of bread). 1. One of the oldest towns in Palestine, especially celebrated as the birth-place of David and of the Lord Jesus Christ. Near it Benjamin was born, and Rachel died (Gen. xxxv. 19; xlvii. 7). Its earliest name was Ephrath or Ephratah, and it is not till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem (Ru. i. 19, 22, ii. 4, iv. 11; 1 Sam. xvi. i. 1, 2; 1 Sam. xvii. 12), possibly, though hardly probably, to distinguish it from the small and remote place of the same name in Zebulun. Though not named as a Levitical city, it was apparently a residence of Levites, for from it came Jonathan, the son of Gershom, who became the first priest of the Danites at their new settlement (Judg. xvii. 7, xviii. 20), and from it also came the conqueror of the other Levite whose death at Gibeah caused the destruction in the tribe of Benjamin (xix. 1 ff.). The Book of Ruth is a page from the domestic history of Bethlehem: the names, almost the very persons, of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place. The elevation of David to the kingdom does not appear to have affected the fortunes of his native town.—The residence of Saul acquired a new title specially from him (2 Sam. xxi. 6), but David did nothing to dignify Bethlehem, or connect it with himself. The only touch of recollection which he manifests for it, is that recorded in the well-known story of his sudden longing for the water of the well by the gate of his childhood (xxii. 14 ff.; 1 Chr. xi. 6 ff.).—The few remaining casual notices of Bethlehem in the O. T. may be quickly enumerated. It was fortified by Rehoboam (2 Chr. xi. 6). By the time of the Captivity, the Inn of Chimham by Bethlehem had become the recognized point of departure for travellers to Egypt (Jer. xii. 17)—a caravanerai or khan, perhaps the identical one which existed there at the time of our Lord, like those which still exist all over the East at the stations of travellers. Lastly, "Children of Bethlehem," to the number of one hundred and twenty-three, returned with Zechariah from Babylon (Ezr. ii. 21; Neh. viii. 26).—In the N. T. Bethlehem retains its distinctive title "Bethlehem of Judah," = Bethlehem-judah in O. T. (Mat. ii. 1, 5), and it is also styled the "city of David" (Lk. ii. 4, 11; compare Jn. vii. 42). The passages just quoted and the few which follow, exhaust the references to it in the N. T. (Mat. ii. 6, 8, 16; Lk. ii. 15); (Angeles; Herod; Mago; Manger; Star of the Wise Men.) After this nothing is heard of it till near the middle of the second century, when Justin Martyr speaks of our Lord's birth as having taken place "in a certain cave very close to the village." There is nothing in itself improbable in the supposition that the place in which Joseph and Mary took shelter, and where they "were," was actually in the limestone rock of which the eminence of Bethlehem is composed. But the step from the belief that the Nativity may have taken place in a cavern, to the belief that the present subterraneous vault or crypt is that cavern, is a very wide one. The Emperor Hadrian, among other desecrations, actually planted a grove of Aldis at the spot. This grove remained at B-thlehem from A. D. 133 till 315. The Church of the Nativity was built here, it is said, by the Emperor Herod in the fourth century. The Crusaders took possession of Bethlehem on their approach to Jerusalem. King Baldwin I. erected Bethlehem into a bishopric A. D. 1110. Like Jerusalem
it was destroyed by the Khazarians in 1244 (Rbn. i. 471-2). — The modern town of Beit Lahm lies to the E. of the main road from Jerusalem to Hebron, six miles S. from the former. It covers the E. and N. E. parts of the ridge of a long gray hill of Jura limestone, which stands nearly due E. and W., and is about one mile in length. The hill has a deep valley on the N. and another on the S. The mounts have fixed the spot where the angels appeared to the shepherds, in a valley about half an hour E. from Bethlehem (Rbn.). The village lies in a kind of irregular triangle, at about 150 yards from the apex of which, and separated from it by a vacant space on the extreme E. part of the ridge, spreads the

BETHLEHEM.—(From Smith's Smaller Dictionary.)

Bethlehem.—noB Basilica of St. Helena, "half church, half fort," now embraced by its three convents—Greek, Latin, and Armenian. One fact of great interest is associated with a portion of the crypt of this church, viz., that here, "beside what is the cradle of the Christian faith," St. Jerome lived for more than thirty years, leaving a lasting monument of his sojourn in the Vulgate translation of the Bible. — The population of Beit Lahm is about three thousand souls, entirely nominal Christians. All travellers remark the good looks of the women, the substantial clean appearance of the houses, and the general air of comfort for an Eastern town which prevails. — 2. A town of Zebulon (Josh. xix. 15 only); situated at the modern Beit Lahm, a miserable village about six miles W. of Nazareth (Rbn. iii. 118).

*Beth-lehem Ephraim (fr. Heb.) = Bethlehem 1, and Ephratah.

Beth-lehem (fr. Heb. = one from Bethlehem) (1 Sam. xvi. 1, 18, xvii. 58; 2 Sam. xxii. 19).

*Beth-lehem-judah (fr. Heb.) = Bethlehem 1.

Beth-lom'nom (1 Esd. v. 17) = Bethlehem 1.

Beth-ma-acchah [-kah] (fr. Heb. = house of Maachah, Ges.), a place named only in 2 Sam. xx. 14, 15, in defining the position of Abel; perhaps = Maachah, or Aram-Maachah, one of the petty Syrian kingdoms in the N. of Palestine. Beth-maachah is supposed by Thomson (i. 326) to have been at the modern Hunin, three or four miles from Abel (Abel). But see Beth-rehob.

Beth-mara-beth (fr. Heb. = house of the chariots), a town of Simeon, situated in the extreme S. of Judah, with Ziklag and Hornah (Josh. xix. 5; 1 Chr. iv. 31); perhaps = Madmannah. Rowlands (in Fairbairn, under "S. country") suggests that the name may be retained in Wady el-Mortabeh, about ten miles S. W. of Beer-sheba. But see Madmannah.

Beth-me'en (fr. Heb. = house of habitation, Ges.) (Jer. xlviii. 23), contracted from Beth-baal-meon.

*Beth-millo (Heb.) (2 K. xii. 20, margin) = "house of Millo." Millo, the HOUSE or 2.

Beth-nimrah (fr. Heb. = house of limpid and sweet waters, Ges.), a fenced city E. of the Jordan taken and built by the tribe of Gad (Num. xxxii. 36), described as lying in the valley beside Beth-haran (Josh. xiii. 27); also called Nimrah; identified with the ruins of Nimrin, at the lower end of the Wady Sha'ib, at the mouth of which, a few miles above Jericho, is one of the regular fords of the Jordan (Rbn. i. 551). Bethabara.

Beth-oron = Beth-horon (Jud. iv. 4).

Beth-palet (fr. Heb. = house of flight), a town in the extreme south of Judah, named (Josh. xv. 27) with Moladah and Beer-sheba; = Bethphleth; at a ruin called Jerahl (so Wilton in Negeb). Bazzar-gadah.


Beth-peor (fr. Heb. = temple of Por, i.e. of Baal-peor, Ges.), a place, no doubt dedicated to the god Baal-peor, on the E. of Jordan, opposite Jericho, and six miles above Libias or Beth-haran. It was in the possession of Reuben (Josh. xiii. 20). One of the last halting-places of the children of Israel is designated—"the ravine ("valley," A. V.) over against Beth-por" (Deut. iii. 9, iv. 40).

Beth phase [-phase] (fr. Heb. = house of sacrifice, Ges.), a place on the mount of Olives, on the road between Jericho and Jerusalem; apparently
close to Bethany (Mat. xxi. 1; Mk. xi. 1; Lk. xix. 29), and from its being named first in the narrative of a journey from E. to W., it has been supposed (Rhn., &c.) E. of Bethany. No remains, however, which could answer to this position have been found, and the traditional site is above Bethany, half-way between that village and the top of the mount. Seaton (255, 264), G. de Vere (ii. 257), and Barclay, in his map, appear to agree in placing Bethphage on the S. shoulder of the "Mount of Offence," above the village of Shiloh, and therefore W. of Bethany (for this compare Jn. xii. 1-12 with Mat. xxi. 1).


Beth-racha (L. fr. Heb. = house of Raphah, or of the giant), a name which occurs in the genealogy of Judah as the son of Esh-ton (1 Chr. iv. 12).

Beth-rehob (fr. Heb. = house of Rehob, or of room), a place mentioned as having near it the valley in which lay the town of Leshah or Dan (Judg. xviii. 28). It was one of the little kingdoms of Aram or Syria (2 Sam. x. 6), also called Rezon. Robinson supposes (iii. 571) that Beth-rehob was at the modern Huinan, a large ruined fortress commanding the plain of the Hulah, in which city the name of Dan (Tell el-Riaba) lay; Rennell (i. 326, 376) supposed that Beth-rehob was to have been at the modern Beytsean, where is also an ancient castle commanding the pass from the Hulah over Hermon to Damascus and the E.

Beth-salma (L. fr. Heb. = house of fish). 1. "Bethsaida of Galilee" (Jn. xii. 21), a city which was the native place of Andrew, Peter, and Philip (Jn. i. 44, xii. 21) in the land of Gennesaret (Mt. vi. 45; compare 53), and therefore on the W. side of the lake. It was evidently near Capernaum, and Chorazin (Mat. xi. 21; Lk. x. 13) and compare Mk. vi. 45, with Jn. vi. 17), and, if the interpretation of the name is to be trusted, close to the water's edge. Robinson (ii. 405-6, iii. 355) places Bethsaida at Ain et-Tibqah, a small village with a copious stream and immense fountains, about two-thirds of a mile N. of Kheib Minieh, which he identifies with Capernaum.—2. By comparing the narratives in Mk. vi. 31-55, and Lk. ix. 10-17, in the latter of which a desert place, belonging to the city called Bethsaida, is described as the spot in which the miracle of feeding the five thousand took place, while in the former the disciples are said to have been constrained by Jesus "to get into the ship and to go to the other side before unto Bethsaida" (verse 45), and then, after the gale, to have come (verse 55) "into the land of Gennesaret," Reland concluded that the Bethsaida mentioned in Lk. ix. 10 must have been a second place of the same name on the E. side of the lake. Such a place there was at the N. E. extremity, formerly a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. Here in a magnificent tomb Philip was buried. Of this Bethsaida we have certainly one and probably two mentions in the Gospels:—(a.) That named above (Lk. ix. 10) = (b.). The other, most probably, in Mk. viii. 22.—Until the latter part of the eighteenth century there was supposed to be only one Bethsaida, viz. at the entrance of the Jordan into the lake, i.e. in the Gennesaret. Reland's assumption of two Bethsidas, given above, though now adopted by many (Robinson, Winer, Kittto, Fairbairn, Mr. Grove, &c.), is not accepted by some of the best investigators (Hegg, Thomson, B. S. xvi. 251, &c.). There are remains of ancient buildings on both sides of the Jordan at and above its entrance into the lake of Gennesaret. Those on the W. side are supposed by Thomson (ii. 9) to mark that part of Bethsaida which was in Galilee; those on the E. side to belong to that part which Philip repaired and called Julias. The "desert place" where the five thousand were fed was probably the modern Bedither, a smooth, grassy plain at the N.E. part of the lake (Thomson ii. 29). (See Map under JORDAN.)

Beth-shalom (1 Esd. v. 18) = BETH-MAZMETHE.

Beth-so'an (L. form of BETH-SHEAN) (1 Mc. v. 52; xii. 40, 41) = BETH-SHEAN.

Beth-shan (fr. Heb. = Beth-shelan, Geš) (1 Sam. xxxi. 10, 12; 2 Sam. xxi. 12) = BETH-SHEAN.

Beth-shan (fr. Heb. = house of quiet, Geš.), or in Samuel, Beth-shelan, and in 1 Mc. Beth-sian, a city, which, with its dependent towns, belonged to Manasseh (1 Chr. vii. 29), though within the limits of Issachar (Josh. xvii. 11), and therefore on the W. of Jordan (compare 1 Mc. v. 62)—but not mentioned in the lists of the latter tribe. The Canaanites were not driven out from the town (Judg. i. 27). In Solomon's time it seems to have given its name to a district extending from the town itself to Abel-meholah; and "all Beth-shean" was under charge of one of his commissariat officers (1 K. iv. 12). The ancient city, Bith-shean, was in the District of Beth-shan, and near the walls of Beth-shan by the Philistines (1 Sam. xxxi. 10, 12) in the open "street" or space, which—then as now—fronted the gate of an Eastern town, and were taken away by the men of Jabesh-Gilead (2 Sam. xxi. 12). In connection with the Maccabees it is mentioned in a cursory manner (1 Mc. v. 32, xii. 41). The name of Scævola (20 K. iii. 10; 2 Mc. xii. 29) has not survived to the present day; and the place is still called Bithain. The village and ruins are on the brow, just where the great plain of Jezreel descends, some three hundred feet, to the level of the Ghor or Jordan valley, about twelve miles S. of the sea of Galilee, and four miles W. of the Jordan.

Beth-sheemesh or Beth-she-mesh (fr. Heb. = house of the sun). 1. A town on the N. boundary of Judah (Jos. xix. 10). It was between Kirjath-jearim and Timnah, and near the low-country of Phillistia. Beth-sheemesh was one of the cities of Judah allotted to the priests (Josh. xxi. 16; 1 Chr. vi. 59); and it is named in one of Solomon's commissariat districts (1 K. iv. 12). When the Philistines came back the ark, it came from Ekron to Beth-sheemesh, and the men of Beth-sheemesh (probably the number 50,070 is erroneous; see ARAHAM) were smitten for looking into the ark (1 Sam. vi.). At Beth-sheemesh Amaziah, king of Judah, was defeated and taken by Jehoash, king of Israel (2 K. xiv. 11, 13; 2 Chr. xxv. 21, 23). Beth-sheemesh was taken and occupied by the Philistines in the days of Abaz (2 Chr. xxviii. 18). Beth-sheemesh probably = IR-SHEMES (compare Josh. xiv. 10, xix. 41, 43; 1 K. iv. 9). Beth-sheemesh is now Ain-Sheen, a ruined village about two miles from the great Philistine plain, and three and two-thirds hours = eleven miles S.E. from Ekron (Hbl. ii. 224-6, 575).—2. A city on the border of Issachar (Josh. xix. 22) = "a fenced city" of Naphtali, from which the Canaanites were not expelled; twice named (Joh. xix. 39; Judg. i. 33) with Beth-sheathah.—1. An idolatrous temple or place in Egypt (Jer. lii. 12) = Os, or Heilopolis, called by the Arabs in the middle ages "Jin-Sheen.

Beth-shemite or Beth-she-mite (fr. Heb. = one from BETH-SHEMESH) (1 Sam. vi. 14, 18).

Beth-shittah (fr. Heb. = house of the acacia), one of the spots to which the flight of the host of the
Midianites extended after their discomfiture by Gideon (Judg. vii. 22); conjectured to have been at the modern Shafet, between Mount Tabor and Beth-shean (Hbln. ii. 20). Beth-serah (L.) = Beth-zur (1 Me. iv. 29, 61, vi. 7, 26, 31, 49, 50, ix. 52, x. 14, xi. 65, xiv. 7; 2 Me. ix. 8, xiii. 19, 22). Beth-lap-puah (fr. Heb. = house of the apple, or ebron; see Apple), a town in the mountains of Judah, named by Isaiah (Is. xxv. 5; compare 4 Chr. ii. 43); at the modern village of Terfah, an hour and three-quarters, or say five miles, W. of Hebron, on a ridge of high table-land. Tappuah.

Be-te'el (Heb. man of God, Gr. son of Nahor by Milcah; nephew of Abraham, and father of Rebekah (Gen. xxii. 22, 25, xxiv. 18, 24, 47, xxv. 2). In xiv. 20, and xxviii. 5, he is called "Bethuel the Syrian." Though often referred to as above in the narrative, Bethuel only appears in person once (xix. 50). Prof. Blunt ingeniously conjectures (Coincidentes, i. § iv.) that he was the subject of some imbecility or other incapacity.

Be-the'el (Heb. abode of God, Gr. Bethel) (1 Chr. iv. 20). Bethel 2.

Bethul (Heb. abode of God, Gr. Simeon in the name, with El-tolah and Horam (Josh. xix. 4); = Chisde and Bethel; probably = Bethel 2; supposed by Rowlands to have been at the ruins el-Khalwaah (ancient Elba), about twelve miles S.W. from Beer-sheba; by others at Bett Ula, six or eight miles E. from Beit-Hirin (ancient Elentheropolis).

Beth-be'lu (L. Gr. Bethuel = the virgin of Jehovah, Westcott), the city which was the scene of the chief events of the book of Jethro, in which book only the main scene of its position is described with very particular detail. It was near to Dothan (iv. 6), on a hill which overlooked the plain of Esdraelon (vi. 11, 13, 14, vii. 7, 10, xii. 10) and commanded the passes from that plain to the hill country of Manasseh (iv. 7, vii. 1), in a position so strong that Holophernes abandoned the idea of taking it by attack, and determined to reduce it by possessing himself of the two springs or wells which were "under the city," in the valley at the foot of the eminence on which it was built, and from which the inhabitants derived their chief supply of water (vi. 11, vii. 7, 13, 21). Notwithstanding this detail, however, the identification of the site of Bethlak is one of the greatest puzzles of sacred geography. Von Raumer (Pal. 155, 6) suggests Shemir, which is perhaps the nearest to probability. This is a village with an old castle on a steep rocky rock, about two miles from Dothan, and seven from Jenin (En-gannim) (V. de V. i. 366), which stand on the very edge of the great plain of Esdraelon.

Beth-zach-a-ri (Bathazar). Beth-zur (fr. Heb. = house of rock), a town in the mountains of Judah, named between Halhal and Gedor (Josh. xv. 58); probably founded by the people of Moab (1 Chr. ii. 43), and fortified by Rechobam (2 Chr. xi. 7). After the Captivity the ruler of the district (A. V. "half part," see PART) of Beth-zur assisted Nehemiah in rebuilding the wall of Jerusalem (Neh. iii. 16). Before Beth-zur Judas Macabeus gained one of his earliest victories over Lyconius (1 Me. iv. 29). It was strongly fortified by Judas and his brethren as a defence against Ibramen (verse 61). The town afterwards besieged and taken by Antiochus Epiphanes (B.C. 31, 50), and Seleucus Magnus (xii. 63). Bethsaida. The recovery of the site of Beth-zur, under the almost identical name of Beit-Siri (B. S. 1843, p. 56), explains its impregnable, and also the reason for the choice of its position, since it commands the road from Beer-sheba and Hebron, which has always been the main approach to Jerusalem from the S.

Beth-ol-nim (Heb. = pasture seat, a town of Gad, apparently on the N. boundary (Josh. xii. 26). *Be-tray ('to, in A. V. = to deliver into an enemy's power by treachery or violation of obligation (1 Chr. xii. 17; Mat. x. 4; &c.). Judas Iscariot.

Beth-raphah. Marriage.

Bethah (Heb. married), the name which the land of Israel is to bear, when "the land shall be married" (Is. lix. 4). The marriage relation-ship sets forth the covenant of grace (Fairbairn). Marriage, V.

Beth-be'row. to. MOURNING.

Beth-witch,' to. DIVINATION; MAGIC.

Beth-za'ry, to, an old English verb = to betray, espouse, or make known (Is. xxvi. 3; Mat. xxvi. 72, &c.).

*Be-yond. The phrase "beyond Jordan" found in the Pentateuch (written E. of Jordan) = W. of Jordan (Gen. i. 10, 11; Deut. iii. 25); in Is. ix. 1 and Mat. iv. 15 = beyond the sources of the Jordan (so Lange on Mat. 1. c.; Gallie extended N. of the Jordan); elsewhere in A. V. usually = E. of Jordan (Josh. ix. 10, xiii. 8; Jn. i. 29; &c.). So also "on yonder side Jordan," "on the other side Jordan," &c., usually = W. of Jordan in the Pentateuch, but E. of Jordan elsewhere (Num. xxxix. 19; Deut. xi. 30; Josh. xii. 1; Mk. x. 1, &c.). To "go beyond" (Num. xxii. 18, xiv. 13; 1 Th. iv. 6) = to overstep or overgo, to transgress.

Be'zar (Heb. prob. = Basi, Gr. ancestor of 283 (Ezz. ii. 17; 324 in Nch. vii. 23), who returned from captivity with Zerubbabel. (Bassia.) The name occurs again among those who sealed the covenant (Neh. x. 18).

Bez'alel (fr. Heb. = in the shadow of God, i. e. in his protection, Gr. 1. The artificer to whom was confided Jehovah the design and execution of the works of art required for the tabernacle in the wilderness (Exx. xxx. 1—xxxv. 50 ff., xxxvi. xxxvii., xxxviii.). His charge was chiefly in all works of metal, wood, and stone. Anthonia was associated with him for the textile fabrics. Bezalel was the tribe of Judah, the son of Uri the son of Hur (1 Chr. ii. 20).—2. A son of Pahath-moab who had taken a foreign wife (Ezz. x. 50); called Sesthul in 1 Esdras.

Be'zeck (Heb. Lighting, Gr. 1. The residence of Absalom (1 Chr. i. 5) in the lot of Judah (verse 3), and inhabited by Canaanites and Perizzites (verse 4). This must have been distinct from —2. The place where Saul numbered the forces of Israel and Judah before going to the relief of Jabez-Gilead (1 Sam. xl. 8). This cannot have been more than a day's march from Jabez; and it was therefore doubtless somewhere in the centre of the country, near the Jordan valley. Eusebius and Jerome mention two places of this name close together, seventeen miles from Neapolis (Schechem) on the road to Beth-shan; but neither has been identified in modern times.

Be'zer (fr. Heb. = one of gold and silver, precious metals in the rude state, as cast or dug out of mines, Grs.) in the wilderness, a city of the Reubenites, with suburbs, etc. paved by Moses as one of the three cities of refuge E. of the Jordan, and allotted to the Merarites.
(Deut. iv. 42; Josh. ix. 8, xii. 36; 1 Chr. vi. 78); probably = Bosor 1; probably situated S. E. of Heshbon on the borders of the desert (Porter in Kitto).

Bezer (fr. Heb.; see above), son of Zophah; a chief of Asher (1 Chr. vii. 37).

Bezeth (Gr.), a place at which Bacchides encamped after leaving Jerusalem (1 Mc. vii. 19). By Josephus he is given as "the village Beth-zetho" (compare Beth-Zaith, a Syrian name of the Mount of Olives). The name may thus refer either to the main body of the Mount of Olives, or to that branch of it N. of Jerusalem, which at a later period was called Bezetha.

Bla-tas (1 Esd. ix. 48) = Pelaiian 2.

Bible [4 bl] (fr. the Gr. pl. biblia = small books).

I. The application of the word "Bible," as a distinctive term, to the collected books of the O. T. and N. T. is not to be traced further back than the fifth century. Greek writers enumerate "the books" (ta biblia) of the O. T. and N. T.; and as these were contrasted with the apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. (Canon; Inspiration; New Testament; Old Testament; Scripture; Writing.) The liturgical use of the Scriptures, as the worship of the Church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically the books of each church or monastery. And when this use of the word was established in the East, it would naturally pass gradually to the Western Church. It is however worthy of note, as bearing on the history of our own language, and on that of its reception in the Western Church, that "Bible" is not found in Anglo-Saxon literature. In R. Brunne (p. 290), Pier Ploughman (1190, 4271), and Chaucer (Pro. 437), it appears in its distinctive sense. From that time (fourteenth century) the higher use prevailed to the exclusion of any lower; and the choice of it, rather than of any of its synonyms, by the great translators of the Scriptures, Wickliffe, Luther, Coverdale, fixed it beyond all possibility of a change.—II. The history of the growth of the collections known as the O. T. and N. T. respectively, will be found under Canon. The two were looked on as of coordinate authority, and their parts as parts of one whole. (Inspiration.) The earliest records of the worship of the Jewish Church indicate the liturgical use of writings of the N. T., as well as of the O. T. Theophilus of Antioch, Irenæus, Clement of Alexandria, Tertullian, all speak of the N. T. writings as making up with the O. T. the whole of Scrip-ture.—III. The existence of a collection of sacred books recognized as authoritative, leads naturally to a more or less systematic arrangement. The Prologue to Ecclesiastes mentions "the law and the prophets and the other Books." In the N. T. there is the same kind of recognition. "The Law and the Prophets" is the shorter (Mat. xix. 35, Mat. xxii. 40, Acts xii. 15, Acts xix. 21). "The Law, the Prophets, and the Psalms" (Lk. xxiv. 44), the fuller statement of the division popularly recognized. The arrangement of the books of the Hebrew text under these three heads requires, however, a further notice. —I. The Torâh (Heb. = Gr. nomos = "Law") naturally continued to occupy the position which it must have had from the first in the Jewish and ancient and authoritative portion (Pentateuch). In the Hebrew classification the titles of the five distinct portions of "the Law" (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) were taken from the initial words of the books, or from prominent words in the initial verse: in that of the LXX, and so in the Vulgate and A.V., they were intended to be significant of the subject of each book.—2. The next group (Heb. Nikblin = "the Prophets") presents a more singular combination. The arrangement stands as follows: a. The Elder or Former Prophets (Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings).—b. The Later Prophets, viz., the Major, i. e. Greater (Isaiah, Jeremiah, Ezekiel), and the Lesser, i. e. the twelve Minor Prophets (= Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The Hebrew titles of these books correspond to those of the English bibles. The grounds on which books simply historical were classed under the same name as those which contained the teaching of the Prophets, in the stricter sense of the word, are not at first sight obvious, but the O. T. presents some facts which may suggest an explanation. The Sons of the Prophets (Prophet; Samuel) (1 Sam. x. 5; 2 K. v. 22, vi. 1) living together as a society, almost as a caste (Am. vii. 14), trained to a religious life, cultivating sacred ministratiy, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed become naturally, unless intellectual activity is absorbed in asceticism, historians and annalists. The references in the historical books of the O. T. show that they actually were so. Nathan the prophet, Gad, the seer of David (1 Chr. xxix. 29), Ahijah and Iddo (2 Chr. ix. 29), Isaiah (2 Chr. xxvi. 22, xxxii. 32), are cited as chroniclers.—3. Last in order came the group known as C tiles by the Hebrews (Heb. = writings; in Gr. prophetes [= writings], hagiographa [= sacred writings], the word "books" included) as "the Law" first, but did not recognize the distinctions between the Greater and Lesser Prophets, and between the Prophets and the Hagio-grapha. Daniel, with the apocryphal additions, follows Ezekiel; the Apocalyptic first or third Esdras comes as a second, followed by the books of the Christian Church; the twelve Prophets placed after Nehemiah; Wisdom and Ecclesiastes after Canticles; Baruch before and the Epistle of Jeremiah after Lamentations; the twelve Lesser Prophets before the four Greater, and 1 and 2 Maccabees at the close of all. The Latin version follows nearly the same order, inverting the relative position of the Greater and Lesser Prophets. The separation of the Apocalypse then left the others in the order of the A. V. The history of the arrangement of the Books of the N. T. also presents some variations. The four Gospels (probably arranged according to their traditional dates) and the Acts of the Apostles uniformly stand first. They are so far to the N. T. what the Pentateuch was to the O. T. The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously natural. After this we meet with some striking differences. The order in the Alexandrian, Vatican and Ephraem MSS. (A B C) (New Testament 1898) gives precedence to the Catholic or "General" Epistles (Jas., 1 Pet., 2 Pet., 1 Jn., 2 Jn., 3 Jn., Jude), and this appears to have been characteristic of the Eastern Churches. The Western Church, on the other hand, as represented by
Jerome, Augustinian, &c., gave priority of position to the Pauline Epistles (Paul), those addressed to churches being arranged according to their relative importance before those addressed to individuals. The Apocalypse (Revelation of St. John), as might be expected from the peculiar character of its contents, occupied a position by itself. Its comparatively late recognition may have determined the position it has uniformly held as the last of the Sacred Books.—IV. Division into Chapters and Verses.—In the Hebrews, the O.T. is hardly possible to conceive of the liturgical use of the books of the O. T., without some kinds of recognized division. The references, however, in Mk. xii. 26 and Lk. xx. 37, Rom. xi. 2 and Acts viii. 32, indicate a division which had become familiar, and show that some at least of the sections were known popularly by titles taken from their subjects. In like manner the existence of a cycle of lessons is indicated by Lk. iv. 17; Acts xiii. 15, xv. 21; 2 Cor. iii. 14. The Talmudic division is on the following plan. "The Law" was in the first instance divided into fifty-four sections (Heb. peshēkōth) as to provide a chapter in the Old Testament for each civil year. Coexisting with this there was a subdivision into lesser sections. The lesser sections themselves were classed under two heads—the open (Heb. pethēkōth or pethēkōthōn), which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MSS.; and the short (Heb. sēthāmōth), which corresponded to minor divisions, and were marked only by a space within the line. The sections (Heb. havkhērōth) of the prophets were intended to correspond with the larger sections of "the Law," and thus furnish a lesson for every Sabbath; but the traditions of the German and the Spanish Jews present a considerable diversity in the length of the divisions. Of the traditional divisions of the Hebrew Bible, however, that which has exercised the most influence in the received arrangement of the text, was the subdivision of the larger sections into verses (Heb. parshēyōn). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the ninth century. The chief facts that remain to be stated as to the verse divisions of the O. T. are, that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Froissart in that of 1556; that it appeared for the first time in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishop's Bible of 1568, and the Authorized Version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained in some instances (e.g. in references to Plato) to the present times. The letters A B C D are placed at equal distances in the margin of each page, and the reference is made to the page (or, in the case of Scripture, to the chapter) and the letter accordingly. A more systematic division into chapters was generally adopted in the thirteenth century, and is traditionally ascribed to Stephen Langdon, archbishop of Canterbury, or to Cardinal Hugo = Hugh of St. Cher. As regards the O. T., the present arrangements grow out of the union of Cardinal Hugo's capitular division and the Masoretic verses. The Apocryphal books, to which of course no Masoretic division was applicable, did not receive a verselike division till the Latin edition of Ps.-Priors (1528), nor the division now in use till Stephens's edition of the Vulgate in 1545.—2. In the N. T., as in the O. T., the system of notation grew out of the necessities of study. The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of those, the first of which we have any record, was the Didache of Tatian in the second century. This was followed by a work of like character from Ammonius of Alexandria in the third. The system adopted by Ammonius, however, was practically inconvenient. The search after a more convenient method of exhibiting the parallels between the Gospel led Eusebius to form the ten Gospels in which bear his name, and in which the sections of the several Gospels are classified according as the fact narrated is found in 1, 2, 3, or 4 of the Evangelists. The Epistles of St. Paul were first divided in a similar manner by the unknown bishop to whom Euthalius assigns the credit of it (about 390), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, bishop of Cesarea in Cappadocia, completed the work by dividing the Apocalypse (about 500). With the N. T., however, as with the O. T., the division into chapters, adopted by Cardinal Hugo in the thirteenth century, superseded these. Less definitely, a revision of the classes, as previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed on the use of the Masoretic verses for the O. T. The whole work of subdividing the chapters of the N. T. into verses was accomplished by Robert Stephens in 1548, during his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551; another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Henitius in 1559, for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognized. The convenience of this division for reference is obvious; but it may be questioned whether it has not been purchased at a great sacrifice of the perception by ordinary readers of the true order and connection of the narrative or thought of the sacred writers. The original is more faithfully represented in the Paragraph Bibles and in the Greek Testament as edited by Hahn, Laelmann, Tischendorf, &c. Biekri [II. 1] (Heb. bikhōr, Sam., youthful, Ges., Fis.; perhaps son of Recher, Ld. A. C. II.), ancestor of Sheba (2 Sam. xx. 1, &c.). Bidkar (Heb. son of stabbing, e. c. stabler, Ges.), Jael's "captain," originally his fellow-officer (2 K. ix. 25); who completed the sentence on Jehoram son of Ahab by casting his body into the field of Nahbo. Bier. Bechiala 2. Bigtha (Heb. perhaps = garden, gardener, or fr. Pers. and Sansc. = given by fortune, Ges.; probably = Abagtha), one of the seven chamberlains or eunuchs of Ahasuerus (Esth. i. 10). Bigthan and Biguan (both Heb. = Bīgthā, Ges.), a eunuch ("chamberlain," A. V.) in the court of Ahasuerus, one of those who kept the door and conspired with Tercch against the king's life (Esth. ii. 21). The conspiracy was detected by Mordecai, and the eunuchs hung. Pride in their power, perhaps, and the idea that these officers had been partially superseded by the degradation of Vashti, and sought revenge by the murder of Ahasuerus. Bigvai or Bigvai (Heb. perhaps = inhuman,
and granivorous birds appear to have been reckoned clean (Lev. xi. 13-29; Deut. xiv. 11-20). Birds: Cage; Dove; Food; Fowl; Gr; Hena; Nest; Nest; Nest; Ostrich; Particular; Purification; Quail; Sacrifice; Snare; Sparrow; Turtle, &c.

*Birth. Children.*

Birth day. The custom of observing birthdays is very ancient (Gen. xl. 20; Jer. xx. 15); and in Job i. 4, &c., we read that Job's sons "feasted every one his day." In Persia they were celebrated with peculiar honors and banquets, and in Egypt the kings' birthdays were kept with great pomp. (Banquets.) Probably in consequence of the ceremonies usual in their celebration, the Jews regarded their observance as an idolatrous custom (Lighthouse). Many suppose that in Mat. xiv. 6 and Mk. vi. 21 the feast to commemorate Herod's accession is intended, for such feasts were common, and were called "the day of the king" (Hos. vi. 2); but it is supposed by Robinson (A. T. Lex.), Kieto, Meyer, Barnes, &c., to have been connected with the anniversary of his birth.

Birthright. First-born.

Bir'zath (Heb. holes, wounds, or well of olive) (Gr.), a name, probably of a place, occurring in the genealogies of Asher (1 Chr. vii. 31; compare ii. 50, 51, ix. 35, &c.) Machpelah.

Bish'lam (Heb. son of peace, Gr.) apparently an officer or commissioner of Artaxerxes in Palestine at the return of Zerbabbel from captivity (Ezr. iv. 7), called Belemus in 1 Esdras.

Bishop (fr. Gr. episkopos = "overseer"; L. episcopus). The word episkopos, applied in the N. T. to the officers of the church who were charged with certain functions of superintendence, had been in use before as a title of office. The inspectors or commissioners sent by Athens to her subject-states were episkopoi (Aristoph. Aek. 1022). The title was still current and beginning to be used by the Romans in the later days of the republic (Cic. ad Att. vii. 11). The Hellenistic Jews found it employed in the LXX., but with no very definite value, for officers charged with certain functions (Num. iv. 16 [of Eleazar's office], xxxi. 14 ["officers," A. V.]; Ps. cix. 8 [Gr. episkopos = episcopate, "office" in A. V.]; Is. lx. 17 ["exactors, A. V."]). When the organization of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct order, the title episkopos presented itself as at once convenient and familiar, and was therefore adopted as readily as the word elder (Gr. presbyteros) had been in the mother church of Jerusalem. That the two titles were originally equivalent is clear from the following facts (so Professor Plumpe, original author of this article).—1. Bishops and elders are nowhere named together as orders distinct from each other. —2. Bishops and deacons are named as apparently an exhaustive division of the officers of churches addressed by St. Paul as an apostle (Phil. i. 1; 1 Tim. iii. 1, 8).—3. The same persons are described by both names (Acts xx. 17, 26; Tit. i. 5, 7).—4. Elders and deacons are sometimes appointed to perform essentially episcopal, i. e. involving pastoral superintendence (1 Tim. v. 17; 1 Pet. v. 1, 2 [Gr. episkop rentes = "taking the oversight," A. V.]).—Assuming as proved the identity of the bishops and elders of the N. T., we inquire into—1. The relation between the two titles. 2. The functions and mode of appointment of the men to whom both titles were
applied.—I. There can be no doubt that "elders" had the priority in order of time. The order itself is recognized in Acts xi. 30, and in Acts xv. It is transferred by Paul and Barnabas to the Gentile churches in their first missionary journey (Acts xiv. 22). The earliest use of "bishops," on the other hand, is in the address of St. Paul to the elders of Miletus (Acts xx. 28 ("overservia, A. V.")), and there it is rather descriptive of functions than given as a title. The earliest epistle in which it is formally used as "elders" is Philippians, as late as the time of his first imprisonment at Rome.—II. Of the order in which the first elders were appointed, as of the occasion which led to the institution of the office, we have no record. From the analogy of the seven in Acts vi. 5, 6, it would seem probable that they were chosen by the members of the church collectively, and then set apart to their office by the laying on of the apostles' hands. In the case of Timothy (1 Tim. iv. 14; 2 Tim. i. 6) the "presbytery," probably the body of the elders at Lystra, had taken part with the apostle in this act of ordination. (EYANOEIST). The conditions to be observed in choosing these officers, as stated in the pastoral epistles, are, blameless life and reputation among those "that are without" as well as within the church. In the act of ordination, the wide kindness of temper which shows itself in hospitality, the "being the husband of one wife" (i.e., most probably, not divorced and then married to another), showing powers of government in his own household as well as in self-control, not being a recent and, therefore, an untried convert. When appointed, the duties of the bishop were as follows:—1. General superintendence over the spiritual well-being of the flock (1 Pet. v. 2). 2. The work of teaching, both publicly and privately (1 Th. v. 12; 1 Tim. v. 17; Tit. i. 9). 3. The work of visiting the sick appears in Jas. v. 14, as assigned to the elders of the church. 4. Among other acts of charity, that of receiving strangers occupied a conspicuous place (1 Tim. iii. 2; Tit. i. 8).—The mode in which these officers of the church were supported or remunerated varied probably in different cities. At Miletus St. Paul exhorts the elders of the church to follow his example and work for their own livelihood (Acts XX. 35). But in Gal. vi. 6, he asserts the right of the ministers of the church to be supported by it. In 1 Tim. v. 17, he gives a special application of the principle in the assignment of a double allowance to those who have been conspicuous for their activity (so Professor Plumptre, &c.; Conybeare and Howson translate "twinfold honor," implying reward; Bloomfield says, "no doubt respect is included, as well as provision;"") Robinson (N. T. Lex.) translates "double [i.e. any greater relative amount of] honor;" compare the A. V. ("double honor"). Collectively at Jerusalem, and probably in other churches, the body of bishops thus took part in deliberations (Acts xv. 6-22, xxii. 18). Addressed other churches (xx. 23), were joined with the apostles in the work of ordaining by the laying on of hands (1 Tim. iv. 14; 2 Tim. i. 6).—There is no doubt that after the apostolic age the "bishop" had authority over the "elders," but how far this ecclesiastical preeminence is sanctioned by the New Testament or by apostolic practice is a matter of controversy between the supporters and opponents of diocesan episcopacy, the discussion of which is foreign to the object of this Dictionary of the Bible. APOSTLE; DEACON; ELDER; EVANGELIST; MINISTER; ORDAIN; PASTOR.

BIT

*BISON (Deut. xiv. 5, marg.) (B. V.)

BIT. HORSE.

Blith'ah (fr. Heb. = daughter [i.e. young girl] of Jehovah; see Azenath, daughter of a Pharaoh, and wife of Mered, a descendant of Judah (1 Chr. iv. 18). The Scriptures, as well as the Egyptian monuments, show that the Pharaohs intermarried with foreigners; but such alliances seem to have been contracted with royal families alone. It may be supposed that Bithiah was taken captive.

Bith'ron (Heb. properly, action, i.e. a region cut up with mountains and valleys; or better, a valley cutting into mountains = a cleft valley, mountain gorge, defile, Ges.; compare RABER), probably a district in the Jordan valley (Plains 5), on the E. side of the river (2 Sam. ii. 29). Some take Bithron as a proper name; others (Gesenius, Robinson, &c.; see above) as an appellation of a rugged district, or of a ravine, e.g. Wady Adjeihn.

Bith'nia (L. fr. Gr.; named from the Bithyni, a Thracian people from (Prob. Scython), a province of Asia Minor mentioned only in Acts xvi. 7, and 1 Pet. i. 1. Bithynia, considered as a Roman province, was on the W. contiguous to Asia. On the E. its limits underwent great modifications. The province was originally inherited by the Roman republic (e. g. 74) as a legacy from the successors of Alexander, the head of an independent line of monarchs, one of whom had invited into Asia Minor those Gauls who gave the name of Galatia to the central district of the peninsula. On the death of Bithridates, king of Pontus, n. c. 63, the W. part of the Pontic kingdom was added to the province of Bithynia, which again received further accessions on this side under Augustus, A. D. 7. Pliny the younger governed Bithynia as pro-consul when he wrote his celebrated letter to the Emperor Trajan respecting the persecution of Christians; and the Nicene creed owes its origin and name to the general Council held at Nice, the chief town in Bithynia, a. d. 325.

Bitter Herbs (Heb. mardém; in Lam. iii. 15 translated "bitterness"). The Israelites were commanded to eat the Paschal lamb "with unleavened bread and with bitter herbs" (Ex. xii. 8; Num. xix. 11). According to Aben Ezra the ancient Egyptians always placed different kinds of herbs upon the table with mustard, and dipped morsels of bread into this salad. That the Jews derived this custom of eating herbs with their meat from the Egyptians is extremely probable. The "bitter herbs" probably were the various edible kinds of bitter plants, whether cultivated or wild, which the Israelites could obtain with facility, particularly bitter cresses and other cruciferous plants, or the chives group of the compositae, the hawkweeds, sow-thistles, and wild lettuces which grow abundantly in the peninsula of Sinai, in Palestine, and in Egypt.

*Bitter Water. ADULFET; WATER OF JEALOUSY.

Bitern (Heb. kippód). The Hebrew word has been variously translated, the old versions generally (and so Gesenius, Winer, Först, &c.) sanctifying "hedgehog" or "porcupine;" "toroise;" "leaver," "otter;" or "owl," have also all been conjectured, but without reason. Philological arguments appear to be rather in favor of the "hedgehog" or "porcupine," for the Heb. kippód appears mcrorim, the Arabic word for the hedgehog; but zoologically, the hedgehog or porcupine is quite out of the question. The word occurs in Is. xiv. 23, xxvii. 11; Zechar. ii. 14. The former passage would seem to point to some solitude-loving aquatic bird, and so the A. V. trans-
lution "bitter" is probably correct. This bird has a habit of erecting and bristling out the feathers of the neck, which gives it some resemblance to a porcupine. Col. H. Smith, in Kitto, says, "though not building like the stork on the tops of houses, it resorts like the heron to reed and rush circles, and we have been informed that it has been seen on the summit of Tann Kisa at Ctesiphon." The bittern (Botaurus stellaris) belongs to the heron family of birds; it has a wide range, being found in Russia and Siberia as far N. as the river Lena, in Europe generally, in Barbary, S. Africa, Trebizond, and in the countries between the Black and Caspian Seas, &c.

BIT

**Blu'men.** SME.

**Blizjothlah** (fr. Heb. = contempt of Jehovah, Ges.), a town in the S. of Judah named with Beersheba and Baalah (Josh. xv. 28). Wilton (The Nephilim) and Rowlands (in Fairstern under "S. Country") connect this with the following "Baalah" as a compound name. The former supposes it at the modern village Deir el-Belbeh, on the coast, nine or ten miles S. W. from Gaza; the latter possibility at Bovida, an ancient site in the plain fifteen or twenty miles nearly S. from Gaza.

**Biz'tha** (Heb prob. fr. pers., denoting his condition as a cannib, Ges.), the second of the seven canuclis of King Absa-erous (Esth. i. 10).

**Black.** COLORS.

**Blains** (Heb. aba'ba'oth, fr. bid, 'to boil up'), violent ulcerous inflammations. It was the sixth plague of Egypt (Ex. ix. 9, 10), and hence is called in Deut. xxviii. 27, 35, "the botch of Egypt." MEDICINE.

**Blas'phemy.** In its technical English sense, signifies the speaking evil of God, and in this sense it is found Ps. lxxiv. 18; Is. lii. 5; Rom. ii. 24, &c. But according to its Greek derivation it may mean any species of calumn and abuse (or even an unlucky word, Euripides, Athen. 1872); see 1 K. xxi. 10; Acts xviii. 6; Jude 9, "railing." A. V., &c. Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11). On this charge both our Lord and St. Stephen were condemned to death by the Jews. When a person heard blasphemy he laid his hand on the head of the officer, to symbolize his sole responsibility for the guilt, and rising on his feet, tore his robe, which might never again be mended. "The blasphemy against the Holy Ghost" has been a fruitful theme for speculation and controversy (Mat. xii. 31; Mk. iii. 29), and is common in attributing to the power of Satan those unquestionable miracles, which Jesus performed by "the finger of God," and the power of the Holy Spirit; nor have we any safe ground for extending it to include all sorts of "willing (as distinguished from willful) offences, besides this one limited and special sin.

* **Blas'thēm (Heb. shiddaphon),** a scorching or blight of grain by the influence of the E. wind, &c. (Deut. xxviii. 22; 1 K. vii. 37, &c.; compare Gen. xli. 6 ff.) WINDS.

**Blas'tus** (L. fr. Gr. = a bud, sprout), the chamberlain of Herod Agrippa I., made by the people of Tyre and Sidon a mediator between them and the angry king (Acts xii. 20).

* **Blem'ish** (Heb. māmā; Gr. μέμως). All officiating priests and all victims for sacrifice were required to be without blemish, i.e. without bodily defect (Lev. xxi. 17 ff., xxvii. 17 ff.; Deut. xxiv. 21, 22, &c.). Both the Hebrew and Greek words are used figuratively of moral defects or faults (Deut. xxxii. 6; A. V. "spot," margin "blot"); Ecclus. xviii. 15; 1 Pet. ii. 15). Jesus Christ is compared to "a lamb without blemish (Gr. α-μέμως) and without spot" (1 Pet. i. 19). Atonement; Priest; Sacrifice.

* **Bless'ing** (in the Scriptures, may come (1.) to men, &c., from God, when He confers on them any favor or benefit (Gen. i. 28; Ps. iii. 8, &c.); (2.) to God, as a thankoffering of their good deeds (Ps. xiii. 5); (3.) to man from man, when one prays for or declares God's favor toward the other (Gen. xxvii., xlviii., xlix.; Deut. xxxiii., &c.), or pronounces him favored (Ps. x. 2, &c.); (4.) to man from himself, when he prays for God's favor or pronounces himself prosperous or happy without reference to it (Deut. xxix. 19; Is. lv. 16, &c.), &c. Prayer.

**Blind'ing.** PUNISHMENTS.

**Blind'ness** is extremely common in the East from many causes (Medicine). Blind men figure repeatedly in the N. T. (Mat. ix. 27 ff., xi. 5, xii. 22, xx. 30 ff.; Mk. vii. 22 ff.; Lk. vii. 21; Jn. v. 3, 1x. 1 ff., &c.), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Is. xxix. 18, &c.). (MIRACLES.) The Hebrews were specially charged to treat the blind with compassion and care (Lev. xix. 14; Deut. xxvii. 18). (PRAISE.) Blindness is several times mentioned in the Bible as miraculously sent upon enemies of God's people (Gen. xix. 11; 2 K. vi. 18-22; Acts ix. 9). Blindness willfully inflicted for political or other purposes was common in the East (1 Sam. xii. 2; Jer. xxix. 7). PUNISHMENTS.

**Blood.** To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserves it to Himself when allowing man the dominion over, and the use of the lower animals for food. Thus reserved, it acquires a double power: 1, that of sacrificial atonement (SACRIFICE); and 2, that of becoming a curse when wantonly shed, unless duly expiated (Gen. iv. 4; Lev. vii. 26, xvii. 11-14). As regards 1, the blood of sacrifices was caught by the Jewish priest from the neck of the victim in a basin, then sprinkled seven times (in case of birds at once squeezed out on the altar, but that of the passover, the priest), the lintel and doorposts, Ex. xii. 23; Lev. iv. 5-7, xvi. 14-19). In regard to 2, it sufficed
to pour the animal’s blood on the earth, or to bury it, as a solemn rendering of the life to God; in case of human bloodshed (MURDER) a mysterious connection is observable between the curse of blood and the earth or land on which it is shed (Gen. iv. 10, ix. 4-6; Num. xxxv. 33; Deut. xxi. 1 ff.; Ps. civ. 38). That “blood and water” came out from our Lord’s side when the soldier pierced Him on the cross, is explained by Dr. W. A. Nichol-son (in Kitto) on the supposition that some effusion had taken place in the cavity of the chest, and that the spell penetrated below the level of the fluid. On this supposition, the wound being inflicted shortly after death, blood would also have trickled down with the water, or, at any rate, have appeared at the mouth of the wound, though none of the large vessels had been wounded.

Blood, a-venger of, or Re-ven’ger of. It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative (MURDER). Compensation for murder is allowed by the Koran. Among the Bedouins, and other Arab tribes of blood-money be refused, the ’Thar,” or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. Frequently the homicide will wander from tent to tent over the Desert, or even rove through the towns and villages on its borders with a chain round his neck and in rags, begging contributions from the charitable to pay the apportioned blood-money. Three days and four hours are allowed to the persons included within the ’Thar’ for escape. The right to blood-revenge is never lost, except as annulled by compensation: it descends to the latest generation. Similar customs with local distinctions are found in Persia, Abyssinia, and among the Druses and Circassians. The law of Moses was very precise in its directions on the subject of Retaliation.—I. The wilful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (Heb. gíel; Num. xxxv. 19); and was bound to execute retaliation himself if it lay in his power. The king, however, in later times, appears to have had the power of restraining this license. The shedder of blood was thus regarded as impious and polluted (Num. xxxvi. 16-31; Deut. xix. 11-13; 2 Sam. xiv. 7, 11, xvi. 8, and iii. 29, with 1 K. ii. 31, 33; 2 Chr. xxiv. 22-25).—2. The law of retaliation was not to extend beyond the immediate offender (Deut. xxiv. 16; 2 K. xiv. 6; 2 Chr. xxv. 4; Jer. xxxii. 29, 30; Ez. xviii. 20).—3. The involuntary shedder of blood was permitted to take flight to one of six Cities of Refuge (Num. xxxv. 29 ff.; Deut. xix. 4-6). City of Refuge.

Blood, Issue of. The menstruous discharge or an unnatural discharge of blood from the womb (Lev. xv. 19-30; Mat. ix. 20; Mk. v. 25; Lk. vii. 43). (MEDICINE.) The latter caused a permanent legal uncleanness, the former a temporary one, mostly for seven days; after which the woman was to be purified by the customary offering.


* Blood’ y Flux. FLEX, BLOODY; MEDICINE.

* Blood’ y Sweat. SWEAT, BLOOD; MEDICINE.

* Blood’ y, in A.V. fig. = blains or blanevorthines (Job xxxi. 7; Prov. ix. 7). To “blot out,” fig. = to cancel, remove, destroy (Deut. ix. 14; Ps. li. 1; Rev. iii. 5, &c.). Atonement.

Blue. Colors.

Boan’ ef ger [jezz] (Gr. form of Aram. = son of thunder), a name given by our Lord to the two sons of Zebedee, James and John (Mk. iii. 17). Probably the name had respect to the fiery zeal of the brothers, signs of which we may see in Lk. ix. 54; Mk. ix. 38; compare Matt. xx. 20 ff.

Boar. Swine.

* Both, Env’t; Surr.

Bo’az (Heb. ãboz; alacrity, Ges.). 1. A wealthy Bethlehemite, kinsman to Naomi’s husband, Elin-lech (Ru. ii. 1, &c.). Finding that the kinsman of Ruth, who stood in a still nearer relation than himself, was unwilling to perform the office of the nearest kinsman (Heb. gíel), he had those obligations publicly transferred with the usual ceremonies to his own discharge; and hence it became his duty by the “levirate law” to marry Ruth, and to redeem the estate of her deceased husband Mahlon (iv. 1 ff.) (MARRIAGE, ii. 1.) He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obed from whom in a direct line our Lord was descended. Boaz is mentioned in the genealogy (Mat. i. 5; Lk. iii. 32; “Booz” in both), but there is great difficulty in assigning his date. If Boaz = Izax, as is stated with some shadow of probability by the Jerusalem Talmud and various Rabbis, several generations must be inserted. Even if we shorten the period of the Judges to 240 years (CHRONOLOGY; JUDGES), we must suppose that Boaz was the youngest son of Solomon, and that he did not marry till the age of sixty-five. 2. One of Solomon’s brazen pillars erected in the Temple porch. (JACINT; TEMPLE.) It stood on the left, and was 18 cubits high (1 K. vii. 15, 12; 2 Chr. iii. 15 ff.; Jer. iii. 21). The apparent discrepancies (18 and 55 cubits high) arise from including or excluding the ornament which united the shaft to the chapter, &c.

Bo’coras (1 Esd. viii. 2) = Be’eki.

Boch’é-re [bok-] (Heb. the first-born is he, Ges.). a Benjamite, son of Azel (1 Chr. viii. 38, ix. 44), translated in LXX. “his first-born.”

Boch’m [kim] (Heb. re the weeper; the weeping, Ges.), a place W. of Jordan, above Gilgal (Judg. ii. 1, 5).

Bo’han (Heb. thumb, Ges.), a Reubenite, after whom was named a stone on the border of the territories of Benjamin and Judah, between Beth-arabah and Beth-hogla on the E. and Adamnan and En-shemeesh on the W. (Josh. xv. 6, xviii. 17).

Roil. MEDICINE.

* Bolled [as in hole] = formed into rod-brussels, going to seed (Ex. ix. 31). Gesenius makes the Hebrew = in fores.

Bel’ ster. BED; PILLow.

* Bond. CHAIN; Cord; LAW; Penishments.

SLAVE: TRIAL.

Bond’ age. SLAVE.

Bon’net. Head-dress.

Book. Writing.

Booths. Succoth: Tabernacles, FEAST OF.

Booth consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made (Deut. xx. 14, 16). (ANATH- EM). Beyond those limits, in case of warfare resistance, all the women and children were to be made captives, and the men put to death. The law of booty was that it should be divided equally between the army who won it and the people of...
Israel, but of the former half one head in every five hundred was reserved to God, and appropriated to the priests, and of the latter one in every fifty was similarly reserved and appropriated to the Levites (Num. xxxi. 26-47). As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged (1 Sam. xxx. 24, 25). War.

**Bo'ez** (Gr. fr. Heb.) = Boaz 1 (Mat. i. 5; Lk. iii. 23).

**Beereth** (2 Esd. i. 2) = Bukki.

**Borow-ing.** Loam.

**Bos'cath** (fr. Heb.) = Bozkath (2 K. xxii. 1).

* Bo'som (boozum). Abraham's Bosom; Dress.

**Bo'sor** (Gr. and L. fr. Heb.) I. A large fortified city on the E. of Jordan in the land of Gilead (1 Mc. v. 28, 30); probably = Bezer.—2. The Aramaic pronunciation of Bosh, the father of Balaam (2 Pet. ii. 15).

**Bo-so-ra,** a strong city in Gilead taken by Judas Maccabaeus (1 Mc. v. 26, 28); doubtless = Bostra. See Bozkalat 2.

* **Bo'ss.** Arms, II. 5.

**Botch.** Blains; Medicine.

**Bottle.** Four Hebrew words (hēnēth or chēnēth, nēbel or nēbel, batbak, nēl) and the Greek askos are translated “bottle” in the A.V. (Crsus 2; Pitcheer.) Bottles in Scripture are of two kinds, both of them capable of being closed from the air: 1. The skin bottle; 2. The bottle of earthen or glass ware.—1. The Arabs, and all that lead a wandering life, keep their water, milk, and other liquors, in leatheren bottles. These are made of goatskins. When the animal is killed, they cut off its feet and head, and draw it in this manner out of the skin, with-

![Image of skin bottles](From the Museo Borbonico.)

(out opening its belly. In Arabia they tan these skins with acacia-bark and the hairy part is left outside. They afterward sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. The great leatheren bottles are made of the skin of a bogoat, and the small ones, that serve instead of a bottle of

![Image of Egyptian bottles](1 to 7 glass, 8 to 11 earthenware. (From the British Museum Collection.)

water on the road, are made of a kid's skin. Bruce gives a description of a vessel of the same kind, but larger, made of an ox's skin. Wine-bottles of skin are mentioned as used by Greeks, Romans, and Egyptians, by Homer (Od. vi. 78; II. iii. 247); by Herodotus (I. 121), as used in Egypt; and by Virgil (Georg. ii. 384). Skins for wine or other liquids are in use to this day in Spain, where they are called borrachas. The effect of external heat (rather, of smoke) upon a skin-bottle is indicated in Is. cxix. 88; a bottle in the smoke," and of expansion or strain produced by fermentation in Mat. ix. 17; "new wine in old bottles."—2. Vessels of metal, earthen, or glass ware for liquids were in use among the Greeks, Egyptians, Etruscans, and Assyrians, and also no doubt among the Jews, especially in later times. Thus Jer. xix. 1, "a potter's earthen bottle." The Jews probably borrowed their manufactures in this particular from Egypt, which was celebrated for glass work.

**Bow.** Arms, I. 3.

* **Bow'els.** In Scripture, = the inward parts, often particularly denoting the upper viseera, i.e. the heart, &c.; hence, figuratively, the inner man, the soul, thoughts, affections, tender feelings, love, mercy, &c. See heart.

**Bow'ling.** Adoration.

**Bowl.** The Hebrew words translated "bowl" in the A. V. are mizrāk, soph, gullah, sphet, gībā, minaketh; see also Āur, Dies; Pott. On the uncertainty as to the precise form and material, see Basin. Bowls would probably be used at meals for liquids, or broth, or potion (2 K. iv. 40). Modern Arabs are content with a few wooden bowls. In the British Museum are several terra-cotta bowls with Chaldean inscriptions of a superstitious character, expressing charms against sickness and evil spirits, which may possibly explain the "divining cup" of Joseph (Gen. xliv. 5). The bowl was filled with some liquid which was drunk off as a charm against evil. On "the golden bowl" (Ecc. xii. 6), see under Medicine.

* **Box.** Alabaster; Vial.

**Box-tree or Box,** the translation in the A. V. of the Hebrew teṭšahār (Is. xii. 19, lx. 15). The Tall-mudical and Jewish writers generally, with the A. V. and other modern versions, Rosenmüller, Parkhurst, &c., are of opinion that the box-tree is intended. The Syriac and the Arabic version of Zaadias, with Genesius and Fürst, understand it by a species of cedar called sherben, distinguished by its small cones and upright branches. Although the claim of the box-tree to represent the Hebrew tešḥār is not being satisfactorily established, yet the evidence rests on a better foundation than that which supports the claims of the sherben (so Mr. Houghton). Bochart, Rosenmüller, &c., suppose box-trees to be meant in Ez. xxvii. 6, where the A. V. has "the company of the Ashurities," and thus translate: "The princes have their hands made of ivory, inlaid with box-wood from the isles of Chittim." Box-wood writing tablets are alluded to in 2 Esd. xiv. 24.

**Boz'ez** (fr. Heb. = shingling, glittering, Ges.), one of the two "sharp rocks" (Heb. = "teeth of the cliff") "between the passages" by which Jonathan entered the Philistine garrison at Michmash. It seems to have been that on the N. (1 Sam. xiv. 4, 5).

**Bos'kath** (fr. Heb. = stony region, high, Ges.), a city of Judah in the lowlands (Valley 5; Josh. xvi. 39); the native place of King Josiah's mother (2 K. xxii. 1, A. V. "Joscah"); site unknown. See Bosh'kath (fr. Heb. = a fold, shepheard, fortress, stronghold, Ges.). In Eben—the city of King Jobab the son of Zerah (Gen. xxxvi. 33; 1 Chr. l.
BRA

44); doubtless the place mentioned in later times in connection with Edom (Is. xxxiv. 6, xiii. 1; Jer. xlix. 13, 22; Am. i. 12; Mic. ii. 12). There is no reason to doubt that the modern representative of Bozrah is el-Busairah, a village first visited by Burek-

hard, on the mountain district S. E. of the Dead Sea, between Tutiilah and Petra, about halfway be-
tween the latter and the Dead Sea.—2. Among the cities of the land of Moab (Jer. xlviii. 24) is a Boz-
rah apparently in the "plain country." (Plain 4;

Yet Bostra (the modern Busrath, now mostly in ruins) was certainly at a later date an important city; it is in a fertile region; it is not elsewhere mentioned in the Scrip-
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that time.

Bracelet, the translation in the A. V. of the Heb.

et'âdah (Armlet), todmid (Gen. xxiv. 22, 30, &c.),

shârâ (Is. iii. 19), and pâthil (Gen. xxxviii. 18, 25;

Armlet an account is given of these ornaments, the materials of which they were generally made, the manner in which they were worn, &c. Bracelets of fine twisted Venetian gold are still common in Egypt. Men as well as women wore bracelets. Layard says of the Assyrian kings: "The arms were encircled by armlets, and the wrists by bracelets."

Bramble. Thorns.

* Branch = a limb or shoot of a tree, vine, &c. (Gen. xli. 10, 12; Ps. civ. 12, &c.); often figurative-

ly = that which is closely united to something else, like a branch to a tree, as descendants to an ances-
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is especially so called (Is. iv. 2, xi. 1; Jer. xxii. 5,
xxiii. 15; Zech. iii. 8, vi. 12; Nazarene). To "put

the branch to the nose" (Ex. viii. 17) is supposed to refer to some idolatrous ceremony, and to indicate insolent or contemptuous feeling (Fairbairn).

Brass. The Heb. neçoiseth or nechoseth is im-
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not acquainted with the compound of copper and

zinc known by that name. The Hebrew word is

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Heb. 35). In most places of the O. T. the correct

translation would be copper, although it may some-
times = bronze, a compound of copper and tin. In-

deed, a simple metal was obviously intended, as we

ver. 21). Here lay Heshbon, Nebo, Kiriathaim, Dib-

lathaim, and the other towns named in this passage,

and probably here (so Mr. Grove) Bozrah should be

sought, and not, as has been lately suggested (Prt.

ii. 162, &c.), at Bostra, the Roman city in Bashan

full sixty miles from Heshbon. Yet Bostra (the modern Busrath, now mostly in ruins) was certainly at a later date an important city; it is in a fertile region; it is not elsewhere mentioned in the Scriptures; the catalogue in Jeremiah includes cities "far or near;" and this may have been a city of Moab at that time.

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the Hebrew word here probably = "a string by which a seal-ring was suspended;" see LACE). Under
see from Deut. viii. 9, xxxii. 25, and Job xlviii. 2. Copper was known at a very early period, and the invention of working it is attributed to Tubal-cain (Gen. iv. 22). Its extreme ductility made its application almost universal among the ancients. The Gr. chalkos is translated "brass" (Mat. x. 9; here = Money; Rev. xviii. 12) and "money" (Mk. vi. 8, xii. 4). Two kindred words are also used, viz. chalkeos, A. V. "of brass" (Rev. ix. 20), and plural of chalkon, A. V. "brass vessels" (Mk. vii. 4). "Summing brass" (Gr. chalkos; 1 Cor. xiii. 1) is an instrument made of brass or copper, i. e. a trumpet or cymbal (Rbn. N. T. Lex.). It often occurs in metaphors, e.g. Lev. xxi. 19; Deut. xxviii. 23; Job vi. 12; Jer. vi. 28. It is often used as an emblem of strength, Zech. vi. 1; Jer. i. 18. The Gr. chalkolobous in Rev. i. 15, ii. 18 (A. V. "fine brass"), has excited much difference of opinion. Some suppose it = Orichalcum, a mixed metal (see Ambr) more valuable than gold. It may perhaps be deep-colored frankincense (so Mr. Farrar).

* Bra-ver-y, in Is. iii. 18, A. V. = beauty, splendor. * Bray, to = to make a harsh noise like an ass (Job vi. 5, &c.); also, to pound, mash, or break in pieces (Prov. xxvii. 22). PUNEMENTS.


* Breach-es, in Judg. v. 17 (Heb. pl. of miphradets, literally a rent, breach, notch, sc. in the coast, Ges.), probably = havens, harbors. See also FENCED CITY; HOUSE; War, &c.

Bread (Heb. leken or leken; Gr. oros). The preparation of bread as an article of food dates from a very early period: the earliest undoubted instance of its use is found in Gen. xviii. 6. "Bread" in the Scripture often = food in general (Gen. xviii. 5; Ex. xvi. 4, 13, 29; Lev. xxi. 8, 17; Neh. v. 18; Mat. vi. 11, xx. 26, &c.). "To eat bread" commonly in the Scripture = to eat food, to take a meal (Gen. iii. 19, xxvii. 20, xxi. 54; Ps. xli. 9, &c.); Mat. xv. 2; Jn. xiii. 18: 2 Th. iii. 8, 12, &c., &c.). "Corn" or "grain" employed for making bread was of various sorts: the best bread was made of wheat, which after being ground produced the "flour" or "meal" (Judg. vi. 19; 1 Sam. i. 24; 1 K. iv. 22, xvii. 14), and when sifted the "fine flour" (Ex. xxix. 2; Gen. xviii. 6) usually employed in the sacred offerings (Ex. xx. 40; Lev. ii. 1; Ex. xiii. 14), and in the meals of the wealthy (1 K. iv. 22; 2 K. vii. 1; Ex. xviii. 19; Rev. xvii. 15). Barley was used chiefly by the poor, or in times of scarcity (2 K. iv. 38, 42; Rev. vi. 6, &c.). "Spelt" (Rye) was also used both in Egypt (Ex. ix. 32) and Palestine (Is. xxvii. 23; Ez. v. 9). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentils, millet, were added (Ex. iv. 9; compare 2 Sam. xvii. 28); the bread so produced was called "barley cakes" (Ex. iv. 12, as barley cakes," A. V.), inasmuch as barley was the main ingredient. The amount of meal for a single baking was an ephah or three measures (Gen. xviii. 6; Judg. vi. 19; 1 Sam. i. 24; Mat. xii. 33). The baking was done in primitive times by the mistress of the house (Gen. xviii. 6) or one of the daughters (2 Sam. xxv. 17; compare IV. 6); female servants were however employed in large households (1 Sam. viii. 13). Baking as a profession, was carried on by men (Gen. xl. 1; Hos. vii. 4, 6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the names "bakers' street" (Jer. xxxvii. 21), and "tower of the ovens" (Neh. iii. 11, xlii. 38, "farmers," A. V.). The bread taken by persons on a journey (Gen. xlv. 23; Josh. ix. 12) was probably a kind of biscuit. The process of making bread was as follows:—the flour was first mixed with water, or perhaps milk; it was then kneaded with the hands (in Egypt with the feet also) in a small wooden bowl or "kneading-trough" ("store," A. V. in Deut. xxviii. 6, 17), until it became dough (Ex. xii. 34, 39; 2 Sam. xiii. 8; Jer. vii. 18; Hos. vii. 4). LEAVES

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

Hands (in Egypt with the feet also) in a small wooden bowl or "kneading-trough" ("store," A. V. in Deut. xxviii. 6, 17), until it became dough (Ex. xii. 34, 39; 2 Sam. xiii. 8; Jer. vii. 18; Hos. vii. 4). LEAVES

Egyptians kneading the dough with their feet.

At a and b the dough is probably left to ferment in a basket, as is now done at Cairo. (Wilkinson.)

Egyptians making cakes of bread sprinkled with seeds. (Wilkinson.)

Ex. xii. 29; Judg. vi. 19; 1 Sam. xxi. 24; Passover. The leavened mass was allowed to stand for some time (Mat. xiii. 33; Lk. xxi. 21). The dough was then divided into round cakes (Ex. xxi. 23; Judg. vii. 15, 18, 5; 1 Sam. x. 3; Prov. vi. 26), not unlike flat stones in shape and appearance (Mat. vii. 9; compare iv. 3), about a span in diameter and a finger's breadth in thickness. The cakes were sometimes punctured, and hence called in Hebrew hollah or chollah (A. V. "cake," "cakes;" Ex. xxix. 2, 23; Lev. ii. 4, viii. 26, xxv. 5; Num. vi. 15, 19, xv. 20; 2 Sam. vi. 19), and mixed with oil. Sometimes they were rolled out into wafers (Ex. xxix. 2, 23; Lev. ii. 4; Num. vi. 15-19), and was generally added: but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen. xviii. 6, xix. 3;
merely coated with oil. The cakes were now taken to the oven, having been first, in Egypt, gathered into "white (?) baskets" (Gen. xl. 16; Basket 1).

The baskets were placed on a tray and carried on the baker's head (Gen. xl. 16). The methods of baking were, and still are, very various in the East, adapted to the various styles of life; in ovens, fixed or portable (Figs.; Oven); in holes dug in the ground, &c. Among the pastoral Jews, as among the modern Bedouins, the cakes were spread upon heated stones, or thrown into the heated embers of the fire itself, or roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (Ez. iv. 12, 13). The cakes required to be carefully turned during the process (Hos. vii. 8). Some kinds of bread were baked on a pan; such cakes appeared to have been chiefly used as sacred offerings (Lev. ii. 5, vi. 21 [Heb. 14], vii. 9; 1 Chr. xxiii. 29). A similar cooking utensil was used by Tamar (2 Sam. xiii. 9).

A different kind of bread, probably resembling the _pita_ of the Bedouins, a pasty substoner, was prepared in a saucepan (frying-pan, A.V.); this was also reserved for sacred offerings (Lev. ii. 7, vii. 9).

**Sewe bread.**

**Breast plate.** Arms, II. 1; High-Priest, I. 2, a.

*Breeches.* High-Priest; Priest.

*Brethren.* Brother.

*Bribe.* Magistrates were expressly forbidden to take bribes or gifts (Ex. xxiii. 8; Deut. xvi. 19, &c.), lest justice should thus be perverted. Samuel's sons took bribes, and in consequence the Israelites desired a king (1 Sam. viii. 3 ff; comp. xii. 3 ff). See Gifts; also Job xv. 34; Ps. xxvi. 10; Is. xxiii. 15; Am. v. 12.

**Bribe.** Herodotus (i. 173), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in kilns. The brick were cemented with hot bitumen, and at every thirtieth row craters of reeds were stuffed in. This account agrees with the history of the building of the Tower of Babel, in which the builders used brick instead of stone, and slime for mortar (Gen. xi. 3). The Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are chiefly
sun-dried like the Egyptian. They are usually from twelve to fifteen inches square, and three and a half inches thick, and most of them bear the name, inscribed upon them, of Nebuchadnezzar, whose buildings, no doubt, replaced those of an earlier age. They thus possess more of the character of tiles (Ex. iv. 1). They were sometimes glazed and enamelled with patterns of various colors. The Israélites, in common with other captives, were employed in the Egyptian monasteries in making bricks and in building (Ex. i. 14, v. 7). Egyptian bricks were not generally dried in kilns, but in the sun, and even without straw are as firm as when first put up in the reigns of the Ammonophis and Thothmès whose names they bear. When made of the Nile mud, they required straw to prevent cracking; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders. A brick-kiln is mentioned as in Egypt (Jer. xliii. 9). A brick pyramid is mentioned (Herodotus, ii. 136) as the work of King Aeschus. The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2 Sam. xix. 21), and a complaint that the people built altars of brick (Is xv. 3). Altar, C, i.; Pottery.

Bride, Bride grooms. MARRIAGE.

Bridge. The only mention of a bridge in the Canonical Scriptures is indirectly in the proper name Gesen. Judas Macceabæus is said to have intended to make a bridge in order to besiege the town of Caspis, situated near a lake (2 Mc. xii. 18). Though the arch was known and used in Egypt as early as the fifteen century B.C., the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist. A stone bridge over the Jordan, about two miles below the lake of the Hulâ, called the bridge of the daughters of Jacob, is mentioned by B. de la Brocquière, A.D. 1432, and a portion of one by Arculf, A.D. 700. The bridge connecting the Temple with the upper city, of which Josephus speaks, seems to have been an arch viaduct.

Brielfe. Ass; Bells; Horse; Mule; Punishments.

Brier, Thorns.

Briar or vine. Arms, ii. 1.

Brin-stone (Heb. gop urith; Gr. theon), a well-known inammable substance = sulphur (Deut. xxxix. 23; Job xviii. 15, &c.). It is found in considerable quantities on the shores of the Dead Sea, and in different parts of the world, usually in volcanic districts; also in combination with metals, &c. "Brinestone and fire" (= burning brinestone, Bush; sulphurous flames, Rm.) are associated in the destruction of Sodom and Gomorrah (Gen. xxiv. 19; Lk. xvii. 29), and in the punishment of the wicked (Ps. xi. 6; Ez. xxxviii. 22; Rev. xiv. 10, xiv. 20, &c.; compare 2 Pet. ii. 6; Jude 7).

Brodired, an obsolete English word = embrodered. (See Embrodereen.) "Broidered hair" (1 Tim. ii. 9, marg. "plaited") is the A. V. translation of G. pleyma (= a braid of hair, brushed hair, River, "My Lord"). Some copies have "broided hair" or "braided hair." Hair.

Brook, the A. V. translation of -I. Hebrew apukh, probably = a violent torrent, sweeping through a mountain gorge (Ps. xiii. 1, Heb. 2); elsewhere translated "stream," "channel," "river." -II. Heb. gőr, an Egyptian word (in the plural = the course of the Nile, emblem of the Nile, &c., Gr.), used in the magical inscriptions as "a river, little," "stream," "valley." -III. Gr. cheironomus (Jd. ii. 8; 1 Mc. v. 37 ff.; Jn. xxviii. 1) = Heb. nahal, No. 4 above. -IV. Gr. diérus (Eccles. xxiv. 30, 31) = something dry, a trench or canal. -V. Gr. rheuma (Eccles. xxxix. 18) = that which flows, a stream.

Broughton, or soup, is mentioned only in Judg. vi. 19, 20, and Is. lv. 4. Food.

Brother. The Hebrew ab or ak is used in various senses in the O. T. Besides its strict sense of brother (Gen. iv. 2 ff., xix. 20, xiii. 5, &c.), and the less exact sense of half-brother (Gen. xiii. 15, 16; Judg. xvii. 10; 2 Sam. xiii. 7 ff., &c.), as 1. A kinsman, and not a mere brother; e.g. nephew (Gen. xiv. 16, xiii. 8; xxix. 15); cousin (1 Chr. xxii. 22). 2. One of the same tribe (2 Sam. xii. 12, Heb. 18). 3. Of the same people (Ex. ii. 11), or even of a cognate people (Num. xx. 14). 4. An ally (Am. i. 9; see marg.). 5. Any friend (Job vi. 15). 6. One of the same office (1 K. ix. 15). 7. A fellow-worker (Lev. xix. 17). 8. Metaphorically of any similarity. It is a very favorite Oriental metaphor, as in Job xxx. 29, "I am a brother to dragons;" see DRAGON 1. The Gr. adelphos has a similar range of meanings in the N. T., and is also used for a disciple (Mat. xxv. 40, &c.); a fellow-worker (1 Cor. i. 1, &c.), and especially a Christian. Indeed, it was by this name that Christians usually spoke of each other (Acts ix. 30, x. 29, &c.). The Jewish schools distinguished between "brother" and "neighbor;" "brother" = an Israëlite by blood, "neighbor" = a proselyte. They allowed neither title to the Gentiles; but Christ and the apostles extended the name "brother" to all Christians, and "neighbor" to all the world (1 Cor. v. 11; Lk. x. 29 ff.). The question as to who were "the brethren of the Lord," is discussed under JAMES.

Brown. Colors.

Brui (pron. brute), an old English and French word = rumor or news (Jer. x. 22; Nah. iii. 19).

Brude (L.) = P. Deskth.

Brulk. Arms. i. 2, c, and ii. 5, 6.

Buffet. In (Gr. kollaphio) = to smile at the fat, to box on the ear, to cufj; in a wider sense, to smile, to malcontent (Mat. xxvii. 67; Mk. xiv. 63; 1 Cor. iv. 11; 2 Cor. vii. 7; 1 Pet. ii. 20).

Building. Architecture; Barn; Horse; Temple.

Bul k' (Heb. = Birkh, Ges.). 1. Son of Abi-shua and father of Uzi; fourth after Aaron in the line of the high-priests in 1 Chr. vi. 5, 61 (v. 31, vi. 36 Heb.), and in the genealogy of Ezra (Ezra vii. 4); called in 1 Esd. viii. 2, Biscace, corrupted to Borsiti, 2 Esd. i. 2. Whether Bulkai ever was high-priest, we are not informed in Scripture. Josephus mentions him in one place (x. 11, § 5) as high-priest, in another (vii. 1, § 2) as the first of those who lived a private life, while the pontifical dignity was in the house of Ithamar. (High-Priest). -2. Son of Jogli and prince of Dan; assistant to Joshua and Eleazar in the division of Canaan (Num. xxxix. 22).

Buł k'lah (Heb. = wlasting from Jeshūa, Ges.), a Kohathite Levite, of the sons of Itham, musician in the Temple (1 Chr. xxx. 14, 13).

Buł (as in dull). MONTH.

Bull. Buffal, terms used synonymously with oz, oxen, in the A. V. as the representatives of several species. Hebrew torah is the Greek taurus; translated "bull" in Heb. ix. 7, 9. The Hebrew bôcār is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly
it is variously rendered *bulluck* (Is. lxv. 27), *cow* (Ex. iv. 15), *oxen* (Gen. xxi. 16), *beesw* (Lev. xxvii. 10, 21), &c.—The Hebrew שור* almost always = one head of horned cattle, without distinction of age or sex (Ex. xxii. 28 ff., "ox" A. V.; Lev. xxvii. 22, 28, &c.). It is very seldom used collectively. The Chaldee form, לית, occurs in Dan. iv. 25 (22 Heb.), &c.—The Hebrew *calf*, fem. *גָּ֣לָ֔ה = a calf male or female, properly of the first year. The word is used of a trained heifer (Hos. x. 11), of one giving milk (Is. vii. 21, compare 22), of one used in ploughing (Judg. xiv. 18), and of one three years old (Gen. xv. 9).—The Hebrew פֶּרֶּל = a bull, bulluck, especially a young bulluck, a steer (Ex. xxix. 1; Lev. iv. 3 ff., &c.), Gen.; once (Judg. vi. 25) possibly a bull of seven years old.—The Hebrew plural *עַבְרִ֥ים* (literally strong ones) is used for *bulls* in Ps. xxii. 12 (A. V. "strong bulls"), 13 Heb.), 1. 13, lxxviii. 50, Heb. 51; Is. xxxiv. 7; Jer. 1. 11.—The Hebrew בּּוּלּ֨וֹן is translated "wild bull" in Is. 8. 20, and "wild ox" in Deut. xiv. 5. It was possibly one of the larger species of antelope, and took its name from its swiftness. Robinson (iii. 396) mentions large herds of black and almost hairless buffaloes as still existing in Palestine, and these may be the animal indicated. Agriculturists: Calf; Clean; Food: Heifer; Herd; Ox; Sacrifice.

* Bull'uck | [as in bull, full]. Reed.

* Bul'works. Fenced City; War.

Bur'nah (Heb. discretion, Ges.), son of Jerahmeel, and descendant of Pharez and Judah (1 Chr. ii. 25).

Bun'ni (Heb. built, Ges.). 1. A Levite in Nehemiah's time (Neh. ii. 4), 2. A chief of the people in Nehemiah's time (x. 15).—3. A Levite, ancestor of Shemariah in Nehemiah's time (x. 15).

Bur'ral [ber'-re-al]. The Jews uniformly disposed of the corpse by entombment wherever possible, and failing that, by interment; extending this respect to the remains even of the plain enemy and malfactor (1 K. xi. 15; Deut. xxii. 23), in the latter case by express provision of law.—1. The Place of Burial. A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. (Tomb.) This was what the structure of the Jewish soil supplied or suggested. Sepulchres, when the owner's means permitted it, were commonly prepared beforehand, and stood often in gardens (Garden), by roadsides, or even adjoining houses. Kings and prophets alone were probably buried within towns (1 K. ii. 10, xvi. 6, 28; 2 K. x. 35, xiii. 9; 2 Chr. xvi. 14, xxvii. 27; 1 Sam. xxv. 1, xxviii. 3). Sarah's tomb and Rachel's seem to have been chosen merely from the place of death; but the successive interments at the former (Machpelah) are a chronicle of the strong family feeling among the Jews. It was deemed a misfortune or an indignity not only to be deprived of burial (Is. xv. 20; Jer. vii. 33, viii. 1, 2, &c.; 2 K. ix. 10), but in a lesser degree to be excluded from the family sepulchre (1 K. xii. 22; 2 Chr. xxvi., xxviii. 10; compare 2 Sam. xxii. 14). Similarly it was a mark of a profound feeling toward a person not of one's family to wish to be buried with him (Isa. i. 17; 1 K. xiii. 31), or to give him a place in one's own sepulchre (Gen. xxvi. 6; compare 2 Chr. xxiv. 16). Cities soon became populous and demanded necropolises, which were placed without the walls; such a one seems intended by "the graves of the children of the people" (2 K. xxii. 6), situated in the valley of the Kidron or of Jehoshaphat. Jeremiah (vii. 32, xix. 11) threatens that TOWNS should be polluted by burying there (compare 2 K. xxiii. 16). Such was also the "Potter's Field" (Mat. xxvii. 7). Sepulchres were marked sometimes by pillars, as that of Rachel (Gen. xxv. 29), or by pyramids as those of the Asmonæans at Medin (1 Mc. xiii. 28), and had places of higher and lower honor. Such as were not otherwise noticeable were scrupulously "whited" (Mat. xxiii. 27) once a year, after the rains before the passover, to warn passers by of defilement.—2. The Mode of Burial. While the O. T. notices the burial of persons of rank or public eminence, the N. T. takes its examples from private station. But in both cases "the manner of the Jews" included the use of spics, where they could command the means. Thus Aza lay in a "bed of spices" (2 Chr. xvi. 14). A portion of these were burnt in honor of the deceased, and to this use was probably des- hive of the one hundred pounds' weight of "myrrh and aloes" in our Lord's case. On high state occasions the vessels, bed, and furniture used by the deceased were burnt also. Such was probably the "great burning" made for Aza. If a king was unpopular or died disgraced (2 Chr. xxi. 19), this was not observed. In no case, save that of Saul and his sons, were the bodies burned (compare Am. vi. 7-10); and even then the bones were interred, and reburied for solemn entombment. It was the office of the next of kin to perform and preside over the whole funereal office; but a company of public buriers (Ex. xxxix. 12-14) had apparently become customary in the times of the N. T. (Acts v. 6, 19). Coffins were but seldom used, and if used were open; but fixed stone sarcophagi were common in tombs and used in the burial of kings and princes.
of rank. The bier, the word for which in the O. T. also = "raith," was borne by the nearest relatives, as followed by any who wished to do honor to the dead. The grave-clothes were probably of the fashion worn in life, but swathed and fastened with bandages, and the head covered separately. Previously to this, spices were applied to the corpse in the form of ointment, or between the folds of the linen; hence our Lord's remark, that the woman had anointed his body, "with a view to dressing it in these grave-clothes." (Embalming: Mourning.)

3. Prevalent Notions in regard to Burial. The precedent of Jacob's and Joseph's remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Following a similar notion, some of the Rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to usher in Messiah's reign on earth. Tombs were, in popular belief, led by the same teaching, invested with traditions (compare Abel; Ezra; Tomb, &c.).


Burial of the Dead. (Heb. usually 'ebh, literally that which is made to go up; Gr. ἔμβαλλω, that which is wholly burnt, a holocaust) in A. V. = the offering (Atonement; Sacrifice), which was wholly consumed by fire on the altar, and the whole of which, except the refuse ashes, "ascended" in the smoke to God. Every sacrifice was in part a "burnt-offering," because, since fire was the chosen manifestation of God's presence, the portion of each sacrifice especially dedicated to Him was consumed by fire. The burnt-offering is first named in Gen. viii. 20, as offered after the Flood. Throughout the whole of Genesis (see xv. 9, 17, xxii. 2 ff.) it appears to be the only sacrifice referred to; afterward it became distinguished as one of the regular classes of sacrifice under the Mosaic law. Now all sacrifices are divided (see Heb. v. 1) into "gifts" and "sacrifices for sins" (i.e. eucharistic and propitiatory sacrifices), and of the former of these the burnt-offering was the choicest specimen. (Sin-offering, &c.) The meaning of the whole burnt-offering was that which is the original idea of all sacrifices, the offering by the sacrifice of himself, soul and body, to God, the submission of his will to the Will of the Lord. It typified (see Heb. v. 1, 3, 7, 8) our Lord's offering (as especially in the temptation and the agony), the perfect sacrifice of His own human will to the Will of His Father. In accordance with this principle it was enacted that with the burnt-offering a "meat-offering" (of flour and oil) and "drink-offering" of wine should be offered, as showing that, with themselves, men dedicated also to God the chief earthly gifts with which He had blessed them (Lev. viii. 18, 26, ix. 16, 17, xiv. 29; Ex. xxix. 40; Num. xxxviii. 4, 5). The ceremonial of the burnt-offering is given in detail in Lev. i. vii. 8, viii. 18 ff., &c. For the public burnt-offerings, see Sacrifice, D. a. Private burnt-offerings were appointed at the consecration of priests (Ex. xxix. 15 ff.; Lev. viii. 18 ff., ix. 12 ff.), at the purification of women (Lev. xii. 6, 8), at the cleansing of the lepers (xiv. 19 ff.) and removal of other ceremonial uncleanness (xv. 15, 30), on any accidental breach of the Nazarite vow, or at its conclusion (Num. vi.; compare Acts xxi. 26), &c. But freewill burnt-offerings were offered and accepted by God on any solemn occasions, e.g. at the dedication of the tabernacle (Num. vii.) and of the temple (1 K. viii. 64), when they were offered in extraordinary abundance.

Bush. 1. The Hebrew word sāneh ("bush," A.V.) occurs only in those passages which refer to Jehovah's appearance to Moses, "in the flame of fire in the bush." (Ex. iii. 2-4; Deut. xxxii. 16). The Greek word is ἱβοτος both in the LXX. and in the N. T. (Mark. xii. 26; Luke. xx. 37; Acts vii. 39, 52; in Luke. vi. 44, "bramble bush" A. V.). The Gr. ἱβοτος = habon, Vulgate; and both in ancient writers = the different kinds of brambles or species of the genus Rubus (raspberry and blackberry bush, &c.). Celsius has argued that the Rubus vulgaris, i.e. Rubus fruticosus, the bramble or blackberry bush, = the sāneh, and traces the etymology of Mount "Sinai" to this name. Sprengel identifies the sāneh with
what he terms the Rubus sanctus ("a variety," says Dr. J. B. Hooker, "of Rubus fruticosus"), and says it grows abundantly near Sinai. It is impossible to say what kind of thorn bush is intended by such; but Sinai is almost beyond the range of the genus Rubus.-2. The Heb. shev or sheikh, plural sheiwin or sheikin, is translated "bushes" in Job xxx. 4, 7, "plant" in Gen. ii. 5, "shrubs" in Gen. xvi. 15. Gesenius translates "a shrub, bush." 

Bush. See at end of Weights and Measures.

*B. Butler. CUP-BEARER.

Buter. Gesenius supposed that the Heb. hemath or chemath (kēnāth or kemāth in Job xxxix. 6), translated "butter" uniformly in the A. V., generally means ewed milk, curds; poetically, milk in general; once (Prov. xxx. 23) cheese; but never butter in the Scriptures. It occurs in Gen. xviii. 8; Deut. xxxii. 14; Judg. v. 25; 2 Sam. xix. 27; Job xx. 17, xxix. 6; Ps. lv. 21 (Heb. 22); Prov. xxx. 33; Is. vii. 15, 22. Hasselquist says the Arab women "made butter in a leather bag, hung on three poles erected for the purpose, in the form of a cone, and drawn to and fro by two women." The butter of modern Palestine, after being thus made, is boiled or melted, and put in goat-skin bottles. "In winter it resembles candied honey, in summer it is mere oil" (Thn. i. 239). Cheese; Milk.

*Buying [by-]. AGRICULTURE; COMMERCE; JUBILEE, THE YEAR OF; SLAVE.

Buz (Heb. buzetum). 1. The second son of Milcach and Nahor (Gen. xxii. 21). Elhan, called "the Buzite" of the kindred of Ram, i.e. Aram, was probably a descendant of Buz, whose family seems to have settled in Arabia Deserta or Petraea (Jer. xxv. 20).—2. A name in the genealogies of the tribe of Gad (1 Chr. xiv. 1). Buzi (Heb. = BIZITE, Ges.) father of Ezekiel the prophet (Ez. i. 3).

Buzite (fr. Heb.) = descendant of Buz (1 Job xxxii. 2, 6)

By is used in 1 Cor. iv. 4 A.V. in the now obsolete sense of agnus; "I know nothing by myself," i.e. I am not conscious of wrong doing.

Byssus (L. fr. Gr.) = LINEN.

C

Cah. Weights and Measures.

Cahbon (Heb. cahk, Ges.), a town in the low country of Judah (Josh. xv. 40 only).

*Cabins (Jcr. xxxvii. 16; margin "cells") probably = the arched caves or vaults, in which prisoners were lodged, round the sides of the "dungeon" or pit (Henderson on Jer. i. c.)

Cabul (Heb. lillum, border, LXX, Boch.; = something exalted, as nothing, Hiller), a place on the boundary of Asher (Josh. xix. 27); probably it is the modern village of Akka (Rbn. iii. 88). Being thus on the very borders of Galilee, probably this place has some connection with the district containing twenty cities, presented by Solomon to Hiram, king of Tyre (1 K. ix. 11-14).

Cady, surname of Joannan, the eldest brother of Judais Mackeacebook (1 Me. ii. 2).

Cadces (1 Me. xi. 63, 78) = KEDESH 3.

Cad-ces-harne (Jd. v. 14) = KADESH BARNEA.

Cad mi-el (1 Esd. v. 38) = KADMIEL.

Cesar [see zar] (L.) = CESAR.

Cesar-a-re [see-a-tekka] (L.) = CESAREA.

Cesar-a-re [see-phil-ipp] (L.) = CESAREA PHILIPPOL.
Cakes. Bread; Queen of Heaven.
Calah (Heb. comvolution, old age, Ges.,) one of the most ancient cities of Assyria. Its foundation is ascribed to the patriarch Assur (Gen. x. 11). (Num. x.) According to Rawlinson, the site of Calah is marked by the Nineveh ruins (Nineveh). If this be regarded as ascertained, Calah must be considered to have been at one time (about B. C. 930-720) the capital of the empire. Dr. H. Lobell (in B. S. xiv. 256) supposed Calah to be at Calah Shergar (see Assyria, § 7). Barcath, Gesenius, &c., make Calah = Halah.
Calas-mola-ias (1 Esd. v. 22,) a corrupt name, apparently from Elam, Lod, and Hadid.
Calanus. Reed 4.
Cailo (Heb. sustenance, Ges.), a man of Judah, son or descendant of Zerah (1 Chr. ii. 6); probably = Chalcol. Darra; Mahol.
Caledron. A vessel for boiling flesh, either for ceremonial or domestic use. It is the translation in A. V. of four Hebrew words, viz., agmon (Job xii. 29; see Reed 1), dud (2 Chr. xxxv. 13; see Basket 5; Por 3), sir (Jer. iii. 18, 19; Ex. xii. 3, 7, 11; see Por 4), kallathah or kallahth (1 Sam. ii. 14; Mic. iii. 3).

Caleb (Heb. dog? Ges.; the bold, the valiant, i. e. a hero, Flti.). 1. According to 1 Chr. ii. 9, 18, 19, 42, son of Hezon, the son of Pharez, the son of Judah, and the father of Hur by Ephrath or Ephratah. His brothers, according to the same authority, were Jerashmeel and Ram; his wives Aushah, Jerahah, and Ephrath; and his concubines Ephah and Maachah (ver. 9, 18, 19, 46, 48). Lord A. C. Hervey regards the text in 1 Chr. ii. as corrupt in many places. Codd maintains that Caleb the son (i. e. the descendant) of Hezon = Caleb the son of Jephun-
constrained by the people in the absence of Moses, made a molten calf (Heb. אֱלֹהִים; see BELL) of the golden ear-rings of the people, to represent the Elohim (A. V. " gods") which brought Israel out of Egypt. It does not seem likely that the ear-rings would have provided the enormous quantity of gold required for a solid figure. More probably it was a wooden figure laminated with gold, a process known to have existed in Egypt. "A gilded ox covered

with a pall" was an emblem of Osiris (Wilkinson, iv. 335). To punish the apostacy Moses burnt the calf, and then grinding it to powder scattered it over the water, where, according to some, it produced in the drinkers effects similar to the water of jealousy (Num. v.). He probably adopted this course as the deadliest and most irreparable blow to their superstition, or as an allegorical act (Job xx. 16), or with reference to an Egyptian custom in honor of Apis (Bdt. ii. 41; Poole's Sygogies on Ez. xxix. 20). The process which he used is difficult of explanation. Bochart and Rosenmüller think that he merely cut, ground, and filed the gold to powder (Mines). It has always been a great dispute respecting this calf and those of Jeroboam, whether, I. the Jews intended them for some Egyptian god, or II. for a mere cherubic symbol of Belcovah. Of the various sacred cows of Egypt, those of Isis, of Athor, and of the three kinds of sacred bulls, Apis (MEMPHIS), Basis, and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf; "the offerings, dainties, and rejoicings practiced on that occasion were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis" (Ancient Egyptians, v. 197). It seems to us more likely that in this calf-worship the Jews merely

"Likened their Maker to the graved ox;" or in other words, adopted a well-understood cherubic emblem. The prophet Hosea is full of denunciations against the calf-worship of Israel (Hos. viii. 5, 6, x. 6), and mentions the curious custom of kissing them (xiii. 2). His change of Bethel into Bethaven possibly arose from contempt of this idolatry. The calf at Dan was carried away by Tiglath-Pileser, and that of Bethel ten years after by his son Shalmaneser (Prideaux, Con. i. 15). In the expression "the calves of our lips" (Hos. xiv. 2), "calves" metaphorically = victims or sacrifices, and the passage signifies either "we will render to thee sacrifices of our lips," i.e. "the tribute of thanksgiving and praise," or "we will offer to thee the sacrifices which our lips have vowed." BELL; CHEREBIM; IDOLATRY; Ox.

Cal'has (L.) = KEelta (1 Esd. ix. 23, 48).

Cal-lis'thes-es (L. fr. Gr. = adorned with strength,
the necks of the camels which Gideon took from Zebah and Zalmunna. From the temperate habits of the camel with regard to its requirements of food and water, and from its wonderful adaptation, both structurally and physiologically, to traverse the arid regions which for miles afford but a scanty herbage, we can readily give credence to the immense numbers which Scripture speaks of as the property either of tribes or individuals. The three thousand camels of Job may be illustrated to the very letter by a passage in Aristotle (H. A. i. 37, § 5): "Now some men in upper Asia possess as many as three thousand camels."—2. The Hebrew masculine bêcher, feminine bécherth, occur only in Is. lx. 6 and Jer. ii. 28, and are translated in the A. V. "dromedary." Bochart (and so Gesenius) contends that the Hebrew word is indicative only of a difference in age, and attributes the Arabic becca in support of his opinion that a young camel is signified by the term. Etymologically the Hebrew word is more in favor of the "dromedary." So, too, are the old versions.—3. As to the Hebrew cirêth (Is. lxvi. 20; A. V. "swift beasts") there is some difference of opinion. The explanation given by Bochart after some of the Rabbis, and adopted by Rosenmüller, Gesenius, Lee, &c., that "dromedaries" are meant, is not satisfactory to Mr. Houghton, who prefers, with Michaelis and Parkhurst, to understand the "panniers" or "baskets" carried on the backs of camels or mules, and to refer the word to its unreduplicated form (Hebrew sar, A. V. "furniture," i.e. the camel's saddle with a kind of canopy over it) in Gen. xxxi. 34.—4. The Hebrew plural ashâthîrân or askhâthîrân, translated "camels" in Esth. viii. 10, 14, A. V. = saräa (so Bochart, Gesenius, &c.).—The species of camel in common use among the Jews and the heathen nations of Palestine was the Arabian or one-humped camel (Camelus Arabicus). With feet admirably formed for journeying over dry and loose sandy soil; with an internal reservoir for a supply of water when the ordinary sources of nature fail; with a hump of fat ready on emergencies when even the prickly thorns and mimosas of the desert cease to afford food; with nostrils which can close valve-like when the sandy storm fills the air, this valuable animal well deserves the title of the ship of the desert. The dromedary is a swifter animal than the baggage-camel, and is used chiefly for riding purposes; it is merely a finer breed than the other: the Arabs call it the Haèle. The speed of the dromedary has been greatly exaggerated, the Arabs asserting that it is swifter than the horse; eight or nine miles an hour is the utmost it is able to perform; this pace, however, it is able to keep up for hours together.—The Bactrian camel (Camelus Bactrianus), the only other known species, is found in China, Russia, and Central Asia, and has two humps; it is not capable of such endurance as its Arabian cousin; it was known to the Assyrians, &c., and doubtless to the Jews also in their later history; it is employed by the Persians in war to carry one or two guns which are fixed to the saddle. According to Burchardt, breeders often extirpate the forward hump of this species, and thus procure more space for the pack-saddle and load, and make the animal like the Arabian species (Col. C. H. Smith, in Kitto).—The camel, as may be readily conceived, is the subject among Orientals of many proverbial expressions; many are cited by Bochart (Hieron. I. 59); compare Mat. xxiii. 24, and xix. 24, where there can be no doubt of the correctness of the A. V., notwithstanding the attempts made from time to time to explain away the expression; the very magnitude of the hyperbole is evidence in its favor: with the Talmuds "an elephant passing through a needle's eye" was a common figure for any thing impossible.

Cam'non (Heb. fall of stalks or grain? Ges.), the place in which Jair the Judge was buried (Judg. x. 5); a city of Gilead (so Josephus). Eusebius and Jerome make Cammon = Caiyon.

CAMP. Encampment. Cam phire (Heb. cophir) no doubt is an incorrect rendering of the Heb. term (ATONEMENT 3; Ptich), which = some aromatic substance only in Cant. i. 14, iv. 13: the margin in both passages has "express," imitating karpos in the LXX. and eukrops in the Vulgate in form but not in signification. Caephyre, or, as it is now generally written, cauphor, is the product of a tree largely cultivated in the island of Formosa, the Cauphora officinarum, allied to the laurel. From the expression "cluster of cophir in the vineyards of En-gedi," in Cant. i. 14, the Chaldee version reads "hunches of grapes." The substance really denoted by the Hebrew cophir is the Lawsonia alba of botanists, the henna of Arabian naturalists. The inhabitants of Nubia call the henna plant Klofreh, Hassæquith, speaking of this plant, says "the leaves are pulverized and made into a paste with water; the Egyptians bind this paste on the nails of their
custom is so ancient in Egypt that I have seen the nails of the mummies dyed in this manner." Not only the nails, but the hair, beard, &c., were also dyed with henna. The beard dyed with henna is afterward made black by the application of indigo. Somnus says the women are fond of decorating themselves with the flowers of the henna plant; but they take them in their hand and perfume their bosoms with them. Compare with this Cant. i. 13. — The Lawsonia alba when young is without thorns, and when older is spinous, whence Linneus's names, Lawsonia inermis and Lawsonia spinosa; he regarding his specimens as two distinct species. The henna plant grows in Egypt, Syria, Arabia, and N. India. The flowers are white, and grow in clusters, and are very fragrant. The whole shrub is from four to six feet high.

Ca'na (L. fr. Heb. קָנָן [Robinson, N. T. Lex. = place of reeds, Ges.] of Galilee, once Ca'na in Gallilee, a village or town not far from Capernaum, memorable as the scene of Christ's first miracle (Jn. ii. 1, 11, iv. 46), as well as of a subsequent one (iv. 46–54), and the native place of Nathanael (xxii. 2). The traditional site is at Kefr Kenna, a small village about four and a half miles N. E. of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed, and—doubtless much older—the fountain from which the water for the miracle was brought. The tradition identifying Kefr Kenna with Cana existed in the time of Willibald (the latter half of the eighth century), and of Phocas (twelfth century). But the claims of another site have been brought forward with much force (Ibn. ii. 346–9, iii. 108). The rival site is a village situated further N., about five miles N. of Safuriah (Sepphoris) and nine of Nazareth, near the present Jeftal, the Jotapata of the Jewish wars. The village still bears the name of Kana-el-jelil = "Cana of Galilee" in Arabic. The Gospel history will not be affected whichever site may be the real one.

Fountain.

Ca'naan [ka'nan] (Hb. קָנָן or קָנָן, fr. a verb denoting to be loved down, to be low, Ges.; Gr. & L. Chama). 1. Fourth son of Ham (Gen. x. 6; 1 Chr. i. 8); the progenitor of the Phenicians ("Zidon"), and of the various nations who before the Israelite conquest occupied the sea-coast of Palestine, and generally the whole of the country W. of the Jordan (Gen. xii. 13; 1 Chr. i. 13; Canaan, land of; Canaanites). In Gen. ix. 20–27 a curse is pronounced on Canaan (as many have maintained) for Ham's unhil and irreverent conduct; but Professor Bash (Notes, i. c.) remarks, that Ham's act was rather the occasion than the cause of the punishment against Canaan (con pare Is. xxxix. 6), — that here, as often in the Scriptures, individuals are not so much contemplated as the nations, &c., descended from them, and the special sins of the Canaanites (licentiousness, &c.; compare Lev. xviii. 24 ff.) were closely allied to Ham's sin in Gen. ix. 22, that Ham as a father was affected by the curse on Canaan, —and that the curse did not necessarily come upon righteous descendants of Canaan (e. g. Melchizedek, Abimelech), nor upon the Canaanites in general any further than as their own sins were the procuring causes of it (Sonson; Greenson, &c.). —2. "Canaan" sometimes (e. g. Zeph. ii. 5) = the country itself—more generally styled "the land of Canaan." (See next article.) We also find "Language of Canaan" (Is. xix. 18): "Ways of Canaan" (Judg. iii. 1): "Inhabitants of Canaan" (Ex. xv. 15): "King of Canaan" (Judg. iv. 2, 23, 24, v. 19): "Daughters of Canaan" (Gen. xxviii. i. 6, 8, xxxvi. 2): "Kingdoms of Canaan" (Is. xxxv. 11). The word "Canaan" is also translated in A. V. (Is. xiii. 8) "travellers:" (xxxii. 11) "the merchant city:" (Ez. xvii. 4) "traffic:" (Hos. xii. 7) "He is a merchant:" (Zeph. i. 11) "merchant-people.

Ca'naan, the land of (literally Lorland; see Canaan = the country W. of the Jordan and Dead Sea, and between those waters and the Mediterranean (Palesi ne): specially opposed to the "land of Gilead," i. e. the high tableland E. of the Jordan. True, the district to which the name of "lowland" is thus applied contained many very elevated spots, but high as the level of much of the country W. of the Jordan undoubtedly is, several things prevent it from leaving an impression of elevation, viz. (1.) that wide maritime plain over which the eye ranges for miles from the central hills, (2.) the still deeper and more remarkable hollow of the Jordan valley, (3.) the almost constant prevalence of the long high line of the mountains E. of the Jordan. The word "Canaanite" was used in the O. T. in two senses, a broader and a narrower (Canaanites); but this does not appear to be the case with "Canaan," at least in the older cases of its occurrence (Gen. xii. 5, xiii. 12, &c.). It is only in later notices (e. g. Zeph. ii. 5; Mat. xv. 22), that we find it applied to the low maritime plains of Phœnicia and Phœnicia (compare Mk. vii. 26).

Ca'naanite [man-], The, the designation of the Apostle Simon (Matt. x. 4; Mk. iii. 18), otherwise known as "Simon Zelotes." This word does not signify a descendant of Canaan, nor a native of Can, but it comes from a Chaldee or Syriac word, קָנָן or קָנָן, by which the Jewish sect or faction of "the Zelotes" was designated. The Syriac word is the reading of the Pes-hito version. The Greek equivalent is Καναάς (Lk. vi. 15; Acts i. 15).

Ca'naanites [ma-], The (see Canaan), and used in two senses: 1. For the tribe of "the Canaanites" only = the dwellers in the lowland. The whole of the country W. of the Jordan was a "low-
land" as compared with the loftier and more exalted tracts on the E.; but there was a part of this western coast of Palestine which was still more emphatically and literally "lowland." a. There were the plains lying between the shore of the Mediterranean and the foot of the hills of Benjamin, Judah, and Ephraim. (Jere. 1:1;
Palestine; Sephela; Sharon i, &c.) b. But separated entirely from this was the still lower region of the Jordan Valley or Arabah, "The Canaanite dwelling-place, which was still more emphatically and literally "lowland." b.

SEPHELA (Meroe), dynasty or Canaanites Ex. ex.10. It is carefully distinguished from the Amorite, &c., who held the "mountain" (A.V. "mountains") in the centre of the country. (Char-tor.) In Ex. iii. 8, 17, &c., the Canaanites are mentioned with the Hititites, Amorites, Perizzites, Hivites, and Jebusites, as the nations to be expelled by the Israelites; in Deut. vii. 1, and Josh. iii. 10, xxiv. 11, the Gergashites are added, making seven nations in all; in Gen. xv. 18-21 the list of ten nations includes some E. of Jordan, and probably some S. of Palestine.—2. Applied as a general name to the non-Israelite inhabitants of the land (compare CaaSaaN). Instances of this are, Gen. xii. 6; Num. xxi. 3; Judg. i. See also Gen. xxiv. 3, 37, compare xxvii. 2, 6; Ex. xii. 11, compare v. Like the Phenicians, the Canaanites were probably given to commerce; and thus probably in later times Canaanite occasionally = "a merchant" (Job xli. 6, Prov. xxxi. 24; compare CaaSaaN).—On the language of the Canaanites, see Semitic Languages; Tongues, Confusion of.

Can da-ce ['see; as an English name usually pron. kandake] (L.; Gr. kanw bóké; fr. Ethiopic = kahók, or ruler, of servants? [*], Sim.), a queen of Ethiopia (Meroe), mentioned Acts vii. 27. The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens. Prof. Hackett (in B. S. xxii. 515) appears disposed to regard these as queens of that part of Ethiopia of which the capital was Napó-pó, eighty-six geographical miles N. of Meroe.

* Can die [di]. The Heb. nér and Gr. bacchos, often translated "candle" in the A. V. (Job xviii. 6, xxi. 17; Mat. v. 13, &c.), = a light, i.e. a candle, lamp, lantern, &c. (Ger., Böen. N. T. Lex.). Candle-stick: Lamp.

Candle-stick [dia-], which Moses was commanded to make for the tabernacle, is described Ex. xxx. 31-37, xxxvii. 17-21. It is called in Lev. xxiv. 4, "the pure candlestick," and in Eec. xxvi. 17, "the holy candlestick." With its various appendances it required a talent of pure gold, and it was not moulded, but "of beaten work." Josephus, however, says that it was of cast gold, and hollow. As the description given in Ex. is not very clear, we abbreviate Lightfoot's explanation of it. "The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondiste; and a little above that a golden knob, and above that a golden flower. Then two branches, one on each side, bowed, and coining up as high as the middle shaft. On each of them were three golden cups placed almondiste on sharp, scollop-shell fashion; above which was a golden knob, a golden flower, and the socket. Above the branches on the middle shaft was a golden boss, above the two shafts, and above the encircling out of these was another boss, and two more shafts, and then on the shaft upward were three golden scollop-cups, a knob, and a flower: so that the heads of the branches stood an equal height" (Works, ii. 309, ed. Pitman). The whole weight of the candle-stick was 100 minae = about 229 lbs. trout or 188½ lbs. avoindupois (Weights and Measures); its height was, according to the Rabbis, five feet, and the breadth, or distance between the exterior branches, three and a half feet. It has been calculated to have been worth £5,070 = about £83,000, exclusive of workmanship. Generally it was "a type of preaching" or "of the light of the law" (Lightfoot, l. e.). Similarly candlesticks are made types of the Spirit, of the Church, of witnesses, &c. (compare Zech. iv. ; Rev. ii. 5, xi. 4, &c.). The candlestick was placed on the S. side of the first apartment of the tabernacle, opposite the table of shewbread (Ex. xxx. 27), and was lighted every evening and dressed every morning (Ex. xxvii. 20, 21, xxx. 8; compare 1 Sam. iii. 3). Each lamp was supplied with cotton, and half a log of the purest olive-oil (about two wine-glasses), which was sufficient to keep them burning during a long night. When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar (Num. iv. 9). In Solomon's Temple, instead of this candlestick, there were ten golden candlesticks similarly embossed, five on the right and five on the left (1 K. vii. 49; 2 Chr. iv. 7). They were taken to Babylon (Jer. iii. 19). In the Temple of Zerubbabel there was again a single candlestick (1 Me. i. 21, iv. 49). The description given of it by Josephus agrees only tolerably with the sculpture on the Arch of Titus; but he hints that it was not identical with the one used in the Temple. The candlestick represented on the arch of Titus as borne in his triumph, a. p. 70, was probably taken from Rome to Carthage, a. p. 435, by Genseric, thence carried to Constantinople, and then respectfully deposited at Jerusalem, a. p. 335. It has never been heard of since.

* Can dy (Acts xxviii. 7, marg.), an English form of Caudin, the modern name of Chete.

Cane. Reed 4.

Can ker-worm. Locust 8.

Can irch (Heb.), (Ex. xxvii, 23), probably a contraction of Calm, which is the reading of one MS. of on of Scripture, Tit. i. 1, (conson. fr. Gr. kanómen) the collection of books which form the original and authoritative written rule of the faith and practice of the Christian church." Starting from this.
II. The original meaning of the term: II. The Jewish Canon of the O. T. as to (a) its formation, and (b) extent: III. The Christian Canon of the O. T.; and I. The N. T. The last of times, etc. 

The word kanon, in classical Greek, is (1) properly a straight rod, as the rod of a shield, or that used in weaving, or a carpenter’s rule; hence (2) metaphorically a ruling rule (or model) in ethics, or in art, or in language. (3). The word was also used passively in the sense of something as measured or confined (or cut) that life spake. As applied to Scripture the derivatives of kanon are used long before the simple word. The Latin translation of Origen speaks of Scripturae Canonicae (L. = canonical Scriptures) (De Princ. iv. 23), libri regulares (L. = books of [or according to] the rule) (Comm. in Mat. § 117), and libri canonizati (L. = books canonical, i.e. made or determined, according to rule) (id. § 28). This circumstance seems to show that the title “Canonical” was first given to writings in the sense of “admitted by the rule,” and not as “forming part of and giving the rule.” The first direct application of kanon to the Scriptures seems to be in the verses of Amphilochius (about A. D. 290), where the word indicates the rule by which the contents of the Bible must be determined, and thus secondarily an index of the constituent books. Among Latin writers it is commonly found from the time of Jerome and Augustine, and their usage of the word, which is wider than that of the Greek writers, is the source of its modern significance. The uncanonical books were described simply as “those without,” or “those uncanonical.” The Apocryphal books (Apocryphal), which were supposed to occupy an intermediate position, were called “books read,” or “catholic,” though the latter title was also applied to the canonical Scriptures. The canonical books were also called “books of the Testament,” and Jerome styled the whole collection “the holy library,” which happily expresses the unity and variety of the Bible.—II. (a) The formation of the Jewish Canon. The history of the Jewish Canon in the earliest times is beset with the greatest difficulties. Before the period of the exile only faint traces occur of the solemn preservation and use of sacred books. According to the command of Moses the “book of the law” was “put in the side of the ark” (Deut. xxxi. 26), but not in (1 K. viii. 9; compare Jos. iii. 1, 7, v. 1, § 17), and thus in the reign of Josiah, Hilkiah is said to have found the Book of the Law in the house of the Lord” (2 K. xii. 8; compare 2 Chr. xxxiv. 14). This “book of the law,” which, in addition to the direct precepts (Ex. xxiv. 7), contained general exhortations (Deut. xxxvii. 6) and historical narratives (Ex. xvii. 14), was further increased by the records of Joshua (Josh. xxiv. 20), and probably by other writings (1 Sam. x. 25). At a subsequent time collections of proverbs were made (Prov. xxv. 1), and the later prophets (especially Jeremiah) were familiar with the writings of their predecessors. It perhaps marks a further step in the formation of the Canon when “the book of the Lord” is mentioned as a general collection of sacred teaching (Is. xxxiv. 16; compare xxix. 18), at once familiar and authoritative; but it is unlikely that any definite collection either of “the psalms” or of “the prophets” existed before the Captivity. At that time Zechariah (vii. 12) speaks of “the law” and “the former prophets” as in some measure coordinate; and Daniel (ix. 2) refers to “the books” in a manner which makes them the prophetic writings as already collected into a whole. Even after the Captivity the history of the Canon, like all Jewish history up to the date of the Maccabees, is wrapped in great obscurity. Popular belief assigned to Ezra 2 and “the great synagogue” the task of collecting and promulgating the Scriptures as part of their work in organizing the Jewish church. Doubts have been thrown upon this belief, but it is in every way consistent with the history of Judaism and with the internal evidence of the books themselves. The account (2 Me. ii. 13) which assigns a collection of books to Nehemiah is in itself a confirmation of the general truth of the formation of the Canon during the Persian period. The persecution of Antiochus (n. c. 168) was for the O. T. what the persecution of Diocletian was for the N. T., the final crisis which stamped the sacred writings with their peculiar character. The king sought out “the books of the law” (1 Mc. 1. 56) and burnt them; and the possession of a “book of the covenant” was a capital crime (Jos. xii. 5, § 4). After the Maccabean persecution the history of the formation of the Canon is merged in the history of its contents. The Bible appears from that time as a whole, and it is of the utmost importance to notice that the collection was peculiar in character and circumscripted in contents. All the evidence which can be obtained, though it is confessedly scanty, tends to show that it is false, both in theory and fact, to describe the O. T. as “all the relics of the Hebrew-Chaldaic literature up to a certain epoch,” if the phrase is intended to refer to the time when the Canon was completed.—(b) The contents of the Jewish Canon. The first notice of the O. T. as consisting of distinct and definite parts occurs in the prologue to the Greek translation of the Wisdom of Sirach (Ecclesiasticus), in which “the law, the prophets, and the rest of the books,” are mentioned as integral sections of a completed whole. A like threefold classification is used for describing the entire O. T. in Lk. xxiv. 44 (compare Acts xxvii. 23). The general contents of these three classes still, however, remain to be determined. Josephus (Ap. i. 8), the earliest direct witness on the subject, enumerates twenty-two books “which are justly believed to be divine”: five books of Moses, thirteen of the prophets, extending to the reign of Artaxerxes (= husband of Esther, according to Josephus), and four which contain hymns and directions for life. Still there is some ambiguity in his enumeration, for in order to make up the numbers it is necessary either to rank Job among the prophets, or to exclude one book, and in that case probably Ecclesiastes, from the Hagiographa. The former alternative is the more probable, and it is worthy of special notice that Josephus regards primarily the historic character of the prophets. The view that the scribes received only the books of Moses rests on no sufficient authority. The casual quotations of Josephus agree with his express Canon.
The writings of the N. T. completely confirm the
testimony of Josephus. Coincidences of language
show that the apocryphal books were familiar with several of
the Apocryphal books, but they do not contain one
authoritative or direct quotation from them, while,
with the exception of Judges, Ecclesiastes, Canticles,
Esther, Ezra, and Nehemiah, every other book in
the Hebrew Canon is used either for illustration or
proof. Several of the early Fathers describe the con-
tents of the Hebrew Canon in terms which generally
agree with the results already obtained. Melito of Sardis (cir.
179 a. D.) in a journey to the East made the
question. He gives the result in the following form: the books are,
5 Moses . . . Joshua, Judges, Ruth, 4 Kings,
2 Chronicles, Psalms, Proverbs, Ecclesiastes,
Job, Isaiah, Jeremiah, 12 Prophets, Daniel,
Ezekiel, Esdras. Origen, in enumerating the twenty-
two books "which the Hebrews hand down as
included in the Testament," omits the book of the
twelve minor prophets, and adds "the letter" to the
book of Jeremiah and Lamentations. The statement of
Origen and complete contents of the Law, the Prophets, and the Hagio-
grapha, in exact accordance with the Hebrew author-
ities, placing Daniel in the last class; and adding
that whatever is without the number of these must
be placed among the Apocrypha. The statement of
the Talmud is in many respects so remarkable that
it must be transcribed entire. "But who wrote [a
book of the Bible]? Moses wrote his own book, ?
the Pentateuch, the section about Balaam, and Job.
Joshua wrote his own book and the eight [last] verses
of the Pentateuch. Samuel wrote his own book, the
book of Judges, and Ruth. David wrote the book
of Psalms [of which, however, some were composed]
by the ten venerable elders, Adam, the first man,
Melchizedek, Abraham, Moses, Hemam, Jeduthun,
Asaph, and the three sons of Korah. Jeremiah
wrote his own book, the books of Kings and Lamen-
tations. Hezekiah and his Friends reduced to writ-
ning the books contained in the memorial word
lMshflak, i.e. Isaiah, Proverbs, Canticles, Ecclesi-
astes. The men of the Great Synagogue (Syna-
gogue, the Great) reduced to writing the books con-
tained in the memorial word KaNdâti, i.e. Ezekiel,
the twelve lesser prophets, Daniel, and Esther. Ezra
wrote his own book, and brought down the genea-
logies of the books of Chronicles to his own times. . . .
Who brought the remainder of the books [of Chroni-
cles] to a close? Nehemiah the son of Hachalihah."
In spite of the comparatively late date (about a. D.
500) from which this tradition is derived, it is evi-
dently in essence the earliest description of the work
of Ezra and the Great Synagogue which has been
preserved. The details must be tested by other
evidence, but the general description of the growth
of the Jewish Canon bears every mark of probability.
The later Jewish catalogues throw little light upon
the Canon. They generally reckon twenty-two books,
equal in number to the letters of the Hebrew alpha-
bet, five of the Law, eight of the Prophets (Joshua,
Judges and Ruth, 1 and 2 Samuel, 1 and 2 Kings,
Isaiah, Jeremiah, and Lamentations, Ezekiel,
12 Prophets, and nine of the Hagiographa. The
last number was more commonly increased to eleven
by the distinct enumeration of the books of Ruth
and Lamentations ("the twenty-four Books"). In
the Canon of Tertullian in the early editions of the O. T.,
the arrangement of the later books offers great varia-
tions, but they generally agree in reckoning all sepa-
ately except the books of Ezra and Nehemiah. So
far then it has been shown that the Hebrew Canon
was uniform and coincident with our own; but while
the Palestinian Jews combined to preserve the strict
limits of the old prophetic writings, the Alexandrine
Jews (Alexandria; Septuagint) allowed themselves
greater freedom. But so far as an authoritative
Canon existed in Egypt, it is probable that it was
the same as that of Palestine, and that at the begin-
ing of the Christian era the Jews had only one
Canon. The several gatherings of the sacred writings,
and that this Canon was recognized by our Lord and His
apostles.—III. The history of the O. T. Canon among Christian
writers exhibits the natural issue of the currency of the
LXX., enlarged as it had been by apocryphal addi-
tions. In proportion as the Fathers were more or
less absolutely dependent on that version for their
knowledge of the O. T. Scriptures, they gradually
lost in common practice the sense of the difference
between the books of the Hebrew Canon and the
Apocrypha. The custom of individuals grew into the
custom of the church; but the custom of the church
was not fixed in an absolute judgment. The history of the
LXX. furnishes a sort of decision; for it gives
instance from different catalogues, and not from iso-
lated quotations. But even this evidence is incom-
plete and unsatisfactory, few of the catalogues being
really independent, as will be seen by the subjoined
table (No. 1). They evidently fall into two great
classes, Hebrew and Latin; and the former, again,
exhibits three different periods, which are to be
traced to the three original sources from which the
catalogues were derived. The first may be called
the pure Hebrew Canon, which is that of Protestant
churches in general. The second differs from this
by the omission of the book of Esther. The third
differs by the addition of Barcu, or "the Letter."
During the four first centuries this Hebrew Canon
is the only one which is distinctly recognized, and
it is supported by the combined authority of those
Fathers whose critical judgment is entitled to the
greatest weight. The real divergence as to the con-
tents of the O. T. Canon is to be traced to August
ine, whose wavering and uncertain language on the
point is manifest. In a famous passage (De Doctr.
Christi. ii. 8 {13}) he enumerates the books which are contained in
"the whole Canon of Scripture," and includes among them
the Apocryphal books without any clear mark of
distinction. This general statement is further con-
firmed by two other passages, in which it is argued
that he draws a distinction between the Jewish and
Christian Canons, and refers the authority of the
Apocryphal books to the judgment of the Christian
church. But in each case a distinction is drawn be-
 tween the "Ecclesiastical" and properly "Canoni-
cal" books. The enlarged Canon of Augustine, which
was, as it will be seen, wholly unsupported by any
Greek authority, was adopted at the Council of Car-
thage (A. D. 397 t), though with a reservation, and
afterward published in the decretals which bear the
name of Innocent, Damascus, and Gelasius; and it
reoccurs in many later writers. But nevertheless a
continuous succession of the more learned Fathers
in the East maintained the distinctive authority of
the Hebrew Canon up to the period of the Reforma-
tion. Roman Catholics allow that up to the date of
the Council of Trent the question of the Canon was
open, but one of the first labors of that assembly
was to circumscribe a freedom which the growth of
literature seemed to render perilous. The decree of
the Council on the Canonical Scriptures pro-


nounced the enlarged Canon, including the Apocryphal books, except 1 and 2 Esdras and the Prayer of Manasses, to be deserving in all its parts of "equal veneration," and added a list of books "to prevent the possibility of doubt." This hasty and peremptory decree, unlike in its form to any catalogue before published, was closed by a solemn anathema against all who should "not receive the entire books with all their parts as sacred and canonical." This decree was not, however, passed without opposition; and in spite of the absolute terms in which it is expressed, later Roman Catholics (e.g. Du Pin, Jahn) have sought a method of escaping from the definite equalization of the two classes of sacred writings by a forced interpretation of the subsidiary clauses.—The reformed churches unanimously agreed in confirming the Hebrew Canon of Jerome, and refused to allow any dogmatic authority to the Apocryphal books; but the form in which this judgment was expressed varied considerably in the different confessions. The English church (Art. 6) appeals directly to the opinion of St. Jerome, and concedes to the Apocryphal books (including [1571] 4 Esdras and the Prayer of Manasses) a use "for example of life and instruction of manners," but not for the establishment of doctrine. The expressed opinion of the Latin church on the Canon of Scripture has been modified in some cases by the circumstances under which the declaration was made. The authorized Russian catechism distinctly quotes and defends the Hebrew Canon on the authority of the Greek Fathers, and repeats the judgment of Athanasius on the usefulness of the Apocryphal books as a preparatory study in the Bible; and there can be no doubt but that the current of Greek opinion, in accordance with the unanimous agreement of the ancient Greek catalogues, coincides with this judgment.—The history of the Syrian Canon of the O. T. is involved in great obscurity from the scantiness of the evidence which can be brought to bear upon it. The Peshito Version was made, in the first instance, directly from the Hebrew, and consequently adhered to the Hebrew Canon; but as the LXX. was used afterward in revising the version, many of the Apocryphal books were translated from the Greek at an early period, and gradually added to the original collection.—The Armenian Canon, as far as it can be ascertained from editions, follows that of the LXX., but it is of no critical authority; and a similar remark applies to the Ethiopic Canon.—IV. The history of the Canon of the New Testament presents a remarkable analogy to that of the Canon of the O. T. The chief difference lies in the general consent with which all the churches of the West have joined in ratifying one Canon of the N. T., while they are divided as to the position of the O. T. Apocrypha. The history of the N. T. Canon may be conveniently divided into three periods. The first extends to the time of Hegesippus (about A. p. 170), and includes the era of the separate circulation and gradual collection of the Apocalypse writings. The second is closed by the persecution of Diocletian (A. p. 303), and marks the separation of the sacred writings from the remaining ecclesiastical literature. The third may be defined by the third Council of Carthage (A. p. 397), in which a catalogue of the books of Scripture was formally ratified by conciliar authority.—I. The history of the Canon of the New Testament to 170 a. D.—The writings of the N. T. themselves contain little more than faint intimations of the position which

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<th>No. I.—CHRISTIAN CATALOGUES OF THE BOOKS OF THE OLD TESTAMENT.</th>
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<td>This list by Mr. Westcott extends only to such books as are disputed. Of the signs, * indicates that the book is expressly reckoned as Holy Scripture; + that it is placed expressly in a second rank; ++ that it is mentioned with doubt. A blank marks the silence of the author as to the book in question.</td>
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<th>I. CATALOGUES:</th>
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<td>(Laodicean) ... A. C. 363</td>
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<td>Carthaginian ... 397</td>
<td>Melito ............ A. C. 160</td>
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<td>Apostolic Canons ...</td>
<td>Origen ............ 150-223</td>
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<td>Athanasius .......... 296-373</td>
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<td>Cyril of Jerusalem .. 315-396</td>
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<td>(Nepos) Stichometra</td>
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<td>Gregory of Nazianzen 320-391</td>
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<td>Amphilectus ....... 350</td>
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<td>Epiphanius ........ 366-438</td>
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<td>Leontius .......... 500</td>
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<td>Nicephorus Callistus 550</td>
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<td>(b) Latin writers:</td>
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<td>Hilary of Poitiers A. C. 570</td>
<td>Jerome ............ 829-420</td>
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<td>Eusebius .......... 365-380</td>
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<td>Augustine ...</td>
<td>(Damascus) ........... 350</td>
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<td>(Innocent) ...... 750</td>
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<td>Caesidius ........ 670</td>
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<td>Isidore of Seville .. 696</td>
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<td>Sacram. Gallie. .. “ante annos 1000” (= before 1000 years).</td>
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Conc. Apost. lxxxvi. (Alii lxxxv.)  |
Catena Wgs.  |
Cremer, Bibl. H., &c.  |
Catena, xii. 31. Ed. Far. 1-140.  |
De Secta. Act. ii. (Gallandi, xii. 625, 6).  |
De fide ortthd. iv. 17.  |
Holy, p. 94.  |
Prof. in Ps. 15.  |
De Doct. Christ. ii. 5.  |
Cremer, p. 160.  |
Ep. ad Erasm. (Gallandi, viii. 56, 7).  |
De Inst. Dir. lvt. 6.  |
De orig. vi. 1.  |
Holy, p. 654.  |
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<td>De Civ. xvi. 34</td>
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No. II.—Quotations of the Apocrypha as Scripture.

* The quotations in brackets are doubtful either as to the reference, or as to the character assigned to the book quoted.
they were to occupy. The mission of the apostles was essentially one of preaching, and of founding a church. The prevailing spiritual method of interpreting the O. T., and the peculiar position which the first Christians occupied, as standing upon the verge of "other" eternity," seemed to preclude the necessity and even the use of a "N. T." Yet the apostles claim for their writings a public use (1 Th. v. 27; Col. iv. 16; Rev. xxii. 18), and an authoritative power (1 Tim. iv. 1, &c.; 2 Th. iii. 6; Rev. xxii. 19); and when Peter was written, the Epistles of St. Paul were placed in significant connection with "the other Scriptures."—The transition from the Apostolic to the sub-Apostolic age is essentially abrupt and striking. An age of conservatism succeeds an age of creation; but in feeling and general character the period which followed the working of the apostles seems to have been a faithful reflection of that which they moulded. The writings of the Apostolic Fathers (about 70-120 A. D.) are all occasional. They sprang out of peculiar circumstances, and offered little scope for quotation. At the same time they show that theCanonical books supply an adequate explanation of the belief of the next age, and must therefore represent completely the earlier teaching on which that was based. In three places, however, indications are given of a distinct reference, Clement (Ep. 47), Ignatius (ad Eph. 12), and Polycarp (Ep. 3) refer to Apostolic Epistles written to those whom they were themselves addressing. The casual coincidences of the writings of the Apostolic Fathers with the language of the Epistles are much more extensive. With the exception of the Epistles of Jude, 2 Peter, 2 John, and 3 John, with which no coincidences occur, and 1 Thessalonians, 2 Thessalonians, Colossians, Titus, and Philemon, with which the coincidences are very questionable, all the other Epistles were clearly known, and used by them; but still they are not quoted with the formulas which preface citations from the O. T., nor is the famous phrase of Ignatius (ad Philad. 5), "having fled for refuge to the Gospel as to the flesh of Christ and to the apostles as to the presbytery of the Church," sufficient to prove the existence of a collection of Apostolic records as distinct from the sum of Apostolic teaching. The writings of the Church, on the other hand, are numerous and interesting, but such as cannot be referred to the exclusive use of our present written Gospels. The details of the life of Christ were still too fresh to be sought for only in fixed records; and even where memory was less active, long habit interposed a barrier to the recognition of new Scriptures. The sense of the infinite depth and paramount authority of the O. T. was too powerful even among Gentile converts to require or at least to require the immediate addition of supplementary books (so Mr. Westcott, the original author of this article). But the sense of the peculiar position which the apostles occupied, as the original inspired teachers of a Christian church, was already making itself felt in the sub-Apostolic age.—The next period (120-170 A. D.), which may be fairly termed the age of the Apologists, carries the history of the formation of the Canon one step further. The facts of the life of Christ acquired a fresh importance in controversy with Jew and Gentile. The oral tradition, which still remained in the former age, was dying away, and a variety of written documents claimed to occupy its place. Then it was that the Canonical Gospels were definitely separated from the mass of similar narratives in virtue of their outward claims, which had remained, as it were, in abeyance during the period of tradition. Other narratives remained current for some time, but where the question of authority was raised, the four Gospels were ratified by universal consent. The testimony of Justin Martyr (about 146 A. D.) is in this respect most important. An impartial examination of his Evangelic references shows that they were derived certainly in the main, probably exclusively, from our Synoptic Gospels (i. e. Matthew, Mark, and Luke), and that each Gospel is distinctly recognized by him. The references of Justin to St. John are less decided; and of the other books of the N. T. he mentions the Apocalypse only by name (Dial. c. 81), and offers some coincidences of language with the Pauline Epistles.—The evidence of Papias (about 140-150 A. D.) is nearly contemporary with that of Justin, but goes back to a still earlier generation. It seems on every account most reasonable to conclude that he was acquainted with our present Gospels of Matthew and Mark, the former of which he connected with an earlier Hebrew original; and probably also with the Gospel of St. John, with 1 John and 1 Peter, and the Apocalypse. Meanwhile the Apostolic writings were taken by various mystical teachers as the foundation of strange schemes of speculation in which they were largely confounded together under the general title of Gnosticism, whether Gentile or Jewish in their origin. The need of a definite Canon must have made itself felt during the course of the Gnostic controversy. The Canon of Marcion (about 140 A. D.) contained both a Gospel ("The Gospel of Christ") which was a mutilated recension of St. Luke, and an "Apostle" or Apostolicion, which contained ten Epistles of St. Paul—the only true apostle in Marcion's judgment—excluding the pastoral Epistles and Hebrews. The narrow limits of this Canon were a necessary consequence of Marcion's belief and position, but it offers a clear witness to the fact that Apostolic writings were thus early regarded as a complete original rule of doctrine.—The close of this period of the history of the N. T. Canon is marked by the existence of two important testimonies to the N. T. as a whole. Hitherto the evidence has been in the main fragmentary and partial; but the Muratorian Canon in the West (written about 170 A. D.) and the Peshito (Versions, Ancient Syriac) in the East, deal with the collection of Christian Scriptures as such. Up to this point 2 Peter is the only book of the N. T. which is not recognized as an Apostolic and authoritative writing; and in this result the evidence from casual quotations coincides exactly with the enumeration in the two express catalogues.—2. The history of the Canon of the New Testament from 170 A. D. to 205 A. D.—From the close of the second century Christian writers take the foremost place intellectually as well as morally; and the powerful influence of the Alexandrine church widened the range of Catholic thought, and checked the spread of speculative heresies. From the first the common elements of the Roman and Syrian Canons form a Canon of acknowledged books, regarded as a whole, authoritative and inspired, and coordinate with the O. T. Thus the points is proved by the testimony of contemporaneous Fathers who represent the churches of Asia Minor, Alexandria, and N. Africa. Irenæus speaks of the Scriptures as a whole, without distinction of the Old and New Testaments, as "perfect, inasmuch as they were uttered by the Word of God and His Spirit." There could not be," he elsewhere argues,
more than four Gospels or fewer." Clement of Alexandria, again, marks "the Apostle" or "the Apostles" as a collection definite as "the Gospel," and combines them as "Scriptures of the Lord" with the Law and the Prophets. Tertullian notices particularly the introduction of the word Testament for the earlier word Instrument, as applied to the dispensation and the record, and appeals to the N. T., as made up of "the Gospels" and "Apostles." This comprehensive testimony extends to the four Gospels, the Acts, 1 Peter, 1 John, 13 Epistles of St. Paul, and the Apocalypse. Tertullian places the exception of the Apocalypse, no one of these books was ever afterward rejected or questioned till modern times. But this important agreement as to the principal contents of the Canon left several points still undecided. The East and West, as was seen in the last section, severally received some books which were not universally accepted. So far the error lay in defect; but in other cases apocryphal or unapostolic texts obtained a partial sanction or a popular use before they finally passed into oblivion. Generally it may be said that the "disputed" books of the N. T. the Apocalypse was universally received with singular exception of Dionysius of Alexandria, by all the writers of the period; and the Epistle to the Hebrews, by the churches of Alexandria, Asia (?), and Syria, but not by those of Africa and Rome. The Epistles of James and Jude, on the other hand, were little used, and 2 Peter was barely known.

3. The history of the New Testament Canon, A. D. 303-597. — The persecution of Diocletian was directed in a great measure against the Christian writings. The plan of the emperor was in part successful. Some were found who obtained protection by the surrender of the sacred books, and at a later time the question of the redemption of those "traitors" (traditores), as they were emphatically called, created a schism in the church. The Donatists, who maintained the Sterner judgment on their crime, may be regarded as maintaining in its strictest integrity the popular judgment in Africa on the contents of the Canon of Scripture which was the occasion of the decision; and Augustine although he never held in common with the Catholics the same "Canonic Scriptures," and were alike "bound by the authority of both Testaments." The complete Canon of the N. T., as commonly received at present, was ratified at the third Council of Carthage (A. D. 397), and from that time was accepted throughout the Latin church, though occasional doubts as to the Epistle to the Hebrews still remain. Meanwhile the Syrian churches, faithful to the conservative spirit of the East, still retained the Canon of the Peshito. Chryso- stom (417 A. D.), Theodore of Mopsuestia (429 A. D.), and Theodoret, who represent the church of Antioch, furnish no evidence in support of the Epistles of Jude, 2 Peter, 2 John, 3 John, or the Apocalypse. Junilius, in his account of the public teaching at Nisibis, places the Epistles of James, Jude, 2 John, 3 John, 2 Peter in a second class, and mentions the doubts which existed in the East as to the Apocalypse. And though the exact Syrian was acquainted with the Apocalypse, yet his genuine Syrian works exhibit no habitual use of the books not contained in the Syrian Canon. — The churches of Asia Minor seem to have occupied a middle position as to the Canon between the East and West. With the exception of the Apocalypse, they received generally all the books of the N. T. as contained in the Syrian Canon. A well-known Festal Letter of Athanasius (437 A. D.) bears witness to the Alexandrine Canon. This contains a clear and positive list of the books of the N. T. as they are received at present; and the judgment of Athanasius is confirmed by the practice of his successor Cyril. — Or, in importance he places the four Gospels, the Epistles of St. Paul (i. e. fourteen), 1 John, 1 Peter, and, in case its authenticity is admitted (such seems to be his meaning), the Apocalypse. The second class of disputed books (Gr. antilegomena) he subdivides into two parts, (1) such as were generally known and recognized, including the Epistles of James, Jude, 2 Peter, 3 John, (2) those which he pronounced spurious, i.e. which were either unauthorized or unapostolic, as the Acts of Paul, the Shepherd, the Apocalypse of Peter, the Apocalypse of John (if not a work of the apostle), and according to some the Gospel according to the Hebrews. Tertullian says that the church does not contain all the books which had received ecclesiastical sanction, and were in common distinguished from a third class of heretical forgeries (e. g. the Gospels of Thomas, Peter, Matthias, &c.). — At the era of the Reformation the question of the N. T. Canon became again a subject of great though partial interest. The hasty decision of the Council of Trent, which affirmed the authority of all the books commonly received, called out the opposition of controversialists, who quoted and enforced the early doubts. Erasmus denied the Apostolic origin of the Epistle to the Hebrews, 2 Peter, and the Apocalypse; but left their canonical authority unquestioned. Luther, on the other hand, created a purely subjective standard for the canonicity of the Scriptures, and placed the Gospel of John and 1 John, Romans, Galatians, Ephesians, and 1 Peter, in the first rank as containing the "kernel of Christianity," but set aside Hebrews, Jude, James, and the Apocalypse, at the end of his version, and added the "Antilegomena" (see above) with varying degrees of disrespect, though he did not separate 2 Peter, 2 John, 3 John, from the other Epistles. The doubts which Luther rested mainly on internal evidence were variously extended by some of his followers; but their views received no direct sanction in any of the Lutheran symbolic books. The doubts as to the Antilegomena of the N. T. were not confined to the Lutherans. Carlstadt placed the Antilegomena in a third class. Calvin, while he denied the Pauline authorship of the Epistle to the Hebrews, and at least questioning the authenticity of 2 Peter, did not set aside their canonicity, and he notices the doubts as to James and Jude only to dismiss them.

— The articles of the church of England and of the Protestant Episcopal church in the United States of America define Holy Scripture as "the canonical books of the Old and New Testament, of whose authority was never any doubt in the church" (Art. vi.). This definition is followed by an enumeration of the books of the O. T. and of the Apocalypse; and then it is said summarily, without a detailed catalogue, "all the books of the N. T., as they are commonly received, we do receive and account them canonical." — The judgment of the Greek church in the case of the O. T. was seen to be little more than a reflection of the opinion of the West. The profession of Metrophanes gives a complete list of
the books. At present, as was already the case at the close of the seventeenth century, the Ante-
genealogy is treasured in manuscripts in all respects with the remain-
ing books. See the articles on the separate books of the Scriptures; Apocrypha; Bible; Gos-
pels; Inspiration; Miracles; New Testament; Old Testament; Pentateuch; Prophecy; Scrip-
ture; Septuagint; Versions; Vulgate.

**Can-**epy (Gr. κόινετον) (Jd. x. 21, xi. 9, 15, xvi. 19). The canopy of Holophernes (Heu) is the only one expressly mentioned. It probably retained the mosquito nets or curtains in which the Greek name originated, although its being "woven with purple, and gold, and emeralds, and precious stones" (Jd. x. 21) betrays luxury and display rather than such simple usefulness.

**Can-ticles** [ka-tiklz] (fr. L. *little songs*), entitled in the A. V. "the Song of Solomon," (and in i. 1) "the Song of songs (i. e. the most beautiful of songs) which is Solomon's."—I. Author and date.

—By the Hebrew title (in i. 1) it is ascribed to Sol-
omon; and so in all the versions, and by the majority of Jewish and Christian writers, ancient and modern.

In fact, if we except a few of the Talmudic writers, who assigned it to the age of Hezekiah, there is scarcely a dissentient voice down to the close of the last century. More recent criticism, however, has called in question this deep-rooted and well-accredited tradition. Among English scholars Kennicott, among German Eichhorn and Rosenmiiller, regard the poem as belonging to the age of Ezra and Nehemiah. The charge of Chaldaism has been vigorously pressed by Rosenmiiller, and especially by Eichhorn. But Gesenius assigns the book to the golden age of Hebrew literature, and traces "the few solitary Chaldaism" which occur in the writings of that age to the hands of Chaldee copists. He has moreover suggested an important distinction between Chaldaisms and dialectic varieties indigenous to N. Palestine, where he conjectures that Judges and Canticles were composed. Nor is this conjecture inconsistent with the opinion which places it among the "thousand and five" songs of Solo-
mon (1 K. iv. 32; compare ix. 19 and 2 Chr. vii. 6).

Probably Solomon had at least a hunting-seat somewhere on the slopes of Lebanon (compare Cant. iv. 8; Jer. xxii. 14; Mic. vii. 14). There is also an influence of its scenery, and the language of the sur-
rounding peasantry, he may have written Canticles. On the whole it seems unnecessary to depart from the plain meaning of the Hebrew title. Supposing the date fixed to the reign of Solomon, the question, at what period of that monarch's life the poem was written is closely connected with the interpretation of it, whether literally as an outburst of human love in his youth, or allegorically as the product of his matured wisdom after repentance of his sin. (See below III.—II. Form.—This question is not deter-
mined by the Hebrew title. The non-continuity of 
women's place in the Hebrew world, in the latter period, suggests that the book is not a poetic imitation of a modern discovery. Ghileriesi (sixteenth century) considered it a drama in five acts. Down to the eighteenth century, however, the Canticles were generally regarded as continuous. Gregory Nazianzen calls it "a bridal drama and song. Ac-

According to Patrick, it is a "Pastoral Eclogue," or a "Dramatic Poem," to Luth, "a pastoral, or pla-
lantium (or nuptial dialogue) of a pastoral kind," Michaelis and Rosenmiiller, while differing as to its interpretation, agree in making it continuous. Bos-
suet, and after him Calmet, Percy, Williams, and

Lowth, divided the Song into seven parts, or scenes of a pastoral drama, corresponding with the seven days of the Jewish nuptial ceremony. His division is imputed by Taylor (Frequency in Can.,) who proposes one of six days; and considers the drama to be post-nuptial, not anti-nuptial, as it is explained by Bossuet. The entire nuptial theory has been severely handled by J. D. Michaels, and the literal school of interpreters in general. Lowth makes it a drama, but only of the nuptial kind, i.e. dramatic as a dialogue. He was unable to discover an plot. Moreover, if the only dramatic element in Cantiles be the dialogue, the rich pastoral character of its scenery and allusions renders the term *drama* less applicable than that of *idyll*. The idyllic form seems to have recommended itself to the allegorical school of translators as getting rid of that dramatic unity and plot which their system of interpretation reduced to a succession of events without any culminating issue. But the majority of recent translators belonging to the literal school have adopted the theory of Jacobs (see below, III., 3). Based as this theory is upon the interpretation of a simple love-story, it supplies that essential movement and interest, the want of which was felt by Lowth; and justifies the application of the term *drama*, to a composition of which it manifests the vital principle and organic structure.—III. Mean-
ing.—The schools of interpretation may be divided into three:—the mystical, or typical; the allegorical, and the literal.—I. The mystical interpretation is properly an offshoot of the allegorical, and prob-
ably owes its origin to the necessity which was felt of supplying a literal basis for the speculations of the allegorists. This basis is either the marriage of Solomon with Pharaoh's daughter (so most mys-
tical interpreters, before 1800), or his marriage with an Israelitish woman, the Shulamite (so Good, &c.). The mystical interpretation makes its first appear-
ance in Origen, who wrote a voluminous commen-
tary upon the Canticles. It reappears in Abulph-
ragus (1226-1286), and was received by Grotilus, approved of, and systematized by Bossuet, indorsed by Lowth, and used for the purpose of translation by Percy and Williams.—2. Allegorical.—Notwith-
standing the attempts to discover this principle of interpretation in the LXX. (Cant. iv. 8); Joseph the son of Sirach (Ecc. xii. 14); and Josephus (Ap. i. 8); it is impossible to trace it with any certainty further back than the Talmud. According to the Talmud the beloved = God; the 

loved one, or bride = the congregation of Israel. This general relation is expanded into more particu-
lar detail by the Targum, or Chaldee Paraphrase, which treats the Song of songs as an allegorical his-
tory of the Jewish people from the Exodus to the 

coming of the Messiah, and the building of the third 

Temple. Elaborate as it was, the interpreta-

tion of the Targum was still further developed by the medi-
aval Jews, who introduced it into their liturgical 

services. A new school of Jewish exegesis was 

originated by Mendelssohn (1729-1786); which, 

without actually denying the existence of an 

allegorical meaning, devoted itself to the literal in-

terpretation. In the Christian church, the Talmudical 

interpretation, imported by Origen, was at all past,

it was received. It was called in question by 

Erasmus and Grotius, and was gradually superseded 

by the typical theory of Grotilus, Bossuet, Lowth, 

&c. In the eighteenth century the allegorical theory 

was reasserted, and reconstructed by Puffendorf 

(1770), and the reactionary allegorists (see below).
Some of the more remarkable variations of the allegorical school are:—(a) The extension of the Chaldee allegory to the Christian church (so Apionius, Cocceius, &c.). (b) Luther's theory limits the allegorical meaning to the contemporaneous history of the Jewish people under Solomon. (c) According to Gislerius and Cornelius a Lapide, the Bride = the Virgin Mary; (d) Pulleyn denies that the literal sense is to the circumstances of our Saviour's death and burial, —3. The _literal_ interpretative theory seems to have been connected with the general movement of Theodore of Mopsuestia (360-429) and his followers, against the extravagances of the early Christian allegorists. Its scheme was nuptial, with Pharaoh's daughter as the bride. The _nuptial_ theory was adopted by Grotius as the literal basis of a secondary and spiritual interpretation; and, after its dramatical development by Bossuet, long continued to be the standard scheme of the mystical school. In 1843 it was reconstructed by Good, with a slight English instead of an Egyptian bride. The purely literal theory owes its origin to Germany. Michaelis (1779) regarded the Song as an exponent of _wounded love, innocent, and happy_. From this time German scholarship was mainly with the literalists. The most generally received interpretation of the modern literalists is that originally proposed by Jacobus (1771), adopted by Herder, Ammon, Umbreit, Ewald, &c.; and more recently by Prof. Meier of Tübingen (1851), and in England by Mr. Ginsburg, in his very excellent translation (1857). According to the detailed application of this view as given by Mr. Ginsburg, the Song is intended to display the _victory of humble and constant love over the temptations of wealth and royalty_. The temple is Solomon: the object of his seductive endeavors was a Shulamite shepherdess, who, surrounded by the glories of the court and the fascinations of unwonted splendor, pines for the shepherd-lover from whom she has been involuntarily separated. The drama is divided into five sections, indicated by the three-repeated formulas of adjuration (i. 7, iii. 5, vii. 4), and the use of another closing sentence (v. 1). Prof. Weir (see below) also divides Canticles into five sections, but makes the third end with vi. 9 (not v. 1).—But even in Germany a strong band of reactionary allegorists have been determined to have their ground. Their tendency is to return to the Chaldean Paraphrase; a tendency especially marked in Rosenmüller. The allegorical interpretation has been defended in America by Professors Stuart and Burrowes, and by Prof. Stowe in _American Bible Repository for July_, 1847. It is also maintained by Prof. D. H. Weir in _Fairbairn_. The principal _internal_ arguments adduced by them to show that the book delineates the mutual love of God and His people are:—(1) the significations of "Solomon" (Heb. Shelewoman = praecipius) and "Shulamite" (Heb. Shulamith = praecepising); (2) the sudden change from the singular to the plural indicating that Shulamith is to be taken collectively (i. 4, &c.); (3) the occurrence of scenes and expressions (e.g. iii. 1-4, v. 7, vii. 1, 2), which, literally understood, are abhorrent to Eastern manners, yet not uncommon in Eastern allegorical poetry: (4) the entire absence of jealousy in such scenes as are represented in i. 4, v. 1, vi. 8, 9; (5) the eagerness of Shulamith, and even implying by many scenes if literally understood (ii. 14-17, iv. 8, &c.). For _external_ arguments the allegorists adduce Jewish tradition, the analogy of Oriental poetry, and especially the matrimonial metaphor so frequently employed in the Scriptures to describe the relation between Jehovah and Israel (Ex. xxxiv. 15, 16; Num. xv. 32; Ps. lxxxii. 27; Jer. iii. 1-11; Ez. xvi., xxiii., &c.). Compare also Ps. xlv.; Is. v. 1, 4-6, liii. 4, 5; Mat. ix. 13; Jn. iii. 29; 2 Cor. xi. 2; Eph. v. 28 ff.; Rev. xiv. 7 ff.; xxi. 2, xvi. 17.—IV. _Canonical._—The book was rejected from the Canon by Calvillus and Whitson; but in no case has its rejection been defended on sound grounds. It is found in the LXX., and in the translations of Aquila, Symmachus, and Theodotion. It is contained in the catalogue given in the Talmud, and in the catalogue of Melito; and in short we have the same evidence. For its canonicity as that which is commonly allowed for the canonicity of any book of the O. T. _Bible_; _Canon_; _Inspiration_, &c.

_Capernaum_ (Gr. _Kapernaum_ or _Kapharnaum_, prob. fr. Heb. [see _Caphar_] = _village of Nahum_, Rtm. _N. T._ _Lea_), a city of Galilee, the scene of many acts and incidents in the life of Christ. There is no mention of Capernum in the O. T. or _Apocrypha_, but Is. x. 1 (in its, viii. 25) is applied to it in Mat. iv. 15. The few notices of its situation in the _N. T._ are not sufficient to determine its exact position. It was on the W. shore of the sea of Galilee (Mat. iv. 13; compare Jn. vi. 24), and, if recent discoveries are to be trusted, was of sufficient importance to have been one of the scene of the "lake of Capernum." (Sebaldo _Tiberias_). It was in (so _Mr. Groves_), or not far from (so _Thm. iii._ 31), the "land of Gennesaret" (Mat. xiv. 34, compare Jn. vi. 17, 21, 24), i.e. the rich, busy plain on the W. shore of the lake, which we know from Josephus and from other sources to have been at that time one of the most prosperous and crowded districts in all Palestine. Being on the shore, Capernum was lower than Nazareth and Cana of Galilee, from which the road to it was one of descent (Jn. ii. 12; Lk. iv. 31). It was of sufficient size to be always called a "city" (Mat. ix. 1; Mk. i. 33); had its own synagogue, in which our Lord frequently taught (Jn. vi. 59; Mk. ii. 21; Lk. iv. 33, 38)—a synagogue built by the centurion of the detachment of Roman soldiers which appears to have been quartered in the place (Lk. vii. 1, compare 8; Mat. viii. 9 ff.). But besides the garrison there was also a customs station, where the dues were gathered both by state officers and by itinerant officers, the latter being led by itinerant (Mat. xvi. 21) officers. The only interest attaching to Capernum is that of the residence of our Lord and His apostles, the scene of so many miracles and "gracious words". At Nazareth He was "brought up," but Capernum was emphatically His own city; "it was when He returned thither that He is said to have been "at home" ("<i>in the house</i>," A. V., Mk. ii. 1). Here He chose the Evangelist Matthew or Levi (Mat. ix. 9). The brothers Simon Peter and Andrew belonged to Capernum (Mk. i. 29), and it is perhaps allowable to imagine that it was on the sea-beach that they heard the quiet call which was to make them forsake all and follow Him (Mk. i. 16, 17, compare 28). It was here that Christ worked the miracle on the centurion's servant (Mat. viii. 5; Lk. vii. 1), on Simon's wife's mother (Mat. viii. 11; Mk. i. 30; Lk. iv. 58), the paralytic (Mat. ix. 1; Mk. ii. 1; Lk. v. 18), and the man afflicted with an unclean devil (Mk. i. 23; Lk. iv. 33). It is probable that the character of the child (Mk. iii. 35; Mat. xvii. 1; compare xvii. 24); and in the synagogue there was spoken the wonderful discourse of Jn. vi. (see verse 59). The doom which our Lord pronounced against Capernum and the other unbelieving cities of the plain of Gennesar
ret has been remarkably fulfilled. The spots which lay claim to its site are 1. Khán Minyeh, advocated by Robinson [ii. 408 ff., iii. 348 ff.], Porter in Kittü, &c.), a mound of ruins which takes its name from an old khan hard by on the N. This mound is situated close upon the sea-shore at the N. W. extremity of the plain (now El 'Ghawariyeh). 2. Three miles S. E. of Khán Minyeh is the other claimant, Tell Hīma (favored by Thomson [i. 540 ff.], Wilson [ii. 142 ff.], Bitter, Van de Velde, &c.), ruins of wall and foundat-

tions covering a space of half a mile long by a quarter wide, on a point of the shore projecting into the lake and backed by a very gently rising ground. 3. Luz el-Mudawarah (the Round Fountain), in the W. boundary of the plain, a half mile back from the shore, and about three miles S. W. of Khán Minyeh, was long believed to mark the site, and its claims have recently been advocated by Tristram (442 ff.) and De Sauley, Chorazin; Bethsaida.

* Caph (Heb. = curved, hollow, the hollow of the hand, the palm, Gr.), the eleventh Hebrew letter, placed at the beginning of the eleventh section (ver. 81–88) of Ps. cxix. Number: Writing.

Caphar (Heb. = village, hamlet [= Ar. kfr]); literally a covering, shelter, from the verb niphar, Ges., see Ayenhem), translated in the plural "villages" (1 Chr. xxvii. 25; Neh. vi. 2; Cant. vii. 11). The kindred Hebrew word kophet is translated "villages" in 1 Sam. vi. 18. In names of places it occurs in Caphir-ha-Ammoniah, Caphiriah, Caphar-salama, Caperașm, i.e. Capharnahum.

Caphar-salama (I. Fr. Heb.; see Caphar), a place at which a battle was fought between Judas Macabeus and Nicanor (1 Mc. vii. 31); apparently near Shechem; = the village of Sioan?

Ca-phen-a-tha (fr. Talmudic caphnuth denoting unripe figs, Lightfoot), a place apparently close to and on the E. side of Jerusalem, which was repaired by Jonathan Macabeus (1 Mc. xii. 37).

Caph'ira (L. = Caphireia (1 Esd. v. 19).

Caph-tho-rim (1 Chr. i. 12) = Caphtorim.

Caph'tor (Heb. a crown or chaplet, Gr.); a country thrice mentioned as the primitive seat of the Philistines (Deut. ii. 25; Jer. xlvii. 4; Am. ix. 7), who are once called Caphtorim (Deut. ii. 28), as of the same race with the Mizraite people of that name ("Caphtorim," Gen. xiv. 14; "Caphthorim," 1 Chr. i. 12). (Caslunich.) The position of the country, since it was peopled by Mizraites, must be supposed to be in Egypt or near to it in Africa, for the idea of the S. W. of Palestine is excluded by the migration of the Philistines. Caphtor in most of the ancient versions is translated Capadocia; some have made Caphtor = Cyprus; Rosenmüller, Movers, Ewald, First, &c., favor Crete. Mr. R. S. Poole has proposed to recognize Caphtor in the ancient Egyptian name Coptos. We must not suppose, however, that Caphtor was Coptos: it must rather be compared to the Cophtite name, probably in primitive ages of greater extent than under the Ptolemies, for the number of names was in the course of time greatly increased. The Caphtorim stand last in the list of the Mizraite peoples in Genesis and Chronicles, probably as dwellers in upper Egypt, the names next before them being of Egyptian, and the earliest names of Libyan peoples. The migration of the Philistines is mentioned or alluded to in all the passages speaking of Caphtor or the Caphtorim. The period of the migration must have been very remote, since the Philistines were already established in Palestine in Abraham's time (Gen. xxii. 24). The evidence of the Egyptian monuments, which is indifferent, tends to the same conclusion, but takes us yet further back in time. We find from the sculptures of Rameses III. at Medemeb Habu, that the Egyptians about 1200 B.C. were at war with the Philistines, the Tokkaru (= Carians (?) Mr. Poole) and the Sharrata (see Ptolomies) of the Sa, and that other Sharrata served them as mercenaries. This evidence points therefore to the spread of a seafaring race cognate to the Egyptians at a very remote time. Probably the Philistines left Caphtor not long after the first arrival of the Mizraite tribes, while they had not yet attained that attachment to the soil that afterward so eminently characterized the descendants of those which formed the Egyptian nation.

* Caph'to-rim (Heb. pl. of Caphtor) = a people descended from Mizraim (Gen. x. 14). Caphtor.

Caph-to-rims (Deut. ii. 28), an English form of Caphtorim. Caphtor.

Cap-pa-de'il-a = sheen (L. fr. Gr.; fr. Pers., Hbl.), a district of Asia Minor interesting in reference to N. T. history only from the mention of its Jewish residents among the hearers of St. Peter's first sermon (Acts ii. 9), and its Christian residents among the readers of his first Epistle (1 Pet. i. 14). The Jewish community in this region, doubtless, formed the nucleus of the Christian; and the former may probably be traced to the first introduction of Jewish colonists into Asia Minor by Seleucus. The range of Mount Taurus and the upper course of the Ex-
CAP PHRASES may safely be mentioned, in general terms, as natural boundaries of Cappadocia on the S. and E. Its geographical limits on the W. and N. were variable. In many times the name reached as far N. as the Euxine Sea. Cappadocia is an elevated table-land intersected by mountain-chains. It seems always to have been deficient in wood; but it was a good grain country, and particularly famous for grazing. Its Roman metropolis was Cesarea, Rome, or Istros, the capital of Asia. The Cappadocians seem originally to have belonged to the Syrian stock. ARAB-RATHES; LYCIA; POSTES.

Captain, the translation in the L. V. of nearly twenty different words, Hebrew, Chaldee, and Greek, denoting in general a chief or leader, either military or civil. (1) As a purely military title, it is the translation of the Hebrew sar (lit. one that has dominion, a chief; see Govenor 10) (Num. xxxi. 14; 1 K. i. 19, 25; 2 K. x. 9, f.). The Greek clllarchos (lit. commander of 1,000; hence, a Roman military tribune) is translated “captain” in Juv. xviii. 12 and Rev. xix. 18, but usually “chief captain” (Acts xx. 11 f., &c.). (Ans.) The “captain of the guard” in Acts xxviii. 16 was probably the praetorian prefect or commander of the emperor’s bodyguard. (2) Hebrew katin, occasionally translated “captain” (Josh. x. 21; Judg. xi. 6, 11), sometimes also, like sar, denotes a civil officer, and is translated “prince” (Prov. xxxv. 15, &c.), “ruler” (Is. iii. 6, 7, &c.), &c. (Ans.) Also Hebrew karidim (one elevated or exalted, Ges.) (Num. ii. 3, 5, &c.), rosh (lit. the head) (Num. xiv. 4, &c.), nigrat (lit. the foremost, Ges.), (1 Sam. ix. 16, &c.), &c. (3) The “captain of the Temple” mentioned by St. Luke (xxii. 4, 52; Acts iv. 1, v. 24) superintended the guard of priests and Levites, who kept watch by night in the Temple. The office appears to have existed from an early date. (4) The Greek archipos, translated “captain” in Heb. ii. 10, = leader, author, founder (Rhm. N. T. Lex.).

CAPTIVE. CAPTIVITY; SLAVE; WAR.

Captive. The bondage of Israel in Egypt, and the subjugation at different times by the Philistines and other nations, are sometimes included under the above title; and the Jews themselves, perhaps with reference to Daniel’s vision (ch. vii.), reckon their national captivities as four—the Babylonian, Median, Grecian, and Roman. But the present article is confined to the mobile deportations of the Jews from their native land, and their forcible detention, under the Assyrian and Babylonian kings. The kingdom of Israel was invaded by three or four successive kings of Assyria. Pul or Sardanapalus, according to Rawlinson, imposed a tribute (c. 771; 762, Rhm.) upon Menahem (1 Chr. v. 26, and 2 K. xv. 19). Tiglath-Pileser carried away (c. 740) the trans-Jordanic tribes (c. v. 26) and the inhabitants of Galilee (2 K. xv. 29, compare Is. ix. 1) to Assyria. Shalmaneser twice invaded (2 K. xvii. 3, 5) the kingdom which remained to Hoshea, took Samaaria (c. 721) after a siege of three years, and carried a very vast number of inhabitants of Assyria (c. 718) is stated to have carried into Assyria 200,000 captives from the Jewish cities which he took (2 K. xviii. 13). Nebuchadnezzar, in the first half of his reign (c. 606-562), repeatedly invaded Judah, besieged Jerusalem, carried away the inhabitants to Babylon, and destroyed the city and Temple. Two divisions of early kings, and Nebuchadnezzar (2 K. xix. 14 (including 10,000 persons) and xxv. 11; one in 2 Chr. xxxvi. 29; three in Jer. lii. 28-30, including 4,690 persons; one in Dan. i. 2. The two principal deportations were, (1.) that which took place b. c. 598, when Jehoiachin with all the nobles, soldiers, and artificers, was carried away to Babylon and followed the destruction of the Temple and the capture of Zedekiah b. c. 588. The three which Jeremiah mentions may have been the contributions of a particular class or district to the general captivity; or they may have taken place under the orders of Nebuchadnezzar, before or after the two principal deportations. The captivity of certain selected children b. c. 607, mentioned by Daniel, who was one of them, may have occurred when Nebuchadnezzar was college or lieutenant of his father Nabopolassar, a year before he reigned alone. The seventy years of captivity predicted by Jeremiah (xxx. 12) are dated by Pridaux from b. c. 606. The captivity of Ezekiel dates from b. c. 598, when that prophet, like Mordecai the uncle of Esther (Esth. ii. 6), accompanied Jehoiachin. The captives were treated not as slaves but as colonists. There was nothing to hinder a Jew from rising to the highest eminence in the state (Dan. i. 48), or holding the most confidential office near the person of the king (Neh. i. 11; Tob. i. 13, 22). The advice of Jeremiah (xxix. 5, 6) was generally followed. The exiles increased in numbers and in wealth. They observed the Mosaic law (Esth. iii. 8; Tob. xiv. 9). They kept up distinctions of rank among themselves (Ez. xx. 1). Their genealogical tables were preserved, and they were at no loss to tell who was the rightful heir to David’s throne. They had neither place nor time of national gathering, no Temple; and they offered no sacrifice. But the rite of circumcision and their laws respecting food, &c., were observed; their priests were with them (Jer. xxix. 1); and possibly the practice of erecting synagogues in every city (Acts xv. 21) was begun by the Jews in the Babylonian Captivity. The Captivity is not without contemporaneous literature. In Tobit we have a picture of the inner life of a family of the tribe of Naphthali, among the captives whom Shalmaneser brought to Nineveh. Baruch seems, in Mr. Layard’s opinion, to have been written by one whose eyes, like those of Ezekiel, were familiar with the gigantic forms of Assyrian sculpture. Several of the Psalms appear to express the sentiments of Jews who were either partakers or witnesses of the Assyrian captivity. But it is from the three great prophets, Jeremiah, Ezekiel, and Daniel, that we learn the most of the Hebrew people during the Captivity. The Babylonian Captivity was brought to a close by the decree (Ezr. i. 2) of Cyrus (b. c. 536), and the return of a portion of the nation under Zerubbabel (b. c. 535), Ezra (b. c. 548), and Nehemiah (b. c. 445). The number who returned upon the decree of b. c. 536 was 42,360, besides servants. Among them about 30,000 are specified (compare Ezr. ii. and Neh. vii.) as belonging to the tribes of Judah, Benjamin, and Levi. It has been inferred that the remaining 12,000 belonged to the tribes of Israel (compare Ezr. vi. 17). (Cres. et.) Those who were left in Assyria (Esth. viii. 9, 11), and kept up their national distinctions, were known as The Dispersion (Dispersion, Jews of the): and, in course of time, they served a great purpose in diffusing a knowledge of the true God, and in affording a point for the commencement of the efforts of the Evangelists of the Christian faith. Many attempts have been made to discover the ten tribes existing as a distinct community, that is, vessels was carried away; and that day they dwelt in vast multitudes, somewhere beyond the Euphrates, in Asarhat, according to 2 Esd. xii. 45. The imagination of Christian writers has sought
them in the neighborhood of their last recorded habitation, in the Afghan tribes, at the foot of the Himalayas, in the Black Jews of Malabar, in the Nestorians, and in the N. and S. Indians. But though history bears no witness of their present distinct existence, it enables us to track the footsteps of the departing race in four directions after the time of the Captivity. (1. Some returned and mixed with the Jews (Ez. xxvii. 23; Phil. iii. 2). (2.) Some were left in Samaria, mingled with the Samaritans (Ezr. vi. 21; Jn. iv. 12), and became bitter enemies of the Jews. (3.) Many remained in Assyria, and were recognized as an integral part of the Dispersion (see Acts ii. 9, xxvii. 7). (4.) Most, probably (so Prideaux), apostatized in Assyria, adopted the usages and idolatry of the nations among whom they were planted, and became wholly swallowed up in them. The Captivity was a period of change in the vernacular language of the Jews (see Neh. viii. 8) (Semitic Languages), and in the national character. Commerce; Cyrus; Idolatry; Jerusalem; Synagogue.

Car-bun-cale [-bunk'-i], a precious stone of a deep red color, now more commonly called garnet (Dana). Carbinele is the A. V. translation of—1. Heb. ἱδθιν or ἱδθιχ, which occurs only in Is. liv. 12, in the description of the beauties of the new Jerusalem. Perhaps this may be a general term = any bright sparkling gem, but as it occurs only once, it is impossible to determine its real meaning.—2. Heb. בּרֵכֶת, בּרֵכֶת, the third stone in the first row of the sacerdotal breastplate (Ex. xxviii. 17, xxxii. 10), also one of the mineral treasures of the king of Tyre (Ex. xxviii. 19); probably (so Braun, with the LXX., Vulg. and Jos.) = the emerald, a precious stone of a rich green color; see Emerald 2.—3. Greek ἀνθραξ (see Coal 6) (Tob. xiii. 17; Ecclns. xxxii. 5) = the carbonele (L. & S., &c.). The ancients probably included under this name every kind of red, transparent, fiery stone, including the garnet, ruby, &c. (C. W. King). (See above.)

Jews and Samaria, which form at that part the central mass of the country. Carmel thus stands as a wall between the maritime plain of Sharon on the S. and the more inland expanse of Esdraelon on the N. Its structure is in the main the Jura formation (upper oolite), which is prevalent in the centre of W. Palestine—a soft, white limestone, with nodules and veins of flint. In form Carmel is a tolerably continuous
ride, at the W. end about 600, and at the E. about 1,000 feet above the sea. It is still clothed with the same "excellency" of "wood," which supplied the puppy wood of Sam and Judah with one of the most favorite illustrations (Is. xxiii. 9; Mic. v. 14). Modern travellers delight to describe its "rocky dells with deep jungles of copee"—its "shrubberies thicker than any others in central Palestine" (Stl. MS.—its "impenetrable brushwood of oaks and other trees, tainted in the wilder parts by a profusion of game and wild animals" (Pitr. Handbooh), but in other places bright with "hollyhocks, jasmine, and various flowering creepers") (V. de V.). Carmel fell within the tribe of Asher (Josh. xix. 26).

The king of "Johneam of Carmel" was one of the Canaanite chiefs who fell before the arms of Joshua (xii. 29). These are the earliest notices of the name. There is not in them a hint of any sanctity as attaching to the mount. But probably from very early times it was considered as a sacred spot (1 K. xviii. 39).

(HIGH PLACES.) In later times we know that its reputation was not confined to Palestine. But that which has made the name of Carmel most familiar to the modern world is its intimate connection with the history of the two great prophets of Israel—Elijah and Elisha. Here Elijah brought back Israel to allegiance to Jehovah, and slew the prophets of Baal (1 K. xviii. 19 ff.). His sacrifice to Jehovah, without doubt, took place at the E. end of the ridge near the highest point of the whole range, overlooking the last view of the sea behind, and the first view of the great plain of Esdraelon in front, both the city of Jezerel and the winding bed of the Kishon being distinctly visible from this spot, now called el-Makarakah (Ar. = the burning or the sacrifice). "Close beneath, on a wide upland sweep, under the shade of ancient olive and around a well of water, said to be perennial (Thn.) . . . must have been ranged on one side the king and people with the 880 prophets of Baal and Astarte, and on the other . . . the prophet of the Lord" (Stl. 545 ff.; see also V. de V. i. 329 ff.; Thn. ii. 299 ff.). Probably at Mount Carmel and at K. i. 9 "on the top of a hill" (A. V.; literally, "on the top of the mount") Elijah "caused fire to come down from heaven" and consume the two "idols" of the guard which Ahab had dispatched to take him prisoner, for having stopped his messengers to Baal-zebub the god of Ekron (2 K. i. 19-15). The tradition of the present convent is, that Elijah and Elisha both resided on the mountain, and a cave is actually shown under the high-altar of the church as that of Elijah. After the ascent of Elijah, Elisha went to Mount Carmel (2 K. ii. 25), though only for a time; but he was again there at the Shunammite's visit after the death of her son (iv. 25), and that at a time when no festival, no "new moon or sabbath" (v. 23), required his presence. This is the last mention of Carmel as the scene of any event in the sacred history.

Carmel has derived its modern name from Elijah; Mar Elias is the common designation, Karmel being occasionally, but only seldom, heard. From the Latin convent (on the E. end of Mount Carmel), has sprung the celebrated order of the Barefoot Carmelites Friars, who claim to derive their origin from Elijah, but probably originated on Mount Carmel in the twelfth century.—2. A town in the mountainous country of Judah (Josh. xv. 55), familiar to us as the residence of Nabat (1 Sam. xxx. 5; 2 Sam. ii. 2, iii. 4), and the native place or native wife of David's favorite wife, "Abigail the Carmelites." This was doubtless the Carmel at which Saul set up a "place" (literally a "hand") after his victory over Amalek (1 Sam. xv. 12). And this Carmel, and not the N. mount, must have been the spot at which King Uzziah had his vineyards (2 Chr. xxxvi. 10). In the time of Ezechias and Josiah it was the seat of a Roman garrison. The ruins of the town, now Karneh, still remain at three hours (= six or seven miles) S. by E. from Hebron, close to those of Maen (Maen), El/Ziph, and other places named with Carmel in Josh. xvi. 53.

Car melite = a native of Carmel 2, as Nabat (1 Sam. xxx. 5; 2 Sam. ii. 2, iii. 4) and Hezrai or Hazro (2 Sam. xxii. 53; 1 Chr. xi. 37).

Car mel-ites [i pronounced as in Carmelit] = a woman of Carmel 2; used only of Abigail, David's wife (1 Sam. xxvii. 5; 1 Chr. iii. 1).

Car mel (Heb. rain-deress, Grr.) = 1. Fourth son of Reuben, and progenitor of the Carmites (Gen. xvi. 9; Ex. vi. 14; Num. xxvi. 6; 1 Chr. v. 3).—2. A man of the tribe of Judah, son of Zabdi, and father of Achan, "the troubler of Israel" (Josh. vii. 1, 18; 1 Chr. ii. 7, iv. 1).

Car melites = a family of Reuben, descended from Carmel 1 (Num. xxvi. 6).

Carm a-nu (L. fr. Gr.) a city E. of Jordan, besieged and taken by Judas Maccabus (1 Me. v. 26, 43, 44); = CARNION and ASHEROTH-KARNAIM.

Car mel-on (L. fr. Gr.) = CARNAIM (2 Me. xii. 21, 26) (ASHEROTH-KARNAIM).

Car pen-ter. Handicraft. Car pus (L. fr. Gr. = fruit), a Christian at Troas, with whom St. Paul left a cloak (2 Tim. iv. 13) according to Hippolytus, bishop of Berthus in Thrace.

Carriage [rij]. This word occurs six times in the text of the L. V. and = what is carried, baggage. It is the translation of—1. Heb. pl. of ol or elil, literally anything completed or made; see FUXTRAT (1 Sam. xvii. 22; Is. x. 28); generally translated "staff" or "vessels." 2. Heb. ebdath = heavy matters, precious things, wealth, Ges. (Judg. xviii. 21 only). 3. Heb. nichad = what is borne, burden, Ges. (Is. xvi. 1). 4. In Acts xxii. 15, the Greek partiecle apokeskenasomenoi or epokeskenasomenoi, "we took up our carriages," A. V. = having packed away or packed up our baggage. 5. But in the margin of 1 Sam. xvii. 20, and xxvi. 5-7—and there only "carriage" (Heb. moq'gil), translated "trench" in the text, = a wagon or cart. The allusion is to the circle of wagons round the encampment. CART; CHARIOT; Wagon.

Car-see-na (Heb.; from Pers. = slender man, Fiz; = spierer, Bohlen; = black, Benxen), one of the seven princes of Persia and Media (Esth. i. 14).

Cart (Heb. 'agdah), translated "wagons" in Gen. xlv. 19, 21, 27, xlv. 5; Num. vii. 3, 6, 7, 8, a ve-
The only cart used in W. Asia has two wheels of solid wood. But in the monuments of ancient Egypt representations are found of carts with two wheels, having four or six spokes, used for carrying produce, and of one used for religious purposes having four wheels with eight spokes. A bas-relief at Nineveh represents a cart having two wheels with eight spokes, drawn by oxen, conveying female captives (see cut from Layard). CARRIAGE; WAGON.

Car Syll·a (Heb. in silver, LXX.; the white mountainous or snowy mountainous Caucasian region, Fr.), a place of uncertain site on the road between Babylon and Jerusalem (Ex. xviii. 17). First maintains that it was in the S. of Media, which lay between the Caspian Sea and Babylonia, and hence not far from the route of the Israelites as they returned.

Cassen (L.) = Chisleu (1 Mc. i. 54, iv. 52, 59; 2 Mc. i. 9, 18, x. 6). MOnth.

Cassim·bin (Heb.), a Mitzraite people or tribe (Gen. xiv. 14; 1 Chr. i. 12). The only clue we have as yet to the position of the people is their place in the list of the sons of Mizraim between the Pharaoh and the Caphternim, whence it is probable that they were seated in Upper Egypt. Poole, &c., suppose the phrase, "of whom came the Philistines," should follow "Caphternim" in 1 Chr. and "Caphtorim" in Gen. The LXX. seem to identify the Caphtorim with the HITTAMMIM of Ps. lxviii. 31 (A. V. "princes"). Houbart supposes (and so Ges.-kis.) the Caphtorim = the Colchians, who are said to have been an Egyptian colony. The supposition is improbable (so Mr. R. S. Poole). Forster con- 

Casa phor (fr. Gr.) = Casiphon (1 Mc. v. 59).

Casiph·or (L. fr. Gr.), one of the fortified cities in the "land of GabaH" (1 Mc. v. 26), in which the Jews took refuge from the Ammonites under Timo- 

Cass·isa (Kash·ya) (L.), the representative in the A. V. of L. Heb. kaddib (fr. kadd, to divide or draw, Ges.) one of the ingredients in the composition of the "oil of holy ointment" (Ex. xxx. 24), also an article of merchandise brought to Tyre (Ex. xxvii. 19). The A. V. is doubtless correct in the translation of the Hebrew word (so the Chaldee, Syriac, Gesénius, Forst, &c.), though there is considerable variety of reading in the old versions, and the investigation of the subject is a difficult one. It is clear that the Latin writers by cassia or casisa understood both the Oriental product now called cassia, and some low sweet herbaceous plant, but the Greek word is limited to the Eastern product (so Mr. Houghton, in Smith's Dictionary, Appendix A). Dios- 

The arts of carving and engraving were much in request in the construction both of the Tabernacle and the Temple (Ex. xxxi. 5, xxxvi. 33; 1 K. v. 18, 35; Ps. lxxiv. 6), as well as in the orna- 

Cart·ed Im·age. IdoL 19, 20.

Carts. Carts and wagons were either open or covered (Num. vii. 5), and were used for conveyance of persons (Gen. xliv. 19); burdens (1 Sam. vi. 7, 8), or produce (Anu. ii. 13). As there are few roads in Syria and Palestine and the neighboring countries (HIGHWAY; JERUSA- 

CASPHOR (Fr. = Casphor; perhaps = Caspar). The word is a Persian word (so Mr. Forster). It may be supposed that the word was first used by the Persians. The word is found in the old versions as Casis, Casap, and Kasap. The word was used by the Persians to denote a city or a palace. The only place in the Bible which is identified with the word is the city of Casiphon, which is mentioned in the book of Chronicles (2 Chron. xxvii. 1, 2). It is the name of a city mentioned in the Old Testament as one of the cities of the Em天然

Cass·ia (Kas·ia) (L.), a tribe of the ancient East. They are first mentioned in the book of Chronicles (2 Chron. xxvii. 1), where they are described as a people who lived in the land of GabaH. They are also mentioned in the book of Ezra (5:20), where they are said to have been restored to their land after the captivity. The name of their city, Casiphon, is also mentioned in the same book (5:21). The Cassians were a powerful nation, and it is said that they were the rulers of the land of GabaH. They were considered to be a people of great wealth and power, and they were known for their skill in the arts of war and commerce.

Cas·to·r (L.) = ANTONIA; FENCED CITY; WAR.
lary divinities of sailors. They appeared in heaven as the constellation Gemini (I. = the Twins). As the ship mentioned by St. Luke was from Alexandria, it may be noticed that Castor and Pollux were especially honored in the neighboring district of Cyrene, of which Cyrene was the capital. In art these divinities were sometimes represented simply as stars hovering over a ship, but more frequently as young men on horseback, with conical caps and stars above them. Such figures were probably painted or sculptured at the bow of the ship, and Cyril of Alexandria says that such was always the Alexandrian method of ornamenting each side of the prow. **Surp.**

**CAV**

Cave. The chalky limestone of which the rocks of Syria and Palestine chiefly consist, presents, as is the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged and adapted to various purposes both of shelter and defence. This circumstance has also given occasion to the use of a large number of words in the Scriptures to denote caves, holes, and fissures, some of them giving names to the towns and places and their neighborhood. Out of them may be selected—1. Heb. מָדָרָ, madarah, usually translated "cave" (Gen. xix. 30, xxiii. 9, &c.).—2. Heb. כָּרַד וּכָרַד, also written כָּרַד or כָּרְד, usually translated "a hole," once in plural "caves" (Job xxx. 6). From this come (a.) the name of the Horites of Mount Seir; (b.) Hauran; (c.) the two towns of Beth-horon; (d.) the town Horonaim.—III. Heb. חָבָיתָא or חָבָיתָא = refuge, anyhms, Gez. A. V. "clefts" (Cant. ii. 14; Jer. xxxi. 16; Ob. 8).—IV. Heb. pl. of madarah, = a fissure, eft, in mountains or rocks, hollowed out by the water, Gez.; A. V. "caves" (Judg. vi. 2).—V. Heb. pl. of mahillah, = ב fur, in mountains or rocks, hollowed out by the river, Gez.; A. V. "caves" (Is. ii. 19).—VI. Gr. οἶκος = an opening, hole, L. & S.; translated "place," margin "hollow" (Job. iii. 11); in plural "caves" (Heb. xi. 38); in LXX. θησόος. (Ob. 8).—VII. Gr. κλίθρον, κρίθρον, κρήθρον, κρυφτα, cave, cavern, pit, L. & S.; usually in A. V. "den" (Mat. xxi. 13, &c.), once "cave" (Jn. xi. 38); in LXX. Νο. I. (Gen. xxix. 30, &c.).

The most remarkable caves noticed in Scripture are:—

1. That in which Lot dwelt after the destruction of Sodom (Gen. xix. 30).—2. The cave of Machpelah (Gen. xxv. 9).—3. Cave of Maknahah (Jdg. v. 6).—4. Cave of En-geedi (1 Sam. xxiv. 3).—5. Obadiah's cave (1 K. xviii. 4).—7. Elijah's cave in Horeb (2 K. xiv.).

9, 8, 9. The rock sepulchres of Lazarus, and of our Lord (Jn. xi. 38; Mat. xxvii. 60). The existing caverns near the S. E. end of the Dead Sea serve fully to justify the mention of a cave as the place of Lot's retirement; as those on the W. side agree both in situation and in name with the caves of En-geedi. The cave in which Obadiah concealed the prophets was probably in the northern part of the country, in which abundant instances of caves fit for such a purpose might be pointed out. The site of the cave of Beth-horon (Jdg. v. 6) was also evidently indefinable. Besides these special caves there is frequent mention in the O. T. of caves as places of refuge. Thus the Israelites took refuge from the Philistines in caves and caves and strongholds, such as abound in the mountain region of Manasseh (Judg. vi. 2). (HOUSE; SELA.) Banditti often made the caves of Palestine their accustomed haunt. Josephus speaks of the robbers inhabitants of the caves of Arabella, also of those of Trachontis, who lived in large caverns, and annoved much the trade with Damascus, but were put down by Herod. It was the caves, which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans. (JERUSALEM.) No use, however, of rock caverns more strikingly connects the modern usages of Palestine and the adjacent regions with their ancient history than the employment of them as burial-places. The rocky soil of so large a portion of the Holy Land almost forbids interments, except in caves either natural or hewn from the rock. Accordingly numerous sites are shown in Palestine and adjacent lands of (so-called) sepulchres of
There is little doubt that the Hebrew *kerez* (the *bristle-rooted and strong tree*), invariably rendered "cedar" by the A. V., does stand for that tree in most of the passages where the word occurs. It is described as tall (Is. ii. 13), spreading (Ez. xxxi. 3), abundant (1 K. v. 6, 10), fit for beams, pillars, and boards (vi. 10, 15, vii. 2), for masts (Ez. xxvii. 3), and for carved work as images (Is. xxiv. 14). "Cedar" timber was used by David and Solomon in their buildings (2 Sam. v. 11; 1 K. v. 6, vi. 15, vii. 2), and by Zerubbabel in the second Temple (Ezr. iii. 7).

"Cedar" in the Scriptures, especially = the cedar of Lebanon (Cedrus Libani); but that the word is used in a wider sense to denote other coniferous trees, is clear from some Scriptural passages where it occurs. For instance, the "cedar wood" in Lev. xiv. 6 can hardly be the wood of the Lebanon cedars, seeing that these could never have grown in the peninsula of Sinai. In another passage (Ez. xxvii. 5), perhaps *kerez* = some fir; probably, as Dr. Hooker conjectures, the *Penna Halpegnensis* = Aleppo Pine, which grows in Lebanon, and is better fitted for furnishing ship-masts than the wood of the Cedrus Libani. The Cedrus Libani, *Penna Halpegnensis*, and Juniperus excelsa = tall Juniper, were probably all included under the term *kerez*; though, no doubt, this name more especially = the cedar of Lebanon, as the firmest and grandest of the conifers. As to the "cedar wood" used in purifications, probably one of the smaller junipers is intended (J. Sabina?), for it is doubtful whether the Juniperus excelsa exists at all in Arabia. As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, viz., that of the Kedisha River, which flows from near the highest point of the range W. to the Mediterranean, and enters the sea at the port of Tripoli. The grove, of more than four hundred trees of all sizes, is at the very upper part of the valley, about fifteen miles from the sea, 6,500 feet above that level, and their position is moreover above that of all other arboreous vegetation. The valley here is very broad, open, and shallow, and the grove forms a mere speck on its flat floor. On nearer inspection, the cedars are found to be confined to a small portion of a range of low stony hills of rounded outlines, and perhaps 60 to 100 feet above the plain, which sweeps across the valley. These hills are believed by Dr. Hooker to be old moraines, deposited by glaciers that once debouched on to the plain from the surrounding tops of Lebanon.

Cedron [see—] (L.; Gr. Kedron). 1. A place fortified by Cendebeus under the orders of the king Antiochus (Soretos), and which commanded the roads of Judaea (1 Mc. xv. 39, 41, xvi. 9). It was not far from Jannin (Jarbeel), or from Azorius (Ashdod), and was probably the modern Koter or Koterah, which lies on the maritime plain below the river Rubin, and three miles S.W. of 'Akir (Ekrn).

2. The N. T. name of the brook Kidron (Jn. xviii. 1 only).

Cedren [see—] (Gr. Kedren). AZEFA.

Ceiling [see—]. The descriptions of Scripture (1 K. vi. 9, 15, vii. 2; 2 Chr. iii. 5, 9; Jer. xxii. 14; Hag. i. 4; and of Josephus, show that the ceilings of the Temple and the palaces of the Jewish kings were formed of cedar or fir planks applied to the beams or joints crossing from wall to wall, probably with sunken panels, edged and ornamented with gold, and carved with incised or other patterns, sometimes painted (Jer. xxii. 14). Probably both Egyptian and Assyrian models were followed, in this as in other branches of architectural construction, before the Roman period. Examples are extant of Egyptian ceilings in stucco painted with devices, of a date much earlier than that of Solomon's Temple. Of these devices the principal are the guilloche, the chevron, and the scroll. The panel work in ceilings,
which has been described, is found in Oriental and N. African dwellings of later and modern times. Porter describes the ceilings of houses at Damascus as delicately painted. Many of the rooms in the Palace of the Moors at the Alhambra were coiled and ornamented with the richest geometrical patterns. Architecture; Carving; House; Palace; Temple.

Panelled ceiling from house in Cairo.—(Lane, Modern Egyptians.)

Celosyria [sol-] (L. Caleugria, Cologna, fr. Gr. = hollow Syria), an English form of the name given by the Greeks, after Alexander's time, to the remarkable valley or hollow between the two mountain-ranges of Libanus (or Lebanon) and Antilibanus, stretching from latitude 33° 29' to 34° 40', nearly one hundred miles, and containing the celebrated city of Heliodus or Beirut, the rivers Orontes and Litany, &c. The term was also used in a much wider sense to include the inhabited tract (in which was Damascus) E. of the Antilibanus range to the desert; and then further on that side of Jordan, through Trachonitis and Perea, to Idumea and the borders of Egypt. In the Apocrypha there is frequent mention of Celosyria in a somewhat vague sense, nearly = Syria (1 Esd. ii. 17, 24, 27, iv. 48, vi. 29, vii. 1, vii. 67; 1 Mc. x. 69; 2 Mc. iii. 5, 8, iv. 8, viii. 8, x. 11). AVEN 1; CELSYRIA; Plain 2; VALLEY 4.

Cen'chre-a [on'krea] (L. Caechreae, fr. Gr.; see below), the E. harbor of Corinth (i.e. its harbor on the Saronic Gulf) and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechcuem (Lutakii) on the Corinthian Gulf connected it with Italy and the West. St. Paul sailed from Cenchrea (Acts xviii. 18) on his return to Syria from his second missionary journey; and when he wrote his epistle to the Romans in the course of the third journey, an organized church seems to have been formed here (Rom. xvi. 1; see PHERE). The distance of Cenchrea from Corinth was seventy stadia, or about nine miles. The modern village of Nikia retains the ancient name, which is conjectured by Dr. Stubbs to be derived from the millot (Gr. kypechrea), which still grows there.

Cen'debus [on'e] (L. Cindebros, fr. Gr.), a general left by Antiochus VII. in command of the sea-board of Palestine (1 Mc. xv. 38, &c.) after the defeat of Tryphon b.c. 128. He fortified Canea, and harassed the Jews for some time, but was afterward defeated by the sons of Simon Macabeus, with great loss (1 Mc. xvi. 1-10).

Cen'ser [en'ser] (Heb. mlakht or malchit, and mik-thed). The former of the Hebrew words seems = any instrument to seize or hold burning coals, or to receive ashes, &c., such as the appendages of the brazen altar and golden candlestick mentioned in Ex. xxv. 38, xxxvii. 24. It, however, generally bears the limited meaning which properly belongs to the second word, found only in the later books (e.g. 2 Chr. xxvi. 19; Ex. viii. 11), = a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled (2 Chr. xxvi. 18; Lk. i. 9). The only distinct precepts regarding the use of the censer are found in Num. iv. 14, and Lev. xvi. 12. Solomon prepared "censers of pure gold" as part of the same furniture (1 K. vii. 50; 2 Chr. iv. 22). Possibly their general use may have been to take up coals from the brazen altar, and convey the incense while burning to the "golden altar," or "altar of incense," on which it was to be offered morning and evening (Ex. xxx. 7, 8; compare Rev. viii. 5, 9, where the Greek is libanos). So Uzziah, when he was intending "to burn incense upon the altar of incense," took "a censer in his hand" (2 Chr. xxvi. 16, 19). The Greek trans- lation is favored by the use of this Greek word for "censer" in the LXX. (2 Chr. xxvi. 19; Ex. viii. 11).

Census [sen'-] (L.). Moses laid down the law (Ex. xxii. 13) that whenever the people were numbered at a journey, numbering of half a shekel should be made by every man above twenty years of age, by way of atonement or propitiation. The instances of numbering recorded in the O. T. are as follows:—1. Under the express direction of God (Ex. xxxviii. 25), in the third or fourth month after the Exodus during the encampment at Sinai, chiefly for the purpose of raising money for the Tabernacle. The numbers then taken amounted to 603,550 men (Chronology 17). 2. Again, in the second month of the second year after the Exodus (Num. i. 1 ff.). This census may have been simply a formal verification of the result of the census previously made (so Pfaller). It was taken to ascertain the (a.) relative number of the people; (b.) the amount of the redemption offering due on account of all the firstborn of both sexs; and cattle. The Levites, who amounted to 22,000 (perhaps 300 others [compare Num. iii. 22, 28, 34, with 39]) were themselves first-born, and therefore could not be substitutes for the other Israelites), were taken in lieu of the first-born males of the rest of Israel, 22,275 in number, and for the surplus of 275 a money payment of 1,365 shekels, or 5 shekels each, was made to Aaron and his sons (Num. iii. 39-51). 3. Another numbering took place thirty-eight years afterward (Num. xxvi), previous to the entrance into Canaan, when the number of men was less than in the former, and the Levites, amounting to 38,800 or 1,150,520 males, showing a decrease of 1,820. 4. The next formal numbering of the whole people was in the reign of David (2 Sam. xxiv). The men of Israel above twenty years of age were 800,000, and of Judah 500,000, total 1,300,000, 1 Chr. (xxii. 5, 6, xxvii. 24) gives the number of Israel 1,100,000, and of Judah 470,000, total 1,570,000; but informs us that Levi and Benjamin were not numbered. 5. The census of David was completed by Solomon, by causing the foreigners and remnant of the conquered nations resident in Palestine to be numbered. Their number = 1,536,000, and they were employed in forced labor on his great architectural works (Josh. iv. 27; 1 K. xv. 15, 19, 21; 1 Chr. xxii. 2; 2 Chr. ii. 17, 18). 

(Nethinim; Slave.) Between this time and the Captivity, from the numbers in the armies under successive kings of Israel and Judah, may be gathered with more or less probability, and with due consideration of the circumstances of the times, inferring the number of the levies, estimates of the population at the various times mentioned. (Army; Israelian, Kingdom of.) 6. Relooboam collected from Judah and Benjamin 180,000 men to fight against
Jeroboam (1 K. xii. 21). 7. Abijam, with 400,000 men, made war on Jeroboam with 800,000, of whom 500,000 were slain (2 Chr. xii. 3, 17). 8. Asa had an army of 800,000 men from Judah, and 280,000 (Josephus, 40,000) from Benjamin, with which he defeated Zerah the Ethiopian, with an army of 1,000,000 (xiv. 8, 9). 9. Jehoshaphat, besides men in garrisons, had under arms 1,160,000 men, including perhaps subject foreigners (xvii. 11-19). 10. Amaziah had from Judah and Benjamin 900,000, besides 100,000 mercenaries from Israel (xxv. 9, 10). 11. Uzziah could bring into the field 307,000 men (307,000, Jos.), well armed, under 2,600 officers (xxvi. 11-15). Other and partial notices of numbers indicating population are given in Judg. vi. 35, vii. 3, xii. 6 (compare Num. xxxvi. 57). Judg. xx. 35, 36 (compare Num. xxxvi. 41); 1 Chr. xx. 25-28; 1 K. xx. 15; 2 K. xxxiv. 14, 16; Jer. lii. 30. See also 1 Chr. x. 18, vi. 3, 7, 9, 11, 40, &c. 12. The number of those who returned with Zerubbabel in the first caravan is reckoned at 42,360 (Ezr. ii. 64); but of these perhaps 12,542 belonged to other tribes than Judah and Benjamin. The purpose of this census was to enable with reference to the Jubilee the inhabitants in the Holy Land, which had been disturbed by the Captivity, and also to ascertain the family genealogies, and insure, as far as possible, the purity of the Jewish race (Ezr. ii. 59, x. 2, 7, 8, 18, 44; Lev. xxv. 10). In the second caravan, n. c. 458, the number was 1,488. Women and children are in neither case included (compare x. 1-14). Throughout all these accounts two points are clear: (1.) That great pains were taken to ascertain and register the numbers of the Jewish people at various times for the reasons mentioned above. (2.) That the numbers given in some cases can with difficulty be reconciled with other numbers of no very distant date, as well as with the presumed capacity of the country for supporting population. Thus David's census would represent a population of at least 5,814,000 in Israel, of whom not less than 2,000,000 belonged to Judah; Jehoshaphat's (one hundred years later) of 4,640,000 in Judah and Benjamin, including subject foreigners; while Amaziah's and Uzziah's were respectively much less. The total population of the whole area of Palestine, including the trans-Jordanic tribes, at not exceeding 11,000 square miles, and of Judah and Benjamin at 3,135 square miles, the population of Palestine under David would be not less than 530 to one square mile, and that of Judah and Benjamin under Jehoshaphat, if we make no account of the subject foreigners and garrisons, at 1,480 to one square mile. The population of Lancashire (England) in 1852 was 1,064 to one square mile; of Middlesex (England, in which is London) was 6,683 to one square mile; of the island of Malta in 1849 was 1,182 to one sq. mile. Several provinces of China, with areas of from 29,000 to 70,000 square miles each, have 530 or more persons (in one case 822) to one square mile. While great doubt rests on the genuineness of numerical expressions in O. T. (Abijah 1; Number), it must be considered that the readings on which our version is founded, give with trifling variations the same results as those presented by the LXX., and by Josephus. S. Palestine, at least, was very populous before the entrance of the Israelites; compare the population of Ai ("few" = 12,000 men and women, Josh. vi. 2, viii. 27), of Gibeah ("greater than Ai," x. 2), the 123 cities "with their villages" in Judah and Simeon (xv. 13-15), and 26 in Benjamin (xxvi. 21-28), &c. There are abundant traces throughout the whole of Palestine of a much higher rate of fertility in former ages compared with present times, a fertility remarked by profane writers, and of which the present neglected state of cultivation affords no test. (Agriculture.) This combined with the positive divine promises of populousness, increased the probability of at least approximate correctness in the foregoing inferences as to population. —II. The Roman census under the Republic consisted, so far as the present purpose is concerned, in an enrolment of persons and property by tribes and households. The census was taken, more or less regularly, in the provinces, under the republic, by provincial censors, and the tribute regulated at their discretion, but no complete census was made before the time of Augustus, who carried out three general inspections of this kind, viz., (1.) B. C. 28; (2.) B. C. 8; (3.) A. D. 14; and a partial one, A. D. 4. Censorship; Taxing. (cen-tiroon [fr. L. centurio = commander of one hundred].) Army; Censuses. Cephas [see his] (L. fr.-fillb. = a rock). Peter. (ceras [see zar] (L. Cesar = ext out, sc. from his mother, Pinty), always in the N. T. = the Roman emperor, the sovereign of Judea (L. xix. 12, 15; Acts xvii. 7, &c.). The N. T. history of Ceres falls entirely within the reigns of the five first emperors, viz., Augustus, Tiberius, Caligula, Claudius, and Nero, who were all related to Julius Cesar the Dictator. Cesarea (ces.) (L. Cesarea, named in honor of Augustus Cesar), a city, named in the N. T. as the residence, apparently for several years, of Philip the Evangelist, the scene of the conversion of Cornelius the centurion, of the death of Herod Agrippa I., and of several events in the history of St. Paul, including his imprisonment for two years, his pleading before Felix, Festus, and Herod Agrippa II., and his appeal to Cesar (Acts viii. 40, ix. 20, x. 1, 24, xi. 13, xii. 19, xviii. 22, xxii. 8, 16, xxxii. 23, 28, xxxv. 1, 4, 6, 13). Cesarea was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about half way between Joppa and Acco or Potem. St. Peter's journey from Joppa (x. 24) occupied rather more than a day. On the other hand St. Paul's journey from Tmolhs (xxi. 8) was accomplished within the day. The distance from Jerusalem was about seventy miles; Josephus states it in round numbers as six hundred stadia. (Antipatris.) In Strabo's time there was on this point of the coast merely a town called "Strato's tower" with a landing-place, whereas, in the time of Tacitus, Cesarea is spoken of as the head of Judea. It was in this interval that the city was built by Herod the Great. The work was in fact accomplished in ten years. The utmost care and expense were lavished on the building of Cesarea. A vast breakwater protected its harbor. It was the official residence of the Herodian kings, and of Festus, Felix, and the other Roman procurators of Judea. Here also were the headquarters of the military forces of the province. The Gentile population predominated; and at the Jewish synagogue-worship the O. T. was read, though in Greek. Constantia took place between the Jews and Greeks. At Cesarea Vespasian was declared emperor. He made it a Roman colony. Eusebius the ecclesiastical historian was bishop of Cesarea in the fourth century. Cesarea continued to be a city of some importance even in the time of the Crusades. Now, though an Arabic corruption of the name still lingers on the site (Kaisariyyeh), it is utterly desolate; and its ruins
have for a long period been a quarry, from which other towns in this part of Syria have been built. Cesarea Philippi [see] (L. Cesarea Philippi, named by Herod Philip II. after Caesar and him-
self), is mentioned only in Mat. xvi. 13; Mk. viii. 27. Cesarea Philippi was the N. point of our Lord's journeys; and the passage in His life, which was connected with the place, was otherwise very marked. (Transfiguration.) The place itself too is remark-
able in its physical and picturesque characteristics, and also in its historical associations. It was at the E. and most important of the two recognized sources of the Jordan, the other being at the Tell el-Kabri (Dan 2.) The spring rises, and the city was built

on a limestone terrace in a valley at the base of Mount Hermon. Cesarea Philippi has no O. T. history, though it has been not unreasonably identified with Baal-God. (Baal, geography, 5; see also Beth-Phine.) Its annals run back direct from Herod's time into heathenism. It was the Panium of Josephus (xx. 10, § 3), and the Paneas of the Greeks and Romans; and the inscriptions are not yet obliterated which show that the god Pan had once a sanctuary at this spot. Panium became part of the territory of Philip, tetrarch of Trachonitis, who enlarged and embellished the town, and called
it Cesarica Philippi. Agrippa II. called the place Neronia in honor of Nero. Titus exhibited gladiatorial shows here after the end of the Jewish war. Coins of Cesarica Pancas continued through the reigns of many emperors. The bishop of Pancas appears in ecclesiastical authors. The modern village is called Banitas, the Arabic form of Pancas. The vast castle above the site of the city, built in Syro-Greek or even Phenician times, is still the most remarkable fortress in the Holy Land.

(*) Heb. evil or evil = fool, Ges. = Onyx (margin of Ezek. xxv. 9 and xxvi. 20).

This Chaldean was a member of the family of the Chaldean, and he was in the line of the Chaldean who was the head of the Chaldean family. The Chaldeans were a people who lived in the Chaldean region, which is now modern Iraq. They were known for their knowledge of astronomy and astrology. The Chaldeans were also known for their wealth and their influence in the political and religious life of the region.

2. General character of the country.

The general character of the country, as described, is:

"In former days the vast plains of Babylon were nourished by a complicated system of canals and watercourses, which spread over the surface of the country like a network. The wants of a teeming population were supplied by a rich soil, not less beautiful than that on the banks of the Tigris, dotted with palm-trees and pleasant gardens, affording to the idler or traveller their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now but of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon the waters,' says the prophet, 'and they shall be dried up!' All that remains of that ancient civilization—'that glory of kingdoms,'—'the praise of the whole earth,—is recognizable in the numerous mouldering heaps of brick and rubbish which overlie the surface of the plain. Instead of the luxurious fields, the groves, and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished, and no man dwells there.' (Loftus's Chaldea, 14, 16). The prosperity and fertility of the country depend entirely on the regulation of the waters. Carefully applied and husbanded, they are sufficient to make the entire plain a garden. 3. Divisions.—The true Chaldea is always in the geographers the most S. portion of Babylonia, chiefly (if not solely) on the right bank of the Euphrates. Babylonia above this, is separated into two districts, called respectively Amaurdacca and Avarnaus. The former is the name of the central territory round Babylon itself; the latter is applied to the regions toward the N., where Babylonia borders on Assyria. 4. Cities.—Babylonia was celebrated at all times for the number and antiquity of its cities. Some of the most important of those were Agade (Babel), Borsippa (Birs-Nimrud), Sipparra or Sippar, Calneh, Erech, Ur, Is (Hit) (Ahaba; Iraw); and a multitude of others, the sites of many of which have not been determined. 5. Canals.—One of the most remarkable features of ancient Babylonia was its network of canals. Three principal canals carried off the waters of the Euphrates toward the Tigris above Babylon. 6. The original "Royal River," or Ar—
Maleha of Berosus; (2.) the Nahr Maleha of the Arabs; (3.) the Nahr Kitha. On the other side of the stream, a large canal, leaving the Euphrates at Hit, winds through the alluvial plain commences, skirted the deposit on the W. along its entire extent, and fall into the Persian Gulf at the head of the Behban creek; while a second main artery branched from the Euphrates nearly at Mosul, and ran into a great lake, in the neighborhood of Borsippa, whence the lands S. W. of Babylon were irrigated. From these and other similar channels, with their numerous branches and crosscuts, every field was duly supplied with water "by the hand or by the help of engines" (Hilt.). Herodotus (so Rm.) probably refers by "engines" to the common hand-swipe or sweep, representations of which are found on the monuments.

Hand-swipe. From a slab of Senacherib. (Rawlinson's Herodotus, t. 38.)

(Egypt).—6. Sea of Noljif, Chaldean marshes, &c. —The "great inland fresh-water sea of Noljif" (Loftus, 45) is a permanent lake of considerable depth, S. of Babylon, about forty miles in length, and thirty-five miles in its greatest width. Above and below the Sea of Noljif, from the Bire-Nunar to Kufa, and from the S. E. extremity of the Sea to Samawa, extend the famous Chaldean marshes, where Alexander was nearly lost.—7. Productions.—The extraordinary fertility of the Chaldean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Herodotus declared (i. 190) that grain commonly returned two-hundredfold to the sower, and occasionally three-hundredfold. The palm was undoubtedly one of the principal objects of cultivation. The soil is rich, but there is little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation; while the remaining half is to a great extent covered with marshes owing to the same neglect. See Map, under Euphrates.

Chal-deans [kal-de'anz] or Chal'dees [kal'dees] (see Chaldea), appear in Scripture, until the time of the Captivity, as the people of the country which has Babylon for its capital, and which is itself termed Shinar; but in Daniel, while this meaning is still found (v. 30, and ix. 1), a new sense shows itself. The Chaldeans are clasfed with the magicians and astronomers; and evidently form a sort of priest class, who have a peculiar "tongue" and "learning" (i. 4), and are consulted by the king on religious subjects. The same variety appears in profane writers. It appears that the Chaldeans were in the earliest times merely one out of the many Cushite tribes inhabiting the great alluvial plain known afterward as Chaldea or Babylonia. Their special seat was probably S. portion of the country which so late retained the name of Chaldea. Here was the Chaldean in process of time, as they grew in power, their name gradually prevailed over those of the other tribes inhabiting the country; and by the era of the Jewish Captivity it had begun to be used generally for all the inhabitants of Babylonia. It had come by this time to have two senses, both ethnic: (1.) as the special appellation of a particular race to which it had belonged from the remotest times; (2.) as a designation of the nation at large in which this race was predominant. That the Chaldeans proper were a Cushite race is proved by the remains of their language, which closely resembles the Galat or ancient language of Ethiopia. It appears by the inscriptions that while both in Assyria and in later Babylonia, the Semitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained as a learned language for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference is made in Dan. i. 4. (Semitic Languages; Tongues, Conflation of; Versions, Ancient.) The Chaldeans were really the learned class; they were priests, magicians, or astronomers, and in the last of the three capacities they probably effected discoveries of great importance. According to Strabo, there were two chief seats of Chaldean learning, Borsippa, and Ur or Orchoi. To these we may add, from Pliny, Babylon and Sippa or Sepharvaim. The Chaldeans (it would appear) congregated into bodies, forming what we may perhaps call universities, and pursuing the studies, in which they engaged, together. They probably mixed up to some extent astrology with their astronomy, even in the earlier times, but they certainly made great advances in astronomical science. In later times they seem to have degenerated into mere fortune-tellers. Astronomy; Divination; Idolatry; Magi; Magic.

Chal'dees, Chal'deans.

Chalk [chalk'] Stones = stones of lime or limestone (Is. xxvii. 9).

* Chamber [cham]-. The "chambers of imagery" (Ex. viii. 12) refer to the imitation of Egyptian manners by painting on the wall of a chamber representations of the irrational creatures and various idols which were the immediate objects of worship (Fairbairn).—The "chamber of the South" (Job ix. 9) = the remotest recesses of the South (Genissius); compare Ps. civ. 3. Bed; House; Palace; Temple.

* Chamber-ing = lewdness, or licentious behavior (Rom. xiii. 13).

Cham-ber-lain. Erastus "the chamberlain" of the city of Corinth, was one whose salutations to the Roman Christians are given in Rom. xvi. 23. The office which he held was apparently that of public treasurer, an inferior magistrate, who had the charge of the public chest under the authority of the senate, and kept the accounts of the public revenues (Governor 14). The office held by Blas- tus, "the king's chamberlain" (margin "that was over the king's bed-chamber"), was entirely different from this (Acts xii. 20). It was a post of honor which involved great intimacy and influence with the king. For chamberlain as used in the O. T., see Eph., see Exk.

Cham'-oe [ka'-], the translation in A. V., LXX., and Vulgate of the Heb. chôah or rèosh (literally strength), one of the unclean animals in Lev. xii. 30. (Mofe 1.) Bochart accepts the Arabic reading el-côte, i. e. the lizard, known by the name of the "Monitor of the Nile" (Monitor Nilianus, Grey), a large species of reptile found in Egypt and parts of Africa; but the evidence which supports this interpretation is far from conclusive.

Cham'ois ['cham/'me or sla-mol'], the translation
CHA

in A. V. of the Heb. zemer, one of the animals allowed for food (Deut. xiv. 5); the LXX., Vulgate, and some other versions, give camelopard or "giraffe." But there is no evidence that the camelop-

dard or the camelopard has ever been seen in Pales-

tine or Lebanon. Col. C. H. Smith (in Kitto) sug-

gests the Kobsch (Anamotragus Tragelasphus), a wild

sheep, in general form like a goat, not uncommon,
he says, in the Mokattam rocks near Cairo, and

found also in Sinai; not improbable this is the ani-

mated implied.

* Cam-paig [sham-pane] (fr. Fr.) = a plain (Deut. xii. 30; Ez. xxvii. 2, margin). Aramaean; PLAIN 2, 5; VALLEY 4.

* Cha'na'an [ka'nane], the Greek and Latin form of Canaan (Jd. v. 9, 10; Bar. iii. 22; 1 Mc. ix. 27; Acts vii. 11, xiii. 19).

* Cha-na-nite [ka'nane-ite] (Jd. v. 16) = CAANAEN-

ite.

* Chau'ct-el'or [ch as in much] (Ezr. iv. 8, 9, 17).

* Chel'bon (Job xxiii. 22, margin) = the bone of the arm above the elbow.

* Cha'nters (Jn. ii. 16). MONEY-CHANGERS.

* Chan-ne-ue us (fr. Gr.) = apparently = MERARI (1 Eph. viii. 18).

* Cha noch [ka'noch] (Heb.) = EXON 1 (Gen. iv. 17, margin).

* Chap el [ch as in much], the translation in A. V. (Am. vii. 13) of Heb. mikla'ah = any thing sacred, a holy place, Ges.; elsewhere usually translated "sanctuary." In 1 Mc. i. 47 the plural of Gr. edileon = "idols' temple" in 1 Mc. x. 83, &c.; 1 Cor. vii. 10) is translated "chapels of idols." In 2 Mc. 2, x. 3, the plural of Gr. temenos is translated "temple." See cut under TEMPLE.

* Chap-lie-r [the upper member, or capital of a pillar; also possibly a roll moulding at the top of a building or work of art: as (1) of the pillars of the Tabernacle and TEMPLE, and of the two pillars called especially Jachin and BOAZ; and (2.) of the lovers (Lavern) belonging to the Temple (Ex. xxvii. 17, 1 K. vii. 27, 19, 34, 41)."

* Chap men [traders]; in 2 Chr. ix. 14, especially men who travel for the sake of traffic.

* Char-a-tha'lar [kar-] (Gr.) = "Cherub, Addan, and Immer" (Ezr. ii. 59) is changed in 1 Egd. v. 36 to "Charaathanar leading them, and Aalar." - Chara'ca [kar-] (Gr. and L.), a place (2 Mc. xii. 17 only) inhabited by the Jews called THERNEX; on the E. of Jordan, 750 stadia from the city Capis. Ewali identifies it with Rapho'm. The only name like Characa now known on the E. of Jordan is Ke-

rok, the ancient Kir of Moab.

* Char-a-sm [Heb. hirshaim or charishaim = craftsman], the Valley of a place, founded or settled by Job 2 (1 Chr. iv. 34), and rehabinited by Ben-

jmites after the Captivity (Neh. xi. 33). In Neh-

emiah it is "valley of craftsmen." ENGRAVER.

* Char cha-mis [ch as k] (L fr. Heb.) = CARCHE-

MISH (1 Esd. i. 25).

* Char che-mish [ch as k] (fr. Heb.) = CARCHEMISH (2 Chr. xxxiv. 20).

* Char eus [kar'kus] (1 Esg. v. 32). Corrupted from BAROKS.

Ch'a-re-a [ka-] (Gr.) = HARSHA (1 Esg. v. 32).

* Char'ger [ch as in much], the translation in A. V. of—1. Heb. abattel (Ezr. i. 9, twice in plural, only), probably = slaughter-basin, i. e. a basin for receiv-

ing the slain. 2. Heb. ke'desh (Num. vii. 13—

85) = a deep desk, bowl, charger, Ges.; elsewhere (Ex. xxv. 29, xxxii. 16; Num. iv. 7) translated "dishes." The "chargers" in Num. vii. were of silver, and weighed each one hundred and thirty shekels, or sixty-five ounces.—3. Gr. pinax, literally a board, planks; hence a wooden trencher, dish, or plate, and the Gr. Chereis continued when the mate-

rial was changed, L. & S. (Matt. xix. 1; 11; Mk. xiv. 28); in Lk. xiii. 29 translated "platter." The daugh-

ter of Herodias brought the head of John Baptist in a charger. BASKIN.

Char-iot, the translation in A. V. of—1. Heb. rechel = (so Ges.) a vehicle, chariot, either for war or serving for luxury and pomp; often referring chiefly to the horses, and also to the warriors who fell upon the chariots (2 Sam. vii. 4, x. 18).—2. Heb. richal, a chariot or horse (Ps. cix. 3).—3. Heb. merakah, a chariot or horse (1 K. iv. 26, v. 6 Heb.) or seat (Lev. xv. 9 [A. V. "saddle"]; Cant. iii. 10 [A. V. "covering"]).—4. Heb. meredeth (= No. 1 in signification, each occurring many times in O. T.)—5. Heb. rechab = a riding or driving, Ges. (Ex. xxix. 29 only). No. 1-5 are all from the same root (richal = to ride).—6. Heb. raphih = (Ps. xlii. 9, Heb. 19, 10), elsewhere translated "cart" or "wagon."—7. Heb. aparyon (Cant. iii. 14), margin "a beautiful woman," Ges. = "chariot, litter, a portable couch or palanquin, Ges.—Heb. hozon = (Ex. xxii. 24 only) = weapons, arms, Ges., Targums, &c.; chariots, A. V., Flun, on Ez. —9. Gr. harwos (Acts viii. 29, 38, &c.); in LXX. = No. 1, 4, 5—10. Gr. rhexe (Rev. xviii. 13, in plural only) = a four-wheeled carriage for travelling, a chariot, Rho. X. T. Lez. Of the chariot as a ve-

hicle used for peaceful purposes, the following are probable instances as regards the Jews, 1 Sam. viii. 11; 2 Sam. xv. 1; 1 K. xii. 18, xviii. 44; Is. xxii. 18; and as regards other nations, Gen. xii. 43, xlv. 29; 2 K. 9, 21; Acts viii. 29 ff. The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xlii. 43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xlii. 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honor (1. 9). The next mention of Egyptian chariots is for a warlike purpose (Ex. iv. 7). In this point of view chariots among some ancient nations, as elephants among others, may be regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. It is clear that Pharaoh in pursuing Israel took with him 600 chariots. The Canaanites of the valleys of Palestine could resist the Israelites successfully in consequence of the number of their chariots of iron, i. e. perhaps armed with iron scythes (see below; Ges. s. v. Josh. xvii. 18; Judg. i. 19). Jabin, king of Canaan, had 900 chariots (Judg. iv. 3). The Philistines in Saul's time had 50,000, a number which seems excessive (1 Sam. xiii. 5). David took from Hadadezer, king of Zobah, 1,000 chariots (2 Sam. vii. 4), and from the Syrians a little later 700 (x. 18), who in order to recover their ground collected 22,000 chariots (1 Chr. xiv. 7). Up to this time the Israelites pos-

essed few or no chariots, partly no doubt in conse-

quence of the theocratic prohibition against multi-

plying horses, for fear of intercourse with Egypt, and the royal despotism implied in the possession of them (Deut. xvi. 10; 1 Sam. vii. 11, 12). But to some extent David (2 Sam. viii. 4), and in a much greater degree Solomon, broke through the prohibi-

tion. He raised, therefore, and maintained a force of 1,400 chariots (1 K. x. 26) by taxation on certain
cites agreeably to Eastern custom in such matters
(1 K. ix. 19, X. 25; Xen. Anabasis, i. 4, 9). The chariots themselves and also the horses were imported chiefly from Egypt, and the cost of each chariot was 600 shekels of silver, and of each horse 150 (1 K. x. 29). From this time chariots were regarded as among the most important arms of war, though the supplies of them and of horses appear to have been still mainly drawn from Egypt (1 K. xxii. 34; 2 K. ix. 16, 21, xiii. 7, 14, xviii. 24, xxiii. 30; Is. xxxi. 1). The Egyptian chariot and doubtless that of the Israelites had a nearly semicircular wooden frame with straightened sides, resting posteriorly on the axle of a pair of wheels, and supporting a rail of wood or ivory attached to the frame by leather thongs and a wooden upright in front. The back of the car was open; the sides were strengthened and ornamented with leather and metal binding; the floor was of rope net-work, to give a springy footing to the occupants. On the right-hand side was the bow-case; sometimes also the quiver and spear-case were on this side, crossing diagonally. If two warriors were in the chariot, a second bow-case was added. The two wheels had each usually six spokes, and were fastened to the axle by a lynch-pin secured by a thong. The horses wore a breast-band and girths attached to the saddle, and head furniture, but no traces. A bearing-rein was fastened to a ring or hook in front of the saddle, and the driving reins passed through other reins on each side of both horses. Most commonly two persons, and sometimes three rode in the chariot, of whom the third was employed to carry the state umbrella (2 K. ix. 29, 24; 1 K. xxii. 34; Acts viii. 38). A second chariot usually accompanied the king to battle to be used in case of necessity (2 Chr. xxv. 24). Chariots of other nations are mentioned, as of Assyria (2 K. xix. 23; Ez. xxiii. 24), Syria (2 Sam. viii. and 2 K. vi. 14, 15), Persia (Is. xxi. 6), Ethiopia (2 Chr. xiv. 9), the Philistines, &c. (see above). Antiochus Eupator is said to have had 600 chariots armed with scythes (2 Mec. xiii. 2). (Arms; Army; Highway; Horse.) The prophets allude frequently to chariots as typical of power (Ps. xx. 7, civ. 3; Jer. li. 21; Zech. vi. 1). In the N. T., the only mention of a chariot, except in Rev. ix. 9 and xviii. 13, is in the case of the Ethiopian eunuch (Acts viii. 28, 29, 38).

*Charìty (fr. L.) in A. V. of N. T. is a frequent translation of the Gr. ἀγάπη (1 Cor. viii. 1, xiii., &c.), usually and properly translated "love" (Lk. xi. 42; Rom. v. 5, 8, &c.). Feasts of Charity.*

*Charm. Divination; Serpent-charming.*

*Char'mish [kăr'mish] (Gr.), son of Melchid; one of the three "ancestors" or "rulers" of Bethulia (Jd. vi. 15, viii. 10, x. 6). Char'ran [kăr'ran] (Gr. fr. Heb.) = Haran (Acts vii. 2, 4).*

*Chase ['ch as in much], Hunting.*

*Chas-e-ba [kas-] (Gr.), probably a corruption of Gazera, the name succeeding Chaseba (1 Esd. v. 31).*

*Char'val [ka-] (Gen. iii. 29, margin) = Eve.*

*Cheb [ke-] (Heb. length, Ges.), a river in the "land of the Chaldeans" (Ez. i. 3), on the banks of which some of the Jews were located at the time of the Captivity, and where Ezekiel saw his earlier visions (Ez. i. 1, iii. 15, 23, &c.). It is commonly regarded as = the Hanon, or river of Gozan, to which some portion of the Israelites were removed by the Assyrians (2 K. xvii. 6). But Rawlinson thinks the Chebar of Ezekiel must be looked for in Babylonia, and may be, as Bochart supposed, the Nīha Ṭibla or Royal Canal of Nebuchadnezzar, in the excavation of which the Jewish captives may have been employed. Chaldea; Ephrathas.*

*Cheb'el [keb-] (Heb. rebel or rebel). Region.*

*Ched-or-la-omer [ked-] (Heb. handful of sheaves! but prob. fr. Pers., Ges.), a king of Elam, in the time of Abraham, who with three other chiefs made war upon the kings of Sodom, Gomorra, Admah, Zeboim, and Zoar, and reduced them to servitude. Thirty years afterward these rebelled; the next year Chedorlaomer and his allies marched upon their country, and after defeating many neigh-

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Egyptian princes in their chariot.—(Wilkinson.)
ing tribes, completely routed the five kings in the vale of Siddim; but as the victors carried off Lot and his possessions with the spoil, Abram pursued and smote Chedorlaomer and his forces, and rescued Lot, with all that had been taken (Gen. xvii.). Chedorlaomer (so Rm.) may have been the leader of certain immigrant Elamites who founded the great Chaldean empire of Berosus in the early part of the twentieth century B.C.

Che'chel [ke-] (Heb. perfection, Ges.), a son of Phathah-moab, and husband of a foreign wife (Ezr. x. 30).

Che'chel-as [kel-šas] (fr. Gr. form of KELIKAH). 1. Ancestor of Burech (Bar. i. 1).—2. HILKIAN, the high-priest in the time of Josiah (Bar. i. 7).—3. The father of Susanna (Sus. 2, 29, 65). Tradition represents him as the brother of Jeremiah, and = 2.

Che'chil-ans [kel-šan-nz] = inhabitants of CHELLES (Jd. ii. 23).

Che'chith [kel-š] (fr. Heb. = strong, robust, Fii.), a son of Bani, and husband of a foreign wife (Ezr. x. 35).

Che'chilus [kel-] (fr. Gr.), one of the places beyond (i.e. W. of) Jordan to which Nabuchodonosor sent his summons (Jd. i. 9). Except its mention with "Kades" there is no clue to its situation. Reland supposes it = EBnos, south of Beer-sheba.

Che'chot [ke-] (fr. Gr.). Many nations of the south of Palestine were among those who obeyed the summons of Nabuchodonosor to his war with Ar-phaad (Jd. i. 6). The word is apparently corrupt.

Che'chub [ke-] (Heb. trap-cage, basket, Ges.). 1. A man among the descendants of Judah, described as brother of Shuah and father of Mehir (1 Chr. iv. 11).—2. Father of Ezri, David's officer (xxvii. 96).

Che'chub-hai [ke-šù-bhai] (Heb. = Caleb, Ges.), son of Hezron (1 Chr. ii. 9) = Caleb 1.

Chem-a-rim, Chem-a-rims [ch ch] (Heb. cinurim or cnurim = idol-priests; fr. a Syr. word denoting blackness, sadness, and concretely one who goes about in black or in mourning, hence an ascetic, priest, in general, Ges.). This word only occurs in the text of the A. V. in Zeph. i. 4. In 2 K. xvii. 5 it is rendered "idolatrous priests," and in Hos. x. 5 "priests," and in both cases "cinurim" is in the margin. In Hebrew usage the word is exclusively applied to the priests of the false worship.

Chem-a-rim [ch] (Heb. pert. nouns shbo lever, vanquisher, Ges.), the national deity of the Moabsites (Num. xxii. 29; Jer. xlviii. 7, 18, 46). In Judg. xi. 24, he also appears as the god of the Ammonites. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1 K. xi. 7; 2 K. xxii. 13). Jerome identifies him with Baal-peor; others with Baal-zebub; others, as Genesios, with Mars, and others with Saturn.

* Che'na-an (Gen. ix. 18, marg.) = CANAAN.

Che'na-anah [ke-] (Heb. fem. of CANAAN, Ges.). 1. Son of Benjamin's grandson Bilhan, and head of a Benjaminite house (1 Chr. vii. 10).—2. Father, or another, of Zedekiah, the false prophet (1 K. xxii. 24; 2 Chr. xvii. 10, 23); perhaps = 1.

Che'na-ru [or Che'na-ni] (Heb. prov. = CHENAIAN, Ges.), a Levite who assisted at the solemn purification of the people under Ezra (Neh. ix. 4).

Che'na-nah [ke-nah] (Heb. = whom Jehovah hath set, Ges.), chief of the Levites, when David carried the ark to Jerusalem (1 Chr. xxv. 22, 27, xxvi. 29).

Che'phar-ha'am-oo-ni [ke-] (Heb. village or hamlet of the Ammonites; see CAPHAR), a city of Benjamin (Josh. xviii. 24), probably named from some incursion of the Ammonites; site unknown.

Che'phi-ru [ke-fir] (Heb. = village or hamlet; see CAPHAR), one of the four cities of the Gibeonites (Josh. i. 17), afterward in Benjamin (xviii. 26). The men of Chephirah returned with Zerubbabel from Babylon (Ezr. ii. 25; Neh. vii. 29). Dr. Robinson seems to have discovered it in the ruined village of Kefir, about eleven miles W.N.W. from Jerusalem, CAPHAR.

Che'ran [ke-] (Heb. hire, Ges.), son of Dishon the Horite "duke" (Gen. xxxvi. 26; 1 Chr. i. 41).

Che're-as [ke-] (fr. Gr.), governor of Gaza, and brother of Timotheus; both slain at Gaza by the forces of Judas Maccabaeus (2 M. x. 32, 37).

Che're-thim, Che're-thim [ch ch] (Heb. pl. creithim or erithim) (Ez. xxv. 16). CHERETHITES.

Che're-thites [ker-] (fr. Heb. erithi or erithi, pl. erithim or erithim; see below) and PELE-thites, the life-guards of King David (2 Sam. viii. 18, 18, xx. 7, 23; 1 K. i. 38, 44; 1 Chr. vii. 17). These tides are commonly said to signify "executioners and couriers." It is plain that these royal guards were employed as executioners (1 K. ii. 25, 34, 46; 2 K. xi. 4), and as couriers (1 K. xiv. 27, marg. "runners"). But it has been conjectured that they may have been foreign mercenaries. They are connected with the Gittites, a foreign tribe (2 Sam. xv. 18); and the Che'bethites are mentioned as a nation (1 Sam. xxx. 14; also in Ez. xxv. 16, A. V. "Che'erethim" or "Cherehths") dwelling apparently on the coast, and therefore probably Philistines, of which name PELETHITES may be only another form. Prof. D. H. Weir (in Fairbairn) suggests that the Chereithites and Pel'ethites were mostly Jewish refugees with David among the Chereethites of Philistia, mingled perhaps with some native Chereithites. Fürst makes the Chereethites Chethara or emigrants from Chets, and so the LXX. in Ez. xxv. 16 (A. V. "Cherehths") and Zeph. ii. 5.

Che'rich [ke-] (Heb. a cutting, section, Ges.), the Brouck, the torrent, or wady (Brook 4) in which Elijah hid himself during the early part of the three years' drought (1 K. xvii. 3, 5). The position of the Che'rich has been much disputed. Eusebius and Jerome place it E. of Jordan, where also Schwarz would identify it in a Wady Naba'a, or Naba'a, or Bethshean. This is the Wady el-Yafe (Jabesh). The tradition mentioned by Marinos Santus in 1321, that it ran by Pha'naius, Herod's city in the Jordan valley, would make it the 'Ain el-Fosé, a fountain concealed under high cliffs, from which a brook flows through a narrow valley, S. of Kefar-Yashub, and falls into the Jordan about fifteen miles above Jericho. This view is supported by Bachiene, A. D. 1768, and by Van de Veld (ii. 310). Robinson, on
the other hand (I. 553), would find the name in the Wady Kelt, a deep, wild ravine, also W. of Jordan, and behind Jericho.

Cherub [Gen. (Heb.; see next article below), apparently a place in Babylonia from which some persons of doubtful extraction returned to Judea with Zerubbabel (Ezr. ii. 59; Neh. vii. 61).

Cherub, Cherubim, Cherushim [ch as in church and Rachel] (Heb. cherub or erub = a keeper, watchman, guardian, etc., of the Deity, to guard against all approach? Ges.; Heb. pl. cherubim or erubim. Many other etymologies have been proposed.) In regard to cherubim, two principal opinions have been held:

1. that they are an order of superhuman beings, having a separate and real existence (see below);

2. that they were merely symbolical figures or imaginary beings, like the composite creature-forms

in the religious insignia of Assyria, Egypt, Babylonia, and Persia, e. g. the sphinx, the griffons or griffins, winged bulls and lions of Nisroch, etc. (Nisroch.) In the sacred boats or ark of the Egyptians, (cut, p. 166), are sometimes found two figures with extended wings, which remind us of the description of the cherubim "covering the mercy-seat with their wings, and their faces (looking) one to another" (Ex. xxxv. 20).

The cherubim are first mentioned as "placed at the E. of the garden of Eden" (Gen. iii. 24). A pair (Ex. xxxv. 18, &c.) were placed on the mercy-seat of the ark: a pair of colossal size, probably in addition to the others, overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings (I. K. vi. 23 ff.). Jehovah is often spoken of as "manifesting himself, or dwelling between the cherubim" (Ex. xxv. 29; Num. vii. 89; 1 Sam. iv. 4; 2 Sam. vi. 2, &c.). Cherubim were likewise represented on the curtains and veil of the Tabernacle (Ex. xxvi. 1, 31, xxxvi. 8, 35), on the walls and doors and veil of the Temple (I. K. vi. 29, 52, 33; 2 Chr. iii. 14, &c.), and on the bases of the lavers (I. K. vii. 29, 36). Ezekiel (i. 4-14) speaks of four "living creatures," and similarly the apocalyptic "beasts" (Beast 14) (Rev. iv. 6) are four. The cherubim are sometimes placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (Ex. i. 6, 23, 26, x. 1, 2, 6, 7). The glory symbolizing that presence which eye cannot see rests or rides on them, or one of them, thence dismounts to the Temple threshold, and then departs and mounts again (Ex. x. 4, 18; compare ix. 3; Ps. xviii. 10). Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat." They are called the cherubim of glory (Heb. ix. 5), as on or between them the glory, when visible, rested. They were anointed with the holy oil, like the ark

itself, and the other sacred furniture. Their wings were to be stretched upward, and their faces "toward each other and toward the mercy-seat." It is remarkable that with such precise directions as to their position, attitude, and material, nothing, save that they were winged, is said (in Exodus) concerning their shape. In Ez. i. (compare x.) they are minutely described as having a composite creature-form, of which the man, lion, ox, and eagle were the elements. In Ez. x. 14 their "first face" is said to be "the face of a cherub" (compare i. 10). Bahr is inclined to think that the precise form varied within certain limits; e. g. the cherubic figure might have one, two, or four faces, two or four feet, one or two pair of wings, and might have the bovine or leonine type as its basis, &c. Mr. F. W. Farrar (in Kit.) maintains, that, "although the complete symbol of
nied the personal reality of the cherubim have maintained that they are symbols directly or indirectly, either of the natural perfections of God, e.g. omnipotence, omniscience, &c. (personifications, in fact, of natural power employed in God's service), or of the divine moral attributes, e.g. justice, slowness to anger, &c.

Thus Prof. Stuart (on Rev. iv. 6) regards the living creatures or cherubim as "symbolic of the all-pervading power, providence, and government of God who uses them as His instruments."

As in Rev. v. 10 the best critical authorities read "them" and "they," instead of "us" and "we" with the A. V. and common Greek text, Prof. Stuart suggests that the first clause in verse 9, may be sung by the twenty-four elders and the four living creatures, the last clause by the elders alone, verse 10 by the living creatures alone, &c., and refers for such responsive praise to Ps. xxiv. and Is. vi. 1-3. Mr. Barnes (on Rev. iv. 6) regards the living creatures of Revelation and Ezekiel as "designed to furnish some representation of the government of God—to illustrate, as it were, that on which the divine government rests, or which constitutes its support—viz., power, intelligence, vigilance, energy." John Hutchinson,
cherubim as real spiritual beings, or as symbolically (so Doddridge, Whitby, &c.) representing such beings. (SAPHINX.) Gesenius defines the cherub as "a creature of a sacred and celestial nature." The ancient Arabic version translated the Hebrew by "angels." Some have held that the cherubim = angels in general, others that they constitute a distinct order of angels, or of spiritual beings superior to angels. As it is not certain that spiritual beings have any proper shape of their own (ANGELS), the apparent form might vary (see above) without involving any corresponding change in the essential nature of the beings represented or symbolized. Gesenius supposes the attributes of the lion, ox, and eagle added to the human figure, to mark the strength and swiftness of these ministers of Deity. — The king of Tyre is styled (Ez. xxviii. 14, 16) "the anointed cherub that covereth," "covering cherub," in allusion to the cherubim covering the mercy-seat with their wings and with reference to his peculiarly exalted and privileged position.

Ches-salon [ke-] (Heb. confidence, hope, Ges.; literally loins, flank), one of the landmarks on the W. part of the N. boundary of Judah, apparently on the side of Mount Jerim (Josh. xxi. 10); probably at the modern village named Kheda, about six miles N. E. of 'Ain-adams (Beth-shemes) on the western mountains of Judah (Hbn. ii. 30 n.; iii. 244). Eusebius and Jerome mention a Cheslon, but the former places it in Benjamin, the latter in Judah; both agree that it was a very large village in the neighborhood of Jerusalem.

Che-ed [ke-] (Heb. increase, sc. of the family, Sim.), fourth son of Nahor (Gen. xxii. 22), from whom (so Jerome, &c.) came the Cushiots or Chaldeans, Chaldea.

Che-sl [ke-] (Heb. fool = Celsil), a town in the extreme S. of Palestine, named with Hormah and Ziklag (Josh. xv. 30); probably = Bethel, Bethuel, Bethuel 2. Rowlands and Wilton make Che-sil = the modern el-Khudasah (Eluks). The former (in Fairbairn) suggests that Chisil may be Khwasi or Khwazi, a little N. of el-Khudasah, and then the latter = Choraslan.

Chez, the, the A. V. translation of — 1. Heb. aron, invariably used for the Ark of the COVENANT (Ark); also once for the "coffin" (probably like that in the cut) in which Joseph’s bones were carried from Egypt (Gen. 1. 26; Bural; EMBALMING); and six times for the "chest" in which Jehoiada the priest collected the alms for the repairs of the Temp-ple (2 K. xii. 10; 2 Chr. xxiv. 8-11). — 2. Heb. pl. gěnāzim, " chests" (Ex. xxvii. 24 only); = treasure chests, in which precious goods or wares are stored, Ges.; translated "treasuries" in Esth. iii. 9, iv. 7.

Chez-chunt-tree, the, A. V. translation of the Heb. 'aronos in Gen. xxx. 37, and Ez. xxxi. 8. In Ezekiel it is spoken of as one of the glories of Assyria. The balance of authority (LXX., Vulgate, Chaldee, Syriac, Arabic, &c.) is certainly in favor of the oriental plane-tree (Platanus orientalis) as the tree denoted. The occidental plane-tree (Platanus occidentalis), a closely allied species, is well known in the United States as the buttonwood or button-ball tree, and is often called angoumore. The A. V. follows the Rabbins, but the context of the passages where the word occurs, indicates some tree which thrives best in low and rather moist situations, whereas the chestnut-tree is a tree which prefers dry and hilly ground. The plane-trees of Palestine were probably more numerous in ancient days than now; though modern travellers occasionally refer to them. In Eccles. xxiv. 14, wisdom is compared to a "plane-tree (Gr. platanos) by the water."

Chez-sulloth [ke-] (Heb. hopes, Ges.; literally, the loins), a town of Issachar, named between Jered and Eleutheropolis (Josh. xix. 18); according to Robinson (ii. 332) and Porter (in Kitto) = Cristoth-Tabor. Keil (on Joshua) and others deny this identity.

* Cheh (Heb. bigth or cheth, probably = an enclosure, fencer, Ges.), the eighth letter of the Hebrew alphabet (Ps. cxix.). Writing.

Chez 1-lim [ke'te-lim] (fr. Gr.) = CHITTIM (1 Mc. i. 1).

Chezib [ke-] (Heb. lying, false, Ges.), the birthplace of Shelah (Gen. xxxviii. 5); probably = Zin-1. Wilton (in Fbrn., art. Keilah) places Chezib at 'Ain Russel, a fountain with ruins about four hours S. W. from Beth Jelene (Eleuthropolis).

* Chezibs 1 (2 Esd. i. 30; Mt. xxiii. 27). Hbn.

Chil deon (Heb. javelin; see ARMS, 1, 2, b), the name in 1 Chr. xii. 9 of the threshing-floor at which the accident to the ark, on its transport from Kirjath-jearim to Jerusalem, took place, and the death of Uzziah. In 2 Sam. vi. the name is given as Nacnos.

* Chief of Asia, Alexandria.

Child, Children. The blessing of off-spring, but especially, and sometimes exclusively, of the male sex, is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Gen. vi. 2, xxv. 21, xxix. 31, xxx. 1,
Deut. vii. 14; 1 Sam. i. 6 ff.; ii. 5, iv. 20; 2 Sam. vi. 23, xvii. 18; 2 K. iv. 14; Esth. v. 11; Ps. cxxxvii. 3, Esth. vi. 15; Is. xix. 10; Hos. ix. 14.

Childbirth is in the East usually, but not always easy (Gen. xxxiv. 17, xxxviii. 28; Ex. i. 19; 1 Sam. iv. 19, 20). (Midwife.) As soon as the child was born, and the umbilical cord was cut, it was washed in a bath, rubbed with salt, and wrapped in swaddling-clothes. Arab mothers sometimes rub their children with earth (Ex. xvii. 6; Jer. xxxix. 9; Lk. ii. 7). On the eighth day the rite of circumcision, in the case of a boy, was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning. After the birth of a male child the mother was considered unclean for 7 + 33 days; if the child were a female, for double that period.

14 + 66 days. At the end of the time she was made to offer an purification of a lamb as a burnt-offering, and a pigeon or turtle-dove as a sin-offering, or in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (Lev. xii.; Lk. ii. 22). The period of nursing appears to have been sometimes prolonged to three years (Is. xlix. 15; 2 Mc. vii. 27).

Nurses were sometimes employed (Ex. ii. 9; Gen. xxiv. 59, xxxix. 8; 2 Sam. iv. 4; 2 K. xi. 2; 2 Chr. xiii. 11; comp. Gen. xxii. 7; 1 Sam. i. 23; Cant. viii. 1; Is. lxix. 15). (Nurse.) The time of weaning was an occasion of rejoicing (Gen. xxii. 8). (Banquets.) Arab children wear little or no clothing for four or five years: the young of both sexes are usually carried by the mothers on the hip or the shoulder, a custom to which allusion is made by Isaiah (Is. xxii. 26, lxxvi. 12). Both boys and girls in their early years were under the care of the women (Prov. xxxi. 1). Afterward the boys were taken by the father under his charge. Those in wealthy families had tutors or governesses, who were sometimes eunuchs (Num. xi. 12; 2 K. x. 1, 5; Is. xiii. 23; Gal. iii. 24). (Education.) Daughters usually remained in the women's apartments till marriage, or were employed in various domestic occupations, the seduction being more strict in later times and among the higher classes (Gen. xxiv. 11, 16, xxix. 10; Ex. ii. 16; 1 Sam. ix. 11; 2 Sam. xiii. 7; Ecclus. vii. 25, xili. 9; 2 Mc. iii. 19). (Dress; Mother; Slave; Women.) The first-born male children were regarded as devoted to God. (Gen. xxii. 13; Ex. xii. 18; Num. xviii. 15; Lk. ii. 22.) The authority of parents, especially of the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reveller of a parent, was liable to capital punishment, though not, under the Mosaic law, at the independent will of the parent. (Patriarch; Penalties.) Children were sometimes taken as bond-servants, in case of non-payment of debt (2 K. iv. 1; Neh. v. 5; Is. i. 1; Mat. xviii. 25). Parental authority and filial duty are inculcated in the fifth commandment and enforced in the N. T. (Ex. xx. 12; Eph. vi. 1, R. C.). “Children,” often figuratively denote origin, relationship, resemblance, &c. Adoption; Brother; Daughter; Heir; Son.

Chili-eab [kal.] (Heb. perhaps = like his father, Ges.). Abigail; Daniel i.

Chill-ean [kal-ion] (Heb. a pining, Ges.), son of Eleazar and Naomi, and husband of Orpah, “an Ephrathite of Bethlehem-Judah” (Rt. i. 2–5, iv. 9). Retn.

Chill'mad [kal.] (Heb. enclosure, i.e. defence) of Meda, Sim.), a place or country mentioned with Sheba and Assur (Ez. xxvii. 23); supposed by Bochart, &c. (improbably) = ancient Charmannia, a town near the Euphrates about 150 miles N. W. of Babylon. Rawlinson makes Chinneroth = the city of Kalendah (near Bagdad), with which he is disposed to connect the name Chaldea.

Chinn-ham [kim-] (Heb. pinning, hanging, Ges.), a follower, and probably a son of Barzillai the Gileadite, who returned with David from beyond Jordan with David (2 Sam. xix. 37, 38, 40; compare 1 K. ii. 7). David appears to have bestowed on him a possession at Bethlehem, on which, in later times, an inn or Kohn was standing (Jer. xii. 17). In 2 Sam. xix. 40, the name is in the Hebrew text and margin of A. V.

Chin'man [kim-] (Heb.). Chinnam.

Chinn-nereth [kin-] (Heb. cinereth = lyre, Ges.), a fortified city in Naphtali (Josh. xix. 35 only), of which no trace is found in later writers, and no remains by travellers. By Jerome Chinnereth, perhaps from some tradition, was identified with the later name of Cesarea in Tiberias. (See the next article and Cinemeth.)

Chinn-nereth [kin-] (Heb.; see above), with a gate of, (Num. xxiv. 11; Josh. xiii. 27), the inland sea, most probably the "lake of Gennesaret," mentioned as at the end of Jordan opposite to the "Sea of the Arabah," i.e. the Dead Sea; as having the Arabah below it, &c. (Deut. iii. 17; Josh. xii. 2, xili. 3). In the two latter passages it is Chinneth. It seems likely that Chinnereth was an ancient Canaanite name existing long prior to the Israelite conquest.

Chinn-reth [kin-] (Heb. pl. cinereth = lyres, Ges.). Chinsareth, Sea of; Cinemeth.

Chio [ki-] (Gr.; derived by some from Gr. chion, snow), an island in the Grecian Archipelago. St. Paul passed near Chios on his return voyage from Troas to Cesarea (Acts xx. xxii). Having come from Assos to Mitylene in Lesbos (xx. 14), he arrived the next day over against Chios (15), the next day at Samos and tarried at Trogyllium; and the following day at Miletus; thence he went by Cos and Rhodes to Paphus (xxi. 1). At that time Chios enjoyed the privilege of freedom, and it is not certain that it ever was politically a part of the province of Asia, though it is separated from the mainland only by a strait of five miles. Its length is about thirty-two miles, and in breadth it varies from eight to eighteen. Its outline is mountainous and bold, and it has always been celebrated for its beauty and fruitfulness. It was desolated by the Persians B. C. 494, and in the Greek war of independence by the Turks, who (1822) massacred 25,000 of its inhabitants, and sold 45,000 into slavery.

Chil'sen [kis'-on]. Month.

Chilos [ki-] (Heb. confidence, hope, Ges.), father of Elijah, a prince of Benjamin at the division of Canaan (Num. xxxiv. 21).

Ch'lth-ah tobor [ki-] (Heb. boins, or flark, of Tabor, Ges.), a place to the border of which reached the border of Zebulon (Josh. xix. 12); perhaps at the modern village Etzba'il, i.e. about two and a half miles W. of Mount Tabor. Cheseloth; Tabor (city).

Chit'lim [kit-] (Heb. pl. prec. = Hitites, Ges.; see below), a family or race descended from Javan (Gen. x. 4; 1 Chr. i. 7; A. V. "Khitim"), closely related to the Dwanim. Isid. predicts that a fleet should proceed "from the coast of Chittim" to "afflict" Assyria, &c. (Num. xxiv. 24); in Is. xxiii. 1, 12, "the land of Chittim appears as the resort of the fleets of Tyre: in Jer. ii. 10, the "isles of Chitt
Probably 1 see viz. Lk. 30, “ships of Chittim” advance to the S. to meet the king of the N. At a later period we find Alexander the Great described as coming from the land of Chittim (1 Mc. i. 11), and Perses as king of the Chittim (viii. 5). Josephus considered Cyprus as the original seat of the Chittim, adding as evidence the name of its principal town, Cittium. Cittium was without doubt a Phoenician town. From the town the name extended to the whole island of Cyprus, which was occupied by Phoenician colonies. The name Chittim, which in the first instance had applied to Phoenicians only (= Hittites), passed over to the islands which had occupied, and thence to the people who succeeded the Phoenicians in the occupation of them. Thus in 1 Macceabees, Chittim evidently = Macedonina. In the wider acceptance Chittim comprehended the islands and coasts of the Mediterranean, especially of the N. parts, viz., Greece and Italy (Gesenius). In an ethnological point of view, Chittim must be regarded as applying, not to the original Phoenician settlers of Cyprus, but to the race which succeeded them; viz. the Carians. The Carians were connected with the Pelasgic family, though quite distinct from the Hellenic branch.

Chi'un [k-] (Heb. prob. = statue, image, Ges.).

Chloë [klo'e] (Gr, the first light green shoot of plants in spring, especially young green corn or grass; hence, the verdant, an epithet of Ceres, L. & S.), a woman, some of whose household had informed St. Paul of the divisions in the Corinthian church (1 Cor. i. 11).

Choba (Gr.), a place (Jd. iv. 4), apparently in central Palestine; probably the same as Chobai or Chobai-l (Gr.) (Jd. xv. 4, 5). The name suggests Honain, if the distance from the probable site of Bethulia were not too great. Van de Velde (l. 306) identifies Chobai with the modern Koubâch, between Samir (Bethulia?) and Jenin (Engannim).

Chorashan [ko-] (Heb. smoking furnace, Ges.; chëor in Syr. and Ar. = habitation, place, Gr. οἶκος = house, and hence, the name, which is not Ctesias, but as the kings and heroes which, in the age of the first church, were the chief of the Pelasgic family, though quite distinct from the Hellenic branch.

Chor'azin [ko-] (Gr. district of Zin, Origen; fr. Heb. = woody places, forests, Lightfoot), one of the cities in which our Lord's mighty works were done, but named only in His denunciation (Mat. xi. 21; Lk. x. 13). Jerome describes it as on the shore of the lake, two miles from Capernaum. Robinson makes Khan Minjah = Capernaum, El-Tobiyeh = Bethsaida, and Tell Harm = Chorazin. Robinson identifies Chorazin with the ruined site Khirbeto or Khershech, two miles N. (Robinson makes it three miles N. W.) of Tell Ham (his Capernaum).

Choezeba (Heb. lying, false, Ges.). The "men of Chodeba" are named (1 Chr. iv. 22) among the descendants of Shelah the son of Judah. Chodeba is seen as = Chorazin and Chorazin.

Christ [χριστός, ch çrs'tos, approximating = Messiah]. Jesus Christ; Messiah.

Christians. The disciples, who are told (Acts xi. 26), were first called Christians at Antioch i, somewhere about a. d. 43. They were known to each other as brethren of one family, as disciples of the same Master, as believers in the same faith, and as distinguished by the same endeavors after holiness and consecration of life; and so were called among themselves brethren (Acts xv. 1, 29); 1 Cor. vii. 12), “disciples” (Acts ix. 26, xi. 29), “believers” (Acts v. 14), “saints” (Rom. viii. 27, xxv. 25). But the outer world could know nothing of the true force and significance of these terms. The Jews could add nothing to the scorn which the names Nazarenes and Galileans expressed, and had they endeavored to do so they would not have defiled the glory of their Messiah by applying his title to those whom they could not but regard as the followers of a pretender. The name “Christian,” then, which, in the only other cases where it appears in the N. T. (Acts xxvi. 28; 1 Pet. iv. 16: compare Tac. Ann. xv. 44), is used contemptuously, could not have been originally applied by the early disciples to themselves, though afterward adopted and glorified in by them (compare Cross), nor could it have come to them from their own nation the Jews; it must, therefore, have been imposed upon them by the Gentile world, and no place could have so appropriately given rise to it as Antioch, where the first church was planted among the heathen. Its inhabitants were celebrated for their wit and a propensity for conferring nicknames. The Emperor Julian himself was not secure from their jests. Appollonius of Tyana was driven from the city by the insults of the inhabitants. Their wit, however, was often harmless and those who reason so suppose that the name “Christian” itself was intended as a term of scorality or abuse, though it would naturally be used with contempt. Suidas says the name was given in the reign of Claudius, when Peter appointed Evadius bishop of Antioch, and they who were formerly called Nazarenes and Galileans had their name changed to Christians.

Chronicles [kron-e-klez] (fr. Gr. pl. chronika = books of or concerning time, hence, annals or chronology, L. & S.; in Heb. ḫeḇery ḫayyāmin = words of the days, hence, daily affairs, chronicles, Ges.), the name originally given to the record made by the early Jewish historian, probably the author of the books of Israel and Judah (1 K. xiv. 19), and then to the abbreviation of sacred history which in the A. V. is called “The First Book of the Chronicles” and “The Second Book of the Chronicles.” In the LXX. these books are called Paralipomenon (Gr. = of things left remaining) próton (= first), Paralipome-

1. These books were called Paralipomenon (Gr. = of things left remaining) próton (= first), Paralipome-

2. The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra. In fact, the internal evidence as to the time when the book of Chronicles was compiled, seems to tally remarkably with the tradition concerning its authorship. Notwithstanding this agreement, however, the authenticity of Chronicles has been constantly impeached by De Wette and other German critics, whose arguments have been successfully refuted by Dahler, Keil, Movers, &c. As regards the plan of the book, of which Ezra is a continuation, forming one work, it becomes apparent
when we consider it as the compilation of Ezra or one of the two books of Chronicles. For after having given the genealogical division and settlement of the various tribes (1 Chr. i.-iiii.), the compiler marks distinctly his own age and purpose by informing us of the disturbance of those settlements by the Babylonish captivity (ix. 1), and on the part of the exiles, their dispersion among the nations (2-34). He then gives a continuous history of the kingdom of Judah from David to his own times (ix. 35-Ezr. x.) introduced by the closing scene of Saul's life (1 Chr. x.), which introduction is itself prefaced by a genealogy of Saul's house (ix. 33-44), extracted from the genealogical tables drawn up in the reign of Hezekiah (so Lord A. C. Hervey). 1 Chr. xvii.-xxii.; 2 Chr. xiii.-xv., xxiv., xxvi., xxii.-xxx., are among the passages wholly or in part peculiar to the books of Chronicles, which mark the compiler's purpose, and are especially suited to the age and work of Ezra. Many characters and divisions in the language of these books, the resemblance of the style of Chronicles to that of Ezra, which is, in parts, avowedly Ezra's composition, the reckoning by Danies (1 Chr. xxix. 7; A. V. "drain"), as well as the breaking off of the narrative in the lifetime of Ezra, are among other valid arguments by which the authorship, or rather compilation of 1 and 2 Chronicles and Ezra is vindicated to Ezra. As regards the materials used by him, and the sources of his information, they are not difficult to discover. The genealogies are obviously transcribed from some register, in which were preserved the genealogies of the tribes and families drawn up at different times, from the time of David to the time of Ezra (compare 1 Chr. vi. 33 ff. with iii. 19-24). The same wide divergence in the age of other materials embodied in the books of Chronicles is also apparent. Thus the information in 1 Chr. i., concerning the kings of Edom before the reign of Saul, was obviously compiled after the reign of that king. The same may be said of the incident of the slaughter of the sons of Ephraim by the Gittites (1 Chr. vii. 21, 13), and of the account of the sons of Zelah and their dominion in Moab (iv. 21, 22). The curious details concerning the Reubenites and Gadites in 1 Chr. v. must have been drawn from contemporary documents, embodied probably in the genealogical records of Jotham and Jeroboam, while other records used by the compiler are as late as after the return from Babylon (e. g. 1 Chr. ix. 2 fb.; 2 Chr. xxxvi. 20 f.); and others (e. g. Ezr. ii., iv. 6-25) are as late as the time of Artaxerxes II. Nearchus. Hence it is further manifest that the books of Chronicles and Ezra, though put into their present form by one hand, contain in fact extracts from the writings of many different writers, who were extant at the time the compilation was made. For the full account of the reign of David, he made copious extracts from the books of Samuel and 1 and 2 Kings (xxiv. 29). For the reign of Solomon he copied from "the book of Nathan," from "the prophecy of Ahijah the Shilonite," and from "the visions of Iddo the seer" (2 Chr. ix. 29). Another work of Iddo called "the story of the prophecy of Iddo," supplied an account of the acts, and the ways, and sayings of King Ahaziah (xiii. 22); while yet another book of Iddo concerning genealogies, with the book of the prophet Shemaijah, contained the acts of King Rehoboam (xii. 15). For later times the "Book of the kings of Israel and Judah" is repeatedly cited (2 Chr. xxv. 26, xxvii. 7, xxviii. 22, 26), also "the story of Iddo, 'commentary'" of the books of the Kings (xxiv. 27), and "the sayings of the seers" (margin, "Hosai," xxxii. 19); for the reign of Jehoshaphat the "book of Jehu the son of Hanani" (xx. 34), and for the reigns of Zechariah and Jehoiakim "the visions of the prophet Isiaiah" (xxii. 26, 31). Besides the above-mentioned works, there was also the public national record mentioned in Neh. xii. 23. The "Chronicles of David" (1 Chr. xxvii. 24) are probably the same as those written by Samuel, Nathan, and Gad (xxix. 29). From this time the affairs of all the kings were regularly recorded in a book (1 K. i. 29, xx. 7, 4, &c.); and it was doubtless from this common source that the passages in the Books of Samuel and Kings identical
with the Books of Chronicles were derived. Most, if not all, of the alleged discrepancies in regard to the dates of events there given satisfactorily by

(Abraham 1; Abraham 2; Abraham; Asia; Census; Israel, Kingdom Of, &c.) As regards 2 Chr. xxxvi. 8 ff., and Ezr. i., a comparison of them with 2 K. xxiv., xxv., will lead to the conclusion that while the writer of the narrative in Kings lived in a day, and died under the dynasty of Nebuchadnezzar, the writer of the chapter in Chronicles lived at Babylon, and survived till the commencement at least of the Persian dynasty. Moreover, he seems to speak as one who had long been a subject of Nebuchadnezzar, calling him simply "King Nebuchadnezzar." Lord A. C. Hervey supposes it highly probable that as Jeremiah wrote the closing portion of the Book of Kings, so did Daniel write the corresponding portion in Chronicles, and down to the end of Ezr. i. As regards the language of these books, as of Ezra, Nehemiah, Esther, and the later proph-

ets, it has a marked Chaldee coloring, and Gesenius says of them, that "as literary works, they are de-
edically inferior to those of older date" (Introct. to Heb. Grammar). The books of Chronicles have always had their place in the O. T. (Bible, III. 3; Canon.) Though not expressly quoted in the N. T., they are supposed to be alluded to, e. g. in Heb. v. 4 (compare 1 Chr. xxiii. 13), Lk. i. 8 (compare 1 Chr. xxiv. 10), Matt. xxiii. 35 and Lk. xi. 51 (compare 2 Chr. xiv. 20, 21).

Chronology [kro-nol'o-je] [fr. Gr. = computation of time, L. & S.]. The object of this article (originally by Mr. R. S. Poole) is to indicate the present state of biblical chronology, i. e. of the technical and historical chronology of the Jews and their ancestors from the earliest time to the close of the N. T. Canon.

1. Technical Chronology, comprehending the mode of reckoning time and the terms used to denote divisions of time.—The technical part of Hebrew Chronology presents great difficulties. The biblical information is almost wholly inferential. (Inspiration.) We must not expect among the patriarchs and Israelites either the accuracy of modern science or the inaccuracy of modern ignorance. The Arabs of the desert afford the best parallel. (Astronomy.) Many of the genealogies given in the Bible are broken without being in consequence technically de-

factive as Hebrew genealogies (Mat. i. 8; Ezr. vii. 1-15; Lk. ii. 36, 37; 1 K. x. 26-29; compare 2, 14, &c.; see Genealogy). There is no use of the generation as a division of time in the Pentateuch, unless in Gen. xv. 16, where, however, the meaning most probably is that some of the fourth generation should come forth from Egypt. There is no evidence that the ancient Hebrews had any division smaller than an hour.—Hour.—The "hour" is mentioned in Dan. iii. 6, 15, iv. 19, 33, v. 5, but in no one of these cases is a definite period of time clearly intended by the word employed. The Egyptians divided the day and night into hours like our-

selves from at least B. C. about 1200. It is there-

fore not improbable that the Hebrews were not ac-
quainted with the hour from an early period. The "mål of Ḥezā" implies a division of the kind.

In the N. T. we find the same system as the modern, the hours being reckoned from the beginning of the Jewish night and day.—Day.—For the civil day of two periods we find in our passage (Dan. viii. 14, margin) the term "evening-morning" (also in 2 Cor. xi. 25, A. V. "a night and a day"; compare Jon. i. 17; Mat. xii. 40). The civil day was divided into night and natural day, the periods of darkness and light (Gen. i. 5). The night, and therefore the civil day is generally held to have begun at sunset (Lev. xxiii. 32). "Between the two evenings" (margin of Ex. xii. 6; Num. ix. 3, xxviii. 4) is a natural division between the late afternoon when the sun is low, and the evening when his light has not wholly disappeared, the two evenings into which the natural evening would be cut by the commencement of the civil day if it began at sunset. The natural day probably was held to commence at sunrise, morning-twilight being included in the last watch of the night, according to the old as well as the later division; some, however, made the morning-watch part of the day. Four natural periods, smaller than the civil day, are mentioned. These are "evening" and "morning," "noon" (or "mid-day"), and "midnight." All these seem to designate periods, evening and morning being, however, much longer than noon and midnight. The night was divided into watches, three in the O. T.; four in the N. T. (Watch or Night).—Week.—The Hebrew week was a period of seven days. The hebdomad, the term for the week, was lunar. It could not have been a division of the month, which was lunar, without intercalation. The week, whether a period of seven days, or a quarter of the month, was of common use in antiquity. The Egyptians, however, were without it, dividing their month of thirty days into decades as did the Athenians.—Month.—The months by which the year was measured in the account of the Flood seem to be of thirty days each, probably forming a year of three hundred and sixty days, for the first, second, seventh, and tenth months are mentioned (Gen. viii. 13, vii. 11, viii. 14, 4, 5). The months from the giving of the Law until the time of the Exodus, the Second Temple, were lunar. Their average length would of course be a lunation, or a little (44') above twenty-nine and a half days, and therefore they would in general be alternately of twenty-nine and thirty days, but it is possible that occasionally months might occur of twenty-eight and thirty-one days, if, as is highly probable, the commencement of each was strictly determined by observation. The first day of the month is called "New Moon."—Year.—It has been supposed, as already mentioned, that in Noah's time there was a year of three hundred and sixty days. The dates in the narrative of the Flood might indeed be explained in accordance with a year of three hundred and sixty days, if it were supposed that some of the Scriptures is however conclusive as to the knowledge of a year of the former length. There can be no doubt that the year instituted at the Exodus was es-

sentially tropical (i. e. averaging nearly three hundred and sixty-five and a quarter days, the period of the sun's passing from one tropic to equinox to the same again), since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. Probably the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year, and a thirtieth month was intercalated or added, whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed. The later Jews had two beginnings to the year. At the time of the Second Temple the seventh month of the civil reckoning was Abb, the first of the sacred. Hence it has been held that the institution at the time of the Exodus was merely a change of commencement, and not the introduction of a new
year; and also that from this time there were the two beginnings. The former opinion is at present purely hypothetical, and has been too much mixed up with the latter, for which, on the contrary, there is some evidence. The evidence is the circumstance that the Sabbatical and Jubilee years commenced in the seventh month, and doubtless on its first day. It is perfectly clear that this would be the most convenient, if not the necessary, commencement of single years of total cessation from the labors of the field, since such a commencement would comprise the whole round of these occupations in a regular order from seed-time to harvest, and from harvest to vintage and gathering of fruit. We can therefore come to no other conclusion but that for the purposes of agriculture the year was held to begin with the seventh month, while the months were still reckoned from the sacred commencement in Abb.—Seasons.—The ancient Hebrews do not appear to have divided their year into fixed seasons. We find mention of the natural seasons, "summer," and "winter," which = the whole year in Ps. xlv. 17; Zechar. xiv. 8; and passages in the Talmud. The former of these properly = the time of cutting fruits, and the Hebrew word for the latter = the time of gathering fruits; the one referring to the early fruit season, the other to the late one (= autumn, not unfrequently including winter, Ges.). There are two agricultural seasons of a more special character than the preceding in their ordinary use. These are "seed-time" and "harvest." (Agriculture.)—Festivals and Holydays.—(See Fast; Festivals; Jubilee, Year of; Sabbath).—Eras.—There are indications of several historical eras having been used by the ancient Hebrews, but our information is so scanty that we are generally unable to come to positive conclusions.—1. The Exodus (Ex. xii. 41, 51) is used as an era in 1 K. vi. 1, in giving the date of the foundation of Solomon's Temple.—2. The foundation of Solomon's Temple is conjectured by Jelcer to have been an era (1 K. ix. 10; 2 Chr. viii. 1).—3. The era once used by Ezekiel (i. 1), and commenced in Josiah's eighteenth year, was most probably connected with the sabbatical system (2 K. xxiii. 22: 2 Chr. xxxvi. 18, xxxvi. 30: comp. Deut. xxxi. 10-13).—4. The era of Jehoiachin's captivity is constantly used by Ezekiel. The earliest date is the fifth year (i. 2), and the latest, the twenty-seventh (xxix. 17). The prophet generally gives the date without applying any distinctive term to the era. We have no proof that it was used except by those to whose captivity it referred. Its first year was current B. C. 596, commencing in the spring of that year.—5. The beginning of the seventy years' Captivity does not appear to have been used as an era.—6. The return from Babylon does not appear to be employed as an era; it is, however, reckoned from in Ezra iii. 1, 8, as is the Exodus in the Pentateuch.—7. The era of the Seleucidæ (b. c. 312) is used in 1 and 2 Maccabees. (Maccabees, Books of.)—8. The liberation of the Jews from the Syrian yoke in the first year of Simon the Maccabee is stated to have been commemorated by an era used in contracts and agreements (1 Mc. xiii. 41; Maccabees).—Regnal Years.—By the Hebrews regnal years appear to have been counted from the beginning of the year, not from the day of the king's accession. Thus, if a king came to the throne in the latter part of a year, reigns two years, and died in the next year, and died in the first month of the third year, we might have dates in his first, second, and third years, although he governed for no more than thirteen or fourteen months.—II. Historical Chronology.—The historical part of Hebrew chronology is not less difficult than the technical. The information in the Bible is not derived direct rather than inferentially, although there is very important evidence of the latter kind, but the present state of the numbers makes absolute certainty in many cases impossible. (Adurah 1; Censur.) The frequent occurrence of round numbers is a matter of minor importance, for, although when we have no other evidence, it manifestly precludes our arriving at positive accuracy, the variation of a few years is not to be balanced against great differences apparently not to be positively resolved, as those of the primeval numbers in the Hebrew, LXX, and Samaritan Pentateuch.—Biblical data.—It will be best to examine the biblical information under the main periods into which it may be separated, beginning with the earliest. (A.) First Period, from Adam to Abram's departure from Haran.—All the numerical data in the Bible for the chronology of this interval are comprised in two genealogical lists in Genesis, the first from Adam to Noah and his sons (Gen. v. 3-32) and the second from Shem to Abram (x. 29-26), and in the relevant passages in the same book (vii. 6, 11, viii. 13, ix. 28, 29, xi. 32, xii. 4). The Masoretic Hebrew text, the LXX, and the Samaritan Pentateuch greatly differ, as may be seen by the following table.
you that we can trace the LXX. form to the first century of the Christian era, if not higher, and the Hebrew to the fourth century: if the Samaritan numbers be as old as the text, we can assign them a higher antiquity than what is known as the Hebrew. The cause of the alterations is most uncertain. It has indeed been conjectured that the Jews shortened the chronology in order that an ancient prophesy that the Messiah should come in the sixth millenial of the world's age might not be known to be fulfilled in the advent of our Lord. The reason may be sufficient in itself, but it does not rest upon sufficient evidence. The different proportions of the generation and lives in the LXX. and Hebrew have been asserted to afford an argument in favor of the former. But a stronger is found in the long period required from the Flood to the Dispersion and the establishment of kingdoms. With respect to probability of accuracy arising from the state of the text, the Hebrew certainly has the advantage. If, however, we consider the Samaritan form of the lists as sprung from the other two, the LXX. would seem (so Mr. Poole) to be earlier than the Hebrew, since it is plain that the antediluvian generations would have been shortened to a general agreement with the Hebrew, than that the postdiluvian would have been lengthened to suit the LXX.; for it is obviously most likely that a sufficient number of years having been deducted from the earlier generations, the operation was not carried on with the latter. Mr. Poole is inclined to prefer the LXX. numbers after the Deluge, and, as consistent with them, and probably of the same authority, those before the Deluge also. (But see below the Principal Systems of Biblical Chronology; also, Alexandria; Samaritan Tentatecum; Septuagint.) It remains for us to ascertain what appears to be the best form of each of the three versions, and to state the intervals thus obtained. In the LXX. antediluvian generations, that of Methusealah is 187 or 167 years: the former seems to be undoubtedly the true number, since the latter would make this patriarch, if the subsequent generations be correct, to survive the Flood fourteen years. In the postdiluvian numbers of the LXX. we must reject the second Caiman. Of the two forms of Nabor's generation in the LXX. we must prefer 79, as more consistent with the numbers near it, and also found in the Samaritan. In the case of Terah (see Abraham), Mr. Poole supposes the number might have been changed by a copist, and takes the 145 years of the Samaritan. It has been generally supposed that the Dispersion took place in the days of Peleg, on account of what is said in Gen. x. 25. The event, whatever it was, must have happened at Peleg's birth, rather than, as some have supposed, at a later time in his life. Mr. Poole therefore considers the following as the best forms of the numbers according to the three sources.

LXX. Heb. Sam.

Creation 9 9
Flood occupying chief part of this year 2392 1768 1337
Birth of Peleg 401 401 401
Departure of Abram from Haran 1017 367 1017
Haran 610 266 610
3237 2024 3224

(1) Second Period, from Abram's departure from Haran to the Exodus.—The length of this period is stated by St. Paul as 430 years from the promise to Abraham to the giving of the Law (Gal. iii. 17), the first event being held to be that recorded in Gen. xii. 1-5. The same number of years is given in Ex. xii. 40, 41. A third passage, occurring in the same essential form in both Testaments, and therefore especially satisfactory as to its textual accuracy, is the divine declaration to Abraham of the future history of his children:—"Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. xv. 13, 14; compare Acts vii. 6, 7). The four hundred years cannot be held to be the period of oppression without a denial of the historical character of the narrative of that time, but can only be supposed to mean the time from this declaration to the Exodus. This reading, which in the A. V. requires no more change in the punctuation, if it suppose an unusual construction in Hebrew, is perfectly admissible according to the principles of Semitic grammar, and might be used in Arabic. We find no difficulty in accepting the statements as to the longevity of Abraham and certain of his descendants (see Patriarch; also under Technical Chronology), and of course there is no difficulty in considering them under consideration as made out from evidence requiring this admission. The narrative affords the following data which we place under two periods—(1.) that from Abram's leaving Haran to Jacob's entering Egypt, and (2.) that from Jacob's entering Egypt to the Exodus.

(1) Age of Abraham on leaving Haran... 75 years at Isaac's birth... 187
Age of Isaac at Jacob's birth... 69
Age of Jacob on entering Egypt... 190
216 or 215 years.

(2) Age of Levi on entering Egypt... about 45
Residue of his life... 92
Opening of the death of Jacob's sons (Ex. xii. 6, 7 a.)
Age of Moses at Exodus... 60
Age of Joseph in the same year... 89
Residue of his life... 71
Age of Moses at Exodus... 90
151

These data make up about 387 or 388 years, to which it is reasonable to make some addition, since it appears that all Joseph's generation died before the oppression commenced, and it is probable that it had begun some time before the birth of Moses. The sum we thus obtain cannot be far different from 430 years, a period for the whole sojourn that these data must thus be held to confirm. The genealogies relating to the time of the dwelling in Egypt, if continuous, which there is much reason to suppose some to be, are not repugnant to this scheme: but one alone of them, that of Joshua in 1 Chr. (vii. 23, 25-27), if a succession, can be reconciled with dating the 430 years from Jacob's entrance into Egypt. The historical evidence should be carefully weighed. Its chief point is the increase of the Israelites from the few who went with Jacob into Egypt, and Joseph and his sons, to the 600,000 men who came out at the Exodus. (Cf. Ex. xxv. 8-27). At the former date are enumerated—"besides Jacob's sons' wives"—Jacob, his 12 sons and 1 daughter, Jph, 61 grandsons and 1 grand-daughter, and 4 great-grandsons, making 70 souls (Gen. xlii. 8-27). The generation to which children would be born about this time was thus of at least fifty-one pairs, since all are males except one, who most probably married a cousin. This computation takes no account of polygamy, which
was certainly practised at the time by the Hebrews. This first generation must, unless there were at the time other grand-daughters of Jacob besides the one mentioned (compare verse 7), have taken foreign wives, and it is reasonable to suppose the same to have been constantly done afterward, though probably in a less degree (compare Lev. xiv. 10). Bound servants and children born from them in the house were adopted into the number of their own people (1 Chr. ii. 34, 32; compare Gen. xiv. 14, xv. 3, xvii. 27, xxi. 43, xlvii. 1); other foreigners may have been proselyted (see Caleb 1); early marriages probably prevailed (compare xxxviii. 14); and longevity aided to swell the population (xlvii. 21, 12; Ex. vi. 16, 18, 20, &c.; see Amram 1; Genealogy; Generation). It has been calculated that the Israelites in Egypt must have doubled on an average once in fifteen and a half years; but in view of the foregoing statements, of the ascertainment of rate of increase in several modern nations in the United States double every 20 or 23 years; and in some parts this rate is much exceeded, and of the especial blessing which attended the people, the interval of about 215 years does not seem too short for the increase. "Whatever may be the industry of the diversity between leading Egyptologists as to the length of time in which Egypt is not yet adjusted to a scale so fixed that it is worth while to try to conform to it the elements of biblical chronology scattered through the O. T." (J. P. Thompson, D. D., in B. S. xiv. 652).—(C) Third Period, from the Exodus to the Foundation of Solomon's Temple.—There is but one passage from which we obtain the length of this period as a whole. It is in which the Foundation of the Temple is dated in the 460th (Heb.), or 440th (LXX.) year after the Exodus, in the 4th year and 24 month of Solomon's reign (1 K. vi. 1). Subtracting from 450 or 440 years the first three years of Solomon and the forty of David, we obtain (460 -- 487) (440 -- 437) 397 years. These results we have first to compare with the detached numbers. These are—(1.) From Exodus to death of Moses, 40 years. (2.) Leadership of Joshua, 7 + z years. (3.) Interval between Joshua's death and the First Servitude, 2 years. (4.) Servitudes and rule of Judges until El's death, 430 years. (5.) Period from Joshua to Saul's accession, 20 + z years. (6.) Saul's reign, 40 years. (7.) David's reign, 40 years. (8.) Solomon's reign to Foundation of Temple, 3 years. Sum, 3 z + 480 years. It is possible to obtain approximately the length of the three wanting numbers. Joshua's age at the Exodus was 20 or 20 + z years (Num. xiv. 28, 30), and at his death, 110: therefore the utmost length of his rule must be (110 -- 20 = 90) 90 years. After Joshua there is the time of the Elders who overlived him, then a period of disobedience and idolatry, a servitude of 8 years, deliverance by Othniel the son of Kenaz, and rest for 40 years until Othniel's death. The duration of Joshua's government is limited by the circumstance that Caleb's lot was apportioned to him in the seventh year of the occupation, and therefore of Joshua's rule, when he was 85 years old, and that he conquered the lot after Joshua's death (Josh. xiv. 6-15; xv. 13-19; Judg. i. 15-20). If we suppose that Caleb set out to conquer his lot about 5 years before his apportionment, then Joshua's rule would be about 13 years, and he would have been a little (about 18 years) older than Caleb. The interval between Joshua's death and the First Servitude is limited by the history of Othniel. He was already a warrior when Caleb conquered his lot; he lived to deliver Israel from the Mesopotamian oppressor, and died at the end of the subsequent 40 years of rest. Supposing Othniel to have been 50 years old when Caleb set out, and 110 years at his death, 32 years would remain for the interval in question (Judg. iii. 8-11). The rule of Joshua may be therefore reckoned to have been about 13 years, and the subsequent interval to the First Servitude about 32 years, or altogether 47 (45) years. These numbers cannot be considered exact; but they can hardly be far wrong, more especially the sum. The residue of Samuel's judgeship after the 20 years from El's death until the solemn fast and victory at Mizpeh (1 Sam. vii. 2), can scarcely have had much exceed 20 years. Samuel must have been still young at the time of Elijah's death, and he died very near the close of Saul's reign (xxv. 1, xxviii. 3). If he were ten years old at the former date, and judged for 20 years after the victory at Mizpeh, he would have been near 90 years old (107 + 20 + 20 + 32 = 189) at his death, which would have been a long period of life at that time. If we thus suppose the three uncertain intervals, the residue of Joshua's rule, the time after his death to the First Servitude, and Samuel's rule after the victory at Mizpeh to have been respectively 6, 32, and 20 years, the sum of the whole time, according to Mr. Poole, will be (580 + 58 =) 638 years. (Compare Acts xiii. 21-24; Judg. xi. 26; also, Principal Systems of Biblical Chronology, below; Judges, Book of, VII.; Kings, 1st and 2d Books of, I.—(B) Fourth Period, from the Foundation of Solomon's Temple to its Destruction.—The dates of this period can be more easily ascertained. With the exception of two supposed interregnums, one of 11 years between Jeroboam II. and Zachariah, and the other of 9 years between Pekah and Hoshea, for which in both cases he would suppose a longer reign of the earlier of the two kings between whom the interregnums are conjectured, Mr. Poole accepts the computation of the period given in the margin of the A. V. He also corrects (see below) the date of the conclusion of this period, there given B.C. 558 to 558, and estimates the whole period to be of about 425 years, that of the undivided kingdom 129 years, that of the kingdom of Judah 388 years, and that of the kingdom of Israel about 253 years. (See Israel, Kingdom of, and Judah, Kingdom of; also, Probable determination of Dates, below.—(E) Fifth Period, from the Destruction of Solomon's Temple to the Return from the Babylonish Captivity.—The determination of the length of this period depends upon the date of the return to Palestine. The decree of Cyrus leading to that event was made in the first year of his reign, doubtless at Babylon (Ezr. 1 l.), B.C. 538, but it does not seem certain that the Jews at once returned. (Babel; Zara, Book of.) Two numbers, held by some to be identical, must here be considered. One is the period of 70 years, during which the tyranny of Babylon over Palestine and the East generally was to last, prophesied by Jeremiah (xxvi.), and the other, the 70 years' Captivity (xxix. 10; 2 Chr. xxxvi. 21; Dan. ix. 2). The commencement of the former period is placed at the first year of Nebuchadnezzar and fourth of Jehoiakim (Jer. xxxv. 1), when the successes of the king of Babylon began (xlii. 2), and the miseries of Jerusalem (xxv. 29), and the conclusion, the fall of Babylon (12). The famous seventy years of Captivity would seem to be the same period as this, since it was to terminate with the return of the captivity (xxix. 10). This period we consider to be of 48 + z years, the doubtful number being the time of the reign of
Cyrus before the return to Jerusalem, probably about two or three years. (For the subsequent chronology, see Asahers; ANNAS 2; APOTXERES; Babel; Belshazzar; Caliphas; Cyrus's; Daniel; &c.; Evil-Merodach; Hosea; Hiram; Herod; High-Priest; Jerusalem; Jesus Christ; John the Apostle; Maccabees; Nehemiah; Paul; Persians; Peter; Roman Empire; Star of the Wise Men, &c.) —Principal Systems of Biblical Chronology. —Upon the data we have considered three principal systems of Biblical Chronology have been founded, which may be termed the Long System, the Short, and the Rabbinical. There is a fourth, which, although an offshoot in part of the last, can scarcely be termed biblical, inasmuch as it depends for the most part upon theories, not only independent of, but repugnant to the Bible: this last is present peculiar to Baron Bunsen. The principal advocates of the Long Chronology are Jackson, Hales, and Des-Visnoles. They take the LXX. for the patriarchal generations, and adopt the long interval from the Exodus to the Foundation of Solomon's Temple. The Short Chronology, from Jerome's time the recognized system of the West, has had a multitude of illustrious supporters (Usher, Newton, Petavius, Michaelis, Gesenius, Stuart, Clinton, &c.), and is adopted in the margin of the A. V. Usher may be considered as its most able advocate. He follows the Hebrew in the patriarchal generations, and takes the 480 years from the Exodus to the Foundation of Solomon's Temple. The Rabbinical Chronology, partially received, chiefly by the German school, accepts the biblical numbers, but makes the most arbitrary corrections. For the date of the Exodus it has been virtually accepted by Bunsen, Lepsius, and Lord A. C. Hervey.

The principal disagreements of these chronologies, besides those already indicated, must be noticed. In the post-Diluvian period Hales rejects the Second Canaan and reckons Terah's age at Abram's birth 130 instead of 70 years; Jackson accepts the Second Canaan and does not make any change in the second case; Usher and Petavius follow the Hebrew, but in different ways. The period of the kings, from the Foundation of Solomon's Temple, is very nearly the same in the computations of Jackson, Usher, and Petavius: Hales lengthens it by supposing an interregnum of 11 years after the death of Amaziah; Bunsen shortens it by reducing the reign of Manasseh from 55 years to 50 years; Probable dates of intervals (by Mr. Poole). —Having thus gone over the biblical data, it only remains for us to state what we believe to be the most satisfactory scheme of chronology, derived from a comparison of those with foreign data, principally Egyptian and Assyrian. (1.) Date of the Foundation of Solomon's Temple. —The Temple was destroyed in the 19th year of Nebuchadnezzar, in the 5th month of the Jewish year (Jer. iii. 12, 13; 2 K. xxv. 8, 9). In Ptolomy's Canon this year is current in the proleptic (i.e. reckoned by anticipation) Julian year, B. C. 586, and the 5th month may be considered as the August of the year. (2.) Synchro-nism of Josiah and Pharaoh Necho. —The death of Josiah can be clearly shown on biblical evidence (Ezrah, Kingdom or) to have taken place in the 22nd year before that in which the Temple was destroyed, i. e. in the Jewish year from the spring of B. C. 608 to the spring of B. C. 607. Josiah's 1st year is proved by the Apocryphal tablets to have been most probably the Egyptian vague year, Jan. B. C. 609—8, but possibly 610—9. (Egypt.) The expedition in opposing which Josiah fell cannot be reasonably dated earlier than P. Necho's 2d year, B. C. 609—8 or 608—7. We have thus B. C. 608—7 for the last year of Josiah, and 688—7 for that of his accession, the former date falling within the time indicated by the chronology of P. Necho's reign. —(3.) Synchro-nism of Hezekiah and Tirhakah. —Tirhakah is mentioned as an opponent of Sennacherib shortly before the miraculous destruction of his army in the 14th year of Hezekiah. It has been recently proved from the Egyptian documents that the first year of Tirhakah's reign over Egypt was the vague year current in B. C. 689. The 14th year of Hezekiah, according to the received chronology, is B. C. 718, or, if we correct it two years on account of the lowering of the date of the destruction of the Temple, B. C. 711. If we hold that the expedition dated in Hezekiah's 14th year was different from that which ended in the destruction of the Assyrian army, we must still place the latter event before B. C. 695. There is, therefore, at first sight a discrepancy of at least six years. But most probably at the time of Sennacherib's disastrous expedition, Tirhakah was king of Ethiopia in alliance with the king or kings of Egypt, and afterward assumed the crown of Egypt. (Israel, Kingdom of.) —(4.) Synchro-nism of Rehoboam and Shishak. —Rehoboam appears to have come to the throne about 249 years before the accession of Hezekiah, and therefore about B. C. 973. (Israel, Kingdom of.) The invasion of Shishak took place in Hezekiah's 5th year (1 K. xiv. 25) by the computation, B. C. 990. He appears to have come to the throne at least 21 or 22 years before his expedition against Rehoboam (1 K. iii. 1, i x. 24, xi. 26—40, &c.). An inscription at the quarries of Silsils in Upper Egypt records the cutting of stone in the 22nd year of Sheshonk I., or Shishak, for constructions in the chief temple of Thebes, where we now find a record of his conquest of Judah. On these grounds we may place the accession of Shishak about 990. —(5.) Exodus. —Arguments founded on independent evidence afford the best means of deciding which is the most probable computation from biblical evidence of the date of the Exodus. A comparison of the Hebrew calendar with the Egyptian (Egypt) has led Mr. Poole to the following result: —The civil commencement of the Hebrew year was with the new-moon nearest to the autumnal equinox, and at the approximate date of the Exodus obtained by the long reckoning, we find that the Egyptian vague year commenced at or about that point of time. This approximate date, therefore, falls about the time at which the vague year and the Hebrew year, as dated from the autumnal equinox, nearly or exactly coincided in their commencements. It may be reasonably supposed that the Egyptians in the time of the oppression considered the use of the vague year as the common year of the country, which indeed is rendered highly probable
by the circumstance that they had mostly adopted the Egyptian religion (Josh. xxiv. 14; Ez. xx. 7, 8), the celebrations of which were kept according to this year. When, therefore, the festivals of the Law rendered a year virtually tropical necessary, of the kind either restored or instituted at the Exodus, it seems most probable that the current vogue year was fixed under Moses. If this supposition be correct, we should expect to find that the 14th day of Abib, on which fell the full-moon of the Passover of the Exodus, corresponded to the 14th day of a Phamenoth, in a vague year commencing about the autumal equinox. It has been ascertained by computation that a full-moon fell on the 14th day of Phamenoth, on Thursday, April 21st, n. c. 1652. A full-moon would not fall on the same day of the vogue year at a shorter interval than 25 years before or after this date, while the triple coincidence of the new-moon, vogue year, and autumal equinox could not recur in less than 1500 vogue years. The date thus obtained is but four years earlier than Hales’s, and the interval from it to that of the Foundation of Solomon’s Temple, n. c. about 1010, would be about 642 years, or four years in excess of that previously obtained from the numerical statements in the Bible. We may therefore take 1652 as the most probable date of the Exodus.—(6.) Date of the Commencement of the 430 years of Sojourn.—Mr. Poole holds that the 430 years of Sojourn [see above, under Biblical data (B.)] commenced when Abraham entered Palestine, and that the interval was of 430 complete years, or a little more, commencing about the time of the vernal equinox, n. c. 2082, or nearer the beginning of that proleptic Julian year.—(7.) Date of the Dispersion.—Taking the LXX. numbers as most probable, Mr. Poole places the Dispersion, if coincident with Peleg’s birth [see above, Biblical data (A. J.), n. c. about 2698, or, if we accept Usher’s correction of Terah’s age at the birth of Abraham, about 2758.—(8.) Date of the Flood.—The Flood, as ending about 401 years before the birth of Peleg, would be placed n. c. about 3099 or 3159 (see above). The year preceding, or the 4020, was that mainly occupied by the catastrophe. It is most reasonable to suppose that the Noahian days only commence with the year of the Flood, as also in the earlier part of the Flood. As far as we can learn, no independent historical evidence points to an earlier period than the middle of the 28th century n. c. as the time of the foundation of kingdoms, although the chronology of Egypt reaches to about this period, while that of Babylon (Bashi) and other states does not greatly fall short of the same antiquity.—(9.) Date of the Creation of Adam.—The numbers given by the LXX. for the antediluvian patriarchs (see above) would place the creation of Adam 2262 years before the end of the Flood, or n. c. about 5361 or 5421.

**Chrysoprase** [kris-o-pra’z;] (fr. Gr. = golden stone), one of the precious stones in the foundation of the heavenly Jerusalem (Rev. xxi. 20). It also occurs in Ez. xxviii. 19, margin. It has been already stated (Beryl) that the chrysolite of the ancients = the modern Oriental topaz. The chrysolite in modern mineralogy is a mineral, massive or crystalized, but in the precious stones of green, composed of silica, magnesia, and iron.

**Chryso-prase** [kris-o-pra’z] (fr. Gr. = golden lock) occurs twice in the margin of A. V. in Ezekiel; viz. in xxviii, 16, Heb. eadod, text of A. V. “AGATE,” and in xxviii, 13, Heb. nophce, text of A. V. “EMERALD.” CHRYSO-PRASE.
profession of the same faith and the communion of the same sacraments, under the government of lawful pastors, and especially of the Roman bishop as the only Vicar of Christ upon earth. The Church of the Protestant Episcopal Church in the United States of America declares: "The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same" (Art. xix.). The Lutherans define: "A congregation of saints, in which the Gospel is rightly taught and the sacraments rightly administered" (Confessio Augustana, 1631, Art. vii.). The Presbyterian Church in the United States of America defines: "The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws. . . . A particular church consists of a number of professing Christians, with their offspring, voluntarily associating together, for divine worship, and godly living, agreeably to the holy Scriptures; and submitting to a certain form of government. (Forker of the Church, ii. §§ 4, 5.) The Epitome of Church Government and Fellowship which received "a general approval" of the National Congregational Council, held at Boston, 1805, declares: "For government there is no one visible, universal church; nor are there national, provincial, diocesan, or classical churches, but only local churches or congregations of believers, and responsible directly to the Lord Jesus Christ, the one Head of the church universal and of every particular church. A church is a society of professing believers, united by a covenant express or implied, whereby all its members agree with the Lord and with each other to observe all the ordinances of Christ, especially in united worship and in mutual watchfulness and helpfulness." Acts of the Apostles; Apostles; Baptism; Believers; Bishop; Christian; Deacon; Deaconess; Disciple; Elder; Evangelist; Excommunication; Lord's Supper; Saint; Synagogue.

Chu-shan-risha-tha'im [ku-] (Heb. Cesaran of taxefold wickedness, i.e. the horrible [so Targums, &c.]; president of two governors, Fu.,) the king of Mesopotamia who oppressed Israel during eight years in the generation immediately following Joshua (Judg. iii. 8 ff.). The seat of his dominion was probably the region between the Euphrates and the Khabour. Chusian-Rishahtim's yoke was broken from the neck of the people of Israel by Ophniel, and nothing more is heard of Mesopotamia as an aggregative power. The rise of the Assyrian empire, about b.c. 1270, would naturally reduce the bordering nations to insignificance.

Chu's [ku-] (fr. Gr.), a place named only in Jd. vii. 18, as near Erebel, and upon the brook Mocmu-ncr.

Chuza [ku-] (Gr. Chousan, from Aram. = sorr?), properly Chuzas, the house-steward of Herod Antipas, his bastard of the Joanna healed by our Lord (Lk. viii. 5). Odil-fa [sellish-c-a] (L. fr. Gr.; named from the Phenician Citiz, brother of Cadmus, Hdt.; from a Phenician word for stone, Bochh.), a maritime province in the S. E. of Asia Minor, bordering on Pamphylia in the W., Lycaonia and Cappadocia in the N., and Syria in the E. Lofty mountain chains, with a few difficult passes or gates. It separates it from these provinces, Mount Amanus from Syria, and Taurus from Cappadocia. The western portion of the province is intersected with the ridges of Taurus and was denominated Trachea (fr. Gr. = rough), in contradistinction to Belus (Gr. level) in the E. The connection between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom. (Antiochus III.) In the apostolic age they were still there in considerable numbers (Acts vi. 9). Cilicia was from its geographical position the high-road between Syria and the West; it was the native country of St. Paul (Tarsus); hence it was visited by him soon after his conversion (Gal. i. 21; Acts ix. 30); and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Taurus by the "Cilician Gates" into Lycaonia (Acts xv. 41). Cilicia became a Roman province after the defeat of the Cilician pirates by Pompey u. c. 67, and Ceero was once proconsul of Cilicia; but western or "rough" Cilicia appears to have been governed by its own kings till the time of Vespasian.

*Cimah* (Heb. heap, cluster, Ges.) (Job ix 9, marg., xxxvii. 31, marg.; translated "fleabeds" in the text). Cinnamon, [sin-] (Heb. kinnamôn; Gr. kinnamon, kinnamomôn; fr. Phenician = cane or tube, from the form of its rolls, Hdt.), a well-known aromatic substance, the rind of the Laurus Cinnamomum, or Cinnamomum Zeylanicum, a small tree of the laurel family, found in Ceylon. It is mentioned in Ex. xxx. 29 as one of the components of the holy anointing oil, which Moses was to command to prepare; in Prov. vii. 17 as a perfume for the bed; and in Cant. iv. 14 as one of the plants of the garden which is the image of the spouse. In Rev. xviii. 11 it is enumerated among the merchandise of the great Babylon. It was imported into Judea by the Phenicians or by the Arabians, and is now found in Sumatra, Borneo, China, &c., but chiefly, and of the best quality, in the S. W. part of Ceylon. CASSIA.

Cnere-roth (Heb. pl. = iyres, Ges.), ALL, a district named with the "land of Naphtali" and other northern places as having been laid waste by Benhadad (1 K. xv. 20). It was possibly the small enclosed tract, 3 miles on each side, of Tiberias, and by the side of the lake, afterward known as "the plain of Genesaret." CHINнерот.

Obrama (fr. Gr.) (1 Esd. v. 20) = Rama in Ezr. ii. 28.

Cir-cum-cis-[ion] [sur-kum-siz'ım] (fr. L. = a cutting around, especially of the prepuce or foreskin; Heb. milhath; Gr. pseirômenon), was peculiarly, though not exclusively, a Hebrew rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the Covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.). It was thus made a necessary condition of Hebrew nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3) on pain of death (Gen. xvii. 12-14; Ex. iv. 24-26). If the eighth day were a Sabbath, the rite was not postponed (Jn. vii. 22, 23). Slaves, whether home-born or purchased, were circumcised (Gen. xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Ex. xii. 48), or become Jewish citizens. The operation, performed with a sharp instrument (iv. 25; Josh. v. 2; Kn ip), was painful, at least to grown persons (Gen. xxxiv. 25; Josh. v. 8). It seems to have been customary to name a child when it was circumcised (Lk. i. 69; CHILDREN). The Israelites were not circumcised in
the wilderness, probably as under a temporary rejection by God, and therefore prohibited from using the sign of the Covenant; but " the reproach of Egypt," i.e. the threatened taunt of their former masters that God had brought them into the wilderness to slay them (Ex. xxxviii. 12; Num. xiv. 18–19; xv. 28), which, so long as they remained uncircumcised and wanderers in the desert for their sin, was in danger of falling upon them, was "rolled away" when they were circumcised in Gilgal (Josh. v. 2-9). Circumcision has prevailed extensively in ancient and modern times; Herodotus, &c., state that the Egyptians (probably only the priests and those initiated into the mysteries) were circumcised; and among some nations, as e.g. the Abyssinians, Nubians, modern Egyptians, and Hottentots, a similar custom is said to be practised by both sexes. The biblical notice of the rite describes it as distinctively Hebrew or Jewish, so that in the N.T. "the circumcision" and "the uncircumcision" frequently = the Jews and the Gentiles. Circumcision certainly belonged to the Hebrews as it did to no other people, by virtue of its divine institution, of the religions privileges attached to it, and of the strict regulations which enforced its observance. The rite was, however, frequently counterfeited, revealing the fact that many, if not all, of the nations with whom they came in contact were uncircumcised. The origin of the custom among one large section of those Gentiles who follow it, is to be found in the biblical record of Ishmael (Gen. xxv. 12). Josephus relates that the Arabian circumcision after this manner, because Ishmael, the founder of their nation, was circumcised at that age. Though Mohammed did not enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country; and circumcision is now as common among the Mohammedans as among the Jews. The process of restoring a circumcised person to his natural condition by a surgical operation was sometimes undergone. Some of the Jews in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, built a gymnasium (A. V. "place of exercise") at Jerusalem, and that they might not be known to be Jews when they appear naked in public, "made themselves uncircumcised" (1 Macc. i. 15). Against having recourse to this practice, from an excessive anti-Judaistic tendency, St. Paul cautions the Corinthians (1 Cor. vii. 18). The attitude which Christianity, at its introduction, assumed toward circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or moral worth were concerned (Acts xv. 1; Gal. v. 2). (Timothy; Titus.) The Asiatic Christians still practise circumcision as a national custom. An ethical idea is attached to circumcision even in the O. T. (Ex. xi. 20; Jer. vi. 10; Lev. xxvi. 41) as the symbol of purity (see Is. li. 1). 

CIS

CIT

Cis [siks] (Lfr. Heb.) = Kish 1 (Acts xiii. 21). Cis (Cis [saks]) (fr. Heb.) = Kish 3 (Esth. xi. 2). Cistern [sir-l] (fr. L.; Heb. tbr.), a receptacle for water, either conducted from an external spring, or proceeding from rainfall. The dry season, from May and September, in Syria, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the rain-water, of which abundance falls in the intermediate period. (Agriculture; Palestine.) The larger sort of public tanks or reservoirs (Ar. birkeh, Heb. bered) are usually called in A. V. "root," while for the smaller and more private it is convenient to reserve the name "cistern." Both pools and cisterns are frequent throughout the whole of Syria and Palestine. On the long-forgotten way from Jericho to Bethel, "broken cisterns" of high antiquity are found at regular intervals. Jerusalem, described by Strabo as well supplied with water, in a dry neighborhood, depends mainly for this upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city is built. The cisterns have usually a round opening at the top, sometimes built up with stonework above and furnished with a curb and a wheel for the bucket (Eccl. xii. 6), so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied. Empty cisterns were sometimes used as prisons and places of confinement. Joseph was cast into a "pit" (Heb. tbr) (Gen. xxxvii. 22), and his "dungeon" in Egypt is called by the same Hebrew name (xiii. 14). Jerenniah was thrown into a dry though empty cistern, whose depth is indicated by the cords used to let him down (Jer. xxxviii. 6).

Cithar [sith-l] (= L. cithara, Gr. kithara) (1 M. iv. 84), a musical instrument, resembling a guitar, most probably of Greek origin, employed by the Chaldeans, and introduced by the Hebrews into Palestine on their return thither after the Babylonian Captivity. With respect to the shape of the cithern mentioned in the Apocrypha, the opinion of the learned is divided: according to some it resembled in form the Greek delta Λ, others represent it as a half-moon, and others again like the modern guitar. In many Eastern countries it is still in use with strings, varying in number from three to twenty-four. Under the name of Kothor, the traveller Niebuhr describes it as a wooden plate or dish, with a hole beneath and a piece of skin stretched above like a drum. In Mendelssohn's edition of the Psalms, the Kothor or Kithara is described by the accompanying figure.

Citherns [citimrons] (fr. Heb.) = Chittim (1 M. vii. 9).

Cito-zen, the A. V. translation uniformly in the N. T. (Lk. xv. 18, 19. xix. 14 in plural; Acts xxi. 59) of the Gr. politeia (= a member of a city or state, citizen, freeman; fr. polis, city, L. & S.), translated in the Apocrypha in plural "citzens" (2 M. iv. 50, &c.) or "countrymen" (5, &c.). The kindred Greek word politeia (= the relation in which a citizen stands to the state, citizenship, L. & S.) is translated "freedom" in Acts xxii. 28, and "commonwealth" in Eph. ii. 10. Another (politeuma) is translated "con- versation" (Phil. iii. 20). In the Hebrew common- wealth, which was framed on a basis of religious, rather than of political privileges and distinctions, the idea of the commonwealth was merged in that of the Congregation, to which every Hebrew, and even the stranger, under certain restrictions, was admitted. But in Greece and Rome, citizenship, comprehending not only complete protection by the laws, but also the higher sense, a participation in the legislative and judicial power of the
state or city, was highly valued. In 2 Me. ix. 15 reference is made to the citizens of Athens, and in several passages in the N. T. to Roman citizens. The privilege of Roman citizenship was originally acquired in various ways, as by purchase (Acts xvii. 28), by military services, by favor, or by manumission. The right once obtained descended to a man's children. Among the privileges attached to citizenship, we note that a man could not be bound or imprisoned without a formal trial (ver. 29), still less be scourged (xvi. 37; Cie. in Verr. v. 63, 66). Another privilege attaching to citizenship was the appeal from a provincial tribunal to the emperor at Rome (Acts xvi. 11). Gentle Christians are figuratively "fellow-citizens of Gr. sumpoidaias of the saints." (Eph. ii. 19, i.e. members of the spiritual commonwealth of Israel, or of the kingdom of heaven.

Ofron, Apple-tree.

City [sit'le], the A.V. translation of—1. Heb. 'ar and plural of both words, as 'ar, to keep watch. —2. Heb. kiryath, kiry'noch, dual kiryathaim, from Kirish, to approach as an enemy, probably the most ancient name for city, but seldom used in prose as a general name.—3. Heb. kereth = No. 2 (Job xxix. 7; Prov. viii. 5, ix. 3, 14, xi. 11).—4. Chat. kiryath and Kiry'gi = No. 2 (Ezr. iv. 10 ff.).—5. Gr. polis, uniformly in the N. T. translated "city," in the LXX. = No. 1, 2, 3, 4; the plural of the derivative politarchen being twice translated "rulers of the city" (Acts xvii. 6, 8). (FENCED CITY; VILLAGE.) The earliest notice in Scripture of city-building is of Enoch by Cain, in the land of his exile (Gen. iv. 17). After the confusion of tongues, Nimrod founded Lachish, Erech, Accad, and Calneh, in the land of Shinar, and Aslur (or Nimrud), built Nineveh, Rehoboth, Calah, and Rezen, the last being "a great city." A subsequent passage mentions Sidon, Gaza, Sodom, Gomorra, Admah, Zeboim, and Lasha, as cities of the Canaanites, but without implying for them antiquity equal to that of Nineveh and the rest (x. 12-19, 12, 3, 9). The earliest description of a city, properly so called, is that of Sodom (xix. 1-22); but it is certain that from very early times cities existed on the sites of Jerusalem, Hebron, Shechem, Damascus, &c. Hebron is said to have been built seven years before Zoon (Tanis) in Egypt, in which is shown that the only Syrian town which presents the elements of a date for its foundation (Num. xiii. 22). Even before the time of Abraham there were cities in Egypt (Gen. xii. 14, 15; Num. xiii. 22), and the Israelites, during their sojourn there, were employed in building or fortifying the "treasure cities" of Pithom and Raamses (Ex. i. 11). Meanwhile the settled inhabitants of Syria on both sides of the Jordan had grown in power and in number of "fenced cities," which were occupied and perhaps partly rebuilt or fortified after the conquest. But from some of these the possessors were not expelled till a late period, and Jerusalem itself was not captured till the time of David (2 Sam. v. 6, 9). From this time the Hebrews became a city-dwelling and agricultural rather than a pastoral people. David enlarged Jerusalem, and Solomon, besides embellishing his capital, also built or rebuilt Tadmor (Baalbek), Hazor, Bethhoron, and Megiddo, besides store-cities (ver. 7, 9, 10; 1 K. iv. 12-18, 17); (Ch. viii. 6). Collections of houses in Syria for social habitation may be classed under three heads:—(1.) cities; (2.) towns with citadels or towers for resort and defence; (8.) unvallled villages. The cities may be assumed to have been in almost all cases "fenced cities." But around the city, especially in peaceable times, lay undefended "setters" (1 Chr. vi. 57 ff.; Num. xxxv. 1-5; Josh. xxxi.), to which the privileges of the city extended. The city thus became the citadel, while the population overflowed into the suburbs (1 Me. x. 61). The absence of walls as indicating security in peaceable times, is illustrated by Zachariah (ii. 4; compare 1 K. iv. 25). According to Eastern custom, special cities were appointed to furnish special supplies for the service of the state. Governors for these and their surrounding districts were appointed by David and by Solomon (1 K. iv. 7 ff., ix. 19; 1 Chr. xxvii. 29; 2 Chr. xiii. 12, xxx. 1 Me. x. 39). To this practice our Lord alludes in his parable of the pounds (Lk. xix. 17, 19). To the Levites forty-eight cities were assigned, thirteen of them for the family of Aaron (PRIEST), six as refuge (Josh. xxi.). (CITY OF REFUGE.) In many Eastern cities much space is occupied by gardens (GARDENS), and thus the size of the city is greatly increased. The vast extent of Nineveh and of Babylon may thus be in part accounted for. In most Oriental cities the streets are extremely narrow, seldom allowing more than two loaded camels, or one camel and two foot-passengers, to pass each other. (STREET.) The open space near the gates of towns were in ancient times, as they are still, used as places of assembly by the elders, of holding courts by kings and judges, and of general resort by citizens. They were also used as places of public exposure by way of punishment (Jer. xx. 11; Am. v. 10).—"City of David," in 2 Sam. v. 9 and elsewhere, = Megiddo. (GOLDAH;) in Jer. xxii. 2. On in JERUSALEM; in Lk. ii. 11 = BETHLEHEM I. Jerusalem is also styled "the city of God" (Ps. xlix. 4, xliv. 8, 9, &c., "the holy city" (Neh. ix. 1, 18, &c.).—City of Destruction (Is. xix., 18).—See IRISH-HEESE.—See also ARCHITECTURE; CITY OF REFUGE; COUNCIL; ELDER; GATE; GOVERNOR; HOUSE; JUDGE; SANHEDRIM; STREET; WALLS.

City of Refuge. Six Levitical cities were specially chosen for refuge to the involuntary homicide (BLOOD, AVINGER OF; MURDER) until released from banishment by the death of the high-priest (Num. xxxvi. 6, 9 ff.; Josh. xx. 2 ff.; xlii. 13, &c.). There were five in Trans-Jordan, and one in Judah. The five in Trans-Jordan were—1. Beersheba, in Naphoth; 2. Shechem, in Mount Ephraim; 3. Hebron, in Judah. On the E. side of Jordan were—4. Bezer, in the tribe of Reuben, in the plains of Moab; 5. Ramoth-Gilead, in the tribe of Gad; 6. Golan, in Bashan, in the half-tribe of Manasseh. Maimonides says all the forty-eight Levitical cities had the privilege of asylum, but that the six refuge-cities were required to receive and lodge the homicide gratuitously. The directions respecting the refuge-cities present some difficulties in interpretation. The Levitical cities were to have a space of 1,000 cubits (about 583 yards) by 80 cubits by 50 cubits, or by 50 cubits by 80 cubits, or by 40 cubits by 100 cubits, or by 100 cubits by 40 cubits, or by 80 cubits by 100 cubits, or by 100 cubits by 80 cubits, or by 100 cubits by 50 cubits. Presently after, 2,000 cubits are ordered to be the suburb limit (Num. xxxiv. 4, 5). The solution of the difficulty may be, either the 2,000 cubits are to be added to the 1,000 as "fields of the suburbs" (Lev. xxxiv. 31), or the additional 2,000 cubits were a special gift to the refuge-cities, whilst the Levitical cities had only 1,000 cubits for suburbs. CITY; STADT.

Clan (fr. Gr.) (Acts xvii. 16). A small island nearly due W. of Cape Mata on the S. coast of Crete, and nearly due S. of PHOENICE. It is still
called Claudiana, or Garduniae, by the Greeks, which the Italians have corrupted into Gozo. The ship which conveyed St. Paul was seized by the gale a little above the Cape Mataja, and broken on the coast, and from Fair Havens to Thenic (Acts xxvii. 12-17).

The storm came down from the island (Euridycepox), and there was danger lest the ship should be driven into the African Syris (Quicksands). She was driven to Claudia and ran under the lee of it, where the water would be still and baked, and from Fair Havens to Thenic (Acts xxvii. 12-17).

Claudia (L. fem. of Claudius), a Christian woman mentioned in 2 Tim. iv. 13, as saluting Timotheus; supposed by Dean Alford and others to have been the wife of Pudens, and originally a British maiden, daughter of King Cogobiabu, an ally of Rome, who took the name of his imperial patron, Tiberius Claudius. 

Claudius (L. lama, perhaps celebrate, A. F. Pott: a surname common to two celebrated Roman clans, one patrician, the other plebeian), in full, Tiberius Claudius NERO DRUSUS Germanicus, fourth Roman emperor, reigned from 41 to 64 A. D. He was the son of NERO Drusus, who was born in Lyons, Aug. 1, B. C. 9 or 10, and lived private and unknown till the day of his being called to the throne, Jan. 24, A. D. 41. He was nominated to the supreme power mainly through the influence of Herod Agrippa I. In the reign of Claudius there were several famines, arising from unfavorable harvests (Acts xx. 28-30), (Agricola.) Claudius was induced by a tumult of the Jews in Rome, to expel them from the city (xvii. 2). The date of this event is uncertain. After a weak and foolish reign he was poisoned by his fourth wife Agrippina, the mother of Nero, Oct. 13, A. D. 64. For a coin with his image, see Cyprus.

Claudius Lysias. Lysias.

*clave, from CLEAVE.

*clay, the A. V. translation of—1. Heb. tlt (Is. xl. 2, Heb. 3; Is. xli. 25; Nah. iii. 14), usually and properly translated "mire," but in Isaiah and Nahum above = "potter's clay," Ex. 2. Heb. hómer or chloé = (so Ges. yelam, L. c. of a reddish color, e. g. potter's clay (Is. xlv. 9, c.), as used to contain (Job xxxviii. 14: see below), mire (xxx. 19, &c.); also translated "moeban" (Gen. xi. 3; Ex. i. 14, &c.), "mire" (Job xxx. 19; Is. x. 6, &c.),—8. Chal. hahephor or chlophor (Dan. ii. 33 ff.) = sherib, barn, or field, earthy ware, Ges.—4. Heb. melt (Jer. xiii. 9) = mortar, cement, Ges.—5. Heb. mo'ebel haddámah (1 K. vii. 46), translated "the clay ground," margin "the thickness of the ground," = the compact soil, probably clayey, Ges.; probably = "labébb haddámim, A. V. "the clay ground," margin "thicknesses of the ground" (2 Chr. iv. 17).—6. Gr. pelas (Jn. ix. 6, 11, 14, 18; Rom. iv. 24); in LXX. = No. 1 and 2. The great seat of the pottery of the present day in Palestine is Gaza, where are made the vessels in dark blue clay so frequently met with. (Brick; Handicraft.) Wine jars in Egypt were sometimes sealed with clay; mummified priests were sealed with the same substance, and remains of clay are still found adhering to the stone door-joists. Our Lord's tomb may have been thus sealed (Matt. xxvii. 66), as also the earthen vessel containing the evidences of Jeremiah's purchase (Jer. xxxii. 14). The seal used for public documents was rolled on the moist clay, and the tablet after passing it to the seal was usually placed to dry in the sun and baked, and the practice of sealing doors with clay to facilitate detection in case of malpractice is still common in the East.

*clean (Heb. tahor; Gr. katharos), and Un-clean' (Heb. tumé; Gr. akatharos), terms used in the Scriptures—(1) in a literal or physical sense (Lev. iv. 12, xiv. 40; Matt. xxxvii. 19, &c.);—(2) in a legal or ceremonial sense (Gen. viii. 2, 9, viii. 29.; Lev. xii. 42, 46. xiii. xiv.; Acts x. 14, 28, &c.);—(3) in a moral or spiritual sense (Ps. xiv. 9, Heb. 11; Is. vi. 5.; Ez. xiv. 23; Jn. xv. 3; Eph. v. 5, &c.).—The ceremonial distinction before the Flood was probably made with reference to sacrifice; the distinction of the Mosaic law referred to sacrificial meats. The regulations made in this respect doubtless tended to promote health, to keep the Israelites separate from the surrounding heathen, and to set forth impressively great spiritual truths (Heb. ix. 9-14). LAW OF MOSES; PURIFICATION; SACRIFICE; UNCLEAN MEATS.

*cleave, an English verb used in regular and irregular, transitive and intransitive forms in the Scriptures. To "cleave to" (Gen. ii. 24, &c.) = to adhere to, stick closely to, cling to, often in spite of efforts or influences tending to separation. So "clave to" (Isa. i. 14, &c.), "cleave together" (2 K. iii. 2, &c.) = adhered to, cling to. To "cleave," transitorily (Lev. i. 17; Deut. xiv. 6; Exod. x. 9, &c.), also intransitorily (Lev. xiv. 4), = to divide, split, separate, or a thing into its parts. So "clove" (Gen. xxii. 5, &c.), "clift" (Mic. i. 4), "clove" (Acts iii. 2, &c.) = divided or separated. The noun clef or cleft is connected with the latter signification.

*left (fr. CLEAVE) (Deut. xiv. 6; Cant. ii. 14, &c.) = a fissure or opening made by separation of parts; also written Clifft.

Clement (Gr. Klementos, fr. L. Clemens = mild, calm, clement), a fellow-labourer of St. Paul at Philippi (Phil. iv. 3). It was generally believed in the ancient church, that this Clement = the Bishop of Rome, afterward so celebrated.

Cleopas (Gr. Kleopas, prob. contr. fr. Kleopatros = slave father, i. e. of great fame, or inheriting fame from a father), one of the two disciples who were going to Emmaus on the day of the resurrection (Lk. xxiv. 18). It is a question whether this Cleopas = the Cleopas (accurately in marg. Cleopas) or Alpheus in Jn. xix. 25. MARY OF CLEOPHAS.

Cleopatra (L. fr. Gr. fem. of Kleopatros = Cleopas). 1. The wife of Ptolemy Euthus (Euth. xi. 1) was probably the grand-daughter of Antiochus VII, and sister and wife of Ptolemy VI. Philometor.—2. A daughter of Ptolemy VI. Philometor and No. 1, who was married first to Alexander Balas B. C. 150 (1 Mc. x. 58), and afterward given by her father to Demetrius Nicator when he invaded Syria (ix. 12). During the captivity of Demetrius in Persia, Cleopatra married his brother Antiochus VIII. Sides. She afterward murdered Seleucus, her eldest son by Demetrius; and at length was herself poisoned, B. C. 120, by a draught which she had prepared for her second son Antiochus VIII.

Cleophas (Lat. fr. Gr. Kleopas) = Alpheus (Jn. xix. 25), Alpheus; Cleopas; Mary of Cleophas.

*cliff (anciently written cleft; see CLeave) = a high steep rock, appearing as if cleft or split off by violence. In 2 Chr. xx. 16 the Heb. mênâkh is translated "cliff" in A. V., margin "ascent" (see Zin); elsewhere "ascent, "going up," &c. (see Akrabam). In Job xxx. 6, the Heb. orânîm, translated "cliffs," in A. V. = horror, terror, Ges.; and so "cliffs of the valleys" in A. V. should be rather a horror of valleys, i.e. horrible valleys. VALLEY.
*Cliff, an old spelling of Cleft and of Cliff, found in some copies of the A. V.*

*Clobas* (Gr. *Klophas* = *Alpheus*) (Jn. xix. 25, margin) = *Chlophias*.

*Clothing.* Dress; Fuller; Handicraft.

Cloud (usually in A. V. = Heb. 'ašdād and Gr. *nepleioi*). The shelter given, and refreshment of rain brought by clouds, give them their peculiar prominence in Oriental imagery, and the individual cloud in an ordinarily cloudless region becomes well defined and is dwelt upon like the individual tree in the bare landscape. When a cloud appears, rain is ordinarily apprehended, and thus the "cloud without rain" becomes a proverb for the man of promise without performance (Prov. xvi. 13; Is. xviii. 4, xxv. 5; Jude 12; compare Prov. xxv. 14). The cloud is a figure of transitioniness (Job xxx. 15; Hos. vi. 4), and of whatever intercepts divine favor or human suppliance (Lam. ii. 1, iii. 41). Being the least substantial of visible forms, it most easily suggests spiritual being. Hence it is the recognized machinery by which supernatural appearances are introduced (Is. xix. 1; Ez. i. 4; Rev. i. 7). (Darkness.) A bright cloud, at any rate at times, visited and rested on the Mercy Seat (Ex. xxix. 42, 43; 1 K. viii. 10, 11; 2 Chr. v. 14; Ez. xlii. 4), and was by later writers named Shechemah. See the next art.; Air; Firmament; Heaven; Rain; Sky; Vapors.

Cloud, Pillar of. This was the active form of the symboical glory-cloud, betokening God's presence to lead His chosen host, or to inquire and visit offenses, as the luminous cloud of the sanctuary exhibited the same under an aspect of repose. The cloud, which became a pillar when the host moved, seems to have rested at other times on the Tabernacle, whence God is said to have "come down in the pillar" (Num. xii. 5; so Ex. xxxiii. 9, 10). It preceded the host, apparently resting on the ark which led the way (Ex. xiii. 21, xl. 36, &c.; Num. ix. 13-29, x. 34). Shechemah.

*Clout* (Josh. ix. 5) = patched or mended. See Colors, I., spotted.

*Clouts, cast* (Jer. xxxviii. 11, 12) = cast-off rags, or torn clothes.

*Cloue* (Heb. *chōr*), from *kāvē.*

*Clouds* (in L. fr. Gr.) is mentioned in 1 Me. xxviii. 2, 3. The Greeks called the Greek cities which contained Jewish residents in the second century B.C., and in Acts xxvii. 7, as a harbor which was passed by St. Paul after leaving Myra, and before running under the lee of Crete. It was a city of great consequence, at the extreme S. W. of the peninsula of Asia Minor, on a promontory now called Seleucia, which projects between the islands of Cos and Rhodes (see Acts xxi. 1). All the remains of Claudius show that it must have been a city of great magnificence.

*Coach* (Is. lxvi. 20, margin). Litters.

Coal, the A. V. translation of several different words. 1. The most common in Hebrew is *galēth* or *galēthāh, a live ember,* translated in the plural "burning coals," as distinguished from No. 2 below (Prov. xxvii. 21). In 2 Sam. xxii. 9, 13, "coals" or "coals of fire" metaphorically = the lightenings proceeding from God (comp. Ps. xviii. 42, 13; Ez. 10). The proverbial expression, "The heat of the coals of fire bind" (Prov. xxv. 22; adopted by St. Paul in Rom. xii. 29), metaphorically expresses the burning shame and confusion which men must feel when their evil is required by good.—2. Heb. *peḥam or peḥəm* in Prov. xxvi. 21 (comp. No. 1 above). Clearly *fuel not yet lighted*; but in Is. xlvii. 12, liv. 16 = *fuel lighted.* The fuel meant in the above passages is probably charcoal, and not mineral coal (see below).—3. Heb. *reshelf or rîshoph* in the narrative of Elijah's miraculous meal (1 K. xix. 6) *reshelf* (A. V. "baken on the coals") is used to describe the mode in which the cake was baked, viz., on a hot stone, as is still usual in the East. So rîshoph in Is. vi. 6 (A. V. "a live coal") properly = *a hot stone,* Ges.—4. Heb. *resheph or rîshaph* in the narrative of Elijah's miraculous meal (1 K. xix. 6) = *a burning coal," and in the margin "burning diseases." The former meaning is supported by Cant. viii. 6 (A. V. "coals") the latter by Deut. xxxii. 24 (A. V. "burning heat," marg. "coals").—5. In Lam. iv. 8, "their visage is blacker than a coal" (Heb. *shēchōr or shēchōrāh* is in the margin (and so Ges.) "darker than blackness.")—6. Gr. *anthrrax* is translated in plural "coals of fire" (Rom. xii. 20; see No. 1, also Carus's 3), and "coals" (Eccles. viii. 10). The kindred word *aithis* is translated "a fire of coals" (Jn. xviii. 19, xxx. 9); "a heap of coals" (Eccles. xi. 22). There is no evidence that the ancient Hebrews were acquainted with mineral coal, though it is found in Lebanon. It seems pretty clear that the ancients generally used charcoal for their fuel.

Agriculture; Bread; Cooking; Fire; Forest; Oven.

*Coast, in A. V. = border, limit, bound, as of a country, tribe, district, &c. (Ex. x. 4, 14, 19; Josh. xv. 1, 4; Mat. ii. 16, viii. 34, &c.).

Coal, Dress.—*Coat of mail*; see ARMS, II. 1.

Cock. In the N. T. the "cock" is mentioned in reference to St. Peter's denial of our Lord, and indirectly in the word "cock-crowing" (Mat. xxvi. 31; Mk. xiv. 20, xliii. 35, &c.). The domestic cock and hen were early known to the ancient Greeks and Romans. They were undoubtedly of Asiatic origin, and not improbably the Greeks obtained them from Persia. They are now common in Palestine. As no mention is made in the O. T. of these birds, and no figures of them occur in the Egyptian monuments, Mr. Houghton thinks that they came into Judea with the Romans, who prized these birds both as articles of food and for cock-fighting. The Mishna says "they do not rear cocks at Jerusalem on account of the holy things," but if some such restraint, it must have been an arbitrary practice of the Jews, not binding on foreigners at Jerusalem. But the cock which Peter heard crow might have been not in the city, but on the Mount of Olives, or elsewhere within hearing.

Watches of Night.

Cock-a-trie. Adverb 3.

Cockle (Heb. *bōshād") occurs only in Job xxxii. 40. Celsius has argued in favor of the aconite, the *Aconitum Napellos,* which however is quite a mountain—never a field—plant. But Mr. Houghton believes the *bōshād* = any bad weeds or fruit, perhaps bad or smutted barley, or some of the useless grasses which have somewhat the appearance of barley, such as *Hordeum aurinuncum,* &c.

*Colesryla* [s. lyc.] (L. fr. Gr. = hollow Syria) = *Colosryia*.

*Colfer* (Heb. *arketz,* a movable box hanging from the side of a cart (1 Sam. vi. 8, 11, 15). On the phrase in a cocker" (Ex. vi. 2, marg.), see *Ebratana*.

*Cola* (fr. Gr.), a place (Jd. xiv. 4 only); perhaps (so Simonis) = *Abel-meholah,* which is also written *Abel-meholah*.
Col. 10: Is.
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The
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in Jery-
salem in the college"
(Heb. mishach), margin "in the second part." The same part of the city is undoubtedly alluded to in Zeph. i. 10 (A. V. "the second"), and probably in Neh. xi. 9 (A. V. "second over the city"), literally "over the city sec-
ond," mishach being translated "second" in each. Our translation derived "the college" from the
Targum of Jonathan, which has "house of instruc-
tion," a school-house supposed to have been in
the neighborhood of the Temple. Kell's explanation is probably the true one, that the mishach was
the "lower city," built on the hill Akra.
* Collaps of fat (Job xv. 27) = pieces, flakes, or
slices of fat.
Col-o-ny, a designation of Philip, in Acts xvi.
12. After the battle of Actium, Augustus assigned
to his veterans those parts of Italy which had es-
posed the cause of Antony, and transported many
of the expelled inhabitants of Philippi, Dyraechium,
and other cities. In this way Philip's kingdom was
made over to a Roman colony, and it is thus described both in ins-
criptions and upon the coins of Augustus. The
colonists went out as Roman citizens (Citizens)
to represent and reproduce the city in the midst of an
alien population. Their names were still enrolled in
one of the Roman tribes. They were governed by
Roman law, had their own magistrates, and were
free from any intrusion by the governor of the
province. Their land had the same freedom from
taxation as land in Italy.
Colors [kol huro]. The terms relative to color,
occurring in the Bible, may be arranged in two
classes: I. Those applied to the description of
natural objects; II. Those artificial mixtures
employed in dyeing or painting. — I. The natural colors
noticed in the Bible are white, black, red, yellow,
and green. Of these yellow is very seldom no-
ticed; it was apparently regarded as a shade of
green. The word appears to have been in use by
goldsmiths (Deut. xvii. 2; Job xv. 32, &c.), and the Heb.
yârâk and yerek, translated "green," "green thing," &c., in A. V., have the radical signification of putting forth leaves, sprout-
ing (Gen. i. 12; Isa. xv. 6, xxvii. 27, &c.). So also
the Heb. lâb or lâch, usually translated "green" (Gen.
xxx. 37; Judg. xvi. 7; 8; Ez. xvii. 24, xx.
47), is translated literally "moist" in Num. vi. 3; and
Heb. ribôth, translated "green" in Job viii. 16,
"juicy, Ges. (Cotton; Linex). The Gr. chlôros
(= pale green, light green, greenish yellow, strictly
of young grass, corn, &c., L. & S.) is translated "green"
(Mk. vi. 39; Rev. viii. 7, ix. 4), and "pale" (Rev. vi. 8); and in LXX. = Heb. yârâk, yerek, and lâh or lâch. The Gr. hyáinos (= wattery, wet, moist; hence soppy, green, Rbn. N. T.) is applied to a tree and translated "green" in
Is. xxiii. 31; and in LXX. = Heb. lâh or lâch in
Judg. xvi. 7, 8, and ribôth in Job viii. 16. The only
fundamental color of which the Hebrews appear to
have had a clear conception was red; and even this
is not very often noticed. They had therefore no
scientific knowledge of colors. The highest de-
velopment of color in the mind of the Hebrew
was evidently light, and hence the predominance
given to its representative (Mat. xvii. 2; Mk.
ix. 3; Lk. ix. 29; compare "brightness" in
Heb. zôhar, Ez. vii. 2; Dan. xii. 3). The Hebrew,
translated "color," in Ez. i. 4, 7, 16, &c., is, on
rare occasions, literally eye, i.e. the look, the glance, such as the eye or anything brilliant gives forth (Fbn. on Ez.). Next to white, black, or rather dark, holds the most
prominent place, not only as its opposite, but also as
representing the complexion of the Orientals. The
three colors, white, black, and red, were some-
times intermixed in animals, and gave rise to the
Hebrew terms tâhôr or tashôr (A. V. "white")
= dappled, probably white and red (so Mr. Bevan;
Gesenius says "white, probably of a light reddish
color," see Ass (Judg. v. 10); tâkid = "ring-
straked," either with white bands on the legs, or
white-footed; nêkid = "speckled," tâlî (participle
from tâlî = to patch, Ges.; the Hebrew, translated "to spotted," in Josh. ix. 2, is from the same verb) =
"spotted," and bâkid (participle from bâkîd, the
spots being larger in the last than in the others,
but the three being white and black (Gen.
xxx. 32 ff.; bârid) also in Zech. vi. 3, 6). It re-
 mains for us now to notice the various terms ap-
plied to these three colors. I. White. The most
common Hebrew term is tâhôn, which (or its 
related tâbôn) is applied to such objects as milk (Gen.
xix. 12), manna (Ex. xvi. 31), snow (Is. i. 18),
horses (Zech. i. 8), raiment (Eccle. ix. 8); and a
cognate word = "the mooz" (Is. xxiv. 23). The
Heb. tash or tsach, dazzling white, is applied to
the complexion (Cant. v. 10); the Chal. hierô or che-
râr, for which the LXX. have leukos (see below),
to snow (Dan. vii. 9 only); the Heb. ish (A. V. "gray-
headed") to the hair alone (1 Sam. xii. 2; Job xv.
10). The Heb. eblâh (Lev. xiii. 21 ff., A. V. "some-
what dark") = Polish white, Ges. Another class of
terms arises from the textures of a naturally
white color (Heb. bêhûth, eblûth, Gr. leukos, &c.; see
Cotton; Linex). These were without doubt prim-
arily applied to the material; but the idea of
color is also prominent, particularly in the descrip-
tion of the curtains of the tabernacle (Ex. xxvi.
1), and the priests' vestments (xxviii. 6). (See also
Basket; Marble.) In Esth. i. 6, the first Hebrew
word translated "white," hîr or ehrî, which also
occurs in viii. 15, = fine white linen, Ges.; the second
Hebrew word, dar, translated "white," margin
"alabaster," is commonly taken = a pearl, but per-
haps = a species of marble or alabaster resembling
pearl, or possibly mother of pearl (so Ges.). In
N. T., the Gr. lampynos (Rev. vi. 5, xxi. 8) and
leukos (Mat. xvi. 9, xvii. 2, &c.; also in LXX. = Heb.
lâbôn above) and the verb leukinô (Mk. ix. 3, &c.)
are translated "white"; and the participle kekow-
menos (= white-washed) is translated "whited"
(Mat. xxiii. 27; Acts xxiii. 5). White was sim-
bolical of innocence, of joy, and of victory, 6. Black.
The shades of this color are expressed in the Heb.
šāhôr or šâdār and šāhôr or šâdûr, applied to the
hair (Lev. xiii. 31, 37; Cant. v. 11); the com-
p lexion (Cant. i. 5), particularly when affected with
disease (Job xxx. 30); horses (Zech. vi. 2); the Heb.
hîm or châm, literally sordid, was white-colored (A. V. "brown" in
Gen. xxx. 32 ff.), applied to sheep; the word expresses
the color produced by influence of the sun's rays:
Heb. verb kādar, literally to be dirty, translated in A. V. "to be black," "blackish," "dark," "darkened," &c., applied to mourner’s robes (Jer. viii. 21, xiv. 2); a clouded sky (1 K. xviii. 46); night (Mic. iii. 6, Jer. iv. 25, Rev. ii. 10, iii. 18). It is applied to a turbid brook (Kīron), particularly when rendered so by melted snow (Job vi. 16). The Gr. melas is translated "black" in N. T. (Mat. v. 36, &c.), and in LXX. = Heb. shādor or shakhor. Black, as the opposite to white, is symbolical of evil (Zech. vi. 2; Rev. vi. 6, Rev. vii. 2). The Heb. adōn ( = "red," "ruddy," = A. V. red, &c.) and kindred words adamant ( = "to be red" or "ruddy"), aflānî ( = "red"), are applied to blood (2 K. ii. 22); a garish splendour with blood (Is. xxii. 3); a heifer (Num. xix. 2); pottage made of lentiles (Gen. xxxv. 30); a horse (Zech. i. 8, vi. 2); a white lily (Prov. xxxii. 31); the complexion (Gen. xxxv. 25; Cant. v. 10; Lam. iv. 7). The Heb. adāmān ( = "reddish" or "somewhat reddish") is applied to a leprous spot (Lev. xiiii. 19, &c., xiv. 37). The Heb. sērōk, literally fusable, furred, or covered, is a horse to a horse (A. V. "speckled," margin "bay," Zech. i. 8). The Gr. purēbas (= fume-colored, fiery red, red, R. N. T. L敌人) is red as "blood," and in LXX. = Heb. adōn. The kindred Greek verb purēbas ( = "to be red," A. V.) occurs in Mat. xvi. 2, 3. (See also Red Sea.) This color was symbolical of bloodshed (Zech. vi. 2; Rev. vi. 4, xii. 3).—II. Artificial colors. The art of extracting dyes, and of applying them to various textures, appears to have been practised in an early period (Dress, Handicraft.) The Hebrews were probably indebted both to the Egyptians and the Phenicians; to the latter for the dyes, and to the former for the mode of applying them. The purple dyes which they chiefly used were extracted by the Phenicians (Ez. xxvii. 10), and in certain districts of Asia Minor, especially Thyatira (Acts xvi. 14). (Elshal.) The dyes consisted of purples, light and dark (the latter = "blue," A. V.), and crimson ("scarlet," A. V.); these three were contributed for holy purposes (Ex. xxv. 4); vermilion was introduced at a later period.—1. Purple (Heb. argobhah, argōn; Chal. divd, Dan. v. 7, xv. 16; Gr. porphura, porpharos, porpharos). This color was obtained from the secretion of a species of shell-fish, the Murex trunculus of Linnaeus, which was found in various parts of the Mediterranean Sea. The coloring matter was contained in a small vessel in the throat, only a single drop in each animal, and the value was proportionally high. The Greek and probably the other terms were applied with great latitude, not only to all colors extracted from the shell-fish, but even to other brilliant colors (compare Jn. xix. 2 with Mat. xxvii. 28, and see No. 9, below). The same may be said of the L. purpureus. Generally speaking, however, the "purple" of the Scriptures must be considered as defined by the distinction between the purple proper, and the other purple dye (A. V. "blue"), which was produced from another species of shell-fish. The latter was undoubtedly a dark violet tint, while the former had a light reddish tinge. Roeh of a color which is worn by kings (Lk. viii. 26), and by the highest officers, civil and religious (Eph. viii. 15; 1 Mc. x. 20, 64, &c.). They were also worn by the wealthy and luxurious (Jer. x. 9; Ez. xxvii. 7; Lk. xvi. 19; Rev. xv. 4, xvi. 2).—2. Blue (Heb. 'ēlōheh; Gr. aquaikthos, aquaikthinos; Latin, cyanus). This dye was procured from a species of shell-fish found on the coast of Phoenicia, and called by modern naturalists Heitz Ianthina. The tint is best explained by the statements of Josephus (viii. 7, § 7) and Philo that it was emblematic of the sky, in which case it represents not the light blue of our Northern climate, but the deep dark hue of the Eastern sky. The A. V. has rightly described the tint in Esth. i. 6 (margin) as violet. This color was used in the same way as purple (see above, No. 1)$.—3. Scarlet (A. V. "crimson," twice in O. T.; see below). The terms by which it is rendered in Hebrew vary; sometimes shāDI simply is used, as in Gen. xxxiv. 28, 30 (A. V. "scarlet thread"); Is. i. 18 (A. V. "scarlet"); Jer. iv. 30 (A. V. "crimson"); &c.; sometimes tālah shāDI, as in Ex. xxv. 4, &c.; sometimes tāla'āth shāDI, as in Is. i. 18 (A. V. "crimson"); and Lam. iv. 5 (A. V. "scarlet"); and in Nah. ii. 3, Heb. 4, the plural participle wūthūlād (A. V. "in scarlet," margin "dyed") is used. The word car-miI (A. V. "crimson," 2 Chr. ii. 7, 14, iil. 14) was introduced into Hebrew at a late period, probably from Armenia, to express the same color. The first of these terms expresses the brilliancy of the color; the second the wound, or grub, whence the dye was procured; and the third (tālah shāDI) "scarlet" in Eccles. xiv. 11, and its adjective kōk-kōnios or kōkkōnios is translated in the N. T. "scarlet," "scarlet color," "scarlet-colored" (Mat. xxvii. 28, compare No. 1, above; Heb. ix. 10; Rev. xvii. 3, 4, xviii. 12, 16); and in the LXX. is used generally for the preceding Hebrew words. The dye was produced from the females of an insect (Coccus ilicis, Linnae, Ar. Kermes, whence crimson), somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other Eastern countries. The tint produced was crimson rather than scarlet. The only natural object to which it is applied in Scripture is the lips, which are compared to a "scarlet" thread (Cant. iv. 3). "Scarlet" threads were selected as distinguishing marks from their brilliancy (Gen. xxxviii. 28; Josh. ii. 18, 21), and hence the color is expressive of what is excessive or glaring (Is. i. 18). "Scarlet" robes were worn by the luxurious (2 Sam. i. 24; Prov. xxxi. 22; Rev. xvii. 4, &c.); and A. V. "red," &c. (A. V. "scarce at the war-wrior's dress from its similarity to blood (Nah. iii. 3; compare Is. ix. 5), and was especially worn by officers in the Roman army (Mat. xxvii. 28). The three colors above described, purple, blue, and scarlet, together with white, were employed in the textures used for the curtains of the tabernacle and for the sacred vestments of the priests (Ex. xxv. 1, &c.).—4. Vermilion (Heb. shākhar; Gr. mil-los). This was a pigment used in fresco paintings, either for drawing figures of idols on the walls of temples (Ex. xxiii. 14), for coloring the idols themselves (Wis. xiii. 14), or for decorating the walls and beams of houses (Jer. xxii. 14). The Greek term = both red lamb and red cdiere ; the L. sinopis (the translation in Vulgate) = the best kind of orche, which came from Sinope on the Euxine or Black Sea. Vermilion was a favorite color among the Assyrians, as is still attested by the sculptures of Nimrud and Khorsabad. (Colosse.) (Colosse.) (Colosse.) (Colosse.) (Colosse.) (Colosse.) (Colosse.)
ancient, and fell, as these other two cities rose in importance. The three were destroyed by an earthquake (see Eusebius) in the ninth year of Nero, but Colosse was a flourishing place three years afterward. It was situated close to the great road from Ephesus to the Euphrates. Hence our impulse would be to conclude that St. Paul passed this way, and founded or confirmed the Colossian church on his third missionary journey (Acts xviii. 23, xix. 1). (See the next article.) The most com-

petent commentators, however, agree in thinking that Col. ii. 1, proves that St. Paul had never been there, when the epistle was written. That the apostle hoped to visit the place on being delivered from his Roman imprisonment is clear from Phm. 22 (comp. Phil. ii. 24). Philemon and Onesimus were dwellers in Colosse. So also were Archippus and Epaphras. Mr. Hamilton was the first to determine the actual site of the ancient city, which appears to be about three miles N. from the modern village of Chonae.

Colusi-an [ko'lus'yan] (= people of Colosse), the Epistle to the, was written by the Apostle Paul during his first captivity at Rome (Acts xxviii. 16), and apparently in that portion of it (Col. iv. 3, 4) when the apostle's imprisonment had not assumed the more severe character which seems to be reflected in Phil. i. 20, 21, 30, ii. 27, and which not improbably succeeded the death of Burrus in A. D. 62, and the decline of the influence of Seneca. This important and profound epistle was addressed to the Christians of the once large and influential, but now smaller and declining, city of Colosse, and was delivered to them by Tychicus, whom the apostle had sent both to them (Col. iv. 7, 8) and to the church of Ephesus (Eph. vi. 21), to inquire into their state and to administer exhortation and comfort. The epistle seems to have been called forth by the information St. Paul had received from Epaphras (Col. iv. 12; Phm. 23) and from Onesimus, both of whom appear to have been natives of Colosse, and the former of whom was, if not the special founder, yet certainly one of the very earliest preachers of the gospel in that city. The main object of the epistle is not merely, as in Philippians, to exhort and to confirm, nor as in Ephesians, to set forth the great features of the church of the chosen in Christ, but especially to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ. With regard to its genuineness and authenticity, there are no grounds for doubt. The external testimonies are explicit, and the internal arguments, founded on the peculiarity of style, the nerve and force of the arguments, and the originality that appears in every paragraph, are unusually strong and well defined. (Coxon.) A few special points demand a brief notice.—1. The opinion that the epistles to the Colossians, Ephesians, and Philemon, were written during the apostle's imprisonment at Cesarea (Acts xxi. 27-xxvi. 32), i. e. between Pentecost A. D. 58 and the autumn of A. D. 60, has been recently advanced by several writers of ability, and stated with such cogency and clearness by Meyer, as to deserve some consideration. But to go no farther than the present epistle, the notices of the apostle's imprisonment in chs. iv. 3, 4, 11, certainly seem historically inconsistent with the nature of the imprisonment at Cesarea. The permission of Felix (Acts xxiv. 23) can scarcely be strained into any degree of liberty to teach or preach the Gospel.—2. The nature of the erroneous teaching condensed in this epistle has been very differently estimated. Three opinions only seem to deserve any serious consideration: (a) that these erroneous teachers were adherents of Neo-Platonism, or of some forms of Occidental philosophy; (b) that they leaned to
Esseus doctrines and practices; (c) that they advocated that mixniture of Christianity, Judaism, and Oriental philosophy which afterward became consolidated into Gnosticism. Of these (a) has but little in its favor, except the somewhat vague term "Gnostic" (ch. ii. 5), which, however, it seems arbitrary to restrict to Grecian philosophy; (b) is much more plausible as far as the usages alluded to, but seems inconsistent both with the exclusive nature and circumscribed localities of Esseus teaching; (c) on the contrary is in accordance with the Gentile nature of the church at Colosse (v. 11), with its syncretism—speculative and superstitious Phrygian—and with that tendency to associate Judaical observances (ii. 10) with more purely metaphysical speculations (18), which became afterward so conspicuous in developed Gnosticism. —3. The striking similarity between many portions of this epistle and Ephesians has given rise to much speculation, both as to the reason of this studied similarity, and as to the priority of order in respect to composition. The similarity may reasonably be accounted for, (1.) by the proximity in time at which the two epistles were written; (2.) by the high probability that in two cities of Asia within a moderate distance of another, there would be many doctrinal prejudices, and many social relations, that would call forth and need precisely the same language of warning and exhortation. The priority in composition must remain a matter for a reasonable difference of opinion. Bishop Eilcott believes the shorter and perhaps more vividly expressed Epistle to the Colossians to have been first written, and to have suggested the more comprehensive, more systematic, but less individualizing, Epistle to the Ephesians.

Colours [kal' lurz] = Colors.

* Com forter = one who gives comfort (2 Sam. x. 3; Eccl. iv. 1, &c.); especially applied to the Holy Spirit in N. T. (Jn. xiv. 16, &c.). Spirit, the Holy; also Advocate.

* Com mand ment = Law; Law of Moses; Ten Commandments.

Commerce. From the time that men began to live in cities, trade, in some shape, must have been carried on, especially the trade with neighboring countries, but it is also clear that international trade must have existed and affected to some extent even the pastoral nomad races, for we find that Abraham was rich, not only in cattle, but in silver, gold, and gold and silver plate and ornaments (Gen. xiii. 2, xxiv. 22, 53). (Metal; Money; Ornaments, Personal.) Among trading nations mentioned in Scripture, Egypt holds in very early times a prominent position, though her external trade was carried on, not by her own citizens, but by foreigners, chiefly of the nomad races. (Arabia.) It was an Ishmaelite caravan, laden with spices, which carried Joseph into Egypt. From Egypt it is likely that at all times, especially in times of general scarcity, corn would be exported, which was paid for by the non-exporting nations in silver, which was always weighed (Gen. xii. 57, xiii. 3, 25, 55, xlviii. 11, 12, 21). Intercourse with Tyre does not appear to have taken place till a later period. At an early period trade was carried on between Babylon and the Syrian cities, and gold and silver ornaments were common among the Syrian and Arabian races (Num. xxvi. 50; Josh. vii. 21; Judg. v. 30, viii. 21; Job vi. 19). Until the time of Solomon the Hebrew nation may be said to have had no foreign trade. (Agriculture; Alliance; Loan; Ship.)

Solomon, however, organized an extensive trade with foreign countries. (Elath; Tarshish.) He imported linen yarn, horses, and chariots from Egypt (1 K. x. 22-29). Phenicians brought by sea to Joppa the cedar and other timber for his great architectural purposes (1 K. v. 6, 9; 2 Chr. ii. 15, 16). Solomon also built, or more probably fortified, Palmyra (Tadmor), as a caravan station for the land-commerce with eastern and southeastern Asia (1 K. ix. 18).

After his death the maritime trade declined, and an attempt made by Jeshua to revive it proved unsuccessful (1 K. xxi. 48, 49). We know, however, that Phenicia was supplied from Judea with wheat, honey, oil, and balm (1 K. v. 11; Ez. xxviii. 17; Acts xii. 20), whilst Tyrian dealers brought fish and other merchandise to Jerusalem at the time of the return from Captivity (Neh. xii. 10), as well as timber for the rebuilding of the Temple, which, then, as in Solomon's time, was brought by sea to Joppa (Ezr. iii. 7). Oil was exported to Egypt (Hos. xii. 1), and fine linen and ornamental girdles of domestic manufacture were sold to the merchants (Prov. xxxi. 24). The successive invasions to which Palestine was subjected must have improved the facilities of trade, and much wealth must somewhere have existed; so much so that, in the language of Ezekiel, Jerusalem appears as the rival of Tyre, and through its port, Joppa, to have carried on trade with foreign countries (Is. ii. 6, 16, iii. 11, 23; Hos. xii. 7; Ez. xxvi. 2; Jon. i. 3). The internal trade of the Jews, as well as the external, was much promoted, as was the case also in Egypt, by both the festivals, which brought large numbers of persons to Jerusalem, and caused great outlay in victims for sacrifices and in incense (1 K. vii. 63). The places of public market were, then as now, chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside (Neh. xiii. 15, 16; Zeph. i. 10). The traders in later times were allowed to intrude into the temple, in the outer courts of which victims were publicly sold for the sacrifices (Zech. xiv. 21; Mat. xxii. 12; Jn. vi. 14). The Jews in their dispersion became, as the early city-states had done, travelers with owners as well as agents of traders, producing, as they did, Captivity; Cesarea; Dispersion, Jews of the; Gate; Inn; Market; Money-changers; Slave; Stones, Precious; Weights and Measures.

* Com mon wealth = Citizens; Congregation.

* Com pel (Gr. ἐλ. lit. to drive together), the A. V. translation of—1. Heb. ἲσα (ὁ to urge, press, compel, Ges.) (Esth. i. 8 only)—2. Heb. ἦδας or ἦδα (ὁ to thrust, impel, seduce, Ges.) (2 Chr. xxi. 11); elsewhere translated "drive" (Deut. xxx. 1; 2 K. xvii. 21; Jer. viii. 3, &c.), "thrust" (Deut. xiii. 5, 10), "force" (Deut. xx. 19; Prov. xvii. 21), &c.—3. Heb. ἑθάν (ὁ to labor, work, serve, Ges.) (Lev. xxx. 39, margin: "serve thyself with"); elsewhere translated "serve" (ver. 40, &c.), &c.—4. Heb. ᾿ἐνερά (literally, to break, break out or forth, Ges.) (1 Sam. xxviii. 23); elsewhere translated "break forth" (Ex. xix. 22, 24, &c.), "break through" (2 K. xvii. 12; Acts. vii. 49, &c.). —5. Gr. ἐγκαίνια, ἐγκαίνιον (ὁ to enter, compel, require, constrain, especially by argument; from ἐγκαίνιον, force, necessity, L. & S.); (Lk. xiv. 23; Acts xxi. 11; 2 Cor. xii. 11; Gal. ii. 13, 14); also translated "constrain" (Mat. xiv. 22; Mk. vi. 43; Acts xviii. 19; Gal. vi. 12). —6. Gr. ἀναγκασθή (ὁ to be urged, persuade, compel, exigency, &c.; from ἀγγαρευ, force, necessity, L. & S.) (Mat. iv. 1, xxvii. 32; Mk. xv. 21), a word of Persian, or rather of Tartar origin,
= to compel to serve as a mounted courier (Gr. angareo). According to the Persian system (Hdt. viii. 98), in order to make all haste in carrying royal despatches, men and horses were stationed at intervals, and the couriers, who had license from the government to press into the service men, horses, and vessels, handed the dispatch from one to another without interruption either from weather or darkness. Hence the word =_perse or into service. 

Keturah (Heb. whom Jehovah hath set, Ges.; = Cononiah), one of the chiefs of the Levites in the time of Josiah (2 Chr. xxxix. 9).

* Con-cubine [kon-siz'un] (fr. L. = a cutting of), a term of contempt for mere outward circumcision (Phil. iii. 2).

Con-u-bre [kou'k-y-bre] (fr. L. = Hebrew, pïrgah; Gr. palake), among the ancient Hebrews, = a wife of secondary rank. The concubine's condition was a definite one, and quite independent of the fact of there being another woman having the rights of wife toward the same man. The difference probably lay in the absence of the right to the issue of divorce and which the wife could not be repudiated. With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former, their names occur in the patriarchal genealogies (Gen. xxxii. 24; 1 Chr. i. 52), and their position and provision would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either (1) a Hebrew girl bought of her father; (2) a Gentile captive taken in war; (3) a foreign slave bought, or (4) a Canaanitish woman, bond or free. The rights of (1) and (2) were protected by law (Ex. xxii. 7ff.; Deut. xxi. 10-14), but (3) was unrecognized, and (4) prohibited. Free Hebrew women also might become concubines. So Gideon's concubine seems to have been of a family of rank and influence in Shechem, and such was probably the state of the Levite's concubine (Judg. xix., xx.). The ravages of war among the male sex, or the impoverishment of families might often induce this condition. The case (1) was not a hard lot (Ex. xxii.). The provisions relating to (2) are merciful and considerate to a rare degree, but overlaid by the Rabbin with distorting comments. In the books of Samuel and Kings the concubines mentioned belong to the king, and their condition and number cease to be a guide to the general practice. A new king stepped into the rights of his predecessor, and by Solomon's time the custom had approximated to that of a Persian harem (2 Sam. xii. 8, xvi. 21; 1 K. ii. 22). To seize on royal concubines for his use was thus a usurper's first act. Absner; Absalom; Adonijah; Adultery; Hagar; Heor; Keturah; Marriage; Slave; Women.

* Con-dem-nation. Damnation; Judges; Punishments; Trial.

Con-da'il [dail] (Heb. 'd'lah = a trench, water-course, canal, or aqueduct). 1. Although no notice is given in the Scriptures or Josephus of any connection between the pools of Solomon beyond Bethlehem and a supply of water for Jerusalem, it seems unlikely that so large a work as the pools should be constructed merely for incidental use in the gardens (Eccl. ii. 6); and tradition, both oral and as represented by Talmudical writers, ascribes to Solomon the formation of the original aqueduct by which water was brought to Jerusalem. Pontius Pilate applied the sacred treasure of the Corban to the work of bringing water by an aqueduct. Whether his work was a new one or a repairing of Solomon's original aqueduct cannot be determined. The aqueduct, though much injured, and not serviceable for water beyond Bethlehem, still exists: the water is conveyed from the fountains which supply the pools about two miles S. of Bethlehem. (Pool.)—2. Among the works of Hezekiah he is said to have stopped the "upper water-course of Ginos," and brought it down straight to the W. side of the city of David (2 Chr. xxxvi. 30, compare 2 K. xviii. 17).

Jerusalem.

Coney or Coney, the A. V. translation of the Heb. shaphan, which is now universally allowed to be the Hyrax Syrius, a gregarious animal of the class Pachydermata, found in Palestine, living in the caves and crevices of the rocks. In Lev. xi. 5 and in Deut. xiv. 7 it is declared to be unclean, because it chews the cud, but does not divide the hoof. In Ps. civ. 18 we are told "the rocks are a refuge for the conies," and in Prov. xxx. 26 that "the conies are but a feeble folk, yet make they their houses in the rocks." The Hyrax satisfies exactly the expressions in the two last passages. The action of its jaws resembles that of the ruminating animals, yet, like the hare, it is not classed among them by naturalists, as it has incisors or cutting teeth in the upper jaw and lacks the four stomachs of those animals, its true affinities being with the tapir, &c. It feeds on grass and the young shoots of shrubs, and is about the size of a cony or rabbit, which in some of its habits it much resembles. Its color is gray or brown on the back, white on the belly; it has long hair, a very short tail, and round ears. It is found on Lebanon and in the Jordan and Dead Sea valleys.

Hyrax Syrius. — (From a specimen in the British Museum.)

* Con-sec-cion = a preparation or compound of different ingredients (Ex. xxx. 35). Ointment.

* Con-sec-tion-e-ries. Ointment.

* Con-sion of Tongues. Tongues, Conquest or. Con-si-gna-tion [kong-gre-] (fr. L.; for the Hebrew words see Assembly). This term describes the Hebrew people in its collective capacity under its peculiar aspect as a holy community, held together by religious rather than political bonds. Sometimes it is used in a broad sense as inclusive of foreign settlers (Ex. xii. 19); but more properly, as exclusively appropriate to the Hebrew element of the population (Num. xv. 13). Every circumcised Hebrew was a member of the congregation, and took part in its proceedings, probably from the time that he bore arms. It is important, however, to observe that he acquired no political rights in his individual capacity, but only as a member of a hovr; for the basis of the Hebrew polity was the house, whence was formed in an ascending scale
the family or collection of houses, the tribe or collection of families, and the congregation or collection of tribes. The congregation occupied an important position in Theocracy, as a national assembly or parliament, invested with legislative and judicial powers; each house, family, and tribe being represented by its head or father. The number of these representatives being inconveniently large for ordinary business, a further selection was made by<omission> of seventy, who formed a species of standing committee (xi. 10). Occasionally indeed the whole body of the people was assembled at the door of the Tabernacle of the congregation (x. 3). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of them ( Josh. ix. 18). After the occupation of the land of Canaan, the congregation was assembled only on matters of the highest importance (Judg. x. 17, xi. 11, xx. 1; 1 Sam. vii. 5, x. 17; 2 Sam. v. 1; 1 K. xii. 20; 2 K. xi. 19, xxii. 31, xxiii. 30; 2 Chr. xxvi. 1, xxx. 5, xxxv. 29; 1 Ne. iii. 46). In the later periods of Jewish history the congregation was represented by the Sanhedrin. Church; Citizens; Convocation; Elder; Prince; S Synagogue.


Con-ouis (fr. Heb. = Conaisah), a Levite, ruler of the offerings and tithes in the time of Hezekiah (2 Chr. xxxi. 12, 13).

* (con)science [shen] (fr. L.), the uniform A. V. translation in the N. T. of the Gr. suneidésis, literally = a knowing with one's self, consciousness; hence conscience, the moral faculty which distinguishes between right and wrong, and prompts to choose the right and avoid the wrong; Rbn. N. T. Lex. (Jn. viii. 9; Rom. ii. 15, &c.). In the O. T. it occurs in A. V. once (Ecc. x. 20, margin, "thought" in text) as the translation of Heb. naddal, for which the LXX. have here suneidésis, and which elsewhere = "knowledge" (2 Chr. i. 10-12; Dan. i. 17), "science" (ver. 4).

Con-se-ra-tion. See Asooting; High-Priest; Priest; Tabernacle; Tithe.

* (con)versa-tion (fr. L.) in the A. V. = manner of life, habitual course of action, conduct, an etymological meaning now disused. It is the translation of 1. Heb. derech (lit. a going, way, hence way of acting, course of living, conduct, Gos.) (Ps. xxvii. 14, i. 25, margin, "way" in both), usually translated "way" in the O. T. =2. Gr. anastrophe (literally, a turning about, hence mode of life, conduct, I. & S., Rbn. N. T. Lex.) uniformly (Gal. i. 13; Eph. iv. 22, &c.). The kindred Gr. verb anastrephein (literally, to turn one’s self about, hence to live or conduct one’s self) is translated in 2 Cor. i. 12 and Eph. ii. 3 (aorist tense) “have had (had) conversation;” elsewhere translated “live” (Heb. xiii. 18; 2 Pet. ii. 18), &c.—3. Gr. politéus, in Phil. iii. 20, = the state, community, commonwealth, Rbn. N. T. Lex.; citizenship, life as a citizen, L. & S. (see Citizen); life, honor of life, Conybeare & Howson. The kindred Gr. verb politeúthain (to be to a citizen, to live as a citizen, hence to live, L. & S., Rbn. N. T. Lex.; Conybeare & Howson) is translated in Phil. i. 27 (second person plural, imperative present) "let your conversation be” and in Acts xxvii. 1 (first person singular, indicative perfect) "I have lived." —4. Gr. tropos (literally, a turning or turn, manner of life, Heb. xxii. 5), elsewhere translated "manner" (Acts i. 11; Jude 7), "way" (Rom. iii. 2; Phil. i. 18), &c.

Con-ve-ra-tion, the A. V. translation of the Hebrew mikrá (Assembly 3), applied invariably to meetings of a religious character, in contradistinction to congregation. With one exception (1s. i. 15), the word is therefore the Penueltuch.

* Con-uy = Cosey.

Cooking. As meat did not form an article of ordinary diet among the Jews, the art of cooking was not carried to any perfection. Few animals were slaughtered except for purposes of hospitality or festivity. The proceedings on such occasions appear to have been as follows:—On the arrival of a guest the animal, either a kid, lamb, or calf, was killed (Gen. xviii. 7; Lk. xxv. 23), its throat being cut so that the blood might be poured out (Lev. vii. 26); it was then flayed and was ready either for roasting or boiling: in the former case the animal was preserved entire, and roasted either over a fire (Ex. xii. 8, 46) of wood (Is. xlv. 16), or perhaps, as the mention of fire implies another method, in an oven, consisting simply of a hole dug in the earth, well heated and covered up; the Passchal lamb (Passover) was roasted by the first of these methods (Ex. xii. 8, 9; 2 Chr. xxxv. 15). Baking, however, was the normal method of cooking. Vegetables were usually boiled, and served up as pottage (Gen. xxv. 29; 2 K. iv. 38). Fish was also cooked (Lk. xxiv. 42), probably broiled. The cooking was in early times performed by the mistress of the household (Gen. xviii. 6); professional cooks were afterward employed (1 Sam. xviii. 13, ix. 25). Food; Meals.

* Copp. Cage 1.


Cop-per (fr. Gr.; see Cyprian), the A. V. translation in Ezr. viii. 27 of the Heb. nephesh or nephesh, usually rendered "Brass." (Steel) Copper is usually found as pyrites (sulphuret of copper and iron), or malachite (carbonate of copper), or in the state of oxide, and occasionally in a native state, principally in America. It was almost exclusively used by the ancients for common purposes; for which its elastic and ductile nature rendered it practically available. It was possessed in countless abundance (2 Chr. iv. 18), and used for chains (Judg. xvi. 21, A. V. "gall ters"), pillars, lavers (1 K. vii. 15 ff.; 2 K. xx. 13; 1 Chr. xvii. 8) (Sea, Moltex), and the other Temple vessels, mirrors (Ex. xxxix. 8; Job xxxix. 18), arms, as helmets, spears, &c. (1 Sam. vii. 5, 6, 38; 2 Sam. xx. 16). The bow of steel (Ps. xviii. 34, &c.) should be "bow of copper." The ancients could hardly have applied copper to these purposes without possessing some judicious system of alloys, or perhaps some forgotten secret for rendering the metal harder and more elastic than we can make it. The "vessels of fine copper" (Ezr. viii. 27, margin "yellow," or "shining brass;" compare 1 Esd. vii. 57, "fine brass") may have been of orichalcum, like the Persian or Indian vases found among the treasures of Darius. Copper vessels were brought (Ex. xxxii. 12) to the markets of Tyre by merchants of Javan, Tubal, and Meshech, i.e. probably the Moschi, &c., who worked the copper mines in the neighborhood of Mount Caucasus. Cornserruin; Metals; Mines.

Cop-per-smith, the A. V. translation of the Gr. chalcophanes, in 2 Tim. iv. 14. The Greek term often, as here, = any worker in metals (Rbn. N. T. Lex.). Copper; Handcraft; Smith.

Cor (fr. Heb. a round vessel) = Homer. Weights and Measures.

Coral occurs only, as the somewhat doubtful, yet most probable, rendering of the Hebrew raith.
ogy of the word. Pliny says that the Indians (i.e., people of the East Indies) valued coral as the Romans valued pearls. Coral often occurs in ancient Egyptian jewelry, as used for beads and amulets. Coral is the stony frame (mostly of carbonate of lime), which is formed by the animal secretions of zoophytes or polyps, and corresponds to the skeletons of highly organized animals. There are numerous tribes of zoophytes, some of which produce coral of a tree-like or other form of apparent vegetation. See Appleton’s New American Cyclopaedia, and especially Professor Dana, on Zoophytes.

Corban (L. fr. Heb. korban), an offering to God of any sort, bloody or bloodless, but particularly in fulfilment of a vow. The law laid down rules for vows (Lev. xxvii.; Num. xxx.). Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him some particular object whether of food or any other kind whatsoever. The thing thus interdicted was considered as corban. A person might thus exempt himself from any inconvenient obligation under plea of corban. Our Lord denounced practices of this sort (Mat. xv. 5; Mk. vii. 11), as annulling the spirit of the law.

Corbe (fr. Gr.), apparently = Zaccai (1 Esd. v. 12).

cord. Several Hebrew words (kevel or chelèb, hût or chût, yôther, nechôth, obôk) are translated in the A. V. “cord,” “line,” “band,” “rope,” “thread,” “string,” &c., with various distinctions of meaning and application. Of the various purposes to which cord, including under that term rope, and twisted thongs, was applied, the following are especially worthy of notice.—(1.) For fastening a tent (Ex. xxxv. 18, xxxiv. 40; Is. liv. 2).—(2.) For hauling or binding animals, as a halter or rein (Ps. cviii. 27; Hos. xi. 4).—(3.) For yoking them either to a cart (Is. vi. 18) or a plough (Jdg. xxxix. 10, A.V. “band”).—(4.) For binding prisoners (Judg. xv. 13; Ps. ii. 3, cxxix. 4; Ez. iii. 25).—(5.) For bowstrings (Ps. xl. 2), made of catgut.—(6.) For the ropes or “tacklings” of a vessel (Is. xxxiii. 25).—(7.) For measuring ground, A.V. “line” (2 Sam. viii. 2; Ps. lxxxvii. 55; Am. vii. 17; Zech. ii. 1), hence “cord” or “line” = an inheritance (Isa. xxxv. 10, A.V. “plowmen”); (8.) For fishing, hunting, &c. (N.T.—= (9.) For attaching articles of dress; as the “wreathen chains,” which were rather twisted cords, worn by the high-priests (Ex. xxvii. 14, 22, xxxix. 15, 17).—(10.) For fastening awnings (Esth. i. 6).—(11.) For attaching to a plume. (Handicraft).—(12.) For drawing water out of a well, sustaining or raising heavy weights (Josh. ii. 15; Jer. xxxvii. 6, 13). The materials of which cord was made varied according to the strength and the use required: the strongest rope was probably made of strips of cabled hide as still used by the Bedouins. The finer sorts were made of flax (Is. xix. 9), silver threads (Exod. xii. 6), &c.; others of the fibre of date palm, and probably of reeds and rushes. In the N. T. the Greek schoinémon (properly, a rope twisted of rushes; generally, a rope or cord, L. & R.) is applied in the plural to the whip which our Saviour made (Jn. xii. 15), and to the ropes of a ship (Acts xiv. 13).

còré (L.) = Koràn 4 (Eccles. xiv. 18; Jude 11).

Cori'-ander. The plant called Coriandrum sativum is found in Egypt, Persia, and India, and has a round tall stalk: it bears unbelliferous white or reddish flowers, from which arise globular, grayish, spic-eed-corns, marked with fine striæ. It is mentioned twice in the Bible (Ex. xxxi. 31; Num. xi. 7).

Corinth (L. Corinthus; Gr. Korinthos; said to have been named from Corinthius, son of Jupiter). This city is alike remarkable for its distinctive geographical position, its eminence in Greek and Roman history, and its close connection with the early spread of Christianity. Geographically its situation was so marked, that the name of its Isthmostas has been given to every narrow neck of land between two seas. But, besides this, the site of Corinth is distinguished by another conspicuous physical feature—viz. the Acrocorinthus, a vast cleft of rock which rises abruptly to the height of two thousand feet above the sea, and the summit of which is so extensive that it once contained a whole town. Below the Acrocorinthus, to the N., was the city of Corinth, on a table-land descending in terraces in which lie between Corcyra the eastern harbor on the Saronic gulf and Lechaeum the western harbor, one and a half mile distant, on the gulf of Corinth. The situation of Corinth, and the possession of these eastern and western harbors, are the secrets of her history. The earliest passage in her progress to eminence was probably Phoenician. But at the most remote period of which we have any sure record, we find the Greeks established here in a position of wealth and military strength. Some of the earliest efforts of Greek ship-building are connected with Corinth; and her colonies to the W. were among the first and most flourishing sent out from Greece. Corinth was one of the largest and most magnificent cities of ancient Greece, a political rival of Athens, gave name to the most elaborate order of Greek architecture, and claimed to have invented the art of painting. In the latest passages of Greek history Corinth held a conspicuous place. Corinth was the head of the Achaean league (Acarnia). It is not the true Greek Corinth, destroyed by the Romans 146 B.C., with which we have to do in the life of St. Paul, but the Corinth which was rebuilt and established as a Roman colony, about one hundred years afterward by Cæsar. The distinction between the two must be carefully remembered. The new city was hardly
less distinguished than the old, and it acquired a fresh importance as the metropolis of the Roman province of Achaia. Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians. Corinth is still an interesting town. The city has now shared with a wretched village, on the old site, and bearing the old name, which, however, is often corrupted into Coriho. Pausanias, in describing the antiquities of

Corinth as they existed in his day, distinguishes clearly between those which belonged to the old Greek city, and those which were of Roman origin. Two relics of Roman work are still to be seen, one a heap of brick-work which may have been part of the baths erected by Hadrian, the other the remains of an amphitheatre with subterranean arrangements for gladiators. Far more interesting are the ruins, on the W. side of the modern town, of the ancient Greek temple, probably the oldest of which any remains are left in Greece. The Pheidonion, or sanctuary of Neptune, the scene of the Isthmian games, from which St. Paul borrows some of his most striking imagery in 1 Corinthians and other epistles, was a short distance N. E. of Corinth, at the narrowest part of the Isthmus, near the harbor of Sceous (now Kalamaki) on the Saronic gulf. The exact site of the temple is doubtful; but to the S. are the remains of the stadium, where the foot-races were run (1 Cor. ix. 24); to the E. are those of the theatre, which was probably the scene of the pugilistic contests (26); and abundant on the shore are the small green pine-trees which gave the fiding wreath (28) to the victors in the games.

Corinthian (= people of Corinth), First Epistle to the, was written by the Apostle Paul toward the close of his three-year stay at Ephesus (Acts xix. 10, xx. 31), which (1 Cor. xvi. 8) probably terminated with the Pentecost of A. D. 57 or 58. The bearers were probably (according to the common subscription) Stephanus, Fortunatus, and Achaicus, who had been recently sent to the apostle, and who (xvi. 17), are especially commended to the honourable regard of the church of Corinth. This varied and highly characteristic letter was addressed not to any party, but to the whole body of the large Judeo-Gentile (Acts xviii. 4, 8, 10) church of Corinth, and appears to have been called forth, 1st, by the information the apostle had received from members of the household of Chloe (1 Cor. i. 11), of the divisions among them, which were of so grave a nature as to have already induced the apostle to desire Timothy to visit Corinth (iv. 17) after his journey to Macedonia (Acts xix. 22); 2dly, by the information he had received of a grievous case of incest (1 Cor. v. 1), and of the defective state of the Corinthian converts, not only in regard of general habits (vi. 1 ff.) and church discipline (xi. 20 ff.), but, as it would also seem, of doctrine (xv.); 3dly, by the inquiries that had been specially addressed to St. Paul by the church of Corinth on several matters relating to Christian practice. The apostle opens with his usual salutation and an expression of thankfulness for their general state of Christian progress (i. 1-9); then passes to the divisions among them, incidentally justifying his own conduct and preaching (i. 10, iv. 16), and concluding with a notice of the mission of Timothy and his own intended visit (iv. 17-21); next deals with the case of incest (v. 1-8), noticing, as he passes, some previous remarks he had made on not keeping company with fornicators (9-13); comments on their litigation before heathen tribunals (vi. 1-8), and again reverts to fornication and uncleanness (9-20); answers their inquiries about marriage (vii. 1-24), and the celibacy of virgins and widows (25-40); then discusses the lawfulness of eating things sacrificed to idols, and Christian freedom generally (viii.), with a digression on his having
waived his apostolic privileges in performing his apostolic duties (ix.); then reverses to and concludes the subject of the use of things offered to idols (x.-xii.), reproves their behavior (xii.); the heads of the church, both in respect to the men prophesying and praying with uncovered heads (2-16), and their irregularities at the Lord's Supper (17-34); then gives instructions on the exercise of spiritual gifts (xii.-xiv.), with a panegyric of charity (xiii.), and a defense of the docetism of the resurrection of the dead (xv.); and closes with directions concerning the contributions for the saints at Jerusalem (xvi. 1-4), notices of his own intended movements (6-9), commendation of Timothy, &c (10-18), greetings (19, 20), and an autograph salutation and benediction (21-24).—With regard to the genuineness and authenticity of this epistle no doubt has ever been entertained. The external evidences are extremely distinct, and the character of the composition such, that if any critic should hereafter be bold enough to question the correctness of the ascription, he must be prepared to extend it to all the epistles that bear the name of the apostle. The points deserve separate consideration.—1. The state of parties at Corinth at the time of the apostle's writing. The few facts supplied to us by the Acts of the Apostles, and the notices in the epistle, appear to be as follows:—The Corinthian church was planted by the apostle himself (1 Cor. iii. 6), in his second mission journey (Acts xvii. 1 ff.). He abode in the city a year and a half (xviii. 11). A short time after the apostle left the city, Apollos went to Corinth (xix. 1). This visit of Apollos appears to have formed the commencement of a gradual division into two parties, the followers of St. Paul, and the followers of Apollos (compare 1 Cor. iv. 6). These divisions, however, were to be multiplied; for, as it would seem, shortly after the departure of Apollos, Judaizing teachers, supplied probably with letters of commendation (2 Cor. iii. 1) from the church of Jerusalem, appear to have come to Corinth, and had preached the Gospel in a spirit of direct antagonism to St. Paul personally. To this third party we may perhaps add a fourth that, under the name of the "followers of Christ" (1 Cor. i. 12), sought at first to separate themselves from the factious adherence to particular teachers, but eventually were driven by antagonism into positions equally sectarian and inimical to the unity of the church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the apostle writes; and in the outset of the epistle (1-iv., 21) we have his noble and impassioned protest against this fourfold rending of the robe of Christ. 2. The number of epistles written by St. Paul to the Corinthian church will probably remain a subject of controversy to the end of time. The well-known words (v. 9) certainly seem (so Bishop Ellsott, agreeing with Calvin, Doddridge, Scott, Rosenmüller, Barnes, Conybeare and Howson, &c.) to point to some former epistolary communication to the church of Corinth, which is now lost. The Greek and most Latin and Dutch commentators, with Macknight, Bloomfield, Dr. W. L. Alexander (in Kitt., &c.), would translate the verse, "I have written to you in this epistle," &c. No notice has been taken of the opposition of the apostle by a party of antiquity. The apocryphal letter of the church of Corinth to St. Paul, and St. Paul's answer, exist in Armenian, are worthless productions that deserve no consideration.

Corin uni-ans. Secund Expositiile to the, was written a few months subsequently to the first, in the same year (see above), and about the autumn of A. D. 57 or 58, a short time previous to the apostle's three months' stay in Achaia (Acts xx. 3). The place whence it was written was clearly not Ephesus (2 Cor. i. 8), but Macedonia (viii. 5, viii. 1, ix. 2), where the apostle went by his way of Troas, after writing his second letter for the place of return of Titus (ii. 12, 13). The Vatican MS., the bulk of later MSS., and the old Syriac version, assign Philippi as the exact place whence it was written; but for this assertion we have no certain grounds to rely on: that the bearer, however, were Titus and his associates (Luke 7) is apparently substantiated by ch. viii. 23, ix. 6. The epistle was occasioned by the information which the apostle had received from Titus, and also probably from Timothy, of the reception of the first epistle. Perhaps the return of Timothy and the intelligence he conveyed might have made the apostle feel the necessity of a full and complete defence of the contents of the epistle, and in addition to the apostle's immediate followers (Titus), with instructions to support and strengthen the effect of the epistle, and to bring back the most recent tidings of the spirit prevailing at Corinth. These tidings, as it would seem from our present epistle, were mainly favorable; the better part of the church were returning back to their spiritual allegiance to their founder (i. 18, 14, vii. 9, 15, 16), but there was still a faction, possibly of the Judaizing members (comp. xi. 22), that were sharpened into even a more keen animosity against the apostle personally (x. 1, 10), and more strenuously denied his claim to apostleship. The contents of this epistle are thus very varied, but may perhaps be roughly divided into three parts:—1st, the apostle's account of the character of his spiritual labors, accompanied with notices of his affectionate feelings toward his converts (i.-vii.); 2ndly, directions about the collections (viii., ix.); 3rdly, defence of his own apostolical character (x.-xiii. 10). The genuineness and authenticity are supported by the most decided external testimony, and by internal evidence of such a kind that what has been said on this point in respect of the first epistle is here even more applicable. (GAXOS; PAEL.) The principal historical difficulty connected with the epistle relates to the number of visits made by the apostle to the church of Corinth. The words of this epistle (xii. 14, xiii. 1, 2), seem distinctly to imply that St. Paul had visited Corinth twice before the time at which he now writes. St. Luke, however, only mentions one visit prior to that time (Acts xviii. 1 ff.); for the visit recorded in Acts xx. 2, 3, is confessedly subsequent. We must assume that the apostle made a visit to Corinth which St. Luke did not record, probably during the period of his three-year residence at Ephesus.

Cor mo-rant, the representative in the A. V. of the Hebrew kâthû (Pelican) and shâdîch. The latter, occurring only as the name of an uncinned bird in Lev. xi. 17 and Deut. xiv. 17, has been variously rendered; but some sea bird is generally understood to be denoted by it. The etymology (from a root signifying to cast or throw) points to some plunging bird; the common cormorant (Phalacrocorax Carbo), which some writers have identified with the shâdîch, is very widely distributed, but ac-
CORN, the A. V. translation of several Hebrew words, as *bor or lbr* (Gen. xii. 33, &c.); also translated *barley* (Gen. xxvii. 28, 37, &c._), *clyder* (Gen. xxviii. 12, Jer. xxxvi. 12) translated "wheat"); *silber* (Gen. xlii. 1, 2, &c.); trans. "wheat"; *tischon* (2 Ne. xiii. 21), trans. "wheat.* Mat. xxvii. 19, &c.; also of several Greek words, as *kokoos* (Is. xvi. 24), elsewhere translated "wheat* (Mat. iii. 12, &c.); plural *sporina* (Mat. xii. 1), elsewhere trans. "cornfields* (Mi. ii. 23; Lk. vi. 1), &c._"Corn,* in the Scriptures as now in England = *grain,* or the various cereals. The most common kinds were *wheat,* *barley,* spelt (A. V. *rye,* *rye-flours*), &c._ "corn-* and millet; of these the former was only by rable writers. Corn-crops are still reckoned at twentyfold what were sown, and were anciently much more. "Seven ears on one stalk* (Gen. xxi. 22) is no unusual phenomenon in Egypt at this day. Wheat (2 Sam. iv. 6) was stored in the house for domestic purposes. (Barn.) It is at present often kept in a dry well, and perhaps the "ground corn" of 2 Sam. xvii. 10 was meant to imply that the well was so used. From Solomon's time (2 Chr. ii. 10, 15, as agriculture became developed under a settled government, Palestine was a corn-exporting country, and her grain was largely taken by Tyre (Ez. xxvii. 17; comp Am. viii. 5). (Commerce.) "Plenty of corn* was part of Jacob's blessing (Gen. xxviii. 28; comp. Ps. lxv. 13). Maize, or Indian corn, has been generally supposed exclusively a native of America, and hence known in Europe and the East before 1492. M. Rifauf, however, discovered in 1671 grains and leaves of it under the head of a mummy at Thebes, and hence Dr. J. Hamilton (in Fairburn) supposes it may have been known to the Hebrews; but may not these grains and leaves have been deposited there, by accident or design, at some time within the last three or four centuries?

CORNELIUS (L. according to Schil. fr. L. cornus, a horn; the name of a celebrated Roman clan), a Roman centurion of the Italian cohort (Arx, II.) stationed in Cesarea (Acts x. 1, &c.), a devout man full of good works and alms-deeds (Prosl. cornus. Cornelius and those assembled in his house were baptized by St. Peter, and thus Cornelius became the first-fruits of the Gentile world to Christ. Tradition has been busy with his life and acts. According to Jerome he built a Christian church at Cesarea; but later tradition makes him bishop of Sebennites (Scambandria?), and ascribes to him the working of a great miracle.

CORNER. The "corner" of the field was not allowed (Lev. v. 9) to be wholly reaped. The poor had a right to carry off what was left, and this was a part of the maintenance from the soil to which that class were entitled. On the principles of the Mosaic polity every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly bereft of that property. The members had no right of kindred on the "corners," &c., of the field which their landed brethren reaped in the later period of the prophets their constant complaints concerning the defrauding the poor (Is. x. 2; Am. v. 11, viii. 6) seem to show that such laws failed. But later, under the Scribes, more legislative fixed the field, thus cornered, the portion of a field which was to be left for the legal "corner;" but provided also (which seems hardly consistent) that two fields should not be so joined as to leave one corner only where two should fairly be reckoned. The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. This "corner* was, like the gleaning, tithe-free. AGRICULTURE; BEAD; GLEANING; HAIR; POOR; TITHE; WIDOW.

CORNER-stone, a stone of great importance in binding together the sides of a building. Some of the corner-stones in the ancient work of the Temple of Solomon were in the thickness; of the s. wall.) At Nineveh the corners are sometimes formed of one angular stone. "Corner-stone," or "head of the corner," sometimes = any principal person, as the princes of Egypt (Is. xix. 13, A. V. "the stay," margin "the corners," or "governors"), and is the applied to our Lord (Pss. xliii. 22; Isa. xxviii. 16; Mat. xxi. 42; Eph. ii. 20; 1 Pet. ii. 6, 7). In Ps. xlv. 12, translated in A. V. "that our daughters may be as corner-stones, polished (margin "cut") after the similitude of a palace," Gesenius translates "that our daughters may be as corner-stones finely sculptured," supposing an allusion to the slender, tall, and elegant carvings, or columns representing female figures, common in Egyptian architecture.

CORNET (Heb. skophah), a loud-sounding instrument, made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signs, for signaling and trumpeting (Lev. xxvi. 2; xxvii. 32), for proclaiming the new year, for the purposes of war (Jer. iv. 5, 19; compare Job xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ez. xxxiii. 4, 5). Skophah is generally rendered in the A. V. "trumpet," but "cornet" (the more correct translation) is used in 1Chr. xv. 28; 2 Chr. xv. 14; Ps. xviii. 6; Hos. v. 8; and in the margin of Ps. cl. 3; Joel i. 1. "Cornet" is also employed in Dan. iii. 5, 7, 10, 15, for the Chaldee kerem (literary a horn). Oriental scholars for the most part consider skophah and kerem to be one and the same musical instrument; but some biblical critics regard skophah and Heb. batsotserah or chalotsotserah (= "trumpet") in Num. x. 2 ff, &c. as belonging to the species of kerem, the general term for a horn. Gesenius makes batsotserah or chalotsotserah = the straight trumpet, and skophah = one crooked like a horn. The silver trumpets which Moses was charged to furnish for the Israelites, were to be used for the following purposes: for the calling together of the assembly, for the journeying of the camps, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (Num. x. 1-10). In the age of Solomon the skophah was a Ushering instrument in number of 120 (2 Chr. v. 12); and, independently of the objects for which they had been first introduced,
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191

They were now employed in the orchestra of the Temple as an accompaniment to songs of thanksgiving and praise. The Heb. יִבְדֵל, used sometimes "year of jubilee" (comp. Lev. xxv. 15, for xxv. 28, 30), generally = the institution of Jubilee, but in some instances (so Prof. Markis) = a musical instrument resembling in its object, if not in its shape, the κέρας and the σκόρπιος (Ex. xix. 13, A. V. "trumpet," margin "cornet"). The Heb. plural מִנְעַתּ הָאָרֶץ, translated in A. V. "cornets," Vulgate "nister" (2 Sam. vi. 5 only) = a musical instrument or rattle, which gave a tinkling sound on being shaken. The Gr. σαλπίγγος is translated "trump" or "trumpet" in N. T. (Mat. xxiv. 31; 1 Cor. xiv. 8, xv. 52, &c.), and in LXX. = Heb. skórpion, κῆτοςβέρικ or χίτωσβέρικ, and κέρας. The sounding of the cornet was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month under the denomination of a "day of blowing trumpets" (Num. xxix. 1), or "a memorial of blowing of trumpets" (Lev. xxvii. 24). (Assembly 3; Convocation; Festivals; Trumpets, Feast of.) The cornet is also sounded in the synagogue at the close of the service for the Day of Atonement, and, among the Jews who adopt the ritual of the Septuagint, on the seventh day of the feast of Tabernacles, known by the post-biblical denomination of "the Great Hosannah." *COR-TYLLIUM, MOUNT OF. (2 K. xxiii. 13). Olives, Mount of.

Cos or Cos (both L. fr. Gr.), now Slaucho or Slaboo, a small island N. W. from Rhodes, at the entrance of the Grecian Archipelago. It contained Jewish residents in the time of the Maccabees (1 M. xv. 23). Josephus mentions that the Jews had a great amount of treasure stored there during the Mithridatic war, and that Julius Cesar issued an edict in favor of the Jews of Cos. Herod the Great conferred many favors on the island. St. Paul, on the return from his third missionary journey, passed the night here, after sailing from Miletus. It was celebrated for its light woven fabrics, and for its wines—also for a temple of Asclepius, which was virtually a museum of anatomy and pathology. The Emperor Claudius bestowed upon Cos the privilege of a free state. The chief town (of the same name) was on the N. E., near a promontory called Scandarium: and perhaps it is the town that reference is made in Acts xxii. 1 (A. V. "Coox").

Cosam (prob. fr. Heb. כוז dînâer, Rbn. N. T. Lex.), son of Elsonadom, in the line of Joseph the husband of Mary (Lk. iii. 28).

*Costs, the A. V. translation in 2 Chr. xiii. 28 of Heb. pl. פּוֹרִית (= erith, manger, Ges.). (Barn.; Manger.) Cote "proper" = cot or cottage, as in "sheep-cot," &c.


Cotton, the proper translation (so Gesenius, &c.) of the Heb. כּורֵית (compare L. carboons; Gr. καρπος; Sans. कर्पेत = cotton), Esth. i. 6, where the Vulgate has carabasini coloris, as if a color, or material (so in A. V. "green"), were intended. There is a doubt whether under the Hebrew שֶׁקֶד and בָּלָס, in A. V. "white linen," "fine linen," &c., cotton may have been included. (LXX.) Cotton garments for the worship of the temples are said to be mentioned in the Rosetta stone. There is, however, no word for the cotton plant in Hebrew, nor any reason to suppose that the ancients had any early knowledge of the fabric. The Egyptian mummiy swathing are decided to have been of linen, and not cotton. The very difficulty of deciding, however, shows how easily even scientific observers may mistake, and, much more, how impossible it would have been for ancient popular writers to avoid confusion. Varro knew of tree-cotton on the authority of Ctesias, contemporary with Herodotus. The Greeks, through the commercial consequences of Alexander's conquests, must have known of cotton cloth, and more or less of the plant. Cotton was manufactured and worn extensively in Egypt, but extant monuments give no proof of its cultivation, as in the case of flax, in that country. But when Pliny (a. n. 115) asserts that cotton was then grown in Egypt, a statement confirmed by Julius Pöllux (a century later), we can hardly resist the inference that, at least as a curiosity and as an experiment, some plantations existed there. This is the more likely since we find the cotton-tree (not cotton-plant) is mentioned still by Pliny as the only remarkable tree of the adjacent Ethiopia; and since Arabia, on its other side, appears to have known cotton from time immemorial, to grow it in abundance, and in parts to be highly favorable to that product. In India, however, we have the earliest records of the use of cotton for dress; of which, including the starching of it, some curious traces are found as early as 800 n. c., in the Institutes of Man. Cotton is now both grown and manufactured in various parts of Syria and Palestine; but there is no proof that, till they came in contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen.

Couch, Bed. *Couler [as in no] (fr. L. culler). (1 Sam. xiii. 20, 21) = "ploughshare," as the Hebrew word דָּחַ is elsewhere translated. Agriculture.

Concil (fr. L.; Gr. συνέφορον). 1. The great council of the Synedrion, which sat at Jerusalem (Matt. xxix. 50, &c.).—2. A name applied to the lesser courts (x. 17; Mk. xii. 9), of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point; but their existence is clearly implied in the passages quoted; and perhaps the "judgment" (Matt. v. 21) applies to them. (Judges; Synedrion).—3. (Gr. συνήθισσαν.). A kind of jury or privy council (Acts xxv. 12), consisting of a certain number of assessors who assisted Roman governors in the administration of justice and other public matters.—4. (Gr. συνήθισσαν., usually translated "council," as in margin). A consultation, or meeting for deliberation (Mat. xii. 14).

*Con- or Couer [koo-er or cou-er]. Council; Epistle; Footnote.

*Course [as in no]. Astronomy; Games; Priest.

Court [as in no] (Heb. היהי or цаир), an open enclosure, applied in the A. V. most commonly (as the translation of Heb. יָהִי or צָאִיר) to the enclosures of the Tabernacle and the Temple (Ex. xxvii. 9; xli. 22; Lev. vi. 10; 1 K. vi. 36; viil. 8; 2 K. xiii. 12; 2 Chr. xxxiii. 5, &c.). In 2 Chr. iv. 9 and vi. 13, the Heb. צָאִיר is employed, apparently,
for the same places. **Hôšèr or chûšèr** also = the court of a prison (Neh. iii. 25; Jer. xxxii. 2, &c.), of a private house (2 Sam. xvii. 18), and of a palace (2 K. i. xiv. 4; Esth. l. i., &c.); and often = "village." **Hâzer**.

**Con'âth** (fr. Gr.), a servant of the Temple who returned with Zorobabel (1 Esd. v. 32); not in Ezra and Nehemiah.

**Côv-e-nant** [as in bow]. The Heb. brîth, of which the Gr. diaithêkê (see below) is the usual translation in the LXX., is taken by Gesenius to mean primarily a cutting, with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Gen. xxv.; Jer. xxxiv. 18, 19). Professor Lee makes the proper signification of the word *eating together, or banquet*, because among the Orientals to eat together amounts almost to a covenant of friendship.

(BANQUETS; SALT.) In the N. T. the Gr. diaithêkê (properly a disposition or arrangement; in classic Greek writers usually a disposition by will of property, Lk. v. T. Lex., L. & S.) is frequently, though not uniformly, translated "covenant" in the A. V., with the Hebrew names OLD TESTAMENT and NEW TESTAMENT. In its biblical meaning of a compact or agreement between two parties, the word is used —1. Of a covenant between God and man. Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. Strictly speaking, such a covenant is quite unconditional, and amounts to a promise (Gal. iii. 15 ff.) or act of mere favor (Ps. lxxix. 28). Thus the assurance given by God after the Flood, that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a "covenant" (Gen. ix.; Jer. xxxix. 30). Generally, however, the form of a covenant is maintained, by the benefits which God engages to bestow being made by Him dependent upon the fulfilment of certain conditions which He imposes on man. Thus the covenant of Sinai was conditioned by the observance of the ten commandments (Ex. xxxiv. 27, 28; Lev. xxvi. 15), which are therefore called "Je-hovaH's covenant" (Deut. iv. 13), a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical Scriptures (2 Cor. iii. 13, 14). This last-mentioned covenant, which was renewed at different periods (Deut. xxxii.; Josh. vii.; xxxiv.; 2 Chr. xxv., xxvi., xxx.; 2 Sam. xxv.; Esth. i.; Neh. ix., x.), is one of the two principal covenants between God and man. They are distinguished as old and new (Jer. xxxi. 31–34; Heb. viii. 8–18, x. 16), with reference to the order, not of their institution, but of their actual development (Gal. iii. 17), and also as being the instruments respectively of bondage and freedom (iv. 24). Consistently with this representation of God's dealings with man under the form of a covenant, such covenant is said to be confirmed, in conformity to human custom, by an oath (Deut. iv. 31; Ps. lxxix. 9), to be sanctioned by curses to fall upon the unfaithful (Deut. xxii. 21), and to be accompanied by a sign, such as the rainbow (Gen. ix.), circumcision (xvii.), or the Sabbath (Ex. xxxi. 16, 17).—2. Of a covenant between man and man, i. e. a solemn compact or agreement, either between tribes or nations (1 Sam. xi. 1; Josh. ix. 6, 15 (ALLIANCE), or between individuals (Gen. xxxi. 44), by which each party bound himself to fulfill certain conditions, and was entitled to receiving certain advantages. In making such a covenant God was solemnly invoked as witness (xxxii. 50), and an oath was sworn (xxx. 31). A sign or witness of the covenant was sometimes framed, such as a gift (xxx. 90), or a pillar, or heap of stones erected (xxxii. 22). The sign or compact is called "the covenant of God" (Prov. ii. 17; see Mal. ii. 14). "Covenant" came to be applied to a sure ordinance, such as that of the shewbread (Lev. xxiv. 8); and is used figuratively in such expressions as a "covenant with death" (Is. xxviii. 18), or "with the beasts of the field" (Hos. iii. 17).

**Cow. Bull; Better; Cheese; Heifer; Heed; Milk; Ox.**

**Coz** (fr. Heb. = thorn, Ges.), a man among the descendants of Judah (1 Chr. iv. 8).

**Coz b** (Heb. lying, false, Ges.), a Midianite woman, slain with Zimri by Phinehas, daughter of Zuz, a chief of the Midianites (Num. xxxv. 15, 18).

**Crack'nels.** The A. V. translation of Heb. pl. nikkudin = (so Gesenius) a kind of cake which probably crumbled easily (1 K. xiv. 3). BREAN; MOLDY.

**Craftsman** = a man of any particular craft or art, a mechanic (Deut. xvii. 15; Acts xix. 24, 38, &c.).

**Cranes.** Probably the A. V. is incorrect in rendering the Heb. sîbî by "crane," which bird is probably intended by the Heb. 'qô'âr, translated "swallow" by the A. V. In Hezekiah's prayer (Is. xxxiii. 14), "Like a crane (Heb. sîsîr), or a swallow (Heb. 'qô'âr), so did I twitter," and again in Jer. vii. 7 these two words occur in the same order, from which latter passage we learn that both birds were migratory. According to most of the ancient versions, Gesenius, Fürst, &c., sîsî denotes a "swallow." "Craner" is a name of several species of large wading birds belonging to the genus Grus.

**Crâtes** [-œziz] (fr. Gr.), governor of the Cyprians, left by Sostratus in charge of the "castle" of Jerusalem (?), in the reign of Antiochus Epiphanes (2 Macc. iv. 29).

**Cre'a-tion** (fr. L.). The book of Genesis opens with the declaration, "In the beginning God created the heaven and the earth" (i. 1), and after alluding (2) to a chaotic state, goes on (6 ff.) to describe the works of God during six days, on the last of which day man was created. The Scriptures differ from the sacred books of all heathens in ascribing the creation, preservation, and government of the universe to the supreme God in the active exercise of His infinite power, wisdom, and goodness (Genesis, D.1.). It is now generally agreed that neither in Gen. i. 1, nor elsewhere in the Scriptures, is any definite time assigned as that of the first creative act, i. e. that the Scriptures do not determine how long ago "the beginning" of created existence was, though they teach that the heaven and earth have not existed from eternity, but were called into existence by the fiat of the Almighty. It is now also the prevalent opinion among the best geologists as well as biblical scholars, that the discoveries of modern science are not at all irreconcilable with the declarations of the Scriptures. The precise mode of reconciliation between them is indeed still a matter of controversy. Many (Chalmers, Buckland, &c.) have held that the work of the six days in Gen. i. 3 ff. and Ex. xx. 11 comprehended only the present arrangement of the material universe and the introduction of the existing orders of animals and plants with man at their head, a process occupying six natural days—that the chaotic state in Gen. i. 2 marked the time of re-creation of a previously existing creation with the plants and animals now known only as fossils—and that ages may...
have elapsed between the original creation in verse 1 and the six days' work in verse 3 of. The present commonly received opinion among geologists is that the "six days" in Gen. i. 3 ft. (compare ii. 4) and Ex. xx. 11 = six successive periods of time, each of very long duration—that during these periods plants and animals were created, flourished, and became extinct, rocks were formed by the action of fire and by sedimentary deposits under water, and various other changes took place, all, so far as mentioned, in the order described in Gen. i., the earth gradually becoming fitted for the reception of man, and the existing forms of vegetable and animal life. This opinion may be illustrated by the following brief view of Professor Guppy's explanation of Gen. i. (from Bibliotheca Scura, xii. 324 ft.). Verse 1 describes the creation of the matter of the universe. Verse 2 represents this matter in its chaotic (i.e., gaseous) state. Then come the six cosmogenic "days" (i.e., long periods), ending with a day of rest. The six days are divided into two periods of three days each. In the first three days the creation of inorganic matter takes place; in the second three the creation of organic beings, ending with man. The last day in each series is subdivided, containing two works, while the others contain but one. The days are thus so divided that the great steps in the development, or rather in the successive creation, of the universe and of the globe. These "days" or periods are of unequal length, the first perhaps being the longest, and the others gradually becoming shorter. Science teaches that the original form of matter is the gaseous. The work of the first day was the production of light by the combination of the chemical parts, according to their affinities. That of the second day was the creation of the firmament, i.e., the separation of the mass of gaseous matter into an immense number of nebulous bodies or globes, "the waters above the firmament" afterward constituting the celestial bodies, and "the waters under the firmament" afterward becoming the earth. In the third day were two works:—(1) the concentration of the matter of the globe into a mineral mass (at first entirely melted, but gradually cooling on the outside), with the separation of the waters of the ocean, which were previously in the form of vapor, from the earth, which constituted the first continents; (2) the appearance of vegetation. The work of the fourth day was the organization of the solar system in its present condition, the succession of days and nights and of seasons, i.e., of the climates and physical conditions necessary to the existence of living beings. The work of the fifth day was the creation of the lower orders of animals, including the water animals, the amphibious and other reptiles, and the birds, and comprehending the paleozoic and reptilian ages of geology. The work of the sixth day, corresponding to the tertiary age of geology, was twofold: (1) the creation of the higher animals specially living on the dry land, or the mammals; (2) the creation of man. After this comes the seventh day of rest, or the still unfinished Sabbath of the earth, since the beginning of which no new creation has taken place. Only the outlines of the grand cosmogenic week are given. More research is required, as a revelation from God, and probably did not himself fully comprehend the system of creation which he described.—The facts gathered from nature teach us, according to Professor Dana, that species have not been made out of species by any process of growth or development;

—that the "original divine power did not create a generic or universal germ from which all subordinate genera or species were developed;—that the evolution or plan of progress was by successive creations of species in their full perfection;—that the creation was not in a linear series from the very lowest upward, for gigantic sauromeres appeared before the reptiles;—the reptiles were superior to many crustaceans afterward created, &c.; yet there was a gradual elevation of the successive races involved in the gradual refrigeration of the earth, as also in its other steps of physical progress; while the creations of the tribes were not simultaneous, but successive, and occurring at many different times, after more or less complete exterminations of previously existing life (Bibliotheca Scura, xii. 119 ft.). After all the objections raised against the credibility of the Mosaic account of the creation, it is still accepted and revered by the wseast and best among men of science. The scientific writers in our language," says Professor Dana (Death of Scura, xiii. 645), "that aim to exalt the Bible in their works, greatly outnumber those that publish works of destruction." The simple believer in the Scriptures has no need to fear the investigations of science in any of its departments; for the God that gave the Bible is the God of truth, and every truth will be found ultimately to be in harmony with every other truth. Adam; Astronomy; Day; Earth; Firmament; Genesis; Heaven; Inspiration; Jehovah; Man; Tongues, Confession of.

Cred. ii. ter. Loas.

Cres (crest [sens] (I. growing, increasing) (2 Tim. iv. 10), an assistant of St. Paul, said to have been one of the seventy disciples. According to early tradition, he preached the Gospel in Galatia. Later tradition makes him preach in Gaul, and found the church at Vienne.

Cret [kreet] (Gr. Kriti, said to be named from a nymph Creta, or from Crete, its first king, or [so Strabo] from the Cursor, its ancient inhabitants), the modern Candia. This large island, which closes in the Greek Archipelago on the S., extends through a distance of 140 miles between its extreme points of Cape Salomone (Acts xxvii. 7) on the E., and Cape Grimmepot on the W. Though extremely bold and mountainous, this island has very fruitful valleys, and in early times it was celebrated for its hundred cities. From Crete comes the Latin name of "chalk," creta, i.e., Cretan earth. Crete was conspicuous in the mythology and early history of Greece, especially in connection with its king and legislator Minos, but comparatively unimportant in its later history. (Plehthites.) It seems likely that a very early acquaintance existed between the Cretans and the Jews. There is no doubt that Jews were settled in the island in considerable numbers during the period between the reign of Alexander the Great and the final destruction of Jerusalem. Gortyna seems to have been their chief residence (1 Mace. xiv. 23). Thus the special men ion of Cretans (Acts ii. 11) among those who were at Jerusalem at Pentecost is just what we should expect. No notice is given in the Acts of the event of Alexander the Great, and the final destruction of Jerusalem. The circumstances of St. Paul's recorded visit were briefly as follows. The wind being contrary when he was off Crete, the ship was forced to run down to Cape Salomone, and thence under the lee of Crete to Fair Havens, near Lasia. Thence, after
some delay, an unsuccessful attempt was made, on the wind becoming favorable, to reach Phenice for the purpose of wintering there (xxvii. 7-12). It is evident from Tit. i. 5, that the apostle himself was, in Crete, where he had left Titus, at no long interval of time before he wrote the letter. (Titus, Epistle to.) In Tit. i. 12, St. Paul adduces from Ephesienides, a Cretan sage and poet, contemporary with Solon, sixth century B. c. (Altar, C. 2; Athnes, a quotation in which the vices of his countrymen are described in dark colors — "liars," "evil beasts" (= brutes), "slow bellies" (= lazy gluttons).

Cretans [kreetes] (Acts ii. 11), Cretans [-shan] (Tit. i. 12) = Cretans, inhabitants of Crete.

* Crib (Job xxxix. 9; Prov. xiv. 4; Is. i. 3), Bane; Cotes; Manger.

Crime. Blasphemy; Divination; Idolatry; Murder; Punishments; Slave; Trial.

Crimson. Colors.

* Crispins-Pins (Is. iii. 22). Bag 1.

Crispus (L. culeted!), ruler of the Jewish synagogue at Corinth (Acts xviii. 8); baptized with his family by St. Paul (1 Cor. i. 14). According to tradition, he became afterward bishop of Aegina.

Cross. Except the Latin crux, from which the English "cross" is derived, there was no word definitively and invariably applied to this instrument of punishment. The Greek stauros, uniformly and correctly translated "cross" in the N. T., in Homer = an upright pole or staff (L. & S.). For the different forms, see below. As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror, and closely connected with the ideas of pain, of guilt, and of ignominy (Gibbon, ii. 133). But after the celebrated vision of Constantine, in which, according to Eusebius, a luminous cross appeared in the heavens after mid-day with the inscription in Greek, "By this conquer," the representation being repeated at night in a dream, in which Christ also appeared to him, he ordered his friends to make a cross of gold and gems, such as he had seen, and "the towering eagles resigned the flags unto the cross" (Pearson), and "the tree of cursing and shame" "sat upon the scepters and was engraved and signed on the head of kings" (Jeremy Taylor, Life of Christ, iii. xiv. 1). The new standards were called by the Latin name Labarum, and may be seen on the coins of Constant.-XP = [CHR., i. 5]. The Great and his nearer successors. The Labar, alpha (A) and omega (Ω), is described in Eusebius, and, besides the pendent cross, supported the celebrated embroidered monogram of Christ, which was also inscribed on the shields and helmets of the legions. We may tabulate thus the various uses of cross, using the Latin designations, which are mostly explained in the subsequent description:

1. Simplex, L. = a cross simple), or mere stake of one single piece, without transom, was probably the original of the rest. Sometimes it was merely driven through the man's chest (see cut under War), but at other times it was driven longitudinally through the whole body, coming out at the mouth. Another form of punishment consisted of tying the criminal to the stake, from which he hung by his arms.—2. The crux decussata (L. = a cross decussate, or X-shaped), is called St. Andrew's cross (Andrew), although on no good grounds. It was in the shape of the letter X.—3. The crux commissa (L. = a cross joined together), or St. Anthony's cross (so called from being embossed on that saint's cope), was in the shape of the letter T. A variety of the cross (the crux ansata [L. = a cross with a handle]), "crosses with circles on their heads") is found "in the sculptures from Khorsabad and the ivories from Nimroud. In the Egyptian sculptures, a similar object, called a crux ansata, is constantly borne by divinities. The same symbol has been also found among the Greeks, and (perhaps accidentally) among the Indians and Persians.—4. The crux inimissa (L. = a cross let into, or let in), or Latin cross, differed from the former by the projection of the upright above the crossbar. That this was the kind of cross on which our Lord died is obvious from the mention of the "title," as placed above our Lord's head, and from the almost unanimous tradition; it is repeatedly found on the coins and columns of Constantine. There was a projection from the central stem, on which the body of the sufferer rested. This was to prevent the weight of the body from tearing away the hands. Whether there was also a support to the feet (as we see in pictures), is doubtful. An inscription was generally placed above the criminal's head, briefly expressing his guilt, and generally was carried before him. It was covered with white gypsum, and the letters were black. Nicuetus says it was white with red letters. It is a question whether tying or binding to the cross was the more common method. That our Lord was nailed, according to prophecy, is certain (John xx. 25, 27, &c.; Zech. xii. 10; Ps. xxii. 16). It is, however, extremely probable that both methods were used at once. The story of the so-called "invention (i. e. discovery) of the cross," A.D. 326, is too fantastic to be altogether passed over. Socrates, Theodoret, &c., say, that the Empress Helena, Constantine's mother, was instructed in a dream to go to Jerusalem, that she found there three crosses with a superscription, that one of them miraculously cured a dying woman, and was therefore declared to be the genuine cross of Christ, and that she gave a part of it to the city of Jerusalem, and sent the rest to Constantine. Afterward, pieces of the so-called true cross were distributed through Christendom. To this day the supposed title, or rather fragments of it, are shown to the people once a year in the church of Santa Croce in Jerusalem, at Rome, in the genuine cross of Christ, and in the epistle of St. Paul, "the cross of Christ," or "the cross" simply, figuratively = all that is connected with the cross,
i. e. the sufferings and death of the Lord Jesus Christ, the sacrifice for sin which He offered (see ATONEMENT), and in general, the great doctrines of the Gospel (1 Cor. i. 17, 18; Gal. v. 11, vi. 12, 14, &c.). Compare the "name" of the Lord (Ex. xxxiv. 5-7; 1 Sam. iii. 22, &c.). It was not till the 6th century that the emblem of the cross became the image of the crucifix. As a symbol the use of it was frequent in the early church. It was not till the second century that any particular efficacy was attached to it. ACRISPISION; JESUS CHRIST.

Crown. This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh, and Egypt; they gradually developed into turbans, which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. The use of them as ornaments probably was suggested by the natural custom of encircling the head with flowers in token of joy and triumph (Wis. ii. 8; Jd. xv. 13). Both the ordinary priests and the high priest wore them. The common "bonnet" of the priests (Heb. mishphēth): Ex. xxviii. 40, xxxix. 28, formed a sort of linen turban or crown (Jos. iii. 7, § 3). The mitre of the high priest (Heb. nauninphēth, used also of a regal "diadem," Ez. xxi. 26) was much more splendid (Ex. xxviii. 36 ff., xxxix. 28, 30, 31; Lev. viii. 9). It had a fillet of blue lace, and over it a golden diadem (Heb. nézer, A. V. "crown," Ex. xxviii. 6). The gold band was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription "Holliness to the Lord" (compare Rev. xvii. 5; Jos. iii. 7, § 7; B. J. v. 5, § 7). The use of the crown by priests, and in religious services was universal. "A striped head-dress and queue," or "a short wig, on which a band was fastened, ornamented with an asp, the symbol of royalty," was used by the kings of Egypt in religious ceremonies (Wilkinson's Ancient Egyptians, iii. 354, fig. 13). The crown worn by the kings of Assyria was a high mitre ... frequently adorned with flowers, &c., and arranged in bands of linen or silk. Originally there was only one band, but afterward there were two, and the ornaments were richer" (Layard, ii. 320). There are many words in Scripture denoting a crown besides those mentioned: as Heb. péér, the head-dress of bridegrooms (Is. lx. 10, A. V. "ornaments;" Ez. xxiv. 17, A. V. "the tire of thine head") and of women (Is. lii. 20, A. V. "bonnets"); Heb. ṣiphérōth, a head-dress (A. V. "diadem") of great splendor (Is. xxviii. 5); Heb. leyāwā, a wreath (A. V. "ornament") of flowers (Prov. i. 9, iv. 9); and Heb. ṣānāph (see DIadem; HEAD-DRESS), a common diara or turban (Job xxi. 14, A. V. "diadem;" Is. lii. 28, A. V. "hoods"). The general Hebrew word for "crown" is ṣārāzh, and we must attach to it the notion of a costly turban irradiated with pearls and gems of priceless value, which often form aigrettes, or plumes, for feathers, as in the crowns of modern Asiatic sovereigns. Such was probably the crown, which with its precious stones weighed (or rather was worth) a talent, taken by David from the king of Ammon at Rabbah, and used as the state crown of Judah (2 Sam. xii. 30). The Gr. stephanos, in the LXX., = Heb. ṣārāzh, and is used in the N. T. for every kind of crown; the Gr. stōma is used only in (Acts vii. 59), with the "garlands," used with victims. In Rev. xii. 3, xiii. 1, xix. 12, allusion is made to many "crown" worn in token of extended dominion. In these passages the Gr. dia-
dēma (= DIadem) is used. The laurel, palm, or parsley crowns given to victors in the great games of Greece are finely alluded to by St. Paul (1 Cor. xvi. 25; 2 Tim. i. 5, &c.).

CROWN OF THORNS (Mat. xxvii. 29; Mk. xv. 17; Jn. xix. 2, 5). Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain as has generally been supposed. The Rhamnus or Spina Christi, although abundant in the neighborhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven into a wreath. Had the acacia been intended as some suppose, the phrase would have been different. Obviously some small flexible thorny shrub is meant.

Cru-El-i-Bión was in use among the Egyptians (Gen. xl. 19), the Carthaginians, the Persians (Esth. vii. 10), the Assyrians, Scythians, Indians, Germans, and from the earliest times among the Greeks and Romans. Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death. Among the Romans also the degradation was a part of the infliction, and the punishment applied to freemen was only used in the case of the vilest criminals. Our Lord was condemned to it by the popular cry of the Jews (Mat. xxvii. 22) on the charge of sedition against Cesar (Lk. xxiii. 2), although the Sanhedrin had previously condemned him on the totally distinct charge
of blasphemy. The scarlet robe, crown of thorns, and other insults to which our Lord was subjected were illegal, and arose from the spontaneous petulance of a brutal soldier. But the punishment properly commenced with scotomaixo, after the criminal had been stripped. It was inflicted not with the comparatively mild rods, but the more terrible scourge (2 Cor. xii. 24, 25), which was not used by the Jews (Deut. xxxv. 3). Into these scourges the soldiers often stuck nails, pieces of broken glass, and thorns which was often so intense that the sufferer died under it. In our Lord's case, however, this infliction seems neither to have been the legal scourging after sentence, nor yet the examination by torture (Acts xxiii. 24), but rather a scourging _before_ the sentence, to excite pity and procure immunity from further punishment (Lk. xxiii. 22; Jn. xix. 1). The criminal carried his own cross, or at any rate a part of it. Hence, figuratively, to _take, take up, or bear one's cross_ = to endure suffering, affliction, or shame, like a criminal on his way to the place of crucifixion (Matt. x. 8, xvi. 24; Lk. xix. 25, &c.). The place of crucifixion was outside the city (Jn. xix. 19; Acts vii. 55; Heb. xii. 12), often in some public road or other conspicuous place. Arrived at the place of execution, the sufferer was stripped naked, the dress being the prerogative of the soldiers (Matt. xxvii. 53). The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth, and he was lifted upon it, or else stretched upon it on the ground, and then lifted with it. Before the nailing or binding took place, a medicated cup was given out of kindness to stuyfpe the sufferer, usually of "wine mingled with myrrh." Our Lord refused it, probably that his senses might be clear (Matt. xxvii. 44; Mk. xv. 23). (GALL.) He was crucified between two "thieves" or "malefactors," according to prophecy (Is. liii. 12); and was watched according to custom by a party of four soldiers (Jn. xix. 23) with their centurion (Matt. xxvii. 54), whose express office was to prevent the nailing of the body. This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation. But for this guard, the persons might have been taken down and recovered, as was actually done in the case of a friend of Josephus. Fracture of the legs was especially adopted by the Jews to hasten death (Jn. xix. 31). But the usual rapidity of our Lord's death was due to the depth of His previous agonies, or may be sufficiently accounted for simply from peculiarities of constitution. Pilate expressly satisfied himself of the actual death by questioning the centurion (Mk. xv. 44). In most cases the body was suffered to rot on the cross by the action of sun and rain, or to be devoured by birds and beasts. Sepulture was generally therefore forbidden; but in consequence of Deut. xxxi. 22, 23, an express national exception was made in favor of the Jews (Matt. xxvii. 55). This accustomed and awful mode of punishment was happily abolished by Constantine. PUNISHMENTS.

_Crus_. The translation in the A. V. of three distinct Hebrew words.—1. _Tappa_ or _tappoth_. (a _cruse, flask, Gss.), carried by Saul on his expedition after David (1 Sam. xxvii. 11, 12, 16), and by Elijah (1 K. xix. 6), to hold water. In a similar vessel did the present author drink water from a globular vessel of blue porous clay about nine inches in diameter, with a neck about three inches long, a small handle below the neck, and opposite the handle a straight spout, with an orifice about the size of a straw, through which the water is drunk or spouted. But the present author contents himself with the oil of the widow of Zarephath (1 K. xii. 14, 16).—2. The noise which these vessels make when emptied through the neck is suggestive of the second term, _bakbuk_, which is used for a "cruse of honey" (1 K. xiv. 3), and an "earthen bottle" (Jer. xix. 1, 10).—3. Apparently very different from both these is the other term, _tulobith_ or _tulochith_, which occurs only in 2 K. ii. 20, and was probably a flat metal saucer of the form still common in the East. Other words from the same root are translated in 2 Chr. xxxv. 13 "pans," and in 2 K. xxi. 13 "dish."

_Crype_. The representative in the A. V. of—1. Heb. _ze'elith_ (Job xxviii. 17 only): "The gold and the crystal cannot equal it," i.e. wisdom. Notwithstanding the different interpretations ("rock crystal," "glass," "adamant," &c.), that have been assigned to this word, there can, Mr. Houghton thinks, be very little doubt that "glass" is intended. The old version Mr. Houghton favors."

_Cuckoo_ [in as in bull], spelled "cuckow" in some copies, the A. V. translation of the Heb. _shakh_ or _shakaph_. Mr. Houghton thinks, there is no authority for this translation of the A. V., though the "cuckoo" (Cuculus canorus), a migratory insectivorous bird of the Eastern continent, is said to pass the winter in Palestine, and may be the bird in question (Gosse in Fairbairn, Col. C. H. Smith in Kitto); the Hebrew word occurs twice only (Lxx. xv. 26; Deut. xiv. 15), as the name of some unclean bird. Bochart has attempted to show that the Hebrew denotes the _euphous_ (kephala of Aristotle), which is probably the storm-petrel (Thalassidroma pelagicus), a small web-footed sea-bird. Gesenius, following the LXX. and Vulgate, makes the Hebrew _sea-mew or sea-gull, _sea-bird of the genus Larus, Linn. Tristram has suggested that some of the larger petrels, e. g. the _Puffinus cinereus_ and _F. Anguillarum_(albifrons), which abound in the E. of the Mediterranean and are similar in their habits to the storm-petrel, may be denoted by the Hebrew term.

_Cumbers_. The translation of the Heb. _kishshaun_, which occurs only once, in Num. xi. 5, as one of the good things of Egypt for which the Israelites longed. There is no doubt that this is a correct translation of the Hebrew, though the name may not have been confined to the common cucumber. Egypt produces excellent cucumbers, melons, &c. (Melon), the _Cucumis chato_ being styled by Hasselquist "the Egyptian melon or queen of the cucumbers. This plant grows in the fertile earth surrounding Cairo after inundation of the Nile, but not elsewhere in Egypt. The _Cucumis chato_ is a variety only of the common musk-melon (C. Melo); it was
once cultivated in England and called "the round-leaved Egyptian melon;" but it is rather an insipid sort. Besides the *Cucumis chato*, the common cucumber (*C. sativus*), of which the Arabs distinguish a number of varieties, is common in Egypt. "Both *Cucumis chato* and *C. sativus*,
says Tristram, "are now grown in great quantities in Palestine: on visiting the Arab school in Jerusalem (1858) I observed that the dinner which the children brought with them to school consisted, without exception, of a piece of barley cake and a raw cucumber, which they eat rind and all." The "lodge (Cottage 2) in a garden of cucumbers" (Heb. mikshath = *a field of cucumbers*, Ges., F.") (ls. i. 8) is a rude temporary shelter, erected in the open grounds where vines, cucumbers, gourds, &c., are grown, in which some lonely man or boy is set to watch, either to guard the plants from robbers, or to scare away the foxes and jackals from the vines. Compare Bar. vi. 70.

* Cumber, to, in A. V. = to encumber, overlord, harass (Lk. x. 49); to encumber uselessly, or spoil (xiii. 7).

* Cumbrance = an encumbrance or burden (Deut. i. 12).

*Cumin* (Heb. ẓo'um; Gr. *kuminon*), one of the cultivated plants of Palestine (Is. xxviii. 25, 27; Mat. xxiii. 23). It is an umbelliferous plant (*Cuminum sativum*, Linn.), something like fennel. The seeds have a bitterish warm taste with an aromatic flavor. The Maltese are said to grow it at the present day, and to thresh it with a rod as described by Isaiah.

*Cunning*, in A. V., as an adjective = skilful, expert, as a workman, &c. (Gen. xxv. 27; Ex. xxviii. 28, &c.); or skilfully done, as work (Ex. xxviii. 15, &c.); as a noun = skill, expertness (Ps. cxxix. 5).

*Cup*. The chief Hebrew words rendered "cup" in the A. V. are, i. cōs (Gen. xi. 15, 21, &c.); 2. kešišeth, only in plural (1 Chr. xxviii. 17), elsewhere translated "covers" (Ex. xxv. 29, &c.); 3. gēbîa (Gen. xli. 12, 16, 17), elsewhere translated in plural "bowls" (Ex. xxv. 31, &c.), once "pots" (Jer. xxxv. 5). For the Heb. aggīn ("cups", Is. xxii. 24), see Basics; for Heb. saph (2 Sam. xvii. 28, margin; Zech. xii. 2), see Basics. The Gr. potos ("drinking wth or cup") is uniformly translated resemble,—"Cup" often = *what is contained in a cup, cupful* (Mat. x. 42; Lk. xxiii. 20, &c.). Hence, figuratively, "cup = one's lot or portion, as if the contents of a cup presented by God to be drunk, whether of good (Ps. xvi. 5, xxiii. 5, &c.), or of evil (Ps. xi. 6, Ixv. 8; Mat. xx. 29, 23, xxv. 39, 42, &c.). "The cup of salvation" (Ps. xcvii. 12) = the cup of thanksgiving to God for deliverance or salvation. "The cup of blessing" (1 Cor. x. 16) = the cup on or over which a blessing has been pronounced. (See Lord's Supper; Passover, I. d.) "The cup of devils" (Gr. pl. of *deimon*; see Demon) (verse 21) = the cup consecrated to devils, or heathen gods. See also Divination 12.

*Cup-bearer* (Heb. mashk̂ēh = one who gives to drink; Gr. oinochoes = one who pours out wine), an officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs (1 K. x. 5). It was his special business to fill and hand the cups of wine, &c., to the king and his guests. Not unfrequently it was his duty to taste the wine in the king's presence before delivering it to the king. His privilege of free access to the sovereign made his office one of high trust and often of great political and pecuniary value. The chief cup-bearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen. xi. 1 ff., xii. 9 ff.). Rabsheker is supposed to have filled a like office in the Assyrian court (2 K. xviii. 17). Nebuchadnezzar was cup-bearer to Artaxerxes Longimanus, king of Persia (Neh. vi. 11, 12). Achimacheus.

* Curse. ANATHEMA."

*Curtain*. The Hebrew terms translated in the A. V. by this word are 1. *Yir'ēth*, usually in pl. *yirēth*, the ten "curtains" of fine linen, and also the eleven of goats' hair, which covered the Tabernacle of Moses (Ex. xxvi. 1-14, xxxvi. 8-17). The charge of these curtains and of the other textile
fabrics of the Tabernacle was laid on the Gershonites (Num. iv. 25). "Curtains" sometimes = the Tabernacle (2 Sam. vii. 2; 1 Chr. xvii. 1), or a Tent (Jer. iv. 20, &c.).—2. Cushie, the "hanging" for the door—of the Tabernacle (Ex. xxvi. 20, &c.), and also for the gate of the court round the Tabernacle (Ex. xxxvii. 16, &c.). The rendering "curtain" occurs but once (Num. iii. 26). The idea in the root μισέα seems to be that of shielding or protecting. If so, it may have been not a curtain or veil, but an awning to shade the entrances. (Hb. דֵּק, found but once (Is. xx. 22), = fineness, hence, fine cloth, a garment, curtain, &c. (Ges.); a fine thin cloth, a fine carpet (Fu.).

Cush (Hb. black, Fūi.), a Benjamite mentioned only in the title to Ps. vii. He was probably a follower of Saul, the head of his tribe.

Cush (Hb. black, Fūi.), the name of a son of Ham, apparently the eldest, and of a territory or territories occupied by his descendants.—1. In the genealogy of Noah's children Cush seems to be an individual, for it is said "Cush begat Nimrod" (Gen. x. 8; 1 Chr. i. 10). If the name be older than his time he may have been called after a country already occupied by Cushites. Descendants of Cush enumerated are: his sons, Seka, Havinah, Sabto or Sabta, Ramah, and Satechah or Sabtechah; his grandsons, Seka and Dedan; and Nimrod, mentioned after the rest, and apparently a remoter descendant than they.—2. Cush as a country, Mr. R. S. Poole, the original author of this article, regards as Africa in all passages except Gen. ii. 13, margin "(Ethiopia)" in text, A. V.; see Eders 1. We may thus distinguish a primeval and a post-diluvian Cush. The former was encompassed by Gihon, the second river of Paradise; it would seem therefore to have been somewhere to the N. of Assyria. It is possible that Cush is in this case a name of a period later than that to which the history relates, but it seems more probable that it was of the earliest age, and that the African Cush was named from this older country. In the ancient Egyptian inscriptions Ethiopia above Egypt is termed Keesh or Kesh, and this territory probably = the Kingdom of Kush of the Bible. If Cushites, however, had clearly a wider extension, like the Ethiopians of the Greeks, but apparently with a more definite ethnic relation. The Cushites appear to have spread along the tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylonia (Babel), Arabia, and Ethiopia. Zerah the Cushite (A. V. "Ethiopian"), defeated by Asa, was most probably a king of Egypt. So also Tirhakah. Very soon after their arrival in Africa, the Cushites appear to have established settlements along the S. Arabian coast, on the Arabian shore of the Persian Gulf and in Babylonia, and thence onward to the Indus, and probably N. to Nineveh. Arabia.

Cushan (Hb. fr. Česūn) (Hab. iii. 7), possibly = Chusn-rishithaim, king of Mesopotamia. The order of events alluded to by the prophet seems to favor this supposition. There is far less reason for the supposition that Cushan here = an Asiatic Česūn (II. M. R. Sullivan). (Cush) (Hb. = Česhūite; Ethiopians). 1. A man apparently attached to Joab's person, but unknown and unaccustomed to the king, as may be inferred from his not being recognized by the watchman, and also from the abrupt manner in which he breaks his evil tidings to David. That Cush was a foreigner—as we should infer from his name—is also slightly corroborated by his ignorance of the ground in the Jordan valley, by knowing which Ahimaaz outran him (2 Sam. xvii. 21 ff.).—2. An ancestor of Jehudi at Jehoiakim's court (Jer. xxxvi. 14).—3. Father of Zechariah the prophet (Zech. iii. 24, 30). The position of Cushah is undecided; Josephus speaks of a river of that name in Persia, and fixes the residence of the Cushites in the interior of Persia and Media. Two localities have been proposed, each of which corresponds in part, but neither wholly, with Josephus.—1. Kutha of the Arab geographers, between the Tigris and Euphrates, the site of which has been identified with the ruins of Toribah immediately adjacent to Babylon.—2. The Cushites have been identified with the Cosseil, a warlike tribe, who occupied the mountain ranges dividing Persia and Media.

Cuttings from the People. Excommunication: Penalties.

* cutting off the Hair. Hair; Nazarite; Vows.

* Cutting off the Beard. Penalties.

Cuttings (in the Flesh). The prohibition (Lev. xix. 28) against marks or cuttings in the flesh for the dead must be taken in connection with the parallel passages (Lev. xx. 15; Deut. xiv. 1, in which shaving the head with the same view is equally forbidden. But it appears from Jer. xvi. 6, 7, 8, 5, 8, that some outward manifestation of grief in this way was not wholly forbidden, or was at least tolerated. (Mor. 2. 30.) The ground, therefore, of the prohibition must be sought elsewhere, and will be found in the superstitions or inhuman practices prevailing among heathen nations. The priests of Baal cut themselves with knives to propitiate the god "after their manner" (1 K. xviii. 28). Herodotus says the Cartians, who resided in Europe, cut their foreheads with knives at festivals of Isis; in this respect they exceeded the Egyptians, who beat themselves on these occasions. Lucian, speaking of the Syrian priestly attendants of this mock deity, says, that using violent gestures they cut their arms and tongues with swords. The prohibition, therefore, is directed against practices prevailing not among the Egyptians whom the Israelites were leaving, but among the Syrians, to whom they were about to become neighbors. But there is another usage contemplated more remotely by the prohibition, viz., that of printing marks, tattooing, to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate allegiance or servility. This is evidently alluded to in Rev. xii. 16, xvii. 5, xix. 20, and, though in a contrary direction, in Ez. iv. 4; Gal. vii. 17; Rev. vii. 3, and perhaps Is. xiv. 5 and Zech. xiii. 6.

Cy-mon [si-] (fr. Gr. = bean-field, L. & S.), a place name only in Jd. vii. 3, as lying in the plain (A. V. "valley") over against Edracon (or Edrom). "If Edrom and Ophir be considered as separate names, this description answers to the situation of the ruins at Tell K_FLAGS, on the eastern slopes of Mount Carmel, a conspicuous position overlooking the Kishon and the great plain. Camon; Jormex.

Cymbal. Cymbals [sim-] (Hb. plural tsitlilmim [2 Sam. vi. 5; Ps. cl. 5], and dual metilelijim [1 Chr. xv. 8], &c.), both translated in LXX. by plural
of Gr. kumbalon, which in singular occurs in 1 Cor. xiii., and from which comes the English "cymbal" through the L. *cymbalum*, a percussive musical instrument. Cymbals are mentioned in Ps. cl. 6, "loud cymbals" or castanets, and "high-sounding cymbals." The former consisted of four small plates of brass or of some other hard metal; two plates were attached to each hand of the performer, and were struck together to produce a loud noise. The latter consisted of larger plates, one held in each hand, and struck together as an accompaniment to other instruments. The use of cymbals was not necessarily restricted to the worship of the Temple or to sacred occasions: they were employed for military purposes, and also by the Hebrew women as a musical accompaniment to their national dances. Both kinds of cymbals are still common in the East in military music. The cymbals used in modern orchestras and military bands, are two metal plates of the size and shape of saucers, one fixed, the other held by the performer in his left hand. These resemble very closely the "high-sounding cymbals" of old, and are used in a similar manner to mark the rhythm, especially in music of a loud and grand character.

**Bells.**

Cyprian *[si-]*, the A. V. translation of -1. Heb. *tirzah* (Is. xiv. 14 only). We are quite unable to assign any definite rendering to it (so Mr. Houghton). Besides the "cypres," the "beech," the "holm-oak," and the "fir" have been proposed. The Hebrew word points to some tree with a hard grain, and this is all that can be positively said of it. --2. Gr. *kuparissos (= cypres, or evergreen cypress, *Cupressus sempervirens*), L. & S., Dr. Royle in Kit. *rc.,* described as growing "upon the mountains of Hermon" (Eccles. xxiv. 13) and "up to the clouds" (l. 10). The cypress, at present, is found cultivated only in the lower levels of Syria (so Mr. Houghton). It is a native of the Taurus. It is a "flame-shaped, tapering, cone-like tree, with upright branches growing close to the trunk, and resembling in general appearance the Lombardy poplar" (Loudon). Its foliage is dark evergreen, and its wood is fine-grained, hard, fragrant, very durable, and of a beautiful reddish hue. Gopher Woon.

**Cyprians** [*sip're-anz*] = inhabitants of the island of Cyprus (2 Me. iv. 29). At the time alluded to (i.e. during the reign of Antiochus Epiphanes), they were under the dominion of Egypt, and were governed by a viceroy. Cates.

**Cypres** [*si-] (L. fr. Gr.), a large island of the Mediterranean, about one hundred and forty-eight miles long, and about forty miles broad for two-thirds of its length, the N. E. end being a long narrow peninsula. Cyprus is about 120 miles N. W. from Sidon. This island was in early times in close commercial connection with Phenicia; and there is little doubt that it is referred to in such passages of the O. T. as Ez. xxvii. 6. (Chittim.) Josephus (I. 6, § 1) makes this identification in the most express terms. Possibly Jews may have settled in Cyprus before the time of Alexander. Soon after his time they were numerous in the island, as is distinctly implied in 1 Mc. xv. 23. The first notice of it in the N. T. is in Acts iv. 36, as the native place of Barnabas. In Acts xi. 19, 20, it appears prominently in connection with the earliest spreading of the gospel, and is again mentioned in connection with the missionary journeys of St. Paul (xiii. 4-13, xv. 39, xxii. 3), and with his voyage to Rome (xvii. 4). Situated in the extreme E. corner of the Mediterranean, with the range of Lebanon on the E., and that of Taurus on the N., distinctly visible, it never became a thoroughly Greek island. Its religious rites were half Oriental (Paphos), and its political history has almost always been associated with Asia and Africa. It was rich and productive. Its fruits and flowers were famous. The mountains also produced metals, especially copper, which derives its name from Cyprus. Cyprus, after being subject to the Egyptian king Amasis, became a part of the Persian empire, and furnished ships against Greece in Xenex's expedition. For a time it was subject to Greek influence, but again became tributary to Persia. After the battle of Issus, it joined Alexander, and after his death, fell to Ptolemy. The island became a Roman province (a. d. 58) under circumstances discrediible to Rome. At first its administration was joined with that of Cilicia, but after the battle of Actium it was separately governed. In the first division it was made an imperial province; but the emperor afterward gave it up to the senate. The proconsul ("master," A. V.); the coin below names a proconsul of the Cyprians on its reverse: see *Sergius Paulus* appears to have resided at Paphos on the W. of the island. In the reign of Trajan a terrible insurrection of the Jews led to a massacre, first of the Greek inhabitants, then of the insurgents. In the ninth century, Cyprus fell into the power of the Saracens. The Crusaders conquered it under Richard I. of England in 1191; the Venetians in 1473; the Turks in 1571. Capt. Elymas; Salamis.

![Copper Coin of Cyprus, under Emperor Claudius](image)
rose against the Roman power. In B.C. 75 the territory of Cyrene was reduced to the form of a province. On the conquest of Crete (B.C. 67) the two were united in one province, and together frequently called Creta-Cyrene. The numbers and

position of the Jews in Cyrene prepare us for the frequent mention of the place in the N.T. in connection with Christianity. Simon, who bore our Saviour's cross (Matt. xxvii. 52; Mark xv. 21; Luke xxiii. 26) was a native of Cyrene. Jewish dwellers in Cyre-

nains were in Jerusalem at Pentecost (Acts ii. 10). They even gave their name to one of the synagogues in Jerusalem (vi. 9). Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (xi. 20). Lucius of Cyrene (xiii. 1) is traditionally said to have been the first bishop of his native district. The ruins of Cyrene occupy a vast space at the modern Qenana, 550 miles E. of the city of Tripoli; Apollonia, the port of Cyrene, about twelve miles distant, is also in ruins.

*Cy-re-num (Mark xv. 21; Luke xxiii. 26; Acts vi. 9) = a person from Cyrene.

Cy-re'nu-sis, the English rendering in the A.V. of the Gr. Kerdwanis, which is itself the Greek form of the Roman name Quirinus (= spearman, warrior, Freund). The full name was Publius Sulpicius Quirinus. He was consul A.C. 642, B.C. 12, and made governor of Syria after the banishment of Archelaus in A.C. 6. He was sent to make an enrolment of property in Syria, and made accordingly, both there and in Judea, a census or registration. (Taxing.) But this census seems in Luke ii. 2 to be identified with one which took place at the time of the birth of Jesus Christ, when Sentius Saturninus, as has been commonly supposed, was governor of Syria. Hence has arisen a considerable difficulty, which has been variously solved, either by supposing some corruption in the text of St. Luke, or by giving some unusual sense to his words. But A. W. Zumpt, of Berlin, has shown it to be probable that Quirinus was tetrarch governor of Syria, and by arguments too long to be reproduced here, but very striking and satisfactory, fixes the time of his first governorship at from B.C. 4—when he succeeded Quintilius Varus, the successor of Sentius Saturninus (Jos. xvii. 8, § 2)—to B.C. 1, when he was succeeded by Marcus Lollius.

Cy-rus (L.c.; Heb. Cérâk; probably fr. Pers. = the sun), the founder of the Persian empire (see Dan. vi. 28, x. 1, 13; 2 Chron. xxxvi. 22, 23), was, according to the common legends, the son of Mandane, the daughter of Astyages the last king of Media, and Cambyses, a Persian of the royal family of the Achemenids. In consequence of a dream, Astyages, it is said, designed the death of his infant grand-son, but the child was spared by those whom he charged with the commission of the crime, and was reared in obscurity under the name of Agdrates. When he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had at that time alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat and capture of the Median king B.C. 559, near Pasargade, supposed to have been about fifty miles S. E. of Persepolis, at the modern Murgh-Abad. After consolidating the empire which he thus gained, Cyrus entered on that career of conquest which has made him the hero of the East. In B.C. 546 (?) he defeated Croesus, and the kingdom of Lydia was the prize of his success. Babylon fell before his
army, and the ancient dominions of Assyria were added to his empire (n. c. 558). (Belshazzar; Darius the Mede.) Probably Cyrus planned an invasion of Egypt; and there are traces of campaigns in Central Asia, in which he appears to have attempted to extend his power to the Indus. Afterward he attacked the Massagetae, and according to Herodotus fell in a battle against them n. c. 539. His tomb is still shown at Pasargada, the scene of his first decisive victory. In the absence of authentic details of his actions, the empire which he left is the best record of his power and plans. Like an Oriental Alexander, he aimed at universal dominion; and the influence of Persia, like that of Greece, survived the dynasty from which it sprang. In every aspect the reign of Cyrus marks an epoch in universal history. The fall of Sardis and Babylon was the starting-point of European life. But the personal relations to God's people, with which he is invested in the Scriptures, are full of a more peculiar interest. Hitherto the great kings, with whom the Jews had been brought into contact, had been open oppressors or seductive allies; but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Is. xlv. 28) recognized him "a shepherd" of the Lord, an "anointed" king (xlv. 1). The permanent effects which Persia has wrought upon the world can be better traced through the Jewish people than through any other channel. In this respect also, Cyrus stands out clearly as the representative of the East, as Alexander afterward of the West. The one led to the development of the idea of order, and the other to that of independence. Ecclesiastically the first crisis was signalized by the consolidation of a church; the second by the distinction of sects. The one found its outward embodiment in "the great Synagogue" (Synagogue, the Great); the other in the dynasty of the Magi (Maccabees.) The edict of Cyrus for the rebuilding of the Temple (2 Chr. xxxvi. 22, 23; Ezra i. 1-4, iii. 7, iv. 3, 13, 15, 17, vi. 3) was in fact the beginning of Judaism; and the great changes by which the nation was transformed into a church are clearly marked. 1. The lesson of the kingdom was completed by the Captivity. The sway of a temporal prince was at length felt to be only a faint image of that Messianic kingdom to which the prophets pointed. 2. The Captivity, which was the punishment of idolatry, was also the limit of that sin. Thenceforth the Jews apprehended the spiritual nature of their faith, and held it fast through persecution. 3. The organization of the outward church was connected with the purifying of doctrine, and served as the form in which the truth might be realized by the mass. Prayer assumed a new importance. The Scriptures were collected. Synagogues were erected, and schools formed. Scribes shared the respect of priests. 4. Above all, the bond by which "the people of God" was held together, was at length felt to be religious, and not local, nor even primarily national. The Jews, incorporated in different nations, still looked to Jerusalem as the centre of their faith. Dispersion, the Jews of the.

D

Dab’a-reth (Josh. xxi. 28) = Daberath.
Dab ba-sheth (Heb. humps of a camel, Gez.; hill; place, Fr.); a town on the boundary of Zebulun (Josh. xix. 11).
Dabve-rath (Heb. pasture, Fr.); a town on the boundary of Zebulun (Josh. xix. 12) named as next to Chisloth-Tabor. But in 1 Chr. vi. 72, and in Josh. xxi. 28 (A. V. "Dabarath") it is named as a Levitical city out of Issachar. Robinson, Wilson, Porter, &c., identify Daberath with the small modern village Debharis on the side of a ledge of rocks at the W. foot of Tabor.
Dabri-a, one of the five swift scribes who recorded the visions of Esdras (2 Esd. xiv. 24; compare 37, 42). Asie 2.
Dacohi (fr. Gr.) (1 Esd. v. 28) = Askr 2.
Dad-de us or Sad-de us (1 Psl. viii. 45, 46), a corruption of Dodo o (Ezr. viii. 17).
Dagon (Heb. little fish, dear little fish, Ges.), apparently the masculine (1 Sam. v. 3, 4) correlative of Atargatis, was the national god of the Phili- 
	
tines. The most famous temples of Dagon were at 
Gaza (Judg. xvi. 21-30) and Ashdod (1 Sam. v. 5, 6; 
1 Chr. x. 10). The latter temple was destroyed by 
Jonathan in the Maccabean wars (1 Mc. x. 83, 84, 
xi. 4). Traces of the worship of Dagon likewise 
appear in the names Caphtar-Dagon and Beth-Da-
gon. Dagon was represented with the face and 
hand of a man and the tail of a fish (1 Sam. v. 4). 
In the Babylonian mytho-
ylogy the name Dagon 
(Ohakon) is applied to a 
fish-like being who rose 
from the waters of the Red 
Sea as one of the great 
benefactors of men. Nie-
buhrr appears to identify 
this being with the Phen-
ician god, but Buxelion 
regards them as wholly distinct. The fish-like form 
was a natural emblem of fruitfulness, and as such 
was likely to be adopted by seafaring tribes in the 
representation of their gods.

Dalan (Gr.) (1 Esd. v. 31) = REZIX 2. 
Dala-ah (Diyah) or Dalai-ah (fr. Heb. = Da-
aiah), sixth son of Elioenai, a descendant of the 
royal family of Judah (1 Chr. iii. 21). 

* Dale (Gen. xiv. 17; 2 Sam. xviii. 18) = Val-
ley I. SIAVER.

* Daliath (Heb. door), the fourth letter of the 
Hebrew alphabet (Ps. cxix). NUMBER; Writing.

Dal-ma-nu-tha (L.), a town on the W. side of 
the sea of Galilee near Magdala. About one mile from 
Magdala is a narrow glen to the S., at the mouth 
of which are the ruins of a village. The place is 
called 'Atm el-Birzah,' "the cold Fountain." Here 
probably (so Porter) is the site of Dalmanutha.

Dal-ma-ta [-shea] (Gr. and L.; named [so Poly-
lius] from Delminium, or Dalminium, the ancient 
capital), a mountainous district on the E. coast 
of the Adriatic Sea, extending from the river Naro 
in the S. to the Savus in the N. It formed a por-
tion of the Roman province of Illyricum after 
49 B.C. St. Paul sent Titus there (2 Tim. iv. 19), 
and he himself had preached the Gospel in its im-
mediate neighborhood (Rom. xv. 19).

Dal-phon [-fon] (Heb. fr. Pers.), the second of 
the ten sons of Haman slain by the Jews (Esth. ix. 
7).

Dan-ar-is (Gr. and L.; perhaps = Gr. damalis, 
a hely, Grotius, ec.), an Athenian woman con-
verted to Christianity by St. Paul's preaching (Acts 
xxvii. 34). Chrysostom and others held her = 
the wife of Dionysius the Arcopagite.

* Dan-as-enes [-seen] (fr. Gr.) = inhabitants 
of Damascus (2 Cor. xi. 32).

Da-mas-cus (L.; Heb. Dammaecc or Damasæc; 
cactivity, alertness, perhaps in reference to traffic, 
Ges.), one of the most ancient, and at all times one 
of the most important, of the cities of Syria. It 
is situated in a plain of extreme fertility, which lies 
east of the great chain of Antilibanus, on the edge 
of the desert. This plain, which is nearly circular, 
and about thirty miles in diameter, owes its fertili-
ty to the river Barada. (ABANA.) Two other streams, the Wady Helbon upon the N., and the 
Awej upon the S., increase the fertility of the Dar-
ascene plain. (PHARPAR.) According to Josephus, 
Damascus was founded by Uz, the son of Aram, 
and grandson of Shem. It is first mentioned in 
Scripture in connection with Abraham (Gen. xiv. 
15), whose steward was a native of the place (xv. 
2). We may gather from his name (Eliezer), as 
well as from the statement of Josephus, which con-
nects the city with the Arameans, that it was a 
Semitic settlement. Nothing more is known of 
Damascus until the time of David, when "the Sy-
rrians of Damascus came to succor Hadadezer, king 
of Zobal," with whom David was at war (2 Sam. 
viii. 5; 1 Chr. xvii. 1). On this occasion "David 
slew of the Syrians 22,000 men;" and in con-
sequence of this victory became completely master 
of the whole territory, which he garrisoned 
with Israelites (2 Sam. viii. 6). It appears that in 
the reign of Solomon, Rezon, who had been a sub-
ject of Hadadezer, and had escaped when David 
conquered Zobal, made himself master of Damascus, 
and established his own rule there (1 K. xi. 
25-25). Afterward the family of Hadad, whom Nic-
olius of Damascus makes king of Damascus in Da-
vid's time, appears to have recovered the throne, 
and Ben-Hadad I., grandson of the protagonist of 
David, is found in league with Baasha, king of Is-
rael, against Asa (xv. 19; 2 Chr. xvi. 3), and afterward in league with Asa against Baasha (1 K. 
xx. 20). He was succeeded by his son Hadad IV. 
(Ben-Hadad II, of Scripture), who was defeated by 
Ahab (1 K. xx.). Three years afterward war broke 
after fresh, through Ahab's claim to Ramoth-Gilead 
(xxii. 1-4). The defeat and death of Ahab at 
that place (15-37) seem to have enabled the Sy-
rrians of Damascus to resume the offensive. Their 
bands ravaged the lands of Israel during the reign
of Jehoram; and they even undertook at this time a second siege of Samaria, which was frustrated miraculously (2 K. vi. 24, vii. 6, 7). After this, we do not hear of any more attempts against the Israelite capital. The cuneiform inscriptions show that toward the close of his reign Ben-hadad was exposed to the assaults of a great conqueror, who was bent on extending the dominion of Assyria over Syria and Palestine. Perhaps these circumstances encouraged Hazael to murder Ben-hadad and seize the throne, which Elisha had declared would certainly one day be his (viii. 15). Shortly after the accession of Hazael (about b. c. 884), he was in his turn attacked by the Assyrians, who defeated him with great loss amid the fastnesses of Antilhibous. However, in his wars with Israel and Judah he was more fortunate, and his son BEN-HADAD III. followed up his successes (viii. 28, 29, ix. 14, 15, x. 32, 33, xii. 17, 18, xiii. 3-7, 22, 24). At last a deliverer appeared (verse 5), and Joash, the son of Jehoahaz, "beat Hazael thrice, and recovered the cities of Israel" (verse 25). In the next reign still further advantages were gained by the Israelites. Jeroboam II. (about b. c. 836) is said to have "recovered Damascus" (xiv. 28), and though this may not mean that he captured the city, it at least implies that he obtained a certain influence over it. A century later (about b. c. 742) the Syrians appear as allies of Israel against Judah (xxv. 37). It seems to have been during a pause in the struggle against Assyria that Rezin, king of Damascus, and Pekah, king of Israel, resolved conjointly to attack Jerusalem, intending to depose Ahaz and set up as king a creature of their own (Is. vii. 1-6; 2 K. xvi. 5). The attempt signally failed. Ahaz asked and obtained aid from TIGLATH-PILESER; Rezin was slain, the kingdom of Damascus brought to an end, and the city itself destroyed, the inhabitants being carried captive into Assyria (verses 7-9; compare Is. vii. 8 and Am. i. 5). It was long before Damascus recovered from this serious blow (Is. x. 16-20; Jer. xlix. 22 ff.; Am. i. 4). We do not know at what time Damascus was rebuilt; but Strabo says that it was the most famous place in Syria during the Persian period (6th century, c. c., b. c.). Shortly after the battle of Issus (ALEXANDER THE GREAT), it was taken by Parmenio; and from this time it continued to be a place of some importance under the Greeks, becoming however decidedly second to Antioch I. The Romans became masters of it b. c. 64. At the time of the Apostle Paul, it formed a part of the kingdom of ARETAS (9 Cor. xi. 32). A little later it was reckoned to DECAPOLIS. It grew in magnificence under the Greek emperors, and when taken by the Mohammedans (ARABIA) a. d. 634, was one of the first cities of the Eastern world. It is still a city of 150,000 inhabitants. July 9, 1860, the Mohammedans of Damascus massacred about 6,000 of the Christian population, and burned their quarter of the city. Damascus has always been a great centre for trade. It would appear from Ez. xxvii. 18 that Damascus took manufactured goods from the Phenicians, and supplied them in exchange with wool and wine. But the passage trade of Damascus (Camiit) has probably been at all times more important than its direct commerce. Some translate Am. iii. 12 (A. V. "in Damascus on a couch") "on the damask couch;" but it is questionable whether this fabric, or the peculiar method of working in steel, which has impressed itself in a similar way upon the speech of the world, was invented by the Damascusese before the Mohammedan era.—Certain localities in Damascus are shown as the site of those Scriptural events which especially interest us in its history. A "long wide thoroughfare," leading direct from one of the gates to the castle or palace of the Pasha, is "called by the guides 'Straight'" (Acts ix. 11); but the natives know
it among themselves, as "the Street of Bazaars," The house of Judas is shown, but it is not in the street "Straight." That of Ananias is also

but four distinct spots have been pointed out at different times, so that little confidence can be placed in any of them. The point of the walls at which St. Paul was let down by a basket (verse 25; 2 Cor. xi. 33) is also shown.

* Dam'mesek (Heb.) (2 K. xvi. 9, margin) = Damascus.

* Dam'mim (Heb.) (1 Sam. xvii. 1, margin).

Damascus.—(From Smith's Smaller Dictionary.)

**Dan**

1. The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx, 6). The origin of the name is given in the exclamation of Rachel—"'God hath judged me (damned) ... and given me a son,' therefore she called his name Dan" (judge). In the blessing of Jacob (xiii. 16) this play on the name is repeated—"Dan shall judge (yabôn) his people." (Anders 4.) Dan was own brother to Naphtali; but no personal history of him is preserved. Only one son (Hosam 1) is attributed to him (xli. 25); but when the people were numbered in the wilderness of Sinai, his tribe was, with the exception of Judah, the most numerous of all, containing 62,700 men able to serve. The position of Dan during the march through the desert was on the N. side of the Tabernacle, among the hindmost of the long procession (Num. ii. 26, 27, 21, x. 25). It arrived at the threshold of the Promised Land, and passed the ordal of the rites of Baal-peor with an increase of 1,700 on the earlier census (xxx, xxxvi. 42, 43). The remaining notices of the tribe before the passage of the Jordan are unimportant. It furnished a 'prince' to the apportionment of the land; and it was appointed to stand on Mount Ebal at the ceremony of blessing and cursing (Deut. xxvii. 13). Moses said of Dan: "Dan is a lion's whelp; he shall leap from Bashan" (xxxvii. 22). Dan was the last of the tribes to receive his portion, and that portion was apparently the smallest of the twelve (Josh. xix. 10-48). But notwithstanding its smallness it has eminent natural advantages. On the N. and E. it was completely embraced by Ephraim and Benjamin, while on the S. E. and S. it joined Judah, and

formly translated "to condemn" (Mat. xii. 41, 42, xx. 18, &c.), except twice in the passive, viz. Mk. xvi. 16 ("shall be damned"), Rom. xiv. 23 ("is damned"). Death; Eternal; Hell; Judgment; Punishments.

**Dan** (Heb. judge).
was thus surrounded by the three most powerful states of the whole confederacy. From Japho—afterward Joppa, and now Tifwa—on the X., to Ekron and Gath-rimmon on the S., a length of at least forty miles, that noble tract, one of the most fertile in the whole of Palestine, was allotted to this tribe. (Sephela.) By Josephus (v. 1, § 22, and 3, § 1) this is extended to Ashdod on the S. and Dor on the X. But this rich district, the cornfield and the garden of the whole S. of Palestine, was too valuable to be given up within a struggle by its original possessors. The Amorites accordingly "forced the children of Dan into the mountain, for they would not suffer them to come down into the valley" (Judg. i. 34)—forced them up from the corn-fields of the plain, with their deep black soil, to the villages which still crown the hills that skirt the lowland. With the help of Ephraim, Dan prevailed against the Amorites for a time, but in a few years the Philistines took the place of the Amorites and with the same result. These considerations enable us to understand how it happened that long after the partition of the land "all the inheritances of the people of Dan were given over to them among the tribes of Israel" (xviii. 1). They also explain the warlike and independent character of the tribe betokened in the name of their head-quarters "Mahanah-Dan," "the camp, or host, of Dan," in the fact specially insisted on and reiterated (11, 16, 17) of the complete equipment of their 600 men \(=600\) armed warriors, and their war-carts; and the lawless freebooting style of their behavior to Micah. In the "security" and "quiet" (7, 10) of their rich northern possession (No. 2, below) the Danites enjoyed the leisure and repose which had been denied them in their original seat. Gesenius translates Judg. v. 17 (A. V. "and why did Dan remain in ships?")—and Dan, why abides he at the ships? i.e. why doth he listless on the coast of the sea? In the time of David Dan still kept its place among the tribes (1 Chr. xii. 55). Asher is omitted, but the ruler or prince "of Dan" is mentioned in the list of 1 Chr. xxvii. 22. But from this time Dan took the name as applied to the tribe vanishes; it is kept only in its geographical name. In the genealogies of 1 Chr. ii. xiii. the descendants of Dan are omitted entirely, which is remarkable when the great fame of Samson (Ahola; Hiram 3), and the warlike character of the tribe are considered, and can only be accounted for by supposing that its genealogies had perished. Lastly, Dan is omitted from the list of those who were sealed by the angel in the vision of St. John (Rev. vii. 5-8)—2. The well-known city, so familiar as the most northern landmark of Palestine, in the common expression "from Dan even to Beer-sheba" (Judg. xx. 1, &c.). The name of the place was originally Laish or Leshem. Its inhabitants lived "after the manner of the Zidonians," i.e. engaged in commerce, and without defence. Living thus "quiet and secure," they fell an easy prey to the active and practised freebooters of the Danites. These conferred upon their new acquisition the name of their own tribe, "after the name of their father who was born into Israel" (Judg. xviii. 7, 27-29; Josh. xix. 47). The locality of the town is specified with some minuteness. It was "far from Zidon," and "in the valley that is by Beth-elhem." To the form of the graven image set up by the Danites in their new home, and the nature of the idolatry we have no clue, nor to the relation, if any, between it and the calf-worship (Calf; Idolatry) afterward instituted there by Jeroboam (1 K. xii. 29, 30; Am. viii. 14).—After the establishment of the Danites at Dan it became the acknowledged extremity of the country. Dan, was, with other northern cities, that of Ben-hadad (1 K. xv. 20; 2 Chr. xvi. 4), but is afterward omitted in Jer. iv. 15, viii. 16. Various considerations (its mention in Gen. xiv. 14; Deut. xxxiv. 1, &c.) incline to the suspicion that Dan was a holy place of note from a far earlier date than its conquest by the Danites. With regard to Gen. xiv. 14 three explanations have been given. 1. The name of Dan is translated by its mention in the MSS. (Ewald).—The Tell el-Küdi, a mound from the foot of which gushes out one of the largest fountains in the world, the main source of the Jordan, is very probably the site of the town and citadel of Dan. The spring is called el-Liddon (possibly a corruption of Dan), and the stream from the spring Xanfis, where it debouches, is called the Debis. The Tell el-Küdi, "the Judge's mound," agrees in signification with the ancient name. It is four miles west of Bônias. (Cæsarea Philippi.)—2. In Ez. xxvii. 19 (Heb. wadan, A. V. "Dan also") Gesenius has Vedos, as the proper name of an Arabian city, probably 'Adan, whence cloths, wrought iron, car- sia and other spices were brought to Tyre. First regards "Dan" here as a contraction of Dedan. Others refer it to the tribe of Dan. 3. Dance. 1. The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Ex. xxv. 20, xxxiii. 18, 19; 1 Sam. xxi. 11; and with the tambourine (A. V. "timbrel"), more especially in those impassive outbursts of popular feeling which cannot find sufficient vent in voice or in gesture singly. Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments. Many representations of dances, both of men and women, are found in the Egyptian paintings. The "feast unto the Lord," which Moses proposed to Pharaoh to hold, was really a dance. The Hebrew verb "dângây or châóng, translated in Ex. v. 1 "hold a feast," literally (so Gesenius) = to move in a circle, hence to dance, properly, in a circle (1 Sam. xxx. 16, A. V. "dancing"); to keep a festival, celebrate a holi-day, &c. by leaping and dancing, by sacred dances (Ex. v. 1; Lev. xxvii. 41, A. V. "shall keep," shall celebrate); Ps. xlii. 4, Heb. 6, A. V. "that kept holy day"); to reel, to be giddy, spoken of drunkards (Ps. evii. 27, A. V. "reel to and fro"). Women, however, among the Hebrews, made the dance their especial means of expressing their feelings; and so welcomed their husbands or friends on their return from battle (1 Sam. xviii. 6). The "eating and drinking and dancing" of theAnalites is recorded, as is the people's "rising up to play," with a tacit censure (xxx. 16; Ex. xxvii. 6; 1 Cor. x. 7). So among the Bedowains, native dances of men are mentioned, and are probably an ancient custom. The Hebrews, however, save in such moments of temptation, seem to have kept dance out of the women. But more especially, on such occasions of triumph, any woman whose nearness of kin to the champion
of the moment gave her a public character among her own sex, seems to have felt that it was her part to lead such a demonstration of triumph, or of welcome (Ex. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6, 7; Jd. xv. 12, 13). This marks the peculiarity of David's conduct, when, on the return of the Ark of God from its long sojourn among strangers and borderers, he (2 Sam. vi. 5-22) was himself chorus-leader: and here too the women, with their timbrels (see especially verses 5, 19, 20, 23), took an important share. This fact brings out more markedly the feelings of Saul's daughter Michal, keeping aloof from the occasion, and "looking through a window" at the scene. She should, in accordance with the examples of Miriam, &c., have herself led the female choir, and so come out to meet the Ark and her lord. She stays with the "household" (20) and "comes out to meet" him with reproaches, perhaps feeling that his zeal was a rebuke to her apathy. From the mention of "damsels," "timbrels," and "dances" (see No. 2, below) (Ps. lxviii. 25, exviii. 3, cl. 4), as elements of religious worship, it may perhaps be inferred that David's feeling led him to incorporate in its rites that popular mode of festive celebration. This does not seem to have survived him (compare 2 Chr. xxxix. 30, xxxiv. 4, 15). In later Judaim the dance of men was practised at the feast of Tabernacles. Loose morality commonly attended festive dances at heathen shrines. Said Cicero, "No one dances unless he is either drunk or mad" (Kitto). In the earlier period of the Judges the dances of the virgins in Shiloh, apart from men (Judg. xxi. 19-23), were certainly part of a religious festivity. What the fashion or figure of the dance was, is a doubtful question. Most of the Hebrew verbs translated "to dance" in A. V., viz. hāqāy or chāqāy above, hāl or chāl (Judg. xxi. 21, 28), āṣār (2 Sam. vi. 14, 16), literally ñ = to turn or move in a circle. The Hebrew verb rā'akād, also translated "to dance" (1 Chr. xv. 29; Job xxi. 11; Eccl. iii. 4; Is. xlii. 21), = to leap, skip, c. e. for joy, or for fear (Ps. cxvi. 4, 6; A. V. "skipped"). The Greek verb ᾠρχομαι (=? to leap, sc. by rule, to dance, Rbn. N. T. Lxx.) is translated in N. T. "to dance" (Mat. xi. 17, &c.), and in LXX. = Heb. āṣārār and rā'akād. Dancing also had its place among merely festive amusements apart from any religious character (Jer. xxxi. 4, 12; Lam. vi. 15; Mk. vi. 22; Lk. xv. 25). Children dance (Job xxi. 11; Mat. xi. 17; Lk. vii. 32). By this word is also rendered in the A. V. and by Gesenius, Furst, LXX., &c., the Hebrew mahōl or māchōl, which Professor Marks, Dr. A. Clarke, Mendelsson, the Arabic version, &c., regard as denoting a musical instrument of percussion, supposed to have been used by the Hebrews at an early period of their history. In Ps. cl. the sacred poet exhorts mankind to praise Jehovah in His sanctuary with all kinds of music; and among the instruments mentioned is found mahōl or māchōl (verse 4; A. V. "dance," margin "pipe"). Professor Marks, &c., believe it to have been made of metal, open at one end, with small bells attached to its border, and played at weddings and merry-making by women, who accompanied it with the voice. One author describes it as having tinkling metal plates fastened on wires, at intervals within in the circle that formed the instrument, like the modern tambourine; according to others it was of metal or wood, with a handle which the performer might so manage as to set in motion several rings strung on a metal bar, passing from one side of the instrument to the other, the waving of which produced a loud, merry sound.

Dan 1-5 (L. fr. Heb. Dāniël or Dānîâl = judge of God, Ges.; God is judge, Furt.). 1. The second son of Daniel by Abigail the Carmelitess (3 Chr. iii. 1); in 2 Sam. iii. 3 called CNILEB. 2. A descendant of Ithamar, who returned with Ezra (Ezr. viii. 2). 3. A priest who sealed the covenant drawn up by Nehemiah n. c. 445 (Neh. x. 6); perhaps No. 2. 4. The fourth of "the greater prophets." (See the next article.) Nothing is known of his parentage or family. He appears, however, to have been of royal or noble descent, and to have possessed considerable personal endowments (Dan. i. 3, 4). He was taken to Babylon in the third year of Jehoiakim ("n. c. 604") and trained for the king's service.

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1 This date has given rise to many objections, because Jehoiakim's fourth year is identified with Nebuchadnezzar's first (Jer. xxv. 1). Various explanations have been proposed, but the text of Daniel suggests the true explanation. The second year of Nebuchadnezzar's reign (Dan. ii. 4) falls after the completion of Daniel's three years' training which commenced with his humility (1, 55) and this is the occasion that the expedition mentioned in 1. was undertaken in the last year of Nabopolassar, while as yet Nebuchadnezzar was not properly king. Some further difficulties appear to have been satisfactorily removed by Niebuhr. The date in Jer. xxv. 2 is not that of the battle of Carchemish, but of the prophet's warning; and the threats and promises in Jer. xxv. are consistent with the notion of a previous subje-
(Beltshazzar; Chaldeans) with his three companions. Like Joseph, in earlier times, he gained the favor of his guardian, and was divinely supported in his resolve to abstain from the "king's meat," for the Chaldean period. Close of his three years' discipline, Daniel had an opportunity of exercising his peculiar gift of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi (5, 17, 18, ii. 14 ff.). In consequence of his success he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men of Babylon" (ib. 48). He afterward interpreted the second dream of Nebuchadnezzar (iv. 8-27), and the handwriting on the wall which disturbed the feast of Belshazzar (v. 10-38), though he no longer held his official position among the magi (7, 8, 12), and probably lived at Susa (viii. 2). At the accession of Darius he was made first of the "three presidents" of the empire (vi. 2), and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his faith (10-23; compare B. & D. 28-45). At the accession of Cyrus he still retained his prosperity (Dan. vi. 29; compare i. 21; B. & D. 1-2). Darius have remained at Babylon (compare Dan. i. 21), and in the "third year of Cyrus" (v. c. 534) he saw his last recorded vision on the banks of the Tigris (x. i. 4). According to Mohammedan tradition, Daniel returned to Judea, held the government of Syria, and finally died at Susa, where his tomb is still shown, and is visited by crowds of pilgrims. In Ezekiel mention is made of Daniel as a pattern of righteousness (xiv. 14, 20) and wisdom (xxvii. 3); and since Daniel was still young at that time (about B. C. 588-584), some have thought that another prophet of the name must have lived at some earlier time, perhaps during the Captivity of Nineveh, whose fame was transferred to his later namesake. On the other hand the narrative in Dan. i. 11, implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age (compare Sus. 45), and he may have been nearly forty years at the time of Ezekiel's prophecy.

Daniel is the earliest example of apocalyptic literature, and in a great degree the model according to which all later apocalypses were constructed (so Mr. Westcott, the original author of this article). In this aspect it stands at the head of a series of writings in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. (Enoch, Book of; Esdras, Second Book of; Revelation of St. John.) There can be no doubt that it exercised a greater influence upon the earlier Christian church than any other writing of the O. T., while in the Gospels it is especially distinguished by the emphatic quotation of our Lord (Mat. xxiv. 15). In studying Daniel, it is of the utmost importance to recognize its apocalyptic character. To the old prophets Daniel stands, in some sense, as a commentator (Dan. ix. 2-19): to succeeding generations, as the herald of immediate deliverance. The form, the style, and the point of sight of prophecy, are relinquished at the verge of a new period in the existence of God's people, and fresh instruction is given to them suited to their new fortunes. The change is not abrupt and absolute, but yet it is distinctly felt. The eye and not the ear is the organ of the Seer: visions and not words are revealed to him. The Babylonian exile supplied the outward training and the inward necessity for this last form of divine teaching; and the prophetic visions of Ezekiel form the most striking link between the characteristic types of revelation and prophecy and the language of the book, no less than its general form, belongs to an era of transition. Like Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldean), and partly in the sacred Hebrew. The introduction (i.-ii. 4 a) is written in Hebrew. On the occasion of the "Syria" (i.e. Aramaic) answer of the Chaldeans, the language changes to Aramaic, and this is retained till the close of the seventh chapter (ii. 4 b-vii.). The personal introduction of Daniel as the writer of the text (vii. 1) is marked by the resumption of the Hebrew, which continues to the close of the book (viii.-xii.). The character of the Hebrew bears the closest affinity to that of Ezekiel and Habakkuk. The Aramaic, like that of Ezra, is also of an earlier form than exists in any other Chaldaic document. The use of Greek technical terms marks a period when commerce had already united Persia and Greece; and the occurrence of peculiar words, which are onlyattested by reference to Arnan and not to Semitic roots (Medes; Persians; Semitic languages) is almost inexplicable on the supposition that the prophecies are a Palestinian forgery of the Maccabean age.— 3. The book is generally divided in two nearly equal parts. The first of these (i.-vi.) contains chiefly historical incidents (the second (vii.-xii.), is entirely apocalyptic. But this division takes no account of the difference of language, nor of the change of person at the beginning of chapter vii. It seems better to divide the book into three parts. The first chapter forms an introduction. Chapters ii.-vii. give a general view of the progressive history of the powers of the world, and of the principles of the divine government as seen in events of the life of Daniel. Chapters viii.-xii. trace in minuter detail the fortunes of the people of God, as typical of the fortunes of the church in all ages (see § 11, below).—4. The position which Daniel occupies in the list of books of the Old Testament, on first sight remarkable. It is placed among the Holy writings (or Heiographa; see Bible) between Esther and Ezra, or immediately before Esther, and not among the prophets. This collocation, however, is a natural consequence (so Mr. Westcott) of its being as distinct in its character from the prophetic writings as the Apocalypse of St. John from the apostolic epistles (see above, § 1).—5. The unity of the book in its present form, notwithstanding the difference of language, is generally acknowledged. Still there is a remarkable difference in its internal character. In the first six chapters and the beginning of the seventh Daniel is spoken of historically (i. 6-21, ii. 14-49, iv. 8-27, v. 13-29, vi. 2-28, vii. 1, 2); in the rest of the book he appears personally as the writer (vii. 15-28, vii. 1-12, x. 1-9, xii. 5). The cause of the difference in person is commonly supposed to lie in the nature of the case. Mr. Westcott, however, thinks it more probable that the separation arose from the manner in which the book assumed its final shape (see § 10, below).—6. Allusion has been made already to the influence which the book exercised upon the Christian church. Apart from the general type of Apocalyptic composition which the apostolic writers derived from Daniel (§ 2), the New Testament incidentally acknowl-
edges each of the characteristic elements of the book, its miracles (Heb. xi, 33, 34), its predictions (vi. 14, 26), and its homage to angels (Lk. i. 19, 26). At a still earlier time the same influence may be traced in the Apocrypha. Barnes exhibits so many coincidences with Daniel, that by some the two books have been assigned to the same author (Fritzche); and the first book of Maccabees represents, according to the marvellous deliverances recorded in Daniel, together with those of earlier times (1 Mc. ii. 59, 60), and elsewhere exhibits an acquaintance with the Greek version of the book (1 Mc. i. 54 = Dan. ix. 27). The allusion to the guardian angels of nations, which is introduced into the Alexandrine translation of the Pentateuch (Deut. xxxii. 8, LXX.), and recurs in Eclesius, xvii. 17, may have been derived from Dan. x. 21, xii. 1, though this is uncertain, as the doctrine probably formed part of the common belief. According to Josephus (vi. 8, §§ 4, 5), the prophecies of Daniel gained for the Jews the favor of Alexander the Great; and whatever credit may be given to the details of his narrative, it at least shows the unquestioning belief in the prophetic worth of the book which existed among the Jews in his time.—7. The testimony of the Synagogue and the Church gave a clear expression to the judgment implied by the early and authoritative use of the book, and pronounced it to contain authentic prophecies of Daniel, without contradiction, with one exception, till modern times. Paraphry alone (about 303 A.D.) assailed the book. Externally it is as well attested as any book of Scripture.—8. The history of the assaults upon the prophetic worth of Daniel in modern times is full of interest. First, doubts were raised as to the authorship of chapters i.—vii. (Spinnoza, Newton), which are compatible with the recognition of their canonicity. Then, the variations in the LXX. suggested the belief that chapters iii.—vi. were a later interpolation (J. D. Michaelis). Next, the last six chapters only were retained as a genuine book of Scripture (Kiiichroh, first and second edition); and at last the whole book was rejected as the work of an impostor in the time of Antiochus Epiphanes (Corrodi, 758: Hitzig fixes the date more exactly from 170 B.C. to the spring of 164 B.C.). This last opinion has found, even in Germany, a very wide acceptance. Among those who have doubted or denied the authenticity of Daniel are Gesenius, De Wette, Rosenmuller, Bertholdt, Bleek, Ewald, Knobel, Lengerke, &c. It has been defended by Staudlin, Jahn, Hengstenberg, Havernick, Koll, Auberlen, &c., in Germany; by Stuart, Barnes, &c., in America, and by English writers generally. The leading grounds on which modern critics reject the book are the alleged "fabulousness of its narratives," and "the minuteness of its prophetic history."—The contents of the book, it is said, are "irrational and impossible" (Hitzig). Such critics, of course, deny in some respects miracles, and are, as wise as repugnant to reason every thing that is divine or supernatural in the Scriptures or elsewhere. (Premiet, &c.) —9. The general objections against the "legendary" miracles and specific predictions of Daniel are strengthened by other objections in detail, which can, perhaps, be regarded in themselves as of any considerable weight. Next, it is said, is the book placed among the Hagiographa, but Daniel is omitted in the list of prophets given in the Wisdom of Sirach; the language is corrupted by an intermixture of Greek words; the details are essentially unhistorical; the doctrinal and moral teaching betrays a late date. In reply to these remarks, it may be said, that if the book of Daniel had already been placed among the Hagiographa at the time when the Wisdom of Sirach was written, the omission of the name of Daniel (Ecclus. xliii.) is most natural. Nor is the mention of Greek musical instruments (iii. 5, 7, 10) surprising at a time when the intercourse of the East and West was already considerable. Yet further the scene and characters of the book are Orientat, e.g., the colossal image (iii. 1), the fiery furnace, the martyr-like boldness of the three confessors (ver. 16), the decree of Darius (vi. 7), the lions' den (7, 19), the demand of Nebuchadnezzar (ii. 6), his obeisance before Daniel (iv. 40) (Apologetos), his sudden fall (iv. 39). In doctrine, again, the book is closely connected with the writings of the Exile, and forms a last step in the development of the ideas of Messiah (vii. 13, &c.), of the Resurrection (xii. 2, 3), of the ministry of angels (viii. 15, xiii. 1, &c.), of personal devotion (vi. 10, 11, 18), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord. Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabean period than to connect the peculiarities which it exhibits with the exigencies of the Return. (Alexandria; Apocrypha; Belshazzar; Captivity; Chaldaean; Cyrus; Daniel; Daniel i.; Maccabees; Magi; Medes; Nebuchadnezzar; Persians; Septuagint.)—10. But while all historical evidence supports the canonicity of the book of Daniel, it does not follow that the recognition of the unity and authorship of the book is necessarily connected with the belief that the whole is to be assigned to the authorship of Daniel. According to the Jewish tradition the books of Ezekiel, the twelve minor prophets, Daniel and Esther, were written (i.e. drawn up in their present form) by the men of the great synagogue (Synagogue, the Great), and in the case of Daniel the tradition is supported by strong internal evidence, as the manner in which Daniel is spoken of (i. 17, 19, 20, v. 11, 12; the title in ix. 23, viii. is different).—11. The interpretation of Daniel has proved an inexhaustible field for the ingenuity of commentators, and the certain results are comparatively few. According to the traditional view, which appears as early as 2 Esdras and the epistle of Harnabas, the four empires described in chapters ii., vii., are the Babylonian, the Medo-Persian, the Greek, and the Roman. With nearly equal consent it has been supposed that there is a change of subject in xi. 51 ff, by which the seer passes from the persecutions of Antiochus to the times of Antichrist. According to Mr. Westcott this interpretation great idea of a cyclical development of history which lies at the basis of all prophecy; and the revelations of Daniel gain their full significance when they are seen to contain an outline of all history in the history of the nations which ruled the world before Christ's coming. He regards the empires of Daniel as those of the Babyloniens, Medes, Persians, and Greeks, who all placed the centre of their power at Babylon, and appear to have exhibited on each the great types of national life; but the first fulfiling of the vision is not in the future, and the correctives of the four empires must be sought in post-Christian history (compare Babylon and Rome, &c.). (Abomination of Desolation;
DAN

ALEXANDER III.; ANTICHRIST; ANTIOCHUS II.-IV.; BABEL; BABYLON, &c.—12. There is no Chaldean translation of Daniel. The Greek version has under gone singular changes. At an early time the LXX. version, which was certainly very unfaithful, was supplanted in the Greek Bibles by that of Theodotion, and in the time of Jerome the version of Theodotion was generally “read by the churches.” In the course of time, however, the version of Theodotion was interpolated from the LXX., so that it is now impossible to recover the original text (see the next article). Meanwhile the original LXX. translation passed entirely out of use, and it was supposed to have been lost till the last century, when it was published at Rome.

Dan’iel (see above), A-POCRYPHAL AD-DICTIONS TO.
The Greek translations of Daniel, like that of Esther, contain several pieces not in the original text. The most important of these additions are contained in the APOCRYPHA of the A. V. under the titles of The Song of the three Holy Children, The History of Susanna, and The History of the Destruction of Bel and the Dragon.—1. a. The first of these pieces is incorporated into the narrative of Daniel. After the three confessors were thrown into the furnace (Dan. iii. 23), Azaria is represented praying to God for deliverance (Vg. 3 H. C. 5-22) and in answer the angel of the Lord descends from the fire which consumes their enemies (23-27), whereupon “the three, as out of one mouth,” raise a triumphant song (29-68), of which a chief part (35-66) has been used as a hymn in the Christian church since the fourth century (see the Book of Common Prayer of the Protestant Episcopal Church, under Morning Prayer, “O all ye works of the Lord,” &c.).—b. The other two pieces appear more distinctly as appendices, and offer no semblance of forming part of the original text. The History of Susanna (or The Judgment of Daniel) is generally found at the beginning of the book (Vat. & Alex. MSS. Old L. version); though it also occurs after the twelfth chapter (Vulg. ed. Complutensis). The History of Bel and the Dragon is placed at the end of the book; and in the LXX. version it bears a special heading as “part of the prophecy of Hohakuk.”—2. The additions are found in both the Greek texts, the LXX. and Theodotion, in the Vulgate and Vulgaria, and in the existing Syriac and Arabic versions. On the other hand there is no evidence that they ever formed part of the Hebrew text, and they were originally wanting in the Syriac.—3. Various conceptions have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals. It is possible that the character of the additions themselves indicates rather the hand of an Alexandrine writer (Alexandria); and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work.

DANIES (from Dan), the = the descendants of Dan, and members of his tribe (Judg. xii. 2, xviii. 11, 1, 1 Chr. xii. 36).

Dan’jaan (Heb. Dan-in the wood, Vulg., Ges.; Dan [i.e. Baal or Pan; see below] playing the pipes, Fr.), a place named only in 2 Sam. xxiv. 6 as one of the cities visited by Joab initially “at the census of the people.” It occurs between Gilead and Zion, and probably = Dan 2. Furst makes Dan-jaan = Dania, where Baal or Pan was worshipped in a groto. C. S. A. PHILIPPI.

Dan’keh (Heb. low ground, Fr.), a city in the 14

mountains of Judah (Josh. xv. 49), probably S. or S. W. of Hebron; site unknown.

Daphne [daph] (Gr. laurel; also the daughter of the river-god Peneus, who, pursued by Apollo, is said to have been changed into a laurel), a celebrated grove and sanctuary of Apollo, near Antioch 1 (2 Me. iv. 53). The distance between the two places was about five miles, and in history they are associated most intimately together. The situation was of extreme natural beauty, with perennial fountains and abundant wood. Here Seleucus Nicator erected a magnificent temple and colossal statue of Apollo. The succeeding Seleucid monarchs, especially Antiochus Epiphanes, endowed the place still further. When Syria became Roman Daphne continued to be famous as a place of pilgrimage and vice. The site has been well identified by Pococke and other travellers at Eulet Mee (= the House of the Water), on the left bank of the Orontes, to the S. W. of Antioch.

Dan’a (Heb.) = Danata (1 Chr. ii. 6).

Dar’ca (Heb. pearl of wisdom, Ges.; wearer, holder, Fr.), a son of Mahol, and one of four men of great fame for their wisdom, but surpassed by Solomon (1 K. iv. 31). In 1 Chr. ii. 6, however, the same four names occur again as “sons of Zerah,” of the tribe of Judah, with the slight difference that Darca appears as Dan. The identity of these persons with those in 1 K. iv. 31 has been greatly debated; but there cannot be much reasonable doubt that they are the same (so Mr. Grove). HiMAN 1, 2.

Dar’e, Dra.m; Monney, II. 2.

Da-ruf (L. Heb. Darwec; from old Pers. = covcer, conservator, Hult., Ges.), the name of several kings of Media and Persia. Three kings bearing this name are mentioned in the O. T. “Darius the Mede” (Dan. xi. 1, vi. 1), “the son of Ahasuera of the seed of the Medes” (ix. 1), who succeeded to the Medes’ kingdom (Babell) on the death of Belshazzar, being then sixty-two years old (vi. 21, ix. 1). Only one year of his reign is mentioned (ix. 1, xi. 1); but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity (vi. 1 ff.), probably in consequence of his former services (compare v. 17); and after his miraculous deliverance, Darius issued a decree throughout his dominions “reverence for the God of Daniel” (v. 25 ff.). The extreme obscurity of the Babylonian annals has given occasion to three different hypotheses as to the name under which Darius the Mede is known in history. The first of these which identifies him with Darius Hystaspis, rests on no plausible evidence, and may be dismissed at once. The record, adopted by Josephus, and supported by many recent critics (Birchold, Lengerke, Havermick, Hengstenberg, Aublen), is more deserving of notice. According to this he was Cyrus II., “the son and successor of Astyages,” who is commonly regarded as the last king of Media. But the only direct evidence for the existence of Cyrus II. is that of Xenophon’s romance. A third identification (Winer, Niebuhr) remains, by which Darius is represented as the personal name of “Astyages,” the last king of the Medes, and this appears to satisfy all the conditions of the passage (so Mr. Westcott, original author of this article).—2. Da’rus, the son of Hys-tas’pes (L. from old Pers. = possessor of horses, Bonfey), or D. Hys-tas’pis, the fifth in descent from Achemenides, the founder of the Perso-Aryan dynasty (Persians). Upon the usurpation of the Magan
Smerdis (Artaxerxes 1), he conspired with six other Persian chiefs to overthrow the impostor, and on the success of the plot was placed upon the throne B. C. 521. His designs of foreign conquest were interrupted by a revolt of the Babylonians, which was at length put down and severely punished (about B. C. 516). After the subjugation of Babylon, Darius turned his arms against Scythia, Libya, and India. The defeat of Marathon (B. C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. His plans were again thwarted by rebellion, and he died A. D. 485. With regard to the deeds, Darius Hyuesian pursued the same policy as Cyrus, and restored to them the privileges which they had lost (Ezr. iv. 24, v., vi.; Haggai; Jerusalem; Zechariah 1:—5. Darius the Persian (Neh. xii. 22) may be identified with Darius II. Nothus (Oehus), king of Persia a. D. 424—404—4, if the whole passage in question was written by Nehemiah. If, however, the passage was continued to a later time, as is not improbable, the occurrence of the name Jaudus (ver. 11, 22) points to Darius III. Codomannus, the antagonist of Alexander the Great, and last king of Persia B. C. 336—330 (1 M. e. 1:—4). Azuris, king of the Lacedemoneans (xxii. 7).

Darkness is spoken of as encompassing the actual presence of God, as that out of which He speaks, the envelope, as it were, of Divine glory (Ex. xx. 21; 1 K. viii. 12; Ps. xvii. 2); compare Joel ii. 31, iii. 13; Mat. xxiv. 29, &c. (Cloud). The glare of darkness in Egypt (Ex. x. 21—23; Ps. cv. 28) has been ascribed by various commentators to non-miraculous agency, but no sufficient account of its intense degree, long duration, and limited area, as proceeding from any physical cause, has been given. The darkness "over all the land" (Mat. xxvii. 45; Mk. xv. 38; Lk. xxi. 14) attending the crucifixion has been similarly attributed to an eclipse. Philemon of Tralles indeed mentions an eclipse of intense darkness, which began at noon, and was combined, he says, in Bithynia, with an earthquake, which in the uncertain state of our chronology more or less nearly synchronizes with the event. Wiedera, however, and Kretz, consider the year of Phileon's eclipse impossible one for the crucifixion, and reject that explanation of the darkness. Origin also denies the possibility of such a cause; for the fixed Pashcal reckoning the moon must have been about full. The argument from the duration (3 hours) is also of great force; for an eclipse seldom lasts in great intensity more than 6 minutes. On the other hand, Syryfard maintains that the Jewish calendar, owing to their following the sun, had become so far out that the moon might possibly have been at new. He however views this rather as a natural basis than as a full account of the darkness, which, in its degree at Jerusalem was still preternatural. Darkness is also, as in "land of darkness," used for the state of the dead (Job x. 21, 22); and frequently figuratively = gloom, adversity, misery (Ps. cv. 10, exilii. 3; Is. v. 30, &c.), also = igno- rance, unbelief, and sin, as the privation of spiritual light (Jn. i. 5; iii. 19). M. R. N. IRC.

DAR. Ancient Pers. Darius, unchaste son of Darius the Persian. Deut. x. 22. Daniel 11:12, 15. Da-rin (Heb. דַּרִין), a Reubenite chief, son of Eliah, and brother of Abiram, who joined the conspiracy of Korah the Levite (Num. xvi. 1 ff.; xxvi. 9; Deut. xi. 6; Ps. cvi. 17).

Dath-a-ma (Gr.), a fortress in which the Jews of Gilead took refuge from the heathen (1 Macc. 9). The reading of the Peshito-Syriac, Ramoth, points to Ramoth-Gilead, which can hardly fail to be the correct identification.

Daughter (Heb. בָּתָּה, Gr. γυναῖκα). 1. The word in Scripture not only = daughter in the strict sense, but *granddaughter* or other female descendant; much in the same way as in the Authorized Version with "son" (Gen. xxxi. 48, xxxii. 43). (Child; Eucation.)—2. The female inhabitants of a place, a country, or the females of a particular race are called "daughters" (Gen. vi. 2, xxvii. 6, xxviii. 6, xxxii. 2; Num. xx. 1; Deut. xxii. 17; Is. iii. 16; Jer. xlv. 11, xlix. 2—4; Lk. xxiii. 28).—5. The same notion of descent explains the phrase "daughters of music," i. e., singing-birds (Eccl. xii. 4), and the use of the word for branches of a tree (Gen. xlix. 22), the pupil of the eye (literally "daughter of the eye") (Lam. ii. 18; Ps. xvii. 8), and the expression "daughter of 90 years" (A. V. "99 years old") (Gen. xxv. 8), the age of Sarah when Abraham took her (Gen. xxv. 17).—4. It is also used of cities in general, poetically for the inhabitants of a city, often for the whole body of inhabitants personified as a female, Ges. (Is. x. 32, xxii. 12; Jer. vi. 2, 23; Zech. ix. 9).—5. More specifically of dependent towns, villages, or hamlets, while to the principal city the correlative "mother" is applied (Num. xxii. 25, marg.; 2 Chr. xxviii. 18, A. V. "villages" in both; Josh. xii. 16; Judg. i. 27; 1 Chr. xviii. 28, 29; A. V. "towns" in these passages). Hazeron; Village.

David (Heb. דבר), the son of Jesse, is the best known to us of any of the characters in the O. T. In him, as in the case of St. Paul in the N. T., we have the advantage of comparing a detailed narrative of his life with undoubted works of his own composition, and the combined result is a knowledge of his personal character, such as we probably possess of no historical personage before the Christian era, with the exception of Cicero, and perhaps life may be divided into three portions, more or less corresponding to the three old lost biographies by Samuel, Gad, and Nathan:—I. His youth before his introduction to the court of Saul. II. His relations with Saul. III. His reign.—I. The early life of David contains in many important respects the antecedents of his future career. 1. His family may best be seen in the child of a family of ten. His mother's name is unknown. His father, Jesse, was of a great age when David was still young (1 Sam. xviii. 12). His parents both lived till after his final rupture with Saul (xxii. 3). Through them David inherited several points which he never lost. (a) His connection with Moab through his great-grandmother Ruth. This he kept up when he escaped to Moab and intrusted his aged parents to the care of the king (xxii. 8), and it may not have been open to David without opening a wider view in his mind and history than if he had been of purely Jewish descent. (b) His birthplace, Bethlehem. His recollection of the well of Bethlehem is one of the most touching incidents of his later life (1 Chr. xli. 17), and it is his connection with it that brought the place again in after-times into universal fame (Lk.
As the youngest of the family he may possibly have received from his parents the name which first appears in him, of David, the beloved, the darling. Perhaps for this same reason he was never intimate with his brethren. The familiarity which he lost with his brothers he gained with his nephews. The three sons of his sister Zeruiah, and the one son of his sister Abigail, were probably of the same age as David himself, and they accordingly were to him throughout life in the relation usually occupied by brothers and cousins. The two sons of his brother Shimeah are both connected with his after-history. One was Jonathan, the friend and adviser of his eldest son Amnon (2 Sam. xiii. 3). The other was Jonathan (2 Sam. xxi. 21), who afterward perhaps (see Jona-
than 2) became the counsellor of David himself (1 Chr. xxvii. 32). The first time that David appears in history at once admits us to the whole family circle. There was a practice once a year at Bethlehem, probably at the first new moon of the year, of holding a sacrificial feast, at which Jesse, as the chief proprietor of the place, would preside (1 Sam. xx. 6), with the elders of the town. At this or such like feast (xvi. 1) suddenly appeared the great prophet Samuel, dri-
ing a heifer before him, and having in his hand a horn of the consecrated oil of the Tabernacle. The heifer was killed. The party were waiting to begin the feast. Samuel stood with his horn to pour forth the oil (AXOXINO), as if for an invit-
ation to begin (compare ix. 22). He was restrained by divine intimation as soon as son passed by. Elisah, the eldest, by "his height" and "his coun-
tenance," seemed the natural counterpart of Saul, whose rival, unknown to them, the prophet came to select. But the day was gone when kings were chosen because they were head and shoulders taller than the rest. "Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep." This is our first and most characteristic introduction to the future king. The boy was brought in, and "anointed" by the prophet "in the midst of his brethren; and the spirit of the Lord came upon David from that day forward" (xvi. 13). It is useless to speculate on the extent to which his mission was then known to himself or to others. Josephus (vi. 8, § 1) says that Samuel whispered it into his ear. We are enabled to fix his appearance at once in our minds. He was of short stature, with red or auburn hair, such as is not unfrequently seen in his countrymen of the East at the present day. In later life he wore a beard. His bright eyes are especially mentioned (xvi. 12), and generally he was remarkable for the grace of his figure and countenance ("fair of eye," "comely," "goodly," xvi. 12, margin, 18, xvii. 42), well made, and of immense strength and agility. His swiftness and activity made him (like his nephew Asahel) like a wild gazelle, his feet like harts' feet, and his arms strong enough to break a bow of steel (Ps. xviii. 33, 34). He was pursuing the occupation allotted in Eastern countries usually to the slaves, the females, or the despised of the family. He usually carried a switch or wand (A.V. "staff") in his hand (1 Sam. xvii. 40), such as would be used for his dogs (xvi. 45), and a scrip or wallet (Bag 3) round his neck, to carry any thing that was needed for his shepherd's life (xvii. 40).—3. But there was another preparation still more needed for his office, which is his next introduction to the history. When the body-guard of Saul were discussing with their master where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. Saul, with the absolute control inherent in the idea of an Oriental king, instantly sent for him, and in the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterward consecrated in the Psalms.—4. One incident alone of his soli-
tary shepherd life has come down to us—his con-
front with the lion and the bear in defence of his father's flocks (xvii. 34, 35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably (so Stanley) against the Philistines (xvi. 18), and, when he suddenly ap-
ppeared in the camp, his elder brother immediately guessed that he had left the sheep in his arbor to see the battle (xvii. 28). The reconciliation of the apparently contradictory accounts in 1 Sam. xvi. 14—23, and xvii. 12—31, 55—58, has much perplexed commen-
tators. "The old solution of the difficulty, that as David, after his first introduction to Saul, did not abide constantly with him, but went and

ii. 4). (c) His general connection with the tribe of Judah. In none of the tribes does the tribal feel-
ing appear to have been stronger. (d) His rela-
tions to Zeruiah and Abigail. Though called, in 1 Chr. ii. 16, sisters of David, they are not ex-
pressly called the daughters of Jesse; and Abigail, in 2 Sam. xvii. 25, is called the daughter of NA-
HASH. Stanley asks, Is it too much to suppose that David's mother had been the wife or concu-
bine of Nahash, and then married by Jesse?—2,
came between Saul and his father's house (xvii. 15), he may have been at home when the war with the Philistines broke out; and as Saul's distemper was of the nature of mania, he very probably retained no recollection of David's visits to him while under it, but at each new interview regarded and spoke of him as a stranger, is, after all, the best that has been said of Saul (br. W. L. Alexander in Kitto). The statement that David became Saul's armorbearer, &c. (xvi. 21) may be anticipatory (compare xvi. 22 and xviii. 2), or Saul may have had as many armorbearers as Josha (2 Sam. xviii. 15), and in either case both Saul and Abner might easily fail to recognize David, especially in the excitement of the moment and under the greatly changed appearance which David probably presented at his encounter with Goliath. Nor would his having been Saul's armor-bearer without actual service in the field have made him a proficient in the use of arms or armor at this time. His encounter with Goliath took place at En-gedi in the frontier-hills of Judah. Saul's army is encamped on one side of the ravine, the Philistines on the other; the watercourse of Elah runs between them. A Philistine of gigantic stature, and clothed in complete armor, insults the comparatively defenseless Israelites, amongst whom the king himself alone appears to be well armed (xviii. 38; compare xiii. 22). No one can be found to take up the challenge. At this juncture David appears in the camp. Just as he comes to the circle of wagons (Carriage 3) which formed, as in Arab settlements, a rude fortification round the Israelite camp (xviii. 20), he hears the well-known shout of the Philistine warrior (compare Num. xxiii. 21). The martial spirit of the boy is stirred at the sound; he leaves his provisions with the baggage-master, and darts to join his brothers, like one of the royal messengers, into the midst of the lines. Then he hears the challenge, now made for the forthieth time—sees the disdain of his countrymen—sees the reward proposed by the king—goes with the impetuosity of youth from soldier to soldier, talking of the event, in spite of his brother's rebuke—he is introduced to Saul—undertakes the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapon with which he was accomplished—not the armor of Saul, which he naturally found too large, but the shepherd's sling, which he always carried with him, and the five polished pebbles which he picked up as he went from the watercourse of the valley, and put in his shepherd's wallet. Two trophies long remained of the battle—one, the sword of the Philistine (Arms. I. 1), which was hung up behind the ephod in the Tabernacle at Nain (1 Sam. x. 9); the other, the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem. Ps. xxix., though by its contents of a much later date, is by the title in the LXX., "against Goliath." But there is also a psalm, preserved in the LXX. at the end of the Psalter, and which, though probably a mere adaptation from the history, well sums up this early period of his life.—II. Relations with Saul. We now enter on the aspect of David's life, in which the victory over Goliath had been the turning-point of his career. Saul inspired his parentage, and took him finally to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. The triumphant songs of the Israelitish women announced that they felt that in him Israel had now found a deliverer mightier even than Saul. And in those songs, and in the fame which David thus acquired, was laid the foundation of that unhappy jealousy of Saul toward him which, mingling with the king's constitutional malady, poisoned his whole future relations to David. Three new qualities now began to develop themselves in David's character. The first was his prudence, already glanced at (1 Sam. xvi. 18), which was the marked feature of the beginning of his public career (xviii. 5, 14, 15, 18, 23, 30). It was that peculiar Jewish caution which has been compared to the sagacity of a hunted animal, such as is remarked in Jacob, and afterward in the persecuted Israelites of the middle ages. Secondly, we now see his magnanimous forbearance called forth first toward Saul, but displaying itself (with a few painful exceptions) in the rest of his life. He is the first example of the virtue of chivalry. Thirdly, his hairbreadth escapes, continued through so many years, impressed upon him a sense of dependence on the Divine help, clearly derived from this epoch (2 Sam. iv. 9; 1 K. i. 29; Ps. xviii. 2, 36, xxii. 20). This course of life subdivides itself into four portions:—1. His life at the court of Saul till his final escape (1 Sam. xviii. 1-30); 2. His life after his escape. But it would seem that, having been first armorbearer (xvi. 21, xviii. 2), then captain over a thousand—the subdivision of a tribe—(xviii. 13), he finally, on his marriage with Michal, the king's second daughter, was raised to the high office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. These three formed the usual companions of the king at his meals (xx. 25, compare xxii. 14). David was now chiefly known for his successful exploits against the Philistines, by one of which (xviii. 25 ff.) he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign. He also still performed from time to time the office of minstrel. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced him that his life was no longer safe. He had loyal allies, however, in the person of his son of Saul, his friend Jo'athan, and his daughter of Saul, his wife Michal. Warned by the one, and assisted by the other, he escaped by night, and was therefore a fugitive (Ps. lx. title). Jonathan he never saw again except by stealth. Michal was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death. 2. His escape (1 Sam. xix. 18 to xxi. 15). He first fled to Na'roti of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boyhood at Bethelhem. Up to this time both the king and himself had thought that a resume was possible (see xx. 5, 26). But the madness of Saul now became more settled and ferocious in character, and David's danger proportionately greater. The secret interview with Jonathan confirmed the alarm already excited by Saul's endeavor to seize him at Ramah, and he now determined to leave his country, and take refuge either at Carmel or Tzor, in his native circumstances, in the court of his enemy. Before this last resolve, he visited Non, the seat of the Tabernacle, partly to obtain a final interview with the high-priest (xviii. 9, 15), partly to obtain food and weapons. On the pretext of a secret mission from
SAUL, he gained an answer from the oracle, some of the consecrated loaves, and the consecrated sword of Goliath (I S. iv. 1). (Abiathar; Abimelech; D.Or.) His stay at the court of Achish was short. Disowning his son Amasa, he departed Gath, and his presence revived the national enmity of the Philistines against their former conqueror, and he only escaped by feigning madness (1 Sam. xxix. 1). Henceforth his life as an independent outlaw (xxii. 1 to xxvii. 25), (a) His first retreat was the cave of Adullam, where he was joined by his whole family, now seeking themselves inauspicious from Saul's fury (xxii. 1). This was probably the foundation of his intimate connection with his nephews, the sons of Zeruiah. (Abishai; Asahel; Joab). Besides these, were outlawed and debtors from every part. (b) His next move was to a stronghold, either (as Stanley) in the mountain, afterward called Herodium, probably the modern Frank Mountain, called in Arabic el-Fureidis, and lying close to the traditional cave of Adullam, or the fastness called by Josephus (B. J. viii. 9, § 3) Massada, the Greek form of the Heb. mikveh or mishabek, A. V. "hold" (1 Sam. xxiii. 4, 9; xxiv. 16, and identified by Robinson (i. 622) with the ruin on the modern Saidah, a pyramidal cliff about ten miles S. of Engedi (see cut, under Sea, the Salt); but some suppose this "hold" was in the land of Moab. Whilst there he had deposited his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinship of Moab (1 Sam. xxiii. 3). The neighboring king, Na-hash of Ammon, also treated him kindly (2 Sam. x. 2). Here occurred the chivalrous exploit of the three heroes to procure water from the well of Bethlehem, and David's chivalrous answer, like that of Alexander in the desert of Gedrosia (1 Chr. xi. 16-19; 2 Sam. xxiii. 14-17). He was joined here by two separate bands, One a little body of eleven fierce Gadite mountaineers, who swam the Jordan in flood-time to reach him (1 Chr. xii. 8). Another was a detachment of men from Judah and Benjamin under Amasa (— Amasa, David's nephew?), who henceforth attached himself to David, and kept (16-18). (c) At the warning of the prophet Gad, he fled next to the forest of Hareth, and then again fell in with the Philistines, and again, apparently advised by Gad (1 Sam. xxiii. 4), made a descent on their foraging parties, and relieved Kilelah, in which he took up his abode. Whilst there, now for the first time in a fortified town of his own (xxiii. 7), he was joined by a new and most important ally—Abiathar, the last survivor of the house of Ithamar. By this time the 400 who had joined him at Adul- lam (xxii. 2) had swelled to 600 (xxiii. 13). (d) The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Kilelah, and dispersed, "whithersoever they could go," amongst the fastnesses of Saul. Henceforth it becomes difficult to follow his movements with exactness. But thus much we discern. He is in the wilderness of Ziph. 2. Once (or twice) the Ziphites betray his movements to Saul. From thence Saul literally hunts him like a partridge, the treacherous Ziphites beating the bushes before him, and 3,000 men, stationed to catch even the print of his footsteps on the hills (xxiii. 14, 22 [Heb.], 24 [LXX.], xxiv. 11, xxvii. 20, 20). To David was given a self-driven to the extremity of Judah, in the wilderness of Maon. On two, if not three occasions, the pursuer and pursued caught sight of each other; twice David generously spares Saul's life, and Saul confesses his fault and predicts the future prosperity of David (xxiii. 25-29, xxiv. 1-22, xxvi.). To this period are annexed by their titles Ps. liv. 17, liii. 11-13, liii. 13, and notice of the cowardice of Manoe occurred David's adventure with Na- ra, instructive as showing his mode of carrying on the freebooter's life, and his marriage with Ab- gail. His marriage with Abigail from Jezreel 2, also in the same neighborhood (Josh. xv. 50), seems to have taken place in the short time before (1 Sam. xxi. 22, xxvii. 3-7, xxvi. 22, 22). (e) His service under Achish (1 Sam. xxvii. 1-2 Sam. i. 27). Wearing with his wandering life he at last crosses the Philistine frontier, not, as before, in the capacity of a fugitive, but the chief of a powerful band—his 600 men now grown into an organized force, with their wives and families around them (1 Sam. xxviii. 4, 4). After the manner of Eastern potentates, Achish gave him, for his support, a city—Ziklag on the frontier of Philistia (xxvii. 6). There we meet with the first note of time in David's life. He was settled there for a year and four months (xxvii. 8), and a body of Benjamite archers and slingers, of whom he is specially named, joined him from the very tribe of his rival (1 Chr. xiii. 1-7). He deceived Achish into confidence by attacking the old Nomadic inhabitants of the desert frontier, and representing the plunder to be of portions of the S. tribes or the Nomadic allied tribes of Israel. But this confidence was not shared by the Philistine nobles, and accordingly David was sent back by Achish from the last victorious campaign against Saul. During his absence the roving Amalekites, whom he had plundered during the previous year, had made a descent upon Ziklag, burnt it to the ground, and carried off the wives and children of the new settlement. A wild scene of frantic grief and recrimination ensued between David and his followers. It was calmed by an oracle of assurance from Abiathar. Assisted by the Manassites who had joined him on the march to Gilboa (1 Chr. xii. 19-21), he overtook the invaders in the desert, and recovered the spoil (1 Sam. xxx.). Two days after this victory an Amalekite arrived from the N. with the fatal news of the defeat of Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the passionate lamentation that followed, well close the second period of David's life (2 Sam. i. 1-27).—III. David's reign.—(I.) As king of Judah at Hebron, seven and a half years (2 Sam. i. 1-v. 5). Hebron was selected, doubtless, as the ancient sacred city of the tribe of Judah, the burial-place of the patriarchs and the inheritance of Caleb. Here David was first formally anointed king (2. 4). To Judah his dominion was nominally confined. Gradually his power increased, and during the two years which followed the elevation of Ishbosheth a series of skirmishes took place between the two kingdoms. Then rapidly followed, though without David's consent, the successive murder of Ishbosheth (II. 20, iv. 5). The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. A solemn league was made between him and his people (v. 8). For the third time David was anointed king, and the feast of the three days celebrated as the festival of the anointing (1 Chr. xii. 30). His little band had now swelled into "a great host, like the host of God" (xii. 22). The com-
mand of it, which had formerly rested on David alone, he now devolved on his nephew Joab (2 Sam. ii. 28). Underneath this show of outward prosperity, two eunuchs, incident to the royal state which David now assumed, had first made themselves apparent at Hebron, which darkened all the rest of his career: (1.) the formation of a harem, according to the usage of Oriental kings (ii. 2, iii. 3-5, 14 ff.); (2.) the increasing power of his kinsmen and chief officers, which the king strove to restrain within the limits of right (iii. 31-36). (II.) Reign over all Israel thirty-three years (2 Sam. v. 5 to 1 K. ii. 11). 1. The foundation of Jerusalem. One fastness alone in the centre of the land had hitherto defied the arms of Israel. On this, with a singular prescience, David fixed as his future capital. By one sudden assault Jebus was taken. The reward bestowed on the successful scaler of the precipice was the highest place in the army. Joab henceforward became captain of the host (1 Chr. xi. 6). The royal residence was instantly fixed there—fortifications were added by the king and by Joab—and it was known by the special name of the "city of David" (xi. 7; 2 Sam. v. 9). The Philistines made two ineffectual attacks on the new king (2 Sam. v. 17-25), and a retribution on their former victories took place by the capture and confabulation of their own idols (1 Chr. xiv. 12). Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram sent cedarwood for the buildings of the new capital (2 Sam. v. 11), especially for the palace of David himself (vii. 2). Unhallowed and profane as the city had been before, it was at once elevated to a sanctity which it has never lost, above any of the ancient sanctuaries of the land. The ark was now removed from its obscurity at Kirjath-jearim with marked solemnity. A temporary halt, owing to the death of Uzzah, detained it at Obed-edom's house, after which it again moved forward with great state to Jerusalem. It was the greatest day of David's life. One incident only tarnished its splendor—the reproach of Michal, his wife (Dance), as he was finally entering his own palace, to carry to his own household the beneficence which he had already pronounced on his people. His lack of respect toward her was an additional mark of the stress which he himself laid on the solemnity (vi. 20-23; 1 Chr. xv. 29; Ps. vi. xv.,

TABLE OF DAVID'S WIVES AND CHILDREN.

(II.) WIVES AT JERUSALEM.

1. Michal (2 Sam. iii. 31-36; 1 Chr. iii. 1-4) Haggith — Abigail — Eglah — Abishag

2. Naamah of Hadarezer (1 Kings iv. 16; 11.) Haruth, Zeruiah.

3. Tamar — Uriah (2 Sam. xi. 17-27, xvi. 10).

Table: Wives and Children of David

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<th>Wife</th>
<th>Father</th>
<th>Sons/Heirs</th>
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(III.) WIVES AT JERUSALEM.

1. Eglah, Abigail (2 Sam. xii. 24; 1 Chr. iii. 9).

2. Eglah, Abigail (2 Sam. xii. 24; 1 Chr. iii. 9).

3. Eglah, Abigail (2 Sam. xii. 24; 1 Chr. iii. 9).

4. Eglah, Abigail (2 Sam. xii. 24; 1 Chr. iii. 9).

5. Eglah, Abigail (2 Sam. xii. 24; 1 Chr. iii. 9).

xxiv, xxv, xxvi, lxvi, lxvii, lxxvii, lxxviii, lxxix, lxxx, cl, cc, cxxxvii, and compare 1 Chr. xvi. 8-36). 2. Foundation of the court and empire of Israel (2 Sam. vii.—xlii). The erection of the new capital at Jerusalem introduces us to a new era in David's life and in the history of the monarchy. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp, and he also founded an imperial dominion which for the first time realized the prophetic description of the bounds of the chosen people (Gen. xv. 18-21). The internal organization now established lasted till the final overthrow of the monarchy. The empire was of much shorter duration, continuing only through the reigns of David and his successor Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history (2 Sam. vii. 9). (a) In the internal organization of the kingdom, the first new element to be considered is the royal family, the dynasty, of which David was the founder, a position which entitled him to the name of "Patriarch" (Acts ii. 29), and (ultimately) of the ancestor of the Messias. Of these, Absalom and Adonijah both inherited their father's beauty (2 Sam. xiv. 25; 1 K. i. 6); but Solomon alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was revived on (1 K. xvi. 2). David's strong parental affection for all of them is very remarkable (2 Sam. xiii. 31, 33, 36, xiv. 33, xvii. 5, 33, xix. 4; 1 K. i. 6). (b) The military organization (Army; Army), which
was in fact inherited from Saul, but greatly developed by David, was as follows: (1.) "The Host," i.e. the whole available military force of Israel, in 12 divisions of 24,000 each, who were held to be in duty month by month (1 Chr. xxvii. 1-15). The army was still distinguished from those of surrounding nations as a force of infantry without cavalry. The only innovations as yet allowed were the introduction of a very limited number of chariots (2 Sam. viii. 4) and of mules for the princes and officers instead of the asses (xii. 20, xviii. 9). (2.) The Dessoudbare said "Ezerim and Pelethites." The captain of the force was Benaviah, i., son of Jehoiada (2 Sam. viii. 18, xv. 18, xx. 23; 1 K. i. 58, 44). (3.) The most peculiar military institution in David's army was that which arose out of the peculiar circumstances of his early life. The nucleus of what afterward became the only standing army in David's forces was the band of six hundred men who had gathered round him in his wanderings. The number of six hundred was still preserved. It became yet further subdivided into three large bands of two hundred each, and small bands of six or seven each, who were commanded by thirty officers, one for each band, who together formed "the thirty," and the three large bands by three officers, who together formed "the three," and the whole by one chief, "the captain of the mighty men" (2 Sam. xiii. 8-39; i Chr. xi. 9-47). This commander of the whole force was Abishai, David's nephew (1 Chr. xi. 20; and compare 2 Sam. xvi. 9). The preceding is the view adopted by Stanley. (Amxv.) (c) Side by side with this military organization were established social and moral institutions. Some were entirely for pastoral, agricultural, and financial purposes (1 Chr. xxvii. 25-31), others for judicial (xxvi. 9-32). Some few are named as constituting what would now be called the court or council of the king; the councillors, Ahithophel of Giloh, and Jonathan the king's "uncle" or nephew (1 Chr. xxvii. 32, 33); the "companion" or "friend," Hushai (53; 2 Sam. xv. 37, xvi. 19); the scribe, Shema or Serahiah, and the seer, Shemaiah (xxvii. 33, 37); Jehoshaphat, the recorder or historian, and Adoram the tax-collector, both of whom survived him (2 Sam. xx. 24; 1 K. xii. 18, iv. 3, 6). But the more peculiar of David's institutions were those directly bearing on religion. Two prophets appear as the king's constant advisers. Of these, Gad, who seems to have been the elder, had been David's companion in exile; and from his being called "the seer," belongs probably to the earliest form of the prophetic schools. Nathan, who appears for the first time after the establishment of the kingdom at Jerusalem (2 Sam. vii. 2), is distinguished both by his title of "prophet," and by the nature of the prophecies which he utters (2-17, xii. 1-14), as of the purest type of prophetic dispensation, and as the hope of the new generation, which he supports in the person of Solomon (1 K. i.). Two high-priests also appear—representatives of the two rival houses of Aaron (1 Chr. xxiv. 3); here again, as in the case of the prophets, from Abiathar, who attended him at Jerusalem, companion of his exile, and connected with the old time of the judges (xxvii. 34), joining him after the death of Saul, and becoming afterward the supporter of his son; the other Zadok, who ministered at Gibeon (xvi. 39), and was made the head of the Aaronic family (xxvii. 17). Besides those four great religious functionaries there were two classes of subordinates—prophets, specially instructed in singing and music, under Asaph, Heman, and Jeduthun (xxv. 1-31)—Levites, or attendants on the sanctuary, who again were subdivided into the guardians of the gates and the guardians of the treasures (xxvi. i-28) which had been accumulated, since the restoration of the nation, by Samuel, Saul, Abner, Joab, and David himself (26-28). (d) From the internal state of David's kingdom we pass to its external relations. Within ten years from the capture of Jerusalem, he had reduced to a state of permanent subjection the Philistines on the W. (2 Sam. viii. 1): the Moabites on the E. (vii. 2); the Syrians on the N. E. as far as the Euphrates (viii. 3); the Edomites (xviii. 14) on the S.; and finally the Ammonites, who had broken their ancient alliance, and made one grand resistance to the advance of his empire (x. 1-19, xii. 26-31). These three last wars were entangled with each other. The last and crowning point was the siege of Rabbah (2 Sam. xxi.; Ps. xxxviii., xx., xxi., lx., lxviii., vii. 13). 3. Three great calamities may be selected as marking the beginning, middle, and close of David's otherwise prosperous reign; which appears to be intimated in the question of God (2 Sam. viii. 16), "a third thing," and (1 Chr. xxi. 12) probably the "7" in 2 Sam. is a copyist's error, a three months' flight, or a three days' pestilence." (a) Of these, the first (the three years' famine) (2 Sam. xxi. 1 ff.) introduces us to the last notices of David's relations with the house of Saul. There has often arisen a painful suspicion in later times, as there seems to have been at the time (xvi. 7), that the oracle, which gave as the cause of the famine Saul's massacre of the Gibeonites, may have been connected with the desire to extinguish the last remains of the fallen dynasty. But such an explanation is not needed. The massacre was probably the most recent national crime that had left any deep impression; and the whole tenor of David's conduct toward Saul's family is of an opposite kind (compare ix. 1-13, xvi. 7, 14). (b) The second group of incidents contains the tragedy of David's life, which grew in all its parts out of the polygamy, monstrosity into which he was plunged on becoming king. Underneath the splendor of his last glorious campaign against the Ammonites, was a dark story, known probably at that time only to a very few; the double crime of adultery with Bath-sheba, and of the virtual murder of Uriah (1 xi. 30). The crimes are undoubtedly those of a common Oriental despot. But the rebuke of Nathan; the sudden revival of the king's conscience; his grief for the sickness of the child; the gathering of his uncles and elder brothers around him; his return of hope and peace; are characteristics of David, and of David only (Ps. xxxvii., l.). But the clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house" (2 Sam. xii. 10). The outrage on his daughter Tamar 2; the murder of his eldest son Amnon 1; and then the revolt of his best-beloved Absalom, brought on the crisis which once more sent him forth a wanderer, as in the days when he fled from Saul, and in which his bravest trial of his life, was aggravated by the impetuosity of Joab, now perhaps, from his complicity in David's crime, more unmanageable than ever. The rebellion was fostered apparently by the growing jealousy of the tribe of Judah at seeing their king absorbed into the whole of the nation; and if Absalom was the grandfather of Bath-sheba, its main supporter was
one whom David had provoked by his own crimes (Ps. iii. iv. [7], xlii., iv. ixix., xix., xxiii.). (Ahimaaz 2; Barzillai 1; Shimei 2). Mahanaim was the capital of Maacah, as it has been in the city of Saul (2 Sam. xvii. 24; comp. ii. 8, 12). His forces were arranged under the three great military officers who remained faithful to his fortunes—Joab, Abishai, and Ittai, who seems to have taken the place of Beniah as captain of the guard (xxvii. 2). On Absalom's side was David's nephew Amasa (xxvii. 23). The first battle was fought in the forest of Ephraim (Ephrahim, the Wood of), which terminated in the accident leading to the death of Absalom. The return was marked at every stage by rejoicing and amnesty (xix. 16-40). Judah was first recon- ciled. The embers of the insurrection still smoldering (xiv. 41-43) in David's hereditary enemies of the tribe of Benjamin were trampeled out by the mixture of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position; and David again reigned in undisturbed peace at Jerusalem (xx. 1-22). e) The closing period of David's life, with the exception of one great calamity, which was treated as a gentle reparation for the reign of his successor. This calamity was the three days' pestilence which visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king's orders (xxiv. 1-9; 1 Chr. xxi. 1-7, xxvii. 23, 24). Joab refused altogether to number Levi and Benjamin (xxi. 6). The plague and its cessation were commemorated down to the latest times of the Jewish nation. At the threshing-floor of Araunah, or Ornan, the Jebusite (2 Sam. xxiv. 16 ff.; 1 Chr. xxi. 15 ff.), an awful vision appeared, such as is described in the later days of Jerusalem, of the angel of the Lord stretching out a drawn sword between earth and sky over the devoted city. The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted the site; the altar was erected on the rock of the threshing-floor; the place was called "Moriah" 2 (2 Chr. iii. 1); and for the first time a holy place, sanctified by a vision of the divine presence, was recognized in Jerusalem. This spot afterward became the altar of the Temple, and therefore the centre of the national worship, with but slight interruption, for more than one thousand years, and it is even contended that the same spot is the rock still regarded with almost idolatrous veneration, in the centre of the Mussulman "Dome of the Rock." A formidable conspiracy to interrupt the succession (Adonijah) broke out in the last days of David's reign, which detached from his person two of his court, Joab and Absahath. But Zadok, Nathan, Be- naiah, Shimei, and Rei, remaining firm, the plot was stiltised, and Solomon's inauguration took place under his father's auspices (1 K. i. 1-53; Ps. lii. xiii.).—by this time David's infirmities had grown upon him. The warmth of his exhausted frame was attenuated by the introduction of Amsnag (1 K. i. 1 ff., 17 ff.). His last song is presented—a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had felt in realizing it (2 Sam. xxiii. 1-7). His last words, as recorded, to his successor, are general exhortations to his duty, combined with warnings. Joab and Shimei charges remember the children of Barzillai (1 K. ii. 1-9). He died, according to Josephus, at the age of seventy, and "was buried in the city of David." After the return from the Captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the mighty men," or "the guardhouse" (Neh. iii. 16). In the time of the exile, the sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people. The edifice shown as such from the Crusades to the present day is on the S. hill of modern Jerusalem, commonly called Mount Zion, under the so-called "Concavum;" but it cannot be identified with the tomb of David, which was emphatically within the walls. David's character is fully brought out in the historical record of his life and in his Psalms. His faults, which were certainly great, have often been exaggerated. They were the common faults in his day of a man of ardent passions, and were especially to be expected in one placed in his varying circumstances. His life will compare favorably in this respect with the lives of Eastern warriors and monarchs in general. On the other hand, his virtues shine with peculiar brightness, and render it not inappropriate for God to call him "a man after his own heart" (1 Sam. xiii. 14; Acts xiii. 22). If his sins were great, his humiliation was not amiss, and yet it is quite possible to be aiming at as any ever recorded (Ps. li., &c.). He had the high honor of being both an ancestor and a representative (Ex. xxxiv. 23, 24, &c.) of the Lord Jesus Christ. ISRAEL, KINGDOM OF.

David, City of. BETHLEHEM; JERUSALEM. Day (Heb. yom; Gr. μέρος). The variable length of the natural day at different seasons led in the very earliest times to the adoption of the civil day (or one revolution of the sun) as a standard of time. The commencement of the civil day varies in different nations: the Babylonians reckoned it from sunrise to sunrise; the Umbrians from noon to noon; the Romans from midnight to midnight; the Athenians and others from sunset to sunset. The Hebrews naturally adopted the latter reckoning (Lev. xxiii. 23, "from even unto even shall ye celebrate your sabbath") from Gen. i. 5, "the evening and the morning were the first day" (see below). The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day. Roughly indeed they were content to divide it into "morning, evening, and noon" (Ps. lv. 17); but when they wished for greater accuracy they pointed to six unequal parts, each of which was again subdivided. These are held to have been called in Hebrew: I. Nasiq (A. V. "twilight," 1 Sam. xxx. 17, &c.; "dawning of the morning," Ps. xxi. 14, &c.) and shahar or shachar (usually translated in A. V. "the morning," Gen. xix. 15, &c.) = the dawn. After their acquaintance with Persia they divided this into (a) the time when the eastern, and (b) when the western horizon was illuminated. The writers of the Jerusalem Talmud divide the dawn into four parts.—I. Boker (usually translated "morning," Gen. i. 5, 8, 18, 19, 23, 31, xii. 27, &c.) = sunrise. Some suppose the Jews, like other Oriental nations, commenced their civil day at this time until the Exodus. III. Ilan or chon hayyam, = the night of the day" (Gen. xviii. 1, &c.), about nine o'clock. IV. Tashrit, the two tombs (Gen. xxiv. 16, A. V. "noon;" Deut. xxviii. 29, A. V. "noonday;"") = Yarâk or râuch hayyam, = the cool (literally "cool") of the day," before sunset (Gen. iii. 8); so called by the Persians to this day.—V. Evreb, "evening." The phrase between the two evenings (Ex. xvi. 12, A. V. "at even," Ps. ii. 7, A. V. "at between the two events"); marking the time for slaying the paschal lamb and offering the evening sacrifice
DAYS' man, an old English term, meaning umpire or arbitrator (Job ix. 33). It is derived from day, in the specific sense of a day's work, for a trial. The word is found in Spenser's Faerie Queene, ii. 6, in the Bible published in 1551 (1 Sam. ii. 29), and in other works of the same age.

Deacon, the A. V. translation in Phil. i. 1; 1 Tim. iii. 8. 12 of the Gr. diakonoj, elsewhere translated "minister" (Matt. xx. 26; Rom. xii. 4, xv. 8, &c.) and "servant" (Mark. i. 35; John. xii. 26; Rom. xvi. 1, &c.). In 1 Tim. iii. 10, the corresponding Greek verb diakonost is "to use the office of a deacon;" elsewhere to "minister" (Matt. iv. 11, viii. 15, &c.) and "serve" (Luke. x. 40, xxii. 27; John. ii. 26; Acts vi. 2, &c.). The office described by this title appears in the N. T. as the correlative of bishop, and these two are mentioned together in Phil. i. 1; 1 Tim. iii. 2. Like most words of similar import, it appears to have been first used in its}

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**EXTRACTION**

**DAY**

(Ex. xii. 6, A. V. "in the evening," margin "between the two evenings;" xxi. 39, A. V. "at even"), led to a dispute between the Karaites and Samaritans on the one hand, and the Pharisees on the other. The former held it to mark the twenty-four hours, the second, for the thirty hours of twilight. Spinoza, however, identified the day with the time of manifestation, B. N. T. Lex.; in Rom. xiii. 12 = the light of true and higher knowledge, moral light, B. N. T. Lex., and in other senses which are mostly self-explaining. "Day" is often used indefinitely = time or period of time (Gen. ii. 4; Judges xviii. 30; Ex. xviii. 7; John iv. 20, &c.). On the length of the "six days" of Gen. i., see CREATION. Many interpreters regard the "days" in Dan. xii. 11, 12; Rev. xi. 3, 9, &c., as symbolizing or denoting years, and compare Lev. xxv. 3, 4; Num. xxxiv. 3; Ex. iv. 2-6. Of those who believe the work of Creation to have occupied six long successive periods of time, some have adopted a "day" of undefined duration of interpretation: 1. The figurative, that "day" in Gen. i. and ex. xx. 11 (as in Gen. ii. 4, &c.), and its equivalent phrase, "evening and morning," directly = an indefinite period of time. This view claims that neither "evening and morning" nor "day" could be literally understood of the first three "days" of Gen. i., before the sun and moon appeared (and the second three must be similar to the first three). But that "evening and morning" must here simply = the natural boundaries of one of those successive periods called "days." 2. The symbolic, that "day" (and so "evening and morning") is used literally in Gen. i., &c., but is then made a typical representative of a longer period (compare the "seventeen weeks" of Daniel, and see above). The Mosaic record may thus have been originally communicated to man in a series of visions, each vision giving a view of one of the "day's work, the "morning", then the period of the presence of creative energy or activity, and the "evening," = a period of the absence or cessation of this energy or activity; or without visions the same symbolism would be used. Both these views regard the word "day," &c., as the best to express in a revelation made to Hebrews and educated nations generally, the abstract idea of a regular succession of periods of indefinite duration (Prof. E. P. Barrows in B. S., xiv. 59 ff.; Rev. E. A. Walker in New Englander, xix. 555 ff.).

**DEA**

Chronology; Hour; Judgment, Day of; Night; Sabbath; Week.

**DEACON**

The A. V. translation in Phil. i. 1; 1 Tim. iii. 8, 12 of the Gr. diakonoj, elsewhere translated "minister" (Matt. xx. 26; Rom. xii. 4, xv. 8, &c.) and "servant" (Mark. i. 35; John. xii. 26; Rom. xvi. 1, &c.). In 1 Tim. iii. 10, the corresponding Greek verb diakonost was "to use the office of a deacon;" elsewhere to "minister" (Matt. iv. 11, viii. 15, &c.) and "serve" (Luke. x. 40, xxii. 27; John. ii. 26; Acts vi. 2, &c.). The office described by this title appears in the N. T. as the correlative of bishop, and these two are mentioned together in Phil. i. 1; 1 Tim. iii. 2. Like most words of similar import, it appears to have been first used in its
lower work, not to that which they were to find in promotion to a higher.

Deaconess. The Gr. diákonos is found in Rom. xvi. 1 (A. V. "servant"), associated with a female name, and this has led to the conclusion that there existed in the apostolic age, as there undoubtedly did a little later, an order of women bearing that title, and exercising in relation to their own sex functions analogous to those of the deacons. On this hypothesis it has been inferred that the women mentioned in Rom. xvi. 6, 12, belonged to such an order. The rules given as to the conduct of women in 1 Tim. iii. 11 and Tit. ii. 3, have in like manner been referred to them, and they have been identified even with the "widows" of 1 Tim. v. 3-10. (Window.) In some of these instances, however, it seems hardly doubtful that writers have transferred to the earliest age of the church the organization of a later.

Death [dead].

Death.

Dead Sea. This name nowhere occurs in the Bible, and does not appear to have existed until the second century A. D. The SALT.

* Deaf [def or deaf] = unable to hear (Ex. iv. 11, &c.). It was forbidden in the Law to curse them (Lev. xix. 14). Jesus Christ often restored hearing to the deaf, and added this as a proof of His Messiahship (Mat. xi. 5; Mk. vii. 32-37, &c.). (Miracles.) These are figuratively "deaf" who refuse to obey the divine requirements (Isa. xxix. 18, xliii. 18, &c.).

Death. Famine.

* Death (Heb. mérēth; Gr. thanatos, &c.) = the termination or extinction of life. 1. "To die," "die of" or "dead" are used with reference to the termination of human or animal life, whether natural (Gen. v. 5, xxiii. 2, 3 fl., xxv. 8, 11; Mat. x. 8; Mk. v. 22, xiii. 20 ff., &c.) or by violence (Gen. xxvi. 9; Ex. xiii. 34 ff.; Judg. xvi. 30; Mat. xv. 4; Jn. xiii. 35, &c.).—2. They also refer to the departure or destitution of spiritual life, or of a state of insensibility to holiness, &c., as connected with sin or alienation from God (Mat. viii. 22, first; Eph. ii. 1, &c.).—3. They also refer to the perdition, or utter destitution of happiness and final exclusion from God's favor, which is also, under the law of God, consequent upon unforgiven sin, and which in Rom. xii. 9 is called the "second death" (1 Cor. vi. 50, viii. 51; Rom. vi. 21, 23, &c.). In Mat. viii. 22 the spiritually "dead" (No. 2) are to bury the naturally "dead" (No. 1); and elsewhere the different senses are often closely connected, and may be illustrated in the same sentence or even in the same word (Lk. xxiv. 32, 52, &c.). "Death" is often personified (Rev. vi. 8, &c.). Physical death (No. 1) is represented as a return to the dust (Gen. iii. 19, &c.), a removal or an absence, &c. from the body (Job x. 21; Mat. xxvi. 24; Phil. i. 23, &c.), a sleep (Jer. lii. 39; Dan. xii. 2; Jn. xi. 11, 12, &c.), &c. (Punishment; Damnation; Darkness; Eternal; Gate; Hell; Murder; Prison.)

Debris [Hb. inner sanctuary, Ges.]. 1. A town in the mountains of Judah (Josh. xv. 49), one of a group of eleven cities to the W. of Hebron. The earlier name of Debris was Kirjath-sepher and Kirjath-sannah. Joshua took it after Hebron, and gave its king, its Anakim, and its inhabitants (Josh. x. 38 ff., xii. 21, xiii. 12). It was apparently reoccupied by the Canaanites after this conquest, and afterward taken by Othniel (Josh. xv. 15 ff.). It was one of the cities given with their "suburbs" to the priests (Josh. xxi. 16; 1 Chr. vi. 58). Debris does not appear to have been known to Jerome, nor has it been discovered with certainty in modern times. About three miles W. of Hebron is a deep and secluded valley called the Wady Nunkä, enclosed on the N. by hills, of which one bears a name certainly suggestive of Debris—Devrir-bân (Rosen; Ibn. Phys. Gog., 249). Schwarz speaks of a Wady Debr in this direction. Van de Velde finds Debris at Dilbîh, six miles S. of Hebron.—2. A place on the N. boundary of Judah, near the "Valley of Achor" (Josh. xv. 7), and therefore somewhere in the complications of hill and ravine behind Jericho. A Wady Debar is marked in Van de Velde's map as close to the S. of Nêdê Mâzâ, at the N. W. corner of the Dead Sea.—3. The "order of Debris" is named as forming part of the boundary of Gad (Josh. xiii. 26), and as apparently not far from Mahanaim; site unknown.

Debris (Hb., see above), king of Eglon; one of the five Amorite kings hanged by Joshua at Makrath (Josh. x. 23, 29).

Deborah (= Deborah), a woman of Naphtali, mother of Tobiel, the father of Tobit (Tob. i. 8).

Deborah (Heb. bee, Ges., Fûi). 1. The nurse of Rebekah (Gen. xxxv. 8). Deborah accompanied Rebekah from the house of Bethuel (xxiv. 39), and is only mentioned by name on the occasion of her burial, under the oak-tree, to which she was called in her honor Allon-Bachlith. —2. A prophetess who judged Israel (Judg. iv., v.). She lived under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim (iv. 5), which, as palm-trees were rare in Palestine, "is mentioned as a well-known and solitary landmark, and was probably the same as that called (xx. 33) Baal-Tamar, or the sanctuary of the palm" (Stl. 146). She was probably a woman of Ephraim, although, from the expression in Judg. v. 15, some suppose her to have belonged to Issachar. Lapidoth was probably her husband, and not Barak, as some say. She was not so much a judge as one gifted with prophetic command (iv. 6, 14, v. 7), and by virtue of her inspiration "a mother in Israel." Jabin's tyranny was peculiarly felt in the northern tribes, who were near his capital and under her jurisdiction, viz. Zebulon, Naphtali, and Issachar: hence, when she summoned Barak to the deliverance of her people, the battle fell. Under her direction Barak encamped on the broad summit of Tabor. Deborah's prophecy was fulfilled, the army of Jabin 2 was defeated, and Sisera 1 was slain by Jael (iv. 7, 9, compare 13 ff.). Deborah's title of "prophetess" includes the notion of inspired poetry, as in Ex. xv. 29; and in this sense the glorious triumph ode (Judg. v.) well vindicates her claim to the office. Prophet. Death [dead]. Debt or Loan.

* Dec-a-logue (fr. Gr.) = Ten Commandments.

Decap-o-pils (Gr. the ten cities). This name occurs only three times in the Scriptures (Mat. iv. 19; Mk. v. 20, vii. 51). Immediately after the conquest of Syria by the Romans (b.c. 68) ten cities appear to have been rebuilt, partially colonized, and endowed with peculiar privileges; the country around them was hence called Decapolis. The limits of the territory were not very clearly defined; and probably (so Pliny) a little beyond the limits of the ten cities received similar privileges. Pliny enumerates them as follows: Scythopolis of Bethshean, Hippus, Gadara, Pella, Philadelphia (Rabban 1), Gerasa, Dion, Canatha (Kenathi), Damascus, and Raphana. Ptolomy (v. 17) makes Capitollia one of
the ten; and an old Palmyrene inscription includes Aulia. (Aabilene.) Josephus (B. J. iii. 9, § 7) calls Sycharopolis the largest city of Decapolis, thus manifestly excluding Damascus from the number. All the tribes and Dom Scrobil left the W. to Canaan on the E. of the Jordan. It would appear, however, from Mat. iv. 25, and Mk. vii. 31, that Decapolis was a general appellation for a large district extending along both sides of the Jordan. Pilty says it reached from Damascus on the N. to Philadelphia on the S., and Dom Scrobil on the W., to Canaan on the E. This region, once so populous and prosperous, from which multitudes flocked to hear the Saviour, and through which multitudes followed his footsteps, is now almost without an inhabitant.

* Declension (Heb. הדרון or חדרון = declension, judgment, LXX., Ge. Fs., &c.). Valley of (Joel iii. 14). JEHOSHAPHAT, VALLEY OF.

* De-eve. Judge; King; Law.

De'dan (Heb. low country, &c.; advance [i. e. increase] of the family, Sim.). 1. The name of a son of Raham, son of Cush (Gen. x. 7; 1 Chr. i. 9).—2. A son of Jokshan, son of Keturah (Gen. xxv. 3; 1 Chr. i. 30). The usual opinion respecting these founders of tribes is that the first settled among the sons of Cush, whereof these latter may be placed; the second, on the Syrian borders, about the territory of Edom. But Gesenius and Winer have suggested that the name may apply to one tribe; and this may be adopted as probable on the supposition that the descendants of the Keturahite Dedan intermarried with those of the Cushite Dedan, whom Mr. E. S. Poole places, presumptively, on the borders of the Persian Gulf. Arabia. The theory of this mixed descent gains weight from the fact that in each case the brother of Dedan is named Sheba. It may be supposed that the Dedanites were among the chief traders traversing the caravan-route from the head of the Persian Gulf to the S. of Palestine, bearing merchandise of India, and possibly of southern Arabia; and hence the mixture of such a tribe with another of different (and Keturahite) descent presents no impossibility. The passages in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are Js. xii. 13 ("Dedanim"). Jer. xxv. 23, xlvi. 8, and Ez. xxv. 13, xxvii. 15, 20, xxviii. 13, and are in every case obscure. The probable inferences from these mentions of Dedan are—1. That Dedan, son of Raham, settled on the shores of the Persian Gulf, and his descendants became caravan Merchants between that coasts and Palestine. 2. That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan formed a tribe of the same name, which appears to have had its chief settlement in the borders of Idumea, and perhaps to have led a pastoral life. A native indication of the name is presumed to exist in the island Daidan, on the borders of the Gulf.

Ded'a-nim or De-da'nim (Heb. pl. of Dedan) (Is. xxi. 13). DEDAN.

Ded-la'tion, Feast of the, the festival instituted to commemorate the purging of the Temple and the rebuilding of the altar after Judas Maccabeus had driven out the Syrians, n. c. 164. It is named only once in the Canonical Scriptures (Jn. x. 22). Its institution is recorded 1 Mc. iv. 52-59. It commenced on the 28th of Chisleu (in December; see Novembr. the anniversary of the pollution of the Temple by Antiochus Epiphanes, n. c. 167. Like the greatest of all feasts in the Jewish calendar, it did not require attendance at Jerusalem. It was an occasion of much festivity. The writer of 2 Mc. tells us that it was celebrated in nearly the same manner as the Feast of Tabernacles, with the carrying of branches of trees, and with much singing (x. 6, 7). Josephus states that the festival was called "Lighting in the Temple," and the "Hallel" (= Hallelujah, or service of praise; see Passover) was sung every day of the feast.

Deer. FALLOW-DEER.

De-grrees, Song of, a title given to fifteen Psalms, from exx. to cxxiv. inclusive. Four of them (cxi., cxxiv. cxxv., cxxvi.) were written in Jerusalem, one (the central one, cxxvii) to Solomon, and the other ten give no indication of their author. Eichhorn supposes them all to be the work of one and the same bard, and he also shares the opinion of Herder, who interprets the title, "Hymns for a Journey." With respect to the Heb. mo'adéth, literally sancta, translated in the A. V. "degrees," a great diversity of opinion prevails amongst biblical critics. According to some it refers to the melody to which the Psalm was to be chanted. Others, including Gesenius, derive the word from the poetical composition of the song, and from the circumstance that the concluding words of the preceding sentence are often repeated at the commencement of the next verse (compare exx. 4, 5, and cxxiv. 1-2 and 3-4). Aben Ezra quotes an ancient authority, which maintains that the degrees allude to the fifteen steps which, in the temple of Jerusalem, led from the court of the women to that of the men, and each of which steps, one of the fifteen songs of degrees was chanted. The most generally accredited opinion, however, is that they were pilgrim songs, sung by the people as they went up to Jerusalem (compare Ex. cxxiv. 24; 1 K. xii. 27, 28; Acts xv. 2, xviii. 22, xxi. 12, &c.). Hengstenberg supposes that the five ancient Psalms by David and Solomon, sung by the people, as they went up to Jerusalem, before the Captivity, were made the basis of a whole series or system, designed for the same use by an inspired writer after the return, who not only added ten Psalms of his own, as appears from the identity of tone and diction, but joined them to the old ones in a studied and artificial manner (Alexander on Ps. cxxiv.).

De-la-vites (from Heb. = villagers? Ges.). are mentioned but once in Scripture (Ezr. iv. 9). They were among the colonists planted in Samaria after the completion of the Captivity of Israel. From their name and their being coupled with the Sasanid tribes and the Elamites, it is fairly concluded that they are the Da or Dahi, mentioned by Herodotus (i. 123) among the nomadic tribes of Persia, and regarded by some as the ancestors of the modern Danes. Compare Apollonius S. De kar (from Heb. = a blowing through, Ges.). The son of Dekar (Ben-Dekar) was Solomon's commissary in the western part of the hill-country of Judah and Benjamin, Shaalbim and Beth-shemesh (1 K. iv. 9).

De'lajah (la'jah) or De'lajah (Heb. Jokohai's freeman = Dalaiah). 1. A priest in the time of David, leader of the seventy-third of the Levites (1 Chr. xxiv. 18).—2. "Children of Dolah" were among the people of uncertain pedigree who returned from Babylon with Zerubbabel (Ezr. ii. 60; Neh. vii. 62).—3. Son of Mehetabel and father of Shemalah (Neh. vi. 10).—4. Son of Shemalah, one of the "princes" about the court of Jehoiakim (Jer. xxxvi. 12).—5. Judge of Ephraim (1 Kg. xi. 24) during the time of Solomon.

De-ljah, or De-lia'h (Heb. seeble, pining with desire, Ges.), a woman who dwelt in the valley
of Sorek, beloved by Samson (Judg. xvi. 4-20). Her connection with Samson forms the third and last of those amatory adventures which in his history he was so notably blessed by the craft and prowess of a judge in Israel. She was bribed by the "lords of the Philistines" to win from Samson the secret of his strength, and the means of overcoming it. There seems to be little doubt that she was a Philistine courtesan; and her employment as a political emissary, together with the six hundred shekels for her hire (1,100 pieces of silver from each lord = 5,500 shekels; compare Judg. iii. 3), and the tacit attributed to her in Judges, but more especially in Josephus, indicates a position not likely to be occupied by any Israelitish woman at that period of national depression.

De lyns (from Gr. δενο = visible, probably from the story of its becoming suddenly visible by order of Neptune, L. & S.), mentioned in 1 Me. xv. 28, is the smallest of the islands called Cyclades in the Egean Sea, or Grecian Archipelago. It was one of the chief seats of the worship of Apollo, and was celebrated as the birthplace of this god and of his sister Artemis, DIAKA.

De mas (Gr.), most probably a contraction from Demetrius, or perhaps from Demarchus = governor of the people), a companion of St. Paul (Phm. 24; Col. iv. 14) during his first imprisonment at Rome. At a later period (2 Tim. iv. 10) we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica.

De me'tri-us (L. from Gr. = of, or belonging to, the goddess Ceres, in Gr. Demeter, L. & S.). A maker of silver shrines of Artemis (DIAKA) at Ephesus (Acts xix. 24). These were small models of the great temple of the Ephesian Artemis, with her statue, which it was customary to carry on journeys, and place on houses, as charms.—2. A Christian highly commended in 3 Jn. 12; improbably supposed by some = No. 1. John, 3d Epistle of.

De me'tri-us (L. from Gr., see above) I., surname of So'ter (Gr. Soter), king of Syria, was the son of Seleucus Philopator, and grandson of Antiochus the Great. While still a boy he was sent by his father as a hostage to Rome (n. c. 175) in exchange for his uncle Antiochus EPIPHANES. From his position he was unable to offer any opposition to the usurpation of the Syrian throne by Antiochus IV.; but on the death of that monarch (n. c. 164) he claimed his liberty and the recognition of his claim by the Roman senate in preference to that of his cousin Antiochus V. His petition was refused; he left Italy secretly, and landed with a small force in Tripolis in Phoenicia (1 Me. vii. 1; 2 Me. xiv. 1). The Syrians soon declared in his favor (n. c. 162), and Antiochus and his protector Lysias were put to death (1 Me. vii. 2-4; 2 Me. xiv. 2). His campaigns against the Jews were unsuccessful (1 Me. vii.-x.). (Autaunus; Ariastathes; Baccidis; Maccabees; Nic. taker: Antiochus the Great, the eldest son of Demetrius Soter. He was sent by his father, together with his brother Antiochus Sidetes, with a large treasure, to Cnidus, when Alexander Balas laid claim to the throne of Syria. When he was grown up he made a descent on Syria (n. c. 148), and was received with general favor (1 Me. x. 67 ff.). His campaigns against Demetrius and the Jews were generally successful, and favorable terms were obtained from Demetrius by Simon. He is mentioned in 1 Me. x.-xiii. (Antiochus VI.; Apollos IV.; Maccabees; Ptolemy I.; Tryphon.) In n. c. 138, Demetrius was taken prisoner by Ares-ses VI. (Mithridates), whose dominions he had invaded (1 Me. xiv. 1-5). Mithridates treated his captive honorably, and gave him his daughter in marriage. When Antiochus Silesus, who had gained possession of the Syrian throne, invaded Parthia, Phraates employed Demetrius to effect a diversion. In this Demetrius succeeded, and when Antiochus fell in battle, he again took possession of the Syrian throne (128). Not long afterward a pretender, supported by Ptolemy Physis, appeared in the field against him, and after suffering a defeat he was assassinated, according to some by his wife (Cleopatra 2), while attempting to escape by sea.

De mon (from Gr. daimon. LXX. use Gr. daimonion; N. T. daimonion, rarely daimon, both translated as "devil" in the A. V.). The usage of daimon in classical Greek is various. In Homer, where the gods are but supernatural men, it is used interchangeably with "god;" afterward in Hesiod, when the idea of the gods had become more exalted and less familiar, the "demons" are spoken of as intermediate beings, the messengers of the gods to men.—2. In the L. T. 3. Not found very frequently, but yet employed to render different Hebrew words; generally in reference to the idols of heathen worship. In Josephus we find the word "demons" used always of evil spirits. By Philo it appears to be used in a more general sense, as equivalent to "angels," and referring to both good and evil.—3. We now come to the use of the term in the N. T. In the gospels generally, in Jas. ii. 19, and in Rev. xvi. 14, the demons (A. V. "devils") are spoken of as spiritual beings, at enmity with God, and having power to afflict man, not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual ills also. They "believe the power of God" and tremble (Jas. ii. 19); they recognize the Lord as the Son of God (Mat. viii. 29; Lk. iv. 41), and acknowledge the power of His name, used in exorcism, in the place of the name of Jehovah, by his appointed messengers (Acts xix. 13); and look forward in terror to the judgment to come (Mat. viii. 29). The description is precisely that of a nature akin to the angelic (ANGELS) in knowledge and powers, but with the emphatic addition of the idea of positive and active wickedness. There can be no doubt of its being a doctrine of Scripture, mysterious (though not necessarily impossible) as it may be, that in idolatry the influence of the demons was at work and permitted by God to be effective within certain bounds. Of the nature and origin of the demons, Scripture is all but silent. From Mat. xii. 24-30; Mk. iii. 22-20; Lk. xi. 14-26; Rev. xvi. 14, we gather that the demons are agents of Satan in his work of evil, subject to the kingdom of darkness, and doubting dooms to share in its condemnation; and we conclude probably that they are the "angels" of the devil (Mat. xxv. 41; Rev. xii. 7, 9), the "principalities and powers against whom we wrestle" (Eph. vi. 12, kτ.). (Believers; Demons; Devil; Satan.

Demet'rius (the name DME'Trius in connection with the Gr. Pl. DME'Trius, and in cognomen, A. V. "possessed with devils," kτ.), a term frequently used in the N. T., and applied to persons suffering under the possession of
a demon or evil spirit, such possession generally showing itself visibly in bodily disease or mental de-
regression. (So the Gr. daimonioνν' ακελείαν, A.V. "he
had a devil," might be translated "he has a demon,
or he is a demoniac,"
for both renderings, e.g. constantly in Josephus) the belief in the pos-
session of men by demons, who were either the souls of
wicked men after death, or evil angels, was thoroughly established among all the Jews except
the Sadducees alone. With regard to the frequent
mention of demons in Scripture three main opin-
ions have been started.—I. That of Strauss and the
mythical school, which makes the whole account
merely symbolic, without basis of fact. The notion
stands or falls with the mythical theory as a whole,
which would take away not only the inspiration, but
all the truth of the Scriptural narration. (Mac. Vol
—II. The second theory is, that our Lord and
the Evangelists, in referring to demoniacal possession,
spoke only in accommodation to the general belief
of the Jews, without any assertion as to its truth or
its falsity. It is concluded that, since the symptoms
of the affliction were frequently those of bodily dis-
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merely symbolic, without basis of fact. The notion
stands or falls with the mythical theory as a whole,
Almost all the cases of demoniac possession are record-
red as occurring among the rude and half-Gentile popula-
tions of Galilee. It was natural that the power of evil should show itself in more open and direct hostility than ever, in the age of our Lord and His apostles, when its time was short, that it should take the special form of possession in an age of such unprecedented and brutal sensuality as that which preceded His coming, and continued for the first time down to the fourth century—that it should have died away gradually before the great direct, and still greater indirect, influence of Christ's king-
dom. Accordingly we find early fathers, e.g. Justin Martyr, Tertullian, alluding to its existence as a common thing, mentioning the attempts of Jewish exorcism in the name of Jehovah as occasionally successful (Mat. xii. 27; Acts xix. 13), but especially dwelling on the power of Christian exorcism to cast it out from the country as a test of the truth of the Gospel, and one well-known benefit which it already conferred on the empire. By degrees the mention is less and less frequent, till the very idea is lost or perverted.

Dem o-phon [fon] (Gr.), a Syrian general in Palest-
tine under Antiochus V. Eupator (2 Mc. xii. 2).

De-nar-i-us (L.), Money, II. 2; Penny.

De-posi-t (pos-) (fr. L.). The arrangement by which one man kept at another's request the prop-
erty of the latter until demand back, was one common to all the nations of antiquity. Our Saviour seems to allude to such cases as a test of honesty (Lk. xvi. 12). In the later times, when no banking system (Loan) was as yet devised, shrines were often used for the custody of treasure (2 Mc. iii. 10, 12, 15); but, especially among an agricul-
tural people, the exigencies of war and other causes of absence, must often have rendered it ne-
cessary for an owner to entrust property, especially 
animals, to the custody of another. The articles 
specified by the Mosaic law on this subject are: (1.) 
"money or stuff," and (2.) "an ass, or an ox, or a 
sheep, or any beast." The first case was viewed as 
only liable to loss by theft (probably for loss by ac-
cidental fire, &c., no compensation could be claimed), and the thief, if found, was to pay double, i.e. prob-
able to compensate the owner's loss, and the unjust 
suspicion thrown on the depository. If no theft 
could be proved, the depository was to swear before 
the judge that he had not appropriated the article, 
and then was quit. In the second, if the beast were 
to "die or be hurt, or driven away, no man seeing 
it,"—accidents to beasts at pasture were easily 
liable,—the depository was to purge himself by a similar oath. In case, however, the animal 
were stolen, the depository was liable to restitution, 
which probably was necessary to prevent collusive 
thief. If it were torn by a wild beast, some proof 
was easily producible, and, in that case, no restitu-
tion was due (Ex. xxii. 7-13). In case of a false 
 oath so taken, the perjured person, besides making 
restitution of Galilee, was to "add the fifth part more there-
unto," to compensate the one injured, and to "being 
a ram for a trespass-offering unto the Lord" (Lev. 
vi. 5, 6). In Tob. v. 3 a written acknowledgment of 
a a deposit is mentioned (compare l. 14, iv. 20).

De-pu-ti-ty, the uniform rendering in the A.V. of the 
Gr. ἀριθμός = proconsul (Acts xiii. 7, 8, 12, xiv. 3), the term generally used to denote the local 
officer of Rome addressed by the provincial governor 
(Acts xvi. 12) as "to be deputy." At the division of 
the Roman provinces by Augustus (8. c. 27) into 
 senatorial and imperial, the emperor assigned to the 
 senate such portions of territory as were peaceable, 
and could be held without force of arms, an arrange-
ment which remained with frequent alterations till 
the time of Constantine. His deputy, the proconsul, 
by his senatorial appointment, was chosen by the 
 senate appointed by lot yearly an officer, called 
proconsul, who exercised purely civil functions. The 
provinces were in consequence called proconsular. 
(Achaia; Asia; Cyprus; Gallio; Sergius Paulus.) The 
Lord Lieutenant of Ireland was formerly called 
depot-sheriff. (Henry VII. iii. 39.)

Der be (Gr.). The exact position of this town has not yet been ascertained, but its general situa-
tion is undoubtedly. It was in the eastern part of the 
great upland plain of Lycaonia, which stretches from 
Iconium E., along the N. side of the chain of Taurus. 
It must have been somewhere near the place where 
the pass called the Cilician Gates opened a way from 
the low plain of Cilicia to the table-land of the 
interior; and probably it was a stage upon the great 
road which passed this way. Derbe was visited by 
St. Paul on his first (Acts xiv. 6, 20) and second 
missionary journeys (xvi. 1), and probably also on 
the third (xvii. 22, xix. 1). "Gains" was "of Der-
be" (xx. 4). Three sites have been assigned to Derbe. (1.) By Col. Leake it was supposed to be 
Bin-bir-Kilissah, at the foot of the Karadagh, a 
remarkable volcanic mountain which rises from the 
Lycaonian plain; but this is almost certainly the 
 site of Lysrita. (2.) In Klepert's Map, Derbe is 
marked farther to the E. at a spot where there are 
ruins, and which is in the line of a Roman road. 
(3.) Hamilton and Texier are disposed to place it at 
Díoké, a little to the S. W. of the last position, and 
nearer to the roots of Taurus.

Desert, in the sense ordinarily attached to the 
word, is a vast, burning, sandy plain, alike destitute 
of trees and of water; but no such region as this is 
ever mentioned in the Bible as having any con-
nection with the history of the Israelites. The 
words rendered in the A.V. by "desert," when used in 
the historical books, denoted definite localities, and 
those localities do not answer to the common con-
ception of a "desert."—1. Heb. 'ordab (literally 
ardent tract, sterile region, Ges.), as already shown 
(ARABAH), with the article = the sunken valley N. 
and S. of the Dead Sea, but particularly the former. 
In the sense of the Jordan Valley it is translated 
"desert" only in Ex. xlvi. 8; in a more general 
sense of waste, deserted country it is translated "des-
ert."—2. In xxv. 1, 6. 20; De. xxv. 2, 3, 27; 
v. 6, xxvi. 6, 1. 12.—2. Heb. midbárd = pasture 
ground, usually translated "wilderness," is trans-
lated "desert" in speaking of the Wilderness of 
the Wandering in Ex. i. 1, v. 3, xix. 2; Num. xxi. 
xvii. 14, xxvii. 16; and in more than one of these 
it is evidently employed for the sake of euphony 
merely. In Ex. xxiii. 11 it = the desert of Arabah 
(Bush), and in 2 Chr. xxvi. 10 it = the district S. E. 
of Jerusalem and W. of the Dead Sea (Heretha). 
Midbárd (almost uniformly translated "wilderness") 
is most frequently used for those tracts of waste 
land which lie beyond the cultivated ground in the 
immediate neighborhood of the towns and villages 
of Palestine (Beth-she'fim; Gibe'on; Jericho; Maón; 
Paran; Ziph, &c.), covered in spring with a rich, 
green verdure of turf and small shrubs and herbs of 
various kinds, but at the end of summer having a 
most dreary aspect, as the herbage withers, the 
turf and grassy plants wither, and the small shrubs 
are chalky soil. In the poetical books "desert" is 
found as the translation of midbárd in Deut. xxxii. 
10; Job xxiv. 5; Ps. Ivx. 6, margin, Heb. 7; Prov. 
xxi. 19, margin; Is. xxi. 1; Jer. xxv. 24—3. Heb.
When the Hebrews were given the promised land, they were to enter it and conquer the Canaanites. But they were not able to do so in the allotted time, and a new generation had to take up the task. This is a lesson for us today: we may not always have the resources or the power to accomplish what we want, but we must press forward, even if it means passing the baton to the next generation. God will give us the strength and the will in due time, just as He did for the Israelites in the promised land.
we read (ver. 4), "Ye are to pass through the coast of your brethren, the children of Esau." In the latter (ver. 29), "And he said, Thou shalt not go through. And Edom came out against him," &c.—But, according to Deuteronomy, that part of the Edomite territory only was traversed which lay about Edhah and Ezion-geber, whereas the opposite, according to Numbers, was offered at Kadesh. In Deut. ii. 8 the failure of an attempt to pass elsewhere is implied. Again, the unfriendliness of the Edomites and Moabites in not coming out to meet the Israelites with bread and water (Num. xx. 19, 29; Deut. xxiii. 4), was the very reason why the latter were obliged to buy provisions of them (i. 28, 29), for which in both accounts they offered to pay (Num. xx. 19; Deut. ii. 6)——(5) More perplexing is the difference in the account of the encampments of the Israelites, as given Deut. x. 6, 7, compared with Num. xx. 23, xxxii. 30 and 37. The explanation given by Curtz is on the whole the most satisfactory. He says: "In the first month of the fortieth year the whole congregation comes a second time to the wilderness of Zin, which is Kadesh (Num. xxxii. 36). On the down-route to Ezion-geber they had encamped at the several stations, Moseroth (or Mosera), Bene-Jaakan, Hor-hagidgad, and Jobath. But now again departing from Kadesh, they go to Mount Hor 'in the edge of the land of Edom' (ver. 37, 38), or to Moserah (Deut. x. 6, 7), this last being in the desert at the foot of the mountain. Bene-Jaakan, Gudgodah, and Jobath were also visited about this time, i.e. a _seventh_ time, after the second halt at Kadesh." (NEWNESS OF THE WATTS MSS.)——(6) In Deuteronomy the usual name for the mountain on which the law was given is Horeb, only once (xxxii. 2) Sinai; whereas in the other books Sinai is far more common than Horeb. The answer given is, that Horeb was the general name of the whole mountain-range; Sinai, the particular mountain on which the law was delivered.——(I) The _Additions_ both to the historical and legal sections are of far more importance, and the principal of them we shall here enumerate.—(1.) In the History. (a.) The command of God to leave Kadesh (Deut. i. 6, 7, not mentioned Num. x. 11). The repentance of the Israelites (Deut. i. 45, omitted Num. xiv. 45). The intercession of Moses in behalf of Aaron (Deut. ix. 20, omitted Ex. xxxii. xxxiii.) These are so slight, however, that they might have been passed over very naturally in the earlier books. But of more note are: (b.) The command not to fight with the Moabites and Ammonites (Deut. ii. 9, 19), or with the Edomites, but to buy of them food and water (ii. 4—8). The notices respecting the earlier inhabitants of the countries of Moab and Ammon and of Mount Seir (ii. 10—12, 20—23); the sixty fortified cities of Bashan (iii. 4); the king of the country who was "of the remnant of giants" (iii. 11); the different sites to Bashan (iii. 13), the wilderness of Kedemoth (iii. 26); and the more detailed account of the attack of the Amalekites (xxv. 17, 18; compare Ex. xvii. 8).——(2) In the Law. The appointment of the cities of refuge (Deut. xix. 7—9; compare Num. xxxv. 14 and Deut. iv. 41); of one particular place for the solemn worship of God, where all the nations Studies, and of the brazen altar (Deut. xii. 5 ff.), whilst the restriction with regard to the slaughtering of animals only at the door of the tabernacle of the congregation (Lev. xvi. 4, 34) is done away (Deut. xii. 15, 20, 21); the regulations respecting tithes to be brought with the sacrifices and burnt-offerings to the appointed place (6, 11, 17, xiv. 22 ff., xxvi. 12 ff.); concerning false prophets and seducers to idolatry and those that hearken unto them (xiii.); concerning the king and the manner of the kingdom (xvii. 14 ff.); the prophets (xviii. 15 ff.); war and military service (xx.); the expiation of secret murder; the law of female captives; of first-born sons by a double marriage of disobedient sons; of those who suffer death by hanging (xxi.); the laws in xxii. 5—8, 13—21; of divorce (xxiv. 1 ff.); and various lesser enactments (xxiii., xxiv.). the form of thanksgiving in offering the first-fruits (xxvi.); the command to write the law upon stones (xxvii.), and to read it before all Israel at the Feast of Tabernacles (xxx. 10—15). Many others are rather extensions or modifications of, than additions to, existing laws.—C. Author. 1. It is generally agreed that by far the greater portion of the book is the work of one author. The only parts which have been questioned as possible interpolations, are, according to De Wette, iv. 41—8 x. 6—9, xxxii. and xxxiii. 2. It cannot be denied that the style of Deuteronomy is very different from that of the other four books of the Pentateuch. 3. Who then was the author? On this point the following principal hypotheses have been maintained:——(1.) The old tradition views this book, like the other books of the Pentateuch, as the work of Moses himself. Of the later critics, Hengstenberg, Haenrici, Ranke, Stuart, &c., have maintained this view. In support of this opinion it is said: (a.) That supposing the whole Pentateuch to have been written by Moses, the change in style is easily accounted for. With the work we remember that the last book is hortatory in its character, that it consists chiefly of orations, and that these were delivered under very peculiar circumstances. (b.) That the use of language is not only generally in accordance with that of the earlier books, and as well in their Ethiopic as in their vehoristic portions (i.e. in those from the alleged older document, in which the name of God is Elohim, as well as in those from the alleged latter one, in which the Yemenah is used; see PENTATEUCH), but that there are certain peculiar forms of expression common only to these five books. (c.) That the alleged discrepancies in matters of fact between the earlier and the later books may all be reconciled. (d.) That the book bears witness to its own authorship (xxx. 19), and is expressly cited in the N. T. as the work of Moses (Matt. xix. 6, 8; Mark x. 3 ff.; Acts iii. 22, vii. 37). The advocates of this theory of course suppose that the last chapter, containing an account of the death of Moses, was added by a later hand, and perhaps formed originally the beginning of the book of Joshua.——(2.) The opinion of Stähelin (and as it would seem, of Bleek) that the author is the same as the writer of the Jehovistic or later portions of the other books.——(3.) The opinion of De Wette, Gesenius, &c., that the author of Deuteronomy is distinct from the Jehovistic (i.e. the writer of the alleged later document of the other books).——(4.) From the fact that certain phrases occurring in Deuteronomy are found also in Jeremiah, it has been too hastily concluded by Von Bohlen, Gesenius, &c., that both books were the work of the prophet.——(5.) The opinion of a number of contemporary inquired, whether the book was written by a Jew living in Egypt during the latter half of the reign of Manasseh. The song of Moses (xxxii.) is, according to him, not by the author of the rest of Deuteronomy, but is nevertheless late than the time of Solomon.—D. Date of Compcri
row. Other reasons for a later date, such as the mention of the worship of the sun and moon (Deut. iv. 19, xvii. 3; compare Am. v. 26); the punishment of stoning (Deut. xvii. 5, xxi. 21 ff.; compare Ex. xiii. 14, xxi. 28 ff.; Lev. xx. 2, 27, &c.); the name Feast of Tabernacles (Deut. xvi. 13; compare Lev. xxvii. 34); and the motive for keeping the Sabbath (Deut. v. 15; compare Ex. xx. 11; one metrical line of Jer. xx. 1, &c.); and the importance of the Pentateuch,

Dew. This in the summer is so copious in Palest- ine that it supplies to some extent the absence of rain (Eccles. xviii. 16, xliii. 22), and becomes important to the agriculturist. As a proof of this copiousness the well-known sign of Gideon (Judg. vi. 37, 39, 40) may be adduced (compare Cant. v. 2; Dan. iv. 23, 25). Thus it is coupled in the divine blessing with rain, or mentioned as a prime source of fertility (Gen. xxviii. 28; Deut. xxxii. 13; Zech. viii. 12), and its withdrawal is attributed to a curse (2 Sam. ii. 21; 1 K. xvii. 1; Hag. i. 10). It becomes a leading object in prophetic imagery by way of a proverbial figure of the parent effort of rain (Deut. xxxii. 2; Job xxix. 19; Ps. cxiii. 3; Prov. xiv. 12; Is. xxvi. 19; Hos. iv. 5; Mic. v. 7); while its speedy evanescence typifies the transient goodness of the hypocrite (Hos. vi. 4, xiii. 5). With the proverbial expressions (Prov. iii. 20), "the clouds drop down the dew," compare the common modern phrase, "the dew falls."

Agriculture; Earth.

Dias-dam (fr. Gr., literally = something bound around, sc. the head). What the "diadem" of the Jews was we know not. (Crown.) That of other nations of antiquity was a fillet of silk, two inches broad, bound round the head and tied in the invention of which is attributed to Bacchus. Its color was generally white; sometimes, however, it was of blue, like that of Darius; and it was worn with pearls or other gems (Zech. ix. 16), and enriched with gold (Rev. i. 7). It was peculiarly the mark of Oriental sovereigns (1 Mt. xiii. 32). A crown (Heb. "nezer = diadem, Ges.) was used by the kings of Israel, even in battle (2 Sam. i. 10); but probably this was not the state crown (Heb. "heb- ra"kh, 2 Sam. xii. 30), although used in the coronation of Joash (2 K. xii. 12). In Esth. i. 11, li. 17, we have the Heb. "other for the turban (A. V. "crown") worn by the Persian king, queen, or other eminent persons to whom it was conceded as a special favor (viii. 13). The diadem of the king differed from that of others in having a cren triangular peak. The words in Ez. xxiii. 15 (translated in A. V. "exceeding in dyed attire") mean the long and flowing tresses of gorgeous colors.

Dial. The Heb. pl. ma'athoth (translated "dial," margin "degrees," in 2 K. xx. 11; Is. xxxvi. 8) is rendered "steps" in A. V. (Ex. xx. 26; 1 K. x. 19, 20, &c.), and "degrees" in A. V. (2 K. xx. 9, 10, 11; Is. xxxvii. 8, &c.; see DEGREES, SONGS OF). In the absence of any materials for determining the shape and structure of the solar instrument, which certainly appears intended (Anaz), the best course is to follow the most strictly natural meaning of the words, and to consider with Cyril of Alexandria and Jerome, that the ma'athoth were really stairs, and that the shadow (perhaps of some column or obelisk on the top) fell on a greater or smaller number of them according as the sun was low or high. The terrace of a palace might easily be thus ornamented. Astronomy; Chronology; Hour.

Dias-mond (di'a-mund or di'mund), the A. V. translation of—1. Heb. yokhalon, a precious stone, the third in the second row on the breastplate of the high-priest (Ex. xxvii. 18, xxxix. 13), and mentioned (Ex. xxxii. 13) among the precious stones of the king of Tyre. Our translation, "diamond," is derived from Aben Ezra, defended by Braun, and apparently embraced by Fürst, Henderson, Bush, &c. The diamond is a well-known transparent gem, the hardest and most costly of all minerals. Several of the ancient versions translate the Hebrew word the oynx, which," says Gesenius, "is not improbable." Kalisch says "perhaps EMERALD."—2. Heb. she'mir (Deut. xvii. 1), Apanant.

Di'a-na or Di-a'na. This Latin word, properly denoting a Roman divinity, is the representative of the Greek Artemis, the tutelary goddess of the Ephesians, who plays so important a part in Acts xix. The Ephesian Diana was, however, regarded as invested with very different attributes, and made the object of a different worship, from the ordinary Diana of the Greeks, and rather perhaps = Astarte (Aseronoa) and other female divinities of the East. In some respects there was doubtless a fusion of the two. Diana was the goddess of rivers, of pools, and of harbors; and these conditions are satisfied by the situation of the sanctuary at Ephesus. Again, on coins of Ephesus we sometimes find her exhibited as a huntress and with a stag. But the true Ephesian Diana is represented in a deity
alien from Greek art, viz. as a many-breasted mummy, and was undoubtedly a symbol of the productive and nutritive powers of nature. The coin below will give some notion of the image, which was

Greek imperial copper coin of Ephesus and Sigeum allied (Obv.): Domitia, with name of processus. Obv.; AOMITIA CIBACTH. Bust to right. Rev.: ANOY KAIQAN BAYTOY OMONOIA ERE ZMYP. Ephesian Diana.

grotesque and archaic in character. The head wore a mural crown, each hand held a bar of metal, and the lower part ended in a rude block covered with figures of animals and mystic inscriptions. This idol was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven (Acts xix. 35). The cry of the mob (28), "Great is Diana of the Ephesians!" and the strong expression (27), "whom all Asia and the world worshipeth," may be abundantly illustrated from a variety of sources. The term "great" was evidently a title of honor recognized as belonging to the Ephesian goddess. We find it in inscriptions, &c. Pausanias tells us that the Ephesian Diana was more honored privately than any other deity.

Dibla'im or Diblà-lāt (Heb. double euke? Ges.), mother of Hosea's wife Gomer (Hos. i. 3). Gesenius and Fairbairn make Dibblain the father of Gomer.

Diblah (Heb. Diblah), a place named only in Ez. vi. 14, as if situated at one of the extremities of the land of Israel; regarded by Jerome, Michaelis, Gesenius, &c., as a抄ist's mistake for Diblah. Dibon (Heb. a pisua, reating, Ges.; river-place, Fú). 1. A town on the E. side of Jordan, in the rich pastoral country, which was taken possession of and rebuilt by the children of Gad (Num. xxvii. 3, 34). From this circumstance it possibly received the name of Dibon-gad. Its first mention is in the ancient fragment of poetry Num. xxvii. 3, and from this it appears to have belonged originally to the Moabites. We find Dibon counted to Reuben in Josh. xiii. 9, 17. In the time of Isaiah and Jeremiah, however, it was again in possession of Moab (Is. xv. 2; Jer. lxxvii. 18, 22, compare 24). In the same denunciations of Isaiah it appears, probably, under the name of Dimon. In modern times the name Diblin has been discovered by Soetzen, Irby and Mangles, and Backhardt as attached to extensive ruins on the Roman road, about three miles N. of the Arnon. All agree, however, in describing these ruins as lying low. — 2. One of the towns re-inhabited by the men of Gilead after the Captivity (Neh. xi 25); probably = Dimosan. Rowlands (in Fairbairn, under "S. Country") makes Dibon = Edh-dib, a ruined site about four miles E. of Tell 'Arad (Arad). Dibun-gad (Heb. waiting of God), one of the halting places of the Israelites (Num. xxxiii. 45, 46); probably = Dimon 1.

Dibri (Heb. eloquent? Ges.; born on the pasture, or Jah distributes promise, Fú), a Danite, father of Shelomith (1 Lev. xxvi. 11).

Dib-ritchana [-drach-] (L. fr. Gr. didrachmon = a double drachm) (Mat. xvii. 24, margin). DRACHM; MONEY; SHEKEL.

Dib-y-mus (L. fr. Gr. = the twin), a surname of the Apostle Thomas (Jn. xi. 16, xx. 24, xxi. 2). * Dib, to. DEATH.

Diklah (Heb.; see below) (Gen. x. 27; 1 Chr. i. 21), a son of Joktan, whose settlements, with those of Joktan's other sons, must be looked for in Arabia. The name in Hebrew signifies "a palm-tree," hence it is thought that Diklah is a part of Arabia containing many palm-trees. Bochart, and after him Gesenius, refer the descendants of Diklah to the Minaul, a people of Arabia Felix inhabiting a palmiferous country. No trace of Diklah is known to exist in Arabic works, except the mention of a place called Duklah in El-Yemunah, with many palm-trees. The Arab nakhle also signifies a palm-tree, and is the name of many places, especially Nakhle al-Yemnac, and Nakhle es-Sha'mac, two well-known towns situated near each other. The place, Duklah, called Duklah above mentioned; or, possibly, 2, in one of the places named Nakhle.

Dil-ean (Heb. gourd-field, Ges.), one of the cities in the lowlands of Judah (Josh. xv. 58); not identified with certainty. Van de Velde suggests that it may be the modern place Tinea, about three miles N. of Tell es-Sellit (Gath?) in the maritime plain of Philistia, S. of Eron.

Dimmah (Heb. a place of dung, Fú), a city in the tribe of Zebulun, given to the Merarite Levites (Josh. xxi. 35); possibly a variation of Dimun (1 Chr. vi. 77). Van de Velde supposes Dimn in the village of Dibnun, seven or eight miles S. S. from Arbel (Acebe). Dimon (Heb. = Dibun, Ges., Fú), the waters of, some streams on the E. of the Dead Sea, in the land of Moab, against which Isaiah is here uttering denunciations (Is. xv. 9). Gesenius conjectures that Dimon = Dibos.

Dimoonah (Heb. = Dibos, Ges.), a city in the S. of Judah (Josh. xv. 22), probably = Dimon 2. Rowlands (in Fm. under "S. Country") supposes Dimon in (LXX. Regma) = 'An Raknac, about fifteen miles E. S. E. of Beer-sheba.

Dinah (Heb. judged, avenged; compare Din, the daughter of Jacob by Leah (Gen. xxx. 21). She acompañed her sister to Shugem to accompany her to Canaan, and, having ventured among the inhabitants, was violated by Shechem, the son of Hamor, the chief-tain of the territory in which her father had settled (xxiv.). Her age at this time, judging by the subsequent notice of Joseph's age (xxvii. 2), may have been from thirteen to fifteen, the ordinary period of marriage in Eastern countries. Shechem proposed to make the usual reparation by paying a sum to the father and marrying her (xxiv. 12). But in this case the suitor was an alien, and the crown of the offence consisted in its having been committed by an alien against the favored people of God; he had "wrought folly in Israel" (xxiv. 7). The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of marriage and commerce. The sons of Jacob, bent on revenge (Absalom; Gen. xxxviii. 7), availed themselves of the eagerness which Shechem showed, to effect their purpose; they demanded, as a condition of the proposed union, the circumcision of the Shechemites. They therefore assented: and on the third day, when the pain and fever re
sulting from the operation were at the highest, Simeon and Levi, own brothers to Dinah, attacked them unexpectedly, slew all the males and plundered their city. Nothing more is certainly known of Dinah; but she probably went with the rest into Egypt (xvi. 15).

Di-na-ites (fr. Heb. = a people from some unknown place or region called Din [= a cause, judgment], Fū), an unknown people of the Assyrian empire, from whom colonists were placed by Asshurbanipal in Samaria after the Captivity of the ten tribes (Ezr. iv. 15).

Din-ha-bah (Heb. lord [i. e. place] of plundering [Gen.; besidding aside, concealment, little place, Fū]), the capital city, and probably the birthplace, of Bela, son of Beor, king of Edom (Gen. xxxvi. 32; 1 Chr. i. 48); not identified.

* Din'ner. MEALS.

Di-o-nys-ús [nîsh'ë-us] (L. fr. Gr. = of Dionysius or Bacchus) the A-re-op-a-gite (Acts xvii. 34), an eminent Athenian (Areopagite; Areopagus) converted to Christianity by the preaching of St. Paul. Eusebius makes him, on the authority of Dionysius, bishop of Corinth, to have been first bishop of Athens. According to a later tradition he suffered martyrdom at Athens. The writings once attributed to him are now confessed to be the production of some neo-Platonists of the sixth century.

Di-o-nys'us (L. fr. Gr. = BACCHUS) (2 Mc. ii. 29).

Di-os-co-ri-dus (fr. Gr.). MONTH.

Di-ot-rephes [-fēz] (Gr. Jore-nurtured, L. & S.; a professed Christian, ambitious and domineering, who resisted the Apostle John’s authority (3 Jn. 9, 10). Join, 3n Epistle of.

Di-sciple [dis-il’p] (fr. L. = learner, scholar, pupil). CHRISTIAN; EDUCATION.

Dis (L. fr. Gr. = gwoil), a circular plate of stone or metal, made for throwing to a distance as

and was introduced among the Jews by the high priest Jason 4 (2 Mc. iv. 14).

DIS-eases. MEDICINE.

Dish, the A. V. translation of the Hb. sephel (also translated “nowt”), saulabath or taaloloth, and kērēph (also translated “chewel”), also (Mat. xxvi. 23; Mk. xiv. 20) of the Gr. trubelon (= a dish, bowl, for eating or drinking, Rbn. N. T. Lex.). BINAS; MEALS.

Dis'hon (Heb. = Dishon), youngest son of Seir the Horite (Gen. xxxvi. 21, 28, 30; 1 Chr. i. 38, 42).


Dis'hon (Heb. anołego; see Pygarg). 1. The fifth son of Seir (Gen. xxxvi. 21, 26, 30; 1 Chr. i. 41).—2. The son of Anah and grandson of Seir (Gen. xxxvi. 25; 1 Chr. i. 38, 41). Dishon and Dishan belong to the same root. The geographical position of the tribes descended from these patriarchs is uncertain. Knobel places them E. and S. E. of the Gulf of Akabah. ARABIA.

Dis-persión, the Jews of the, or simply The Dis-persión (Gr. diaspora, A. V. “the dispersed,” [Jn. vii. 35], “which are scattered abroad” [Jas. 1. 1], “scattered” [1 Pet. i. 1]; comp. Deut. xxviii. 25; Jer. xxxiv. 17), the general title applied to those Jews who remained settled in foreign countries after the return from the Babylonian exile, and during the period of the second Temple. The Dispersion, as a distinct element influencing the entire character of the Jews, dates from the Babylonian exile. (CAPTIVITY; CONSERVATION, CYRENE.) Outwardly and inwardly, by its effects both on the Gentiles and on the people of Israel, the Dispersion appears to have been the clearest providential preparation for the spread of Christianity. At the beginning of the Christian era the Dispersion was divided into three great sections: the Babylonian, the Syrian, the Egyptian. Precedence was yielded to the first. From Babylon the Jews spread throughout Persia, Media, and Parthia; but the settlements in China belong to a modern date. The Greek conquests in Asia extended the limits of the Dispersion. Seleucus Nicator transplanted large bodies of Jewish colonists from Babylonia to the capitals of his western provinces. His policy was followed by his successor Antiochus the Great; and the persecutions of Antiochus Epiphanes only served to push forward the Jewish emigration to the remoter districts of his empire. Large settlements of Jews were established in Armenia, in Cyprus, in the islands of the Azegan, and on the western coast of Asia Minor. The Jews of the Syrian provinces gradually formed a closer connection with their new homes, and together with the Greek language adopted in many respects Greek ideas. (HELENIST.) This Hellenizing tendency, however, found its most free development at ALEXANDRIA. The Jewish settlements established there by Alexander and Ptolemy I. became the source of the African Dispersion, which spread over the N. coast of Africa, and perhaps inland to Abyssinia. At Cyrene and Berenice (Tripoli) the Jewish inhabitants formed a considerable portion of the population. The African Dispersion, like all other Jews, preserved their veneration for the “holy city,” and recognized the universal claims of the Temple by the annual tribute. But the distinction in language led to wider differences, which were averted in Babylon by the currency of an Aramaic dialect. After the destruction of the Temple, A. D. 70, the Zealots found a reception in Cyrene; and toward the close of the reign of Trajan, A. D. 115, the Jewish population

an exercise of strength and dexterity. The discus or quoit was originally of stone (Homer, Pindar). Disco-boles (L. fr. Gr.) = one who throws or pitches the discus, pitching the discus was one of the principal gymnastic exercises (Games) of the Greeks,
in Africa rose with terrible ferocity. The Jewish settlements in Rome were consequent upon the occupation of Jerusalem by Pompey, B.C. 63. The captives who fell into their hands were located in the trans-Tiberine quarter, and by degrees rose in station and importance. In the reign of Claudius the Jews became objects of suspicion from their immense numbers; and the internal disputes led to their banishment from the city (Acts xvii. 5). The Roman general, who had brought with him numerous (xxviii. 17 ff.). The influence of the Dispersion on the rapid promulgation of Christianity can scarcely be overrated. The course of the apostolic preaching followed in a regular progress the line of Jewish settlements. The mixed assembly from which the first converts were gathered on the day of Pentecost represented each division of the Dispersion (Acts ii. 9, 11; [1.] Parthians .... Mesopotamia; [2.] Judea [i.e. Syria] .... Pamphylia; [3.] Egypt .... Greece; [4.] Romans ...), and these converts naturally prepared the way for converts in the interior which preceded the beginning of the separate apostolic missions. A. T.: 1; PAUL: PETER; SETEN, THE.

* Dist. fl. SPINNING.

* Diwes [veez], a Latin adjective (= rich), often used in theological writings to designate "the rich man" in the parable of Lk. xvi. 19-31, and doubtless derived from the Valagian word Divina-tion (Ex. xiii. 7; Acts xvi. 16, &c.). This art of "taking an aim of divine matters by human, which cannot but breed mixture of imaginations" (Bacon, Essay xvii.), has been universal in all ages and all nations, alike civilized and savage. One kind of divination was called Natural, in which the medium of inspiration was transported from his own individuality, and became the passive instrument of supernatural utterances. The other kind of divination (i.e. by the observation of phenomena) was artificial, and probably originated in an honest conviction that external nature sympathized with and frequently indicated the condition and prospects of mankind; a conviction not in itself ridiculous, and fostered by the accidental synchronism of natural phenomena with human catastrophes. When once this feeling was established the supposed manifestations were infinitely multiplied. The invention of divination was ascribed to the Phrygians and Etruscans, especially sages, or to the devil. In the same way Zoroaster ascribes all magic to Ahriman. (PERSIANS.) Similar opinions have prevailed in modern times. Many forms of divination are mentioned in Scripture, and the subject is so frequently alluded to, that it deserves careful examination. 1. Heb. kharpatim or charhatumim, A.V. "magicians," are first mentioned as a prominent body at the Egyptian court (Gen. xii. 8, &c.). They were a class of Egyptian priests, eminent for learning. The same name is applied to the Magi of Babylon (Dan. i. 20, &c.). (MAGI.) Daniel was made a "magician," according to the Jewish tradition (v. 11).—2. Heb. hidim or chiddimim, A.V. "wise men" (Ex. vii. 11; Esth. i. 13; Jer. l. 53), does not seem to mean any special class, but merely the wise men of Egypt, &c., generally (R. S. Poole). A kindred word, Chal. hariwan or churiwan, A.V. "wise men," is used similarly in Dan. i. 12 ff., &c. [CHILDREN, wise men] (v. 11).—2. Heb. hidim or chiddimim, A.V. "wise men," is used similarly in Dan. i. 12 ff., &c. [CHILDREN, wise men] (v. 11).—2. Heb. hidim or chiddimim, A.V. "wise men," is used similarly in Dan. i. 12 ff., &c. [CHILDREN, wise men] (v. 11).—2. Heb. hidim or chiddimim, A.V. "wise men," is used similarly in Dan. i. 12 ff., &c. [CHILDREN, wise men] (v. 11).—2. Heb. hidim or chiddimim, A.V. "wise men," is used similarly in Dan. i. 12 ff., &c. [CHILDREN, wise men] (v. 11).—2. Heb. hidim or chiddimim, A.V. "wise men," is used similarly in Dan. i. 12 ff., &c. [CHILDREN, wise men] (v. 11).—2. Heb. hidim or chiddimim, A.V. "wise men," is used similarly in Dan. i. 12 ff., &c. [CHILDREN, wise men] (v. 11).—2. Heb. hidim or chiddimim, A.V. "wise men," is used similarly in Dan. i. 12 ff., &c. [CHILDREN, wise men] (v. 11).
of mingling in a quiver arrows on which were inscribed the names of various cities, that city being attacked the name of which was drawn out. Eutius says he threw up a bundle of arrows to see which way they would light, and falling on the right hand he marched toward Jerusalem—11. Closely connected with this was divination by rods, or rhodomanice (Ios. iv. 12, A. V. "staff"). Of this many kinds are mentioned, e.g. striking the ground with a staff and uttering horrid noises, till the diviner becomes frantic, and prophecies; measuring a staff with the finger to ascertain the number of years for each measurement; peeling one side of a rod, and throwing it up to see whether the peeled or unpeeled side will fall uppermost; setting up rods and observing which way they fall, &c. (Dr. P. Holmes, in Kitto)—12. Cup divination (Gen. xlv. 3). Parkhurst and others, denying that divination is intended, make it a mere cup of office "for which he would search carefully." But in all probability the A. V. is right (compare No. 8 above and Magic). The divination was by means of radiations from the water or from magically inscribed gems, &c., thrown into it.—13. Consultation of Teraphim (Zech. x. 2, note). There was a great variety of images used as " idols," from which the excited worshippers fancied that they received oracular responses.—14. Divination by the liver, or heptoscope (Ex. xxi. 21). The liver was the most important part of the sacrifice. Thus the deaths of both Alexander and Hephæston were foretold.—15. Divination by dreams, or oneromanice (Deut. xiii. 2, 3; Judg. vii. 13; Jer. xxiii. 32). Many warnings occur in Scripture against the impostures attendant on the interpretation of dreams (Zech. x. 2, &c.). We find however no direct trace of seeking for dreams.—16. The consultation of oracles may be considered as another form of divination (Is. xi. 21—24, xlv. 7). (Oracle.) That there were several oracles of heathen gods known to the Jews we may infer both from the mention of that of Baal-zebub at Ekron (2 K. 1. 2—6), and from the towns named Deirah. Moses forbade every species of divination, because a prying into the future clouds the mind with superstition, and may even turn an innocent to witchcraft (2 K. 1. 26; Is. ii. 6); indeed the frequent denunciations of the sin in the prophets tend to prove that these forbidden arts presented peculiar temptations to apostatize Israel. But God supplied His people with substitutes for divination, which would have rendered it superfluous, and left them in no doubt as to His will in circumstances of danger, had they continued faithful. It was only when they were unfaithful that the revelation was withdrawn (1 Sam. xxviii. 6; 2 Sam. ii. 1; v. 23, &c.). Superstition not unfrequently goes hand in hand with skepticism, and hence, amid the general infidelity prevalent through the Roman empire at our Lord's coming, imposture was rampant; as a glance at the pages of Tacitus will suffice to prove. Hence the lucrative trades of such men as Simon Magus (Acts vii. 9), Bar-jesus (xiii. 6, 8), the slave with the spirit of Python (xvi. 10), the vagabond Jews, exorcists (Lk. xi. 19; Acts xiii. 6), &c., were eagerly sought after by the Presbyter, in New Englisher, xxvi. 229). Knobel says of the Heb. "etheth dabbâr, A. V. "some uncleanness," in Deut. xxiv. 1, that the phrase is used of human excrement in Deut. xxiv. 13 (A.V. 14), and is properly a "shame" or disgrace from a thing (Is. xx. 4), i.e. any thing which awakens the feeling of shame and repulsion, inspires aversion and disgust, and nauseates in contact, e.g. bad breath, a secret running sore, &c. He considers the schools of Hillel and Shammay as "both wrong in this, that they built up a general principle upon the words, whilst the author only speaks of the commonest cause of divorce at his time" (Commentary on Deuteronomy, p. 167, Woolsey, in New Englisher, xxvi. 92). The practical difficulty, however, which attends on the doubt which is now found in interpreting Moses' words will be lessened if we consider, that the mere giving "a bill of divorcement" (compare Is. l. 1; Jer. iii. 8), would in ancient times require the intervention of a Levite, not only to secure the formal correctness of the instrument, but because the art of writing was then generally unknown. This would bring the matter under the cognizance of legal authority, and tend to check the rash exercise of the right by the husband. But the absence of any case in point in the period which lay nearest to the lawgiver himself, or in any, save a much more recent one, makes the whole question one of great uncertainty. It is contrary to all known Oriental usage to suppose that the right of quitting their husband and choosing another, was allowed to women. Salome is noted as the first instance of it (Jn. ii. 22, 24; xxvii. 24); in any case, no doubt, derived from the growing prevalence of heathen laxity.—The N. T. doctrine concerning divorce is to be gathered from Mat. v. 31, 32, xiv. 3—9; Mk. x. 2—12; Lk. xvi. 18; Rom. vii. 2, 3, and 1 Cor. vii. 10—16. Our Saviour in the Gospels lays down these four rules: (1) The man who is in conformity with the permutation or sufferance of the law puts away his wife by a bill of divorce,
ment—"saving for the cause of fornication"—
and marries another, commits adultery "against
her" (Mark) or to her injury. (2) The man who
thus puts away his wife, causes her to commit
adultery, i.e. by placing it within her power to
marry whom she pleases her to form an adul-
terous connection, inasmuch as she is still his wife
in the eye of God (Matthew). (3) The man who
marries her who has been thus put away commits
adultery (Matthew; Luke). (4) The woman
who puts away her husband and is married to another,
commits adultery (Mark; Romans). The general
principle, serving as the groundwork of all these
declarations, is, that legal divorce does not, in
the view of God, and according to the correct rule of
morals, authorize either husband or wife thus sep-
arated to marry again, with the single exception
that, when the divorce occurs on account of a
sexual crime, the innocent party may without guilt
contract a second marriage. In 1 Cor. vii. the
apostle notices two cases: (a) when both the parties
were Christian believers (ver. 10, 11), for which case
the Lord had given commandment in the Gospels;
(b) where one of the parties was an unbeliever (12
ff.), which case had not been provided for by the
Saviour's authority. In (a) the apostle conceives
also of a state of things, in which a woman sep-
arated from her husband, perhaps permanently, one
account of dissensions between the married pair, shall
have no right, according to the Lord's command-
ment, to marry another man, i.e. of an actual
separation from bed and board, without a dissolu-
tion of the marriage relation or absolute divorce.
This third state between divorce and marriage has
therefore the apostle's qualified sanction, not, of course,
as something desirable, but probably as a kind of
barri¢ade against divorce, and a defence of the
Saviour's commandment. In (b) the apostle's words
involve, without expressing fully, the principle that
the believing party is not to initiate any steps
which will terminate the marriage union, but must
remain passive, while all active proceedings are
expected to emanate from the other side. Thus,
should the unbelieving husband or wife be content
to dwell with the Christian partner, the latter may
not put the other away. Marriage and the
marriage-bed preserve their sanctity, because one of
the parties is a Christian. Whether children would
be unclean, whereas all admit that they are
consecrated, and thus certainly separated
by a broad line from a family where both partners
are unbelievers or heathens. But the heathen,
whose husband or wife had become a Christian con-
vert, might be soured or alienated for that very
reason, and might insist on terminating the union.
The apostle's decision then is, "If the unbelieving
depart, let him depart," i.e. if he separates himself
from his Christian partner, let him take his course
unhindered. A believer has not been, by his pro-
fession, brought into slavery, is not in bondage in
such cases, is not subjected to the obligation of
keeping up the marriage relation and of preventing
the disruption by active measures of his own. Such
bondage would subject the believer to a state of
warfare, but God's call to him, when He invites
him into the Gospel, is in the form of peace. And,
unbelieving partner, is not the believing party
ought to take upon him this painful obligation in
order to convert the heathen partner. For it is
wholly uncertain whether by living with such a
partner, when he is bent on separation, any such
result will be attained. The apostle clearly had no
thought about remarriage in such cases. The Chris-
tian wife or husband must accept as a fact what
the unbelieving partner has done, but the marriage,
so far as the apostle lets his opinion be known, may
still have been indissoluble, and the injured be-
liever must remain in a state of desertion. The ap-
stle, therefore, in 1 Cor. vii. advances beyond our
Lord's position in a single particular,—in concern-
ing of, and, to a certain degree, authorizing separa-
tion without license of remarriage; but this does
not lead him to any departure from our Lord's
principles. (This view of the N. T. doctrine is
abridged from President Woolsey's article in the
New Englander, xxvi. 212.)

Marriage; Women. Diz-a-hab (Heb. of gold, i.e. a place rich in gold,
Gen.), a place in the Arabian Desert, mentioned
Deut. i. 1, as limiting the position of the spot in
which Moses is there represented as addressing
the Israelites. It is by Robinson, Gesenius, &c., identified
with Dustin, a cape on the W. shore of the
Gulf of 'Akabah, E. of Sinai.

* Dom tor (L. teacher), lawyer; Rabbi.

DoNah (Gr. ἄσημος, = a tosser, Wer.), a "little hold" near Jericho (1 Me. xvi. 15, compare verse 14) built by Ptolemy, the son of Abubus, in which he entertained and murdered his father-in-law
Simon Maccabees with his two sons. The name
still remains attached to the copious springs of 'Ain-Dîk, which burst forth in the Wady Naṣrî imed, at the foot of the mountain of Quaran-
tania (Kurantulla), about four miles N.W. of Jericho.
Above the springs are traces of ancient foundations,
which may be those of Ptolemy's castle, but
more probably of that of the Templars, one of whose
stations that was.

DoNai or Do'Nâl (Heb. = Dodo), an Ahohite
who commanded the course of the second month (1 Chr.
xxvii. 4); probably = Dodo 2.

DoNâm or Do'Nâm (Heb. = Denan, Sim; in
some copies and in margin of A. V., 1 Chr. i. 7;
Rooden), a "son," i.e. family or race, descended
from Javan, the son of Japheth (Gen. x. 4; 1 Chr.
i. 7). The weight of authority is in favor of the former
name. Dodanim is referred by Le Clerc and Mi-
chaelis to the inhabitants of Dodona in Epirus; but
possibly (so Gesenius, Fürst, &c.) = the Dardanians,
who were found in historical times in Illyricum and
Troy. The name was perhaps taken from the
original seat, and were probably a semi-Pelasgic
race, grouped with the Cuitum in the genealogical
table, as more closely related to them, than to
the other branches of the Pelasgic race. Kalisch identi-
ﬁes Dodanim with the Daunians, who occupied the
count of Apulia; he regards the name as referring
to Italy generally.

Do'Na-vah or Do'Na-da (Heb. love of Jehovah,
Gen.; Jah is friend, Fu.), a man of Mareshah in
Judah; in the Jewish traditions son and nephew
of Jehoshaphat; father of Eleazar who denounced
Jehoshaphat's alliance with Ahabiah (2 Chr. xx.
27).

Do'No (Heb. anatory, Gen.; Jah is friend, Fu.);
1. A man of Bethlehem, father of Elhanan, who was
one of David's thirty captains or "valiant men" (2
Sam. xxiii. 24; 1 Chr. xi. 26). He is a different
person from—2, "DoNo the Amorite," father of Eleazar,
the second of the three mighty men who were over
the thirty (2 Sam. xxiii. 9; 1 Chr. xi. 12). He, or
his son—in which case we must suppose the words
"Eleazar son of" to have escaped from the text—
probably had the command of the second monthly
course (1 Chr. xxvii. 4). In the latter passage the
Ps. Jer. 231

Its and HOUSE.

2 the devoured very sodomite, dog, clean fierce 23, this sense of the dog's head were used as terms of reproach, or of humility in speaking of one's self (1 Sam. xxiv. 14; 2 Sam. iii. 8, ix. 9; 2 K. vii. 13). Through the East "dog" is a term of reproach for impure and profane persons (Rev. xxii. 16), and in this sense is used by the Jews respecting the Gentiles, and by Mohammedans respecting Christians. In allusion to its lechery "dog" = a male prostitute, sodomite, Ges. (Deut. xxiii. 18). Stanley saw on the very site of Jezreel the descendants of the dogs that devoured Jezbel, prowling on the mounds without the walls for offal and carrion thrown out to them to consume.

Door. Gate; House.

Doph'kah (Heb. cattle-driving, Fū), a station in the Desert where the Israelites encamped (Num. xxi. 12). WILDERNESS OF THE WANDERING.

Doth'ran (Heb. circle of houses, together, city, Fū), an ancient royal city of the Cananites (Jos. xi. 23), whose ruler was an ally of Jabin, king of Hazor, against Joshua (xi. 1, 2). It was probably the most S. settlement of the Phenicians on the coast of Syria. Josephus describes it as a maritime city, on the W. border of Manasseh and the N. border of Dan near Mount Carmel. It appears to have been within the territory of the tribe of Asher, though allotted to Manasseh (Jos. xvii. 11; Judg. i. 27). The original inhabitants were never expelled; but during the prosperous reigns of David and Solomon they were made tributary (Judg. i. 27, 28), and the latter monarch stationed at Dor one of his twelve purveyors (1 K. iv. 11). Typhon, the murderer of Jonathan Maccabaeus, and usurper of the throne of Syria, having sought an asylum in Dor, the city was besieged and captured by Antiochus Sidetes (1 M. x. xi. if, A. V. "Dora"). It was afterward rebuilt, and remained an important place during the early years of the Roman rule in Syria. It became an episcopal city, but was already ruined and deserted in the fourth century. Jerome places it on the coast, "in the ninth mile from Cæarea, on the way to Ptolemæa." Just at the point indicated is the small village of Tantara, probably an Arab corruption of Dora, consisting of about thirty houses, wholly dependent on cattle raising.

Do'ra (Gr.) = Dor (1 M. xv. 11, 13, 25).

Dor'cas (L. fr. Gr. = antelope, gazelle). TABITHA.

Dor-yrm'enes [rim'enees] (L. fr. Gr. = roviant with the spear), father of Ptolæmus 1 (1 M. iii. 28; 2 M. iv. 43); probably the same Dorimenes who fought against Xerxes at the Great Battle of Salamis.

Do'vith (La) = Tovith (La; = giving to God or given by God). 1. A priest and Levite," who carried the translation of Esther to Egypt (Esth. xi. 1).—2. A captain of Judas Maccabaeus in the battle against Timotheus (2 M. xii. 19, 24).—3. A horse-soldier of Bacchor's company, a man of prodigious strength, who, in attempting to capture Antiochus, was cut down by a Thracian (xii. 55).—4. The son of Dimylos, a Jew, who had renounced the law of his fathers, and was in the camp of Ptolemæus Philopator at Raphia (3 M. i. 3). He was perhaps a chamberlain.

* Dogh'. BREAD.

Dove (Heb. yōnāh; Gr. peristera). The first mention of this bird occurs in Gen. viii. The dove's rapidity of flight is alluded to in Ps. iv. 6; the beauty of its plumage in lviii. 13; its dwelling in the rocks and valleys in Jer. xlviii. 28, and Ez. vii. 3; its mournful voice in Isa. xxii. 16, xxiv. 23, Nah. ii. 7; its harmlessness in Mat. x. 16; its simplicity in Hos. vii. 11. The bride's eyes are represented as dove-like (Cant. i. 15, iv. 1), and "dove" is a term of endearment (li. 14, v. 2, &c.; Ges.) The dove is a symbol of perfect gentleness, purity, fulness of life, and the power of communicating it (Lange on Mat. iii. 16). Doves are kept in a domesticated state in many parts of the East. The pigeon-cote is a universal feature in the houses of Upper Egypt. In Persia pigeon-houses are erected at a distance from the dwellings, for the purpose of collecting the dung as manure. There is probably an allusion to such a custom in Is. 8, x, 2; Comm. on Ps. 55. 7; Comm. on Psa. 40. 5.

Dove's Dung (Heb. kirygōn or chirygōn, Kēri dībyōn). Various explanations have been given of the passage in 2 K. vi. 25, which describes the famine of Samaria to have been so excessive, that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." The old versions and very many ancient commentators are in favor of a literal interpretation of the Hebrew word. Bochart haslabored to show that it denotes a species of cicer, "chick-pea," which he says the Arabs call sendah, and sometimes improperly "dove's or sparrow's dung." Linnaeus suggested that the Hebrew may signify the bulbul plant, Ornithogalum umbellatum, "Star of Bethlehem.
hem." With regard to Boechat's opinion, Celsius, who advocates the literal interpretation, has shown that it is founded on an error. Still there is difficulty in believing that even in the worst horrors of a siege a substance so vile as is implied by the literal rendering (Dung) should have been sold at the rate of about one pint for six shillings and fourpence intellect, and, with KiiL and Gesenius, while we admit the possibility, even the probability of the literal meaning, we do not admit its necessity, and therefore refrain from deciding (so Mr. Houghton).

**Dowry.** MARRIAGE.

Drachma [dram] (fr. Gr. drachma, originally what one can hold in the hand, a handful, L. & S.), a Greek silver coin, varying in weight on account of the use of different talents (2 Mc. iv. 19, x. 20, xii. 43; Lk. xv. 8, margin "drachma"). The Jews must have been acquainted with three talents—the Ptolomaic, the Phoenician, and the Attic. The drachms of these talents weigh respectively, during the period of the Maccabees, about 53 grains troy, 58.5, and 66, and, according to the present weight of U. S. silver coins, in value = about 14 to 17 cents. In Luke (A. V. "piece of silver") the Roman denarius ("penny"), of nearly the same value, seems to be intended. (Money. ii. 2.) Their full weight is about 128 grains troy (about the weight of a U. S. half-eagle).

Dragnet [graft]. The A. V. translation of—1. Gr. agra ("a catching of a game, a hunting or fishing; hence, what is caught, a draught, a catch of fish") (Lk. v. 5, 4)—2. Gr. aphodrôn (literally = a place of sitting apart, hence a privy, draught, Rev. N. T. Lxx.) (Mat. xv. 17; Mk. vii. 19). Dreams—1. The main difference between our sleeping and waking thoughts appears to lie in this—that, in the former case, the perceptive faculties of the mind are active, while the reflective powers are generally asleep. Yet there is a class of dreams in which the reason is not wholly asleep. In these cases it seems to look on as it were from without, and so to have a double consciousness. In either case the ideas suggested are accepted by the mind in dreams at once and inevitably, instead of being weighed and tested, as in our waking hours. It is evident that the method of such suggestion is still undetermined, and in fact is no more capable of being accounted for by any single cause than the suggestion of waking thoughts. The material of these latter is supplied either by ourselves, through the senses, the memory, and the imagination, or by other men, generally through the medium of words, or to some extent of direct action of the Spirit of God, or of created spirits of orders superior to our own, or the spirit within us. So also it is in dreams. On the two points in which the material is supplied by ourselves or by other men, experience gives an undoubted testimony; as to the third, it can, from the nature of the case, speak but vaguely and uncertainly. The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts.—II. It is, of course, with this last class of dreams that we have to do in Scripture. The dreams of memory or imagination are indeed referred to in Exod. v. 3; Is. xxix. 8; but it is the history of the Revelation of the Spirit of God to the spirit of man, whether sleeping or waking, which is the proper subject of Scripture itself. It must be observed that, in accordance with the principle enunciated by St. Paul in 1 Cor. xiv. 15, dreams by which the understanding is asleep, are recognized indeed as a method of divine revelation, but placed below the visions of prophecy, in which the understanding plays its part. It is true that the book of Job, standing as it does on the basis of "natural religion," dwells on dreams of gigantic power with craft and malignity, of which the serpent is the natural emblem, but in the union of the serpent's agency in the temptation (Gen. iii.).

* Drag on-well* (Heb. 'yān hållatān = fountain of the dragon; see AIN; Dragon 2; Fountain 1), apparently over against the Valley of Jerusalem (Neh. xii. 13); probably (see Robinson, Gesenius, &c.) = the fountain or pool of Gihon.

**Drag will.**
and "visions in deep sleep" as the chosen method of God's revelation of Himself to man (see Job iv. 13, viii. 14, xxxiii. 16). But in Num. xii. 6; Deut. xiii. 1, 3, 5; Jer. xxvii. 9; Joel ii. 28, &c., dreamers of dreams, whether true or false, are placed below "prophets," and even below "diviners" (so Mr. A. Barry and Jewish doctors; see DIVINATION; PROPHE-
yx); and similarly in the climax of 1 Sam. xxvii. 6, we read that "Jehovah answered Saul not, neither by dreams, nor by Urim, nor by prophets." Under the Christian dispensation, while we read frequently of visions and dreams, we never meet with them as vehicles of divine revelation. In accordance with this principle are the actual records of the dreams sent by God. The greater number of such dreams were granted, for prediction or for warning, to those who were aliens to the Jewish covenant (Gen. xx. 3-7, xxxii. 24, xl. 5, xli. 1-8; Judg. vii. 19; Dan. ii. 1 ff., iv. 10-18; Mat. ii. 12, xxvii. 19). And, where dreams are recorded as means of God's revelation to His chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of Him (Gen. xv. 12, and per-
haps 1-9, xxviii. 12-15, xxvii. 5-10; 1 K. iii. 5; Mat. xiv. 16, xx. 1, 19, 26). The only time, as this is in the dreams and "visions of the night" given to Daniel (Dan. ii. 19, vii. 1; see also 1 K. ix. 2-9). The general conclusion therefore is, first, that the Scripture claims the dream as a medium through which God may speak to man either di-
rectly, or indirectly in virtue of a general influence upon all his thoughts; and secondly, that it lays far greater stress on that divine influence by which the understanding also is affected, and leads us to believe that as such influence extends more and more, revelation by dreams, unless in very peculiar circumstances, might be expected to pass away.

Dress. This subject includes—1. Materials. The earliest and simplest robe was made out of the leaves of a tree (A. V. "fig-leaves," portions of which were sown together, so as to form an apron (Gen. iii. 7). After the fall, the skins of animals supplied a more durable material (ii. 21), which was adopted by the Hebrews. It is stated that these skins to have been used by various ancient nations. Skins were not wholly disused at later periods: the "man-
tle" worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on. It was characteristic of a prophet's office from its mean appearance (Zech. xiii. 4; compare Mat. vii. 15). Pelisses of sheep-skin still form an or-
dinary article of dress in the East. (Leather.) The art of weaving hair was known to the Hebrews at an early period (Ex. xxvi. 7, xxvii. 6); the sack-
cloth used by mourners was of this material. John the Baptist's robe was of camel's hair (Mat. iii. 4). (CameL) Wool, we may presume, was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen. xxxviii. 12): it was at times largely employed, particularly for the outer garments (Lev. xiii. 47; Deut. xxiii. 11, &c.). Probably the acquaintance of the Hebrews with linen, and perhaps cotton, dates from the period when they were instructed in the manufacture (1 Chr. iv. 21). After their return to Palestine we have frequent notices of linen. Silk was not introduced until a very late period (Rev. xviii. 12). The use of mixed material, such as wool and flax, was forbid-
d (Lev. x. 18; Deut. xxiii. 11.—2. Color and decoration. The prevailing color of the Hebrew
dress was the natural white of the materials em-
ployed, which might be brought to a high state of brilliancy by the art of the fuller (Mk. i. 3). It is uncertain when the art of dyeing (Colors) became known to the Hebrews; the dress worn by Joseph (Heb. cethathuth passia; see below, 11. 17; Gen.
xxviii. 3, 23) is variously taken to be either a "coat of divers colors" (A. V., LXX., Vulg., &c.), or a tunic furnished with sleeves and reaching down to the ankles. The latter is probably the correct sense (Gesenius, Fürst, &c.). The notice of scar-
let thread (xxviii. 22) implies some acquaintance with dyeing. The Egyptians had carried the art
of weaving and embroidery to a high state of per-
fection, and from them the Hebrews learned various methods of producing decorated stuffs. The elements of ornamentation were—(1) weaving with threads previously dyed (Ex. xxx. 25); (2) the introduction of gold thread or wire (Ex. xxvii. 6 ff.); (3) the addition of figures (Embroidery). Robes decorated with gold (Ps. xlv. 13), and at a later period with silver thread, were worn by royal persons (compare Acts xii. 21); other kinds of embroidered robes were worn by the wealthy both of Tyre (Ex. xvi. 15) and Palestine (Judg. v. 30; Ps. xlv. 14). The art does not appear to have been
maintained among the Hebrews; the Babylonians and other Eastern nations (Babylonish Garment), as well as the Egyptians (Josh. vii. 21; Ez. xxvi. 7, 24), excelled in it. Nor does the art of dyeing appear to have been followed up in Palestine; dyed robes were imported from foreign countries (Zephaniah i. 8), particularly from Phenicia, and were not much used on account of their expen-
siveness: purple (Prov. xxxi. 22; Lk. xvi. 19) and scarlet (Erimom; see Coloss. ii. 3; 2 Sam. i. 24) were occasionally worn by the wealthy. The surrounding nations were more lavish in their use of them: the wealthy Tyrians (Ex. xxvii. 7), the
did, the Midianitish kings (Judg. viii. 26), the Assyrian
es (Esth. vi. 15), and Persian officers (Esth. viii. 15), are all represented in purple or blue.—III. The names, forms, and mode of wearing the robes. It is difficult to give a satisfactory account of the various articles of dress worn by the Hebrews. The external characteristics of Oriental dress have indeed preserved a remarkable uniformity in all ages; the modern Arab dresses much as the ancient Hebrew did; there are the same flowing robes, the same distinc-
tion between the outer and inner garments, the former heavy and warm, the latter light, adapted to the rapid and excessive changes of temperature in those countries; and there is the same distinction between the costume of the rich and the poor, con-
sisting in the multiplication of robes of a finer tex-
ture and more ample dimensions. Hence the nu-
merous illustrations of ancient costume, which may be drawn from the usages of modern Oriental life, apply in great measure to the want of contemporar-
ous representations. The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages (e. g. the stoff, signet-ring, and other ornament,
nor, according to the popular view, the weapons of war) as well as to a man to wear the outer robe of a woman (Deut. xxvii. 5). We shall first describe the robes common to the two sexes, and then those pecu-
lar to women. 1. The most essential article of
dress was a closely fitting garment (Heb. cethathuth, cethouth, or chethouth; where the G. text, cethuth uch=
arily = a tunic, Gen., Rhm. N. T. Loz.), resembling
in form and use our skirt, though unfortunately translated "coat" in the A. V. (Gen. iii. 21, &c.), sometimes "garment" (2 Sam. xii. 18, 19; Ezr. ii. 69; Neh. vii. 70, 72), once "robe" (Is. xxii. 21). The material of which it was made was either wool, cotton, or linen. The primitive tunic was without sleeves and reached only to the knee. Another kind (Joseph's? see above, 11.) reached to the wrists and ankles. It was in either case kept close to the body by a GIRDLE, and the fold formed by the overlapping of the robe served as an inner pocket. A person wearing the tunic alone was described as "naked," A. V. (1 Sam. xiv. 24; Is. xx. 2; Am. ii. 10; Jn. xxxi. 7). The same expression is elsewhere applied to the poorly clad (Job xxii. 6; Is. lviii. 7; Jas. ii. 15), and to the literally "naked" (Job i. 21, xxiv. 7, 10; Is. xx. 4, &c.). The annexed woodcut (fig. 1) represents the simplest style of Oriental dress, a long loose shirt or tunic without a girdle, reaching nearly to the ankle. The same robe, with the addition of the girdle, is shown in fig. 4. In fig. 2 we have the ordinary dress of the modern Bedouin; the tunic overlaps the girdle at the waist, leaving an ample fold, which serves as a pocket. Over the tunic he wears the abba or striped plaid, and on his head is the kefiyeh (head-dress). 2. The Heb. sadin, Gr. stauon, translated "sheets," margin "night-shirt" (Judg. xiv. 12, 13), "fine linen," (Prov. xxxi. 24; Is. iii. 29; Mk. xv. 40), "linen cloth" (Mat. xxvii. 55; Mk. xiv. 50, 52), "linen" (Mk. xv. 40; Lk. xxi. 53), appears to have been a wrapper of fine linen, which might be used in various ways, but especially as a night-shirt (Mk. xiv. 51). 3. The Heb. me'itl, in A. V. "robe" (Ex. xxviii. 4, 31, 34; 1 Sam. xviii. 4, &c.), "mantle" (Ex. xxvii.; Ezr. ix. 3, 5, &c.), "coat" (1 Sam. ii. 19), "cloak" (Is. lix. 17), an upper garment, robe, especially an exterior tunic, fuller and longer than the common one, but without sleeves; that of kings' daughters was with long sleeves (Ges.) It was worn by kings (1 Sam. xxiv. 4), prophets (xxviii. 14), nobles (Job i. 20), youths (1 Sam. ii. 19), women (2 Sam. xiii. 18), priests (Ex. ix. 3, 6), particularly by the high-priest (High-Priest, I. 2, c; Priest). For this the LXX. use the Gr. ependutes, which in Jn. xxi. 7 = the linen coat worn by Phoenician and Syrian fishermen, A. V. "fisher's coat," also Gr. soles, translated "long clothing" (Mk. xii. 38, &c.). Where two tunics are mentioned (Lk. iii. 11) as worn at the same time, this would be the second; travellers generally wore two, but this was forbidden to the disciples, when Jesus first sent them forth (Mat. x. 10; Lk. ix. 3; compare xxii. 35, 36). The dress of the middle and upper classes in modern Egypt (fig. 3) illustrates the customs of the Hebrews. In addition to the tunic or shirt, they wear a long vest of striped silk and cotton, called kafitin, descending to the ankles, and with ample sleeves, so that the hands may be concealed at pleasure. The girdle surrounds this vest. The outer robe consists of a long cloth coat, called gibbeh, with sleeves reaching nearly to the wrist. In cold weather the abba is thrown over the shoulders. The ordinary outer garment consisted of a quadrangular piece of woollen cloth, probably resembling in shape a Scotch plaid. The size and texture would vary with the means of the wearer. The Hebrew terms referring to it are — simlah (occasionally salmâh, A. V. "garment," Gen. ix. 23; Judg. viii. 25; Prov. xxx. 4, &c.), sometimes put for cloth
DRE

HANDKERCHIEF ORNA-

Is. (APRON (1.) or it (2) beged Rev. (Lev. last, especially ment," Ez. substantial :; i, Gen. xii. 16, V. "raiment;" xli. 42. A. V. "vestures;" Ex. xxviii. 2 ff. A. V. "garments;" 1 Sam. xix. 13. A. V. "cloth;" 1 K. xii. 10; 2 Chr. xviii. 9. A. V. "robes" in both; Is. xlii. 1 ff., A. V. "garments," &c.); ešāith, appropriate to passages where covering or protection is the prominent idea (Ex. xxii. 27, Ibr. 26, A. V. "raiment;" Job xxvi. 6, xxi. 19, A. V. "covering" in both); and lastly lēšāš, usual in poetry, but specially applied to a warrior's cloak (2 Sam. xx. 8. A. V. "garment," priests' "vestments" (2 K. x. 22), and royal "apparel" (Esth. vi. 8 ff., viii. 16). A cognate Hebrew term (mấlā́šāk) describes specifically a state-dressed, in a royal household (1 K. x. 5; 2 Chr. ix. 4; A. V. "apparel" in both) for religious festivals (2 K. x. 22, A. V. "vestments"); elsewhere handsome robes (Job xxvii. 16; Is. xliii. 3; Ez., xvi. 13; Zeph. i. 8; A. V. "apparel" in the last, "raiment" in the others). Another Hebrew term, madā, with its derivatives mā́dīth and mā̀dān, is expressive of the amplitude of the Hebrew garments (Lev. vi. 10, Heb. 3. A. V. "garment;" Judg. iii. 16, A. V. "raiment;" 2 Sam. xx. 8. A. V. "garment," &c.) The Gr. himation (Mat. v. 40. A. V. "cloak;" Acts ix. 39. A. V. "garments," &c.) and stōlē express the corresponding idea, the latter being especially appropriate to "robes" of more than ordinary grandeur (1 M. c. 21, xiv. 9. A. V. "apparel;" Mk. xii. 38. A. V. "long clothing;" xvi. 5, A. V. "long garment;" Lk. xv. 22, xiv. 46; Rev. vi. 11, vii. 9, 13, 14). The outer garment might be worn in various ways, either wrapped round the body, or worn over the shoulders, like a shawl, with the ends or "skirts" hanging down in front; or it might be thrown over the head, so as to conceal the face (2 Sam. xv. 30; Esth. vi. 12). The ends were skirted with a fringe and bound with a dark purple ribbon (Num. xv. 38): it was confined at the waist of wearing the outer robe, now called abba, is exhibited in figures 2 and 5. The arms, when falling down, are completely covered by it, as in fig. 5; but in holding any weapon, or in active work, the lower part of the arm is exposed, as in fig. 2. (Arnox; Frontless; Handkerchief; Mantle; Sandal.) The dress of the women differed from that of the men in regard to the outer garment, the tunic being worn equally by both sexes (Cant. v. 3). The names of their distinctive robes were as follows:—(1) Heb. mītpatōath or mītpatōath, a kind of shawl (a wide upper garment of a woman, a mā̀dāl, a cloak, Gesenius) (Ru. iii. 15. A. V. "vail," margin "sheet" or "apron;" Is. iii. 22, A. V. "wimples"). (2) Heb. màáthīphīth, another kind of shawl (a cloak, manṭle, Ges.) (Is. iii. 22, A. V. "mantles"). (3) Heb. nḕpîȳ ("vail," A. V., Ges.) (Gen. xxv. 65, xxxvii. 14, 19); probably (so Mr. Bevan, after the LXX.) a light summer dress of handsome appearance and of ample dimensions. (4) Heb. rā̀ddīl ("vail," A. V., Ges.), a similar robe (Is. ii. 33; Cant. v. 7). (5) Heb. pḕth-ū̀gal (A. V. "stomacher") a kind of costly raiment, perhaps an embroidered festive garment, Ges. (Is. iii. 24). (6) Heb. gā̀ligwān (23), according to Schroeder and the LXX., = transparent garments; in A. V. "glass;" according to Chaldee, Vulgate, Gesenius, &c., = mirrors, i. e. tablets or plates of polished metal, used by the Hebrew women as mirrors. The garments of females were terminated by an ample bor-

Fig. 4. 5.—Egyptians of the lower orders.—(Lane.)

Fig. 6.—An Egyptian woman.—(Lane.)

by a girdle, and the fold, formed by the overlapping of the robe, served as a pocket. The ordinary mode of
No. 1 = "either long and wide trousers, such as are still worn by the Orientals; or cloaks, mantles."
No. 2 = a tunic, undergarment: No. 3 = mantle or Greek cloak; No. 4 = a garment, usually, especially a splendid garment = Heb. lebab, above. In addi-

tion to these terms we have notice of a robe of state of fine linen and purple, Heb. tachrich, so called from its ample dimensions (Esth. viii. 13). The references to Greek or Roman dress are few: the Gr. e[ld]anous or chlamys (2 Mc. xii. 35, A. V. "coat," Mat. xxvii. 28, 31, A. V. "robe") was either the L. paludamentum, the military cloak of the Roman sol-
diery, or the Gr. chlamys itself, which was introduced under the emperors: it was especially worn by of-
cers. The travelling "cloak" (Gr. phelonos) referred to by St. Paul (2 Tim. iv. 13) is generally identified with the Roman perusula, which was a thick upper

image
the Hebrews, and dib (or the modern Syrian, dibu) by the modern Syrians. 4. Date-wine, also manufactured in Egypt by mashing the fruit in water in certain proportions. A similar method is still used in Arabia, except that the fruit is not mashed: the sap of modern Egypt is the sap of the tree itself, obtained by an incision into its heart. 5. Various other fruits and vegetables are enumerated by Pliny as supplying materials for factitious or home-made wine, such as figs, millet, the carob fruit, &c. Not improbably the Hebrews applied revisus to this purpose in the simple manner followed by the wise of modern Egypt: viz., by putting them in jars of water and burying them in the ground until fermentation takes place.

Drunkenness. [dram], the representative in the A.V. of—1. Heb. behcher or bichraḥ. (Cant. 2:2-2. Heb. rechesḥ, in A.V. "dromedaries" (I K. iv. 28, margin "mules," or "swift beasts"), "mules" (Esth. viii. 16, 14), "swift beast" (Mic. 13:12); no doubt = "a superior kind of horse" (Ges.).—2. Heb. rōmahach, only in pl. (Esth. viii. 10), A.V. "young dromedaries," Heb. bī'ēḏ hārrāmāmīḥ, literally "sons of mares," this being an explanation of the preceding Hebrew word, translated in A.V. "camels," probably = (so Gesenius, Porter, and Codex C 4:4) * Drop occurs only in Lk. xiv. 2, in translation of Greek ἀδριπώσις (= dripsien), A.V. "which had the dropsy." The man afflicted with this well-known disease was healed by our Saviour on the Sabbath. Medicine; Miracles.

Drought. Agriculture; Famine; Rain.

Drunking. Noah; Punishments; Red Sea; Passage of.

Drunkenness. The first recorded instance of drunkenness is in Gen. ix. 21 ff. (Noah.) Warnings against the use of wine and strong drink are uttered in the Scriptures (Lev. x. 9; Prov. xxiii. 20-32); drunkenness is set forth as abominable (Rom. xiii. 13; Gal. v. 21; Eph. v. 18); examples of its evil consequences are often given (I K. xvi. 9, xx. 16; Dan. v. 1, &c.); and drunkards are to be excluded from Christian fellowship, and from the kingdom of God (1 Cor. vi. 11, vi. 19). Persons are figuratively "drunk," who are intensely excited or overcome with some rage, &c. (Is. xxi. 9, li. 21; Rev. xvii. 6, &c.; compare our use of intoxicated). Drink; Strong; Wine.

Drusil (L. fem. diminutive of Drusus, a Roman surname), daughter of Herod Agrippa I. and Cypros. She was at first betrothed to Antiochus Epiphanes, prince of Commagene, but was married to Azites, king of E有些。 Soon after, Felix, procurator of Judea, brought about her seduction by means of the Cyprian sorcerer Simon, and took her as his wife. In Acts xxiv. 24, we find her in company with Felix at Cesarea. Felix had by Drusilla a son named Agrippa, who, together with his mother, perished in the eruption of Vesuvius under Titus.

Duke (fr. L. dux = leader), the A.V. translation of—1. Heb. abōlāph (= head of a family or tribe, chief, chiefest, prince, Ges.), applied to the chiefs of the Levites and Horites (Gen. xxxvi. 15 ff.; Ex. xv. 17; 1 Chr. i. 51 ff.). The same Hebrew word (A.V. "general") is also in Zech. i. 7, xi. 5, applied to the Jewish chiefs. The pl. in Jer. xii. 21 (A.V. "captains") = chiefs, leaders in general (Ges.).—2. Heb. našēq (= one anointed, i.e. a prince consecrated by anointing, Ges.; compare Messian), applied to the princes of Mideans under Shishak (Josh. xiii. 21; usually translated princes) (Ps. lxxiii. 11, Heb. 12; Ex. xxxii. 50, &c.).
**Dung-gate** (Neh. iii. 13, 14, xii. 31) or **Dung-port**, a gate of Jerusalem, perhaps (so Kitto, Bonar, &c.) on the S. near the modern "dung-gate," Beth Elon, north of the Tyropoeon. Others place it on the W. or S. W. Kitto supposes it "the gate between the two walls" (2 K. xxv. 4; Jer. xxix. 4).

**Dunegan** [jun]. CISTERN; PRISON.

**Dura** (Heb. circle, Fii.), the plain where Nebuchadnezzar set up the golden image (Dan. iii. 1), has been sometimes identified with a little place near *Tebir", on the left bank of the Tigris, where the name *Diu" is still found. M. Oppert places the plain (or, as he calls it, the "valley") of Dura to the S. E. of Babylon, in the vicinity of the mound of *Dorair or Diatra*. He discovered on this site the pedestal of a colossal statue.

*The eagle* is often used figuratively as well as literally in the Scriptures. (ASHES; EARTH; MORTAR; MOURNING.) To "return to the dust" is closely connected with DEATH or the dissolution of the body (Gen. iii. 19). To "lick the dust" is used hyperbolically of those who prostrate themselves in the dust (Ps. xxii. 9; Mic. vii. 17), but "to put one's mouth in the dust" = "to bow in silence, and await God's help" (Gesenius). To throw dust on or at one indicates rage and contempt (2 Sam. xvi. 13; Acts xxii. 23). To shake off the dust of one's feet symbolizes (so Lange) a complete cessation of all fellowship, and a renunciation of influence (Mat. x. 14; Mk. xi. 11; Acts xvi. 51). DRESS.

**Dyeing.** COLORS; DRESS; HANDICRAFT.

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**Eagle** [eagl] (Heb. nezer; Gr. aetus). The Hebrew word, which occurs frequently in the O. T., and is uniformly in A. V. translated "eagle," may denote a particular species of the *Falconidae* or falcon family, as in Lev. xi. 13; Deut. xiv. 12, where the "eagle" is distinguished from the *ossifrage*, ospray, and other raptorial birds; but the term is used also to express the griffon *vultur* (*Vultur falconis*) in two or three passages. At least four distinct kinds of eagles have been observed in Palestine, viz. the golden eagle (*Aquila chrysaetos*), the spotted eagle (*Aquila clanga*), the commonest species in the rocky districts, the imperial eagle (*Aquila heliacas*), and the very common *Circus alaudin*, which preys on the numerous reptiles of Palestine. The Hebrew *nezer* may stand for any of these different species, though perhaps more particular reference to the golden and imperial eagles and the griffon vulture may be intended. The Scriptures refer to the eagle's swiftness of flight (Deut. xxviii. 49; 2 Sam. i. 25; Jer. iv. 13, xlix. 22; Lam. iv. 19, &c.); its mounting high into the air (Job xxxix. 27; Prov. xxviii. 5, xxx. 19; Is. xl. 31); its strength and vigor (Ps. ciii. 5); its predacon habits (Job ix. 26; Prov. xxx. 17); its setting its nest in high places (Job xxxix. 27; Jer. xlix. 16); its care in training its young to fly (Ex. xix. 4; Deut. xxxii. 11); its powers of vision (Job xxxix. 29; Mic. iii. 8); "Enlarge thy baldness as the eagle," has been understood (improbably) by Knoch and others to refer to the eagle at the time of its moulting in the spring. But if the *nezer* = the griffon vulture the simile is peculiarly appropriate, for the whole head and neck of this bird are destitute of true feathers. Some Jewish interpreters have illustrated Ps. ciii. 5 (see also Is. xl. 31) by a reference to the old fables about the eagle being able to renew his strength when very old; most modern commentators think the verse refers to the eagle after the moulting season, when the bird is more full of activity than before; but Mr. Houghton much prefers Bengel's explanation,—"Thy youth is renewed, so that in point of strength thou art like the eagle." The "eagles" of Mat. xxxiv. 28 and Lk. xvii. 37 may include the griffon vulture and the Egyptian vulture (Gier-eagle), though, as eagles frequently prey upon dead bodies, there is no necessity to restrict the Greek word to the vulture family. The figure of an eagle is now and has been long a favorite military ensign. The Persians so employed it; a fact which illustrates the passage in Is. xlv. 11. The same bird was similarly employed by the Assyrians and the Romans. See CUTS under EAGLES.

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**Eares** (1 Esd. ix. 21), a name which stands in the place of *Harim, Maaseiah*, and *Eliezer*, in the parallel list of *Ezr. x. 21.*

*Ear* = the organ of hearing. (DEAF.) In regard to boring the servant's ear, see SLAVE.

*Ear to, an* old English verb = to plough (Deut. xxi. 4; 1 Sam. viii. 12; Is. xxx. 24). So "earing" (Gen. xxv. 6) and "earing time" (Ex. xxxiv. 21) = ploughing, ploughing time.

**Earnest as a noun (2 Cor. i. 22, v. 5; Eph. i. 14) is the A. V. translation of arrovbon, a Gr. form of the Heb. 'arabôn, which was introduced by the Phœnicians into Greece, and also into Italy, where it reappears under the L. forms of *arrabo* and *arrhôn*. It may again be traced in the Gr. *archo*, and in the old English expression *Earl's or Arle's* money. The Hebrew word was used generally for "pledge" (Gen. xxviii. 17, 18, 20), and in its cognate forms for "pledge" (1 Sam. xviii. 18), "security" (Prov. xxvii. 18), and "hostages" (2 K. xiv. 14; 2 Chr. xxiv. 24 literally sons of surlotehip). The Gr. derivative, however, acquired a more technical sense as signifying the deposit paid by the purchaser on entering into an agreement for the purchase of anything. The adjective "earnest" (Rom. viii. 17; Heb. ii. 1, &c. and adverb "earnestly" (1 Sam. xx. 6, 28; Lk. xxi. 44, 56, &c.) are often used in A.V. in their ordinary meaning, usually in translating some intensive compound or idiomatic expression of the original.

**Ear-rings.** The Heb. *nezev*, by which these of
nements are usually described, is ambiguous, originally referring to the nose-ring (Gen. xxiv. 47, A. V. "ear-ring;" Prov. xi. 22; Is. iii. 21; Ez. xvi. 12; A. V. "jewel" in the last three), and thence transferred to the ear-ring. The Heb. 'ṣāqil is also translated "ear-rings" (Num. xxxi. 50; Ez. xvi. 12) and once (Is. iii. 20) Heb. ḥeqāšim (= chermis, Ges.; see ANSELS). The material of which ear-rings were made was generally gold (Ex. xxxii. 2), and their form circular. They were worn by women and by youth of both sexes (Ex. l. c.). It has been inferred from the passage quoted, and from Judges viii. 24, that they were not worn by men; these passages are, however, by no means conclusive. The ear-ring appears to have been regarded with superstitious reverence as an amulet. On this account they were surrendered along with the idols by Jacob's household (Gen. xxxv. 4). Chardin describes ear-rings with talismanic figures and characters on them, as still existing in the East. Jewels (Heb. nēṭīpōlāh = drops, pendants) for the ears, especially of pearls, Ges.; translated in Judg. viii. 26 "collars, margin "sweet jewels," and in Is. iii. 19 "chains, margin "sweet balls") were sometimes attached to the rings. The size of the ear-rings still worn in Eastern countries far exceeds what is usual among ourselves; hence they formed a handsome present (Job xlii. 11), or offering to the service of God (Num. xxxi. 50). ORNAMENTS, PERSONAL.

Earth. The term is used in two widely different senses: (1) for the material of which the earth's surface is composed, Heb. ʿōḏāmāh; (2) as the name of the planet on which man dwells, Heb. creta. The Gr. ἐδάμα is used in both senses of "earth" (Matt. xiii. 5, &c.; v. 18, &c.).—I. The Heb. ʿōḏāmāh is the earth in the sense of soil or ground, particularly as being susceptible of cultivation. The earth supplied the elementary substance of which man's body was formed, and the terms ʿōḏām (A. V. "man," Adam) and ʿadāmāh (A. V. "ground") are brought into juxtaposition, implying an etymological connection (Gen. ii. 7). The law prescribed "earth" as the material out of which altars were to be raised (Ex. xx. 24).

(ALTAR.—II. The Heb. creta (and so the Gr. ἐδάμα in the LXX. and N. T.) is applied in a more or less extended sense:—1. to the whole world (Gen. i. 1); 2. to land as opposed to sea (Gen. i. 10); 3. to a country (Gen. xxxii. 32; A. V. "land"); 4. to a plot of ground (Gen. xxxiii. 15, A. V. "land"); 6. to earth (Gen. vii. 17); 7. to a man stands (Gen. xxxiii. 3); 6. to the inhabitants of the earth (Gen. vi. 11, xi. 1). "Earth" often, especially in the N. T., = the land or country of Judea or Palestine (Lk. xxiii. 44; Rom. ix. 28; Jas. v. 17, &c.).—For the origin of the earth, see CREATION. Probably the Hebrews, in common with other ancient nations, regarded the earth as the grand centre round which the sun and all the heavenly bodies revolve; but it is manifest that the Scriptures, in using the language which, literally and strictly interpreted, would convey this idea, neither make themselves responsible for its scientific accuracy, nor positively inform us what the real basis of the Devonian ease on the cold earth from the warm air, say with others, "the dew falls;" those who believe that the earth is a sphere still speak of "the level of the earth," those who believe that the earth is for the present one, (Gen. vi. 8), of Joshua's commanding the sun to stand still upon Gibeon and the moon in the valley of Ajalon (Josh. x. 12, 13), of the heavens as spread out (Job ix. 8), of the earth as having foundations (xxxviii. 4, 6; Ps. civ. 5; Prov. viii. 29) and pillars (Job. ix. 6; Ps. lxxv. 3). In Job xxxvi. 7, the earth is represented as hung upon nothing. (Astronomy; Heaven, &c.) The "pit" or "hell" is spoken of as beneath the earth's surface (Num. xvi. 30; Deut. xxxii. 22; Job xi. 8). There seem to be traces (mostly in poetical passages) of the same ideas as prevailed among the Greeks, that the world was a disc (Is. xi. 22), bordered by the ocean (Deut. xxx. 13; Job xxxii. 10; Ps. lxxix. 9; Prov. viii. 27), with Jerusalem as its centre (Ec. v. 5), which was, perhaps, the disc, or the sphere (Judg. ix. 37; Ezek. xxxiii. 12), or, according to another view, the highest point of the world. But Jerusalem might be regarded as the centre of the world, not only as the seat of religious light and truth, but to a certain extent in a geographical sense. A different view has been gathered from the expression "four corners," as though implying the quadrangular shape of a garment stretched out; but "corners" may be applied in a metaphorical sense to the extreme ends of the world (Job xxxvi. 3; Is. xi. 12; Ez. vii. 2). Is to the size of the earth, the Hebrews had but a very indefinite notion. Without unduly pressing the language of prophecy, it may be said that their views on this point extended but little beyond the nations with which they came in contact; its solidity is frequently noticed, its dimensions but seldom (Job xxxviii. 18; Is. xliii. 5). The Bible abounds in topographical details respecting Palestine and neighboring countries. For fulness of detail in topography, for graphic sketches of scenery, for minute accuracy in the description of natural products, peculiarities of climate, and manners and customs, no history, ancient or modern, can be compared with the Bible (Pitr. in Kitt.). Josh. xii.-xxi. contain a remarkable description not only of the general features and boundaries of Palestine, but of the names and situations of its
towns and villages. The earth was divided into four quarters or regions corresponding to the four points of the compass; these were described in various ways, sometimes according to their positions relatively to a person facing the E., before, behind, the right hand, and the left hand, thus representing respectively E., W., S., and N. (Job xxi. 8, 9); sometimes relatively to the sun's course, the rising, the setting, or the seat of the four winds (Ex. xxxvii. 9). Of the physical objects noticed in the 0. T. we may make the following summary, omitting of course the details of the geography of Palestine:—1. Seas—the Mediterranean, termed the "great sea" (Num. xxxiv. 6), the "sea of the Philistines" (Ex. xxxii. 13), and the "armost sea" (Duet. xi. 24); the "Red Sea" (Ex. x. 19), or the "Egyptian Sea" (Is. xi. 15); the Dead Sea, under the names "Salt Sea" (Sea, the Salt) (Gen. iv. 3), "Eastern Sea" (Jd. ii. 20), and "Sea of the Plain" (Dent. iv. 49); and the Sea of Chinnereth, or Galilee (Num. xxxiv. 11). (Sea.) 2. Rivers—the Euphrates, which was specifically "the river" (Gen. xxvii. 21), or "the great river" (Dent. i. 7); the Nile, which was named either "the River" 3 (Gen. xii. 1), or Smur (Josh. xii. 3); the Tigris, under the name of Hibkekel (Dan. x. 4); the Chedar (Gen. i. 3); the Habor (2 K. xv. 6); the River of Egypt (Num. xxxiv. 5); and the rivers of Damascus, Arana and Palmath (2 K. x. 12). For the Gard, or Pison (Gen. ii. 11, 13), see Eden. 3. Mountains—Ararat or Armenia (Gen. viii. 4); Sinai (Ex. xix. 2); Horeb (Ex. iii. 1); Hor (Num. xx. 22) near Petra; Lebanon (Dent. iii. 25); and Sephar (Gen. x. 39) in Arabia. The distribution of the nations over the face of the earth is systematically described in Gen. x. (Tongers, Confession of), to which account subsequent additions are made in chapters xxv. and xxxvi., and in the prophetic and historical books. The hereditary connection of the Hebrews with Mesopotamia and the importance of the dynasties which bore sway in it make it a prominent feature in the ancient world. The Egyptian bondage introduces to our notice some of the localities in Lower Egypt, viz. the province of Go-shen, and the towns Ramesses (Gen. xlviii. 11); On (xii. 45); Pha-thon (Ex. i. 11); and Migbal (xiv. 2). It is difficult to estimate the amount of information which the Heb. derived from the Phenicians; but no doubt from them they learned the route to Ophir, and became acquainted with the positions and productions of a great number of regions comparatively unknown. From Ez. xxvii. we may form some notion of the extended ideas of geography which the Hebrews had obtained. The progress of information on the side of Africa is clearly marked; the distinction between Upper and Lower Egypt is shown by the application of the name Pathros to the former (Ex. xxvii. 14). Memphis, the capital of Lower Egypt, is first mentioned in Hos. iv. 6, and afterward frequently as "Noph" (Is. xiv. 13); Thebes, the capital of Upper Egypt, is sometimes, as "Nou" (Nah. iii. 8) and "No" (Jer. xxvi. 25); and the distant Simeon (Ex. xix. 19). Several other towns are noticed in the Delta. The wars with the Assyrians and Babylonians, and the captivities which followed, bring us back again to the geography of the East. Incidental notice is taken of several important places in connection with these events. Other parts of Ptolemaic and Indian (Ezech. i. 1) now occur: whether the far distant China is noticed at an earlier period under the name Siniim (Is. xiv. 12) admits of doubt. The names of Greece and Italy are hardly noticed in Heb. geography: the earliest notice of the former, subseqently to Gen. x., occurs in Is. xxv. 15, under the name of Axan. If Italy is described at all, it is under the name Chittim (Dan. xii. 30). In the Mac- ebean era the classical names came into common use; and henceforward the geography of the Bible, as far as foreign lands are concerned, is absorbed in the wider field of classical geography.

Earthquakes. Earthquakes, more or less violent, are of frequent occurrence in Palestine, as might be expected from the numerous traces of volcanie agency visible in that country. (Achor; Sea, the Salt, &c.) The instances recorded in the Scriptures, however, are but few (1 Sam. xiv. 15; 1 K. xii. 11, 12; Mat. xxviii. 2; Acts xvi. 26, &c.; see below); the most remarkable occurred in the reign of Uzziah (Am. i. 1; Zech. xiv. 5), which Josephus connected with the sacrifice and consequent punishment of that monarch (2 Chr. xxvi. 16 ff.). From Zech. xiv. 4 we are led to infer that a great convulsion took place at this time in the Mount of Olives: the mountain being split so as to leave a valley between its summits. Josephus (ix. 10, § 4) records something of the sort, but his account is by no means clear. We cannot but think that the two accounts have the same foundation, and that the Mount of Olives was really affected by the earthquake. An earthquake occurred at the time of our Lord's passover (Mat. xxvii. 51-54), which may be deemed miraculous rather from the conjunction of circumstances than from the nature of the phenomenon itself. Josephus (xx. 5, § 2) records a very violent earthquake, b. c. 31, in which 10,000 people perished. Terrible earthquakes visited Syria and Palestine A. D. 1179, 1202, 1759, &c. That of January 1, 1857, was felt in a region 600 miles long by 90 broad, but the principal scene of ruin was in Upper Galilee. Mr. Calman, who accompanied Rev. W. M. Thomson to minister relief to the sufferers, estimated 5,025 killed, and 405 wounded at Saffed, 775 killed and 65 wounded at Tiberias, and more than 1,500 killed in other places (Kitto, Phys. Hist. of Pal., 88 ff.). That of January 7, 1859, in Calabria A. D. 1788, where the earth opened to the extent of 500, and a depth of more than 200 feet. darkness is frequently a concomitant of earthquakes. The awe which an earthquake never fails to inspire rendered it a fitting token of Jehovah's presence (Judg. v. 4; 2 Sam. xxii. 8; Ps. lxviii. 18, xxvii. 4, iv. 32; Am. viii. 8; Nah. iii. 10). An earthquake is a symbol of a wide-spread and terrible calamity, or of a great political convulsion or catastrophe (Rev. vi. 12, &c.).

East. The Hebrew terms, descriptive of the east, differ in idea, and, to a certain extent, in application; (1.) Heb. Edom (and so the forms idem, kđdîm, kîdîm, kîdûm, kûdûm, kûdûlm) properly means that which is before or in front of a person, and was applied to the E. from the custom of turning in that direction when describing the points of the compass, before, behind, the right, and the left, representing respectively E., W., N., and S. (Deut. xix. 8, 9; A. V. right hand, and left hand, "on the right hand"); (2.) Heb. mîrâzâ or mîrâzh means the place of the sun's rising. Bearing in mind this etymological distinction, it is natural that
ESB

No. 1 should be used when the four quarters of the world are described (as in Gen. xiii. 14; xix. 14; Job xiiil. 8, 9; Ez. xxxvii. 16 ff.), and No. 2 when the E. is mentioned in connection with the other three quarters (as in Ps. I. 1, A.V. "from the rising of the sun unto the going down thereof;" ii. 12, exiiii. 3; A.V. "from the rising," &c.; Zech. viii. 7), or from some other one quarter (Dan. viii. 9, xi. 44; Am. viii. 12); exceptions to this usage occur in Ps. evii. 6, and Is. xiii. 5, each, however, admitting of explanation. Again, No. 2 is used in a strictly geographical sense to describe a spot or country immediately before another in an easterly direction; hence it occurs in Gen. ii. 8, iii. 24, xii. 2 (Abraham); xiii. 11, xxv. 6, &c.; and hence the subsequent application of the term, as a proper name (Gen. xxv. 6, A.V. "eastward, unto the E. country;" Judg. vi. 3, 33, &c., "children of the E.", literally sons of the E.; Job i. 3, "men," literally "sons of the E."); compare our phrase "the East," and see SEPHER), to the lands lying immediately eastward of Palestine, viz. ARABIA, Mesopotamia, and Babylon; on the other hand, No. 2 is used of the "east" with a less definite signification (Is. xii. 2, 25, A.V. "the rising;" xiii. 5, xivii. 11). In the LXX. the Gr. anatolai, plural of anatolé, which literally = No. 2, is used both for No. 1 and No. 2. So in N.T. (Mat. ii. 1, viii. 11, xxiv. 27; Lk. xiii. 29; Rev. xvi. 12). The Greek singular anatolé is translated "East" in Mat. ii. 2, 9; Rev. vii. 2, xxii. 15; but Lange and most recent interpreters translate the Gr. en tè anatolé in Mat. ii. 2, 9, literally in the rising of the sun, the E of the star; otherwise "in the E" = in ARABIA. (STAR OF THE WISE MEN.) In Ps. lxxv. 7 (Heb. 6) the Heb. médal (= going forth, place of going forth; hence east, whence the sun goes forth, Ges.) is translated "east," and in Jer. xix. 2 gate of JERUSALEM is called in A.V. "east gate," marg. "sun gate" (Heb. harith orCharith in Keri, the text having u instead of i), translated by Gesenius, Henderson, &c., the potter's gate.—Children, or men, of the East; see above.

Easter. In the A. V. of Acts xii. 4, is clearly noticeable as an example of the want of consistency in the translators. In the earlier English versions "Easter" had been frequently used as the translation of the Gr. pascha. At the last revision, PASSOVER was substituted in all passages but this.

* East Gate (Neh. iii. 29), a gate of JERUSALEM; perhaps (so Ges.) = the WATER-GATE OR HORE-GATE. In Jer. xix. 2, marg. "sun-gate," Ges.supposes it = the gate by which one went out to the Valley of Hinnom; others suppose it = the VALLEY GATE.

* East Sea, the = the Dead Sea. SEA. THE SALT.

* East Wind. WINDS.

* Eat, Eating. Food. MEALS.

Ebal (Heb. stone, Gr. = Obel, Fü.). 1. Son of Shobal the son of Seir (Gen. xxxvi. 23; 1 Chr. i. 40).—2. Obal the son of Joktan (1 Chr. i. 22; comp. Gen. x. 28).

Ebal (Heb. stone, Gr. = bare mount, Fü.), MOUNT, a mount in the promised land, on which, according to the command of the Moses, the Israelites were, after their entrance on the promised land, to "put the curse which should fall upon them if they disobeyed the commandments of Jeshova. The blessing consequent on obedience was to be similarly localized on Mount GERIZIM (Deut. xii. 26—29). Half the tribes were to stand on Mount Gerizim, responding to blessings, and half on Ebal, responding to curses, as a symbolic representation from Jehovah to the tribes of Israel. This mount, and the ark in the centre of the interval (xxviii. 3; compare Josh. viii. 30—55). On Ebal further was to be erected an altar of large unhewn stones, plastered with lime, and inscribed with the words of the law. Where, then, were Ebal and Gerizim situated? The all but unanimous reply to this is, that they are the mounts which form the northern neck of the fertile valley in which lies Nobliss, the ancient SHECHEM—Ebal on the N. and Gerizim on the S. (1) It is plain that they were situated near together, with a valley between. A voice can be heard without difficulty across this valley, which, between the lower slopes of the mountains where the tribes of Potahatan steed, is about 200 yards wide (Petr. in Kit.), (2) Gerizim was very near Shechem (Judg. ix. 7), and in Josephus's time the names appear to have been attached to the mounts, which were then, as now, Ebal on the N. and Gerizim on the S. Ensilus and Jeremice place them in the Jordan valley, near Gilgal; but they speak merely from hearsay. It is well known that one of the most serious variations between the Hebrew text of the Pentateuch and the Samaritan text is in reference to Ebal and Gerizim. In Deut. xxvii. 4, the Samaritan text has Gerizim, which all critics of eminence, except Kennicott, regard as a corrupt reading (so Petr. in Kit.), while the Hebrew (as A. V.) has Ebal, as the mount on which the altar to Jeshova and the inscription of the law were to be erected. Upon this basis the Samaritans ground the sanctity of Gerizim and the authenticity of the temple and holy place, which did exist and still exist there. Ebal is rarely ascended by travellers, but its summit, according to Van de Velde, is about 2,700 feet above the sea, 1,028 feet above Nobliss, and about 100 feet higher than Gerizim. Both mounts are terraced, and there is little or no perceptible difference in soil, &c. The structure of Gerizim is unbuildable limestone, with occasional outcrops of igneous rock, and that of Ebal is probably similar. At its base above the valley of Nobliss are numerous caves and sepulchral excavations. The modern name of Ebal is Sittî Salihah, from a Mohammedan female saint, whose tomb is standing on the eastern part of the ridge, a little before the highest point is reached. Stanly (2000 ft.) gives the modern name of the mount as 'Emud ed-Den (the pillar of the religion).

EBD (Heb. servant, slave). 1. Many MSS. and the Syriac and Arabic versions, have HER. Father of GAAL, who with his brethren assisted the men of Shechem in their revolt against Abimelech (Judg. iv. 26, 28, 30, 31; v. 2). Son of Joseph, one of the "sons" of Adin who returned from Ebal with Ezra (Ezr. viii. 6); written OEBIN in 1 Esd.

EBED-MELECH [hek] (Heb. see below), an Ethiopian eunuch in the service of King Zedekiah, through whose interference Jeremiah was released from prison, and who was on that account preserved from harm at the taking of Jerusalem (Jer. xxxviii. 7 ff., xxxix. 15 ff.). His name seems to be an official title = King's slave, i.e., minister.

* Ebeh (Heb.) (Job. ix. 26, marg.). The margin "ships of desire," or "ships of Ebeh," answers to "swift ships" in the text of the A. V. Ges. & Fü. make the Heb. ebeh = red, usize, the ships of the battle, and understand ships of red, i.e., boats or skiffs made of papyrus, and famous for lightness and swiftness. EGYPT.

EBEN-EREZ (Heb. the stone of help), a stone set up by Samuel after a successful defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah (Judg. xi. 12), named twice previously (iv. 1, v. 1), but not unnaturally, in the narrative written after the event. Its position, still unknown, was between MIZRAH and SHEN. 16
Eber (Heb. the region beyond, Ges.; production, shoot, F.), 1. Son of Salah, and great-grandson of Shem (Gen. x. 21, 24, 25, xx. 14-17; 1 Chr. i. 18, 19, 25); = Heber in Lk. iii. 35. In Num. xxiv. 24, “Eber” = the descendants of Eber, or the Hebrews collectively (compare Israel). Eber, according to Gen. xi, not only survived all his own lineal ancestors, but attained nearly twice the age of any of his descendants in the line of Abraham, and indeed out-lived all of them down to Abraham himself, dying four years after the latter, at the age of 464 years. Of all who have lived since the flood, only Noah and Shem are recorded as older than Eber at their respective deaths, and their greater age is due to their having lived before as well as after the flood. Eber is as prominent for his length of life after the flood as Methuselah for his before it. 2. A Benjamite, son of Elpaal and descendant of Shaharaim (1 Chr. viii. 12).

Eb-ja-saph (Heb. = Abi-asaph), a Kohathite Levite of the family of Korah, ancestor of the prophet Samuel and of Heman the singer (1 Chr. vi. 25, 37). The same man is probably intended in ix. 19. The name appears = Abi-asaph, and in one passage (1 Chr. xxvi. 1) to be abbreviated to Asaph.

Ebony (Diospyros Ebenum).

Eb-ø-ni (Heb. ho'bain = wood as hard as stone) occurs only in Ez. xxvii. 15, as one of the valuable commodities imported into Tyre by the men of Dedan. The best kind of ebony is yielded by the Diospyros Ebenum, a tree which grows in Ceylon and Southern India; but there are many trees of the natural order Ebenaceae which produce this material. The ancients held the black heart-wood of very high esteem. It admits of a fine polish, and is used for cabinet-work. There is every reason for believing that the ebony affor ded by the Diospyros Ebenum was imported from India or Ceylon by Phoenician traders; though it is equally probable that the Tyrian merchants were supplied with ebony from trees which grew in Ethiopia. It is not known what tree yielded the Ethiopian ebony.

E-bro-nah (Heb. 'ab'ruth = passage, i.e. of the sea, Gen. xiv. coast-place, bank-place, F.), a station of the Israelites in the desert, immediately preceding Ezion-gader, possibly a ford across the head of the Elanitic Gulf (Num. xxxiii. 34, 35). WILDENESS OF THE WANDERING.

E-cæ-nus, one of the five swift scribes who attended on the Ark (Gen. xiv. Exod. xiv. 24). Exod. 2.

E-bat-a-næ, or E-bat-a-ne (L. Ebasta, F. Ecbatana, from Gr.; Heb. Akhmuta, or Akchmita; all from old Persian or Aryan = place of horses, stable, Lassen; place of assembly, Sir Henry Rawlinson). It is doubtful whether the name of this place is really contained in the Hebrew Scriptures. Many of the best commentators understand the expression, in Ezr. vi. 2, differently, and translate it “in a coffe” (A. V. “Achmetha;” margin “Ecbatana,” or “in a coffe”). If a city is meant, there is little doubt of one of the two Ecbatanas being intended, for except these towns there was no place in the province of the Medes which likely contained a palace, or where records which have been deposited, in the Apocrypha “Ecbatana” is frequently mentioned ( Tob. iii. 7, xiv. 12, 14; Iud. i. 1, 2; 2 Mc. ix. 3, &c.). Two cities of the name of Ecbatana seem to have existed in ancient times, one the capital of northern Media, the Media Atropatene of Strabo; the other the metropolis of the larger and more important province known as Media Magna. The site of the former Sir H. Rawlinson regards as the very curious ruins at Takhti-Saleman (lat. 36° 28', long. 47° 9'); while that of the latter, about 130 miles S. E. of the former, is occupied by Hanadan, which is one of the most important cities of modern Persia. There is generally some difficulty in determining, when Ecbatana is mentioned, whether the northern or the southern metropolis is intended. Few writers are aware of the existence of the two cities, and they lie sufficiently near to one another for geographical notices in most cases to suit either site. The northern city was the “seven-walled town,” with battlements costed, five of them with paint of different colors, one with silver, and one with gold, described by Herodotus, and declared by him to have been the capital of Cyrus (Hdt. i. 98, 99, 153); and it was thus most probably there that the roll was found which proved to Darius that Cyrus had really made a decree allowing the Jews to rebuild their temple. The peculiar feature of the site of Takhti-Saleman, which Sir H. Rawlinson proposes to identify with the northern Ecbatana, is a conical hill rising to the height of about 150 feet above the plain, and covered both on its top and sides with massive ruins of the most antique and primitive character. A perfect cuneiform, formed of large blocks of squared stone, may be traced round the entire hill along its brow; within there is an oval enclosure about 800 yards in its greatest and 400 in its least diameter, strewed with ruins, which cluster round a remarkable lake, filled with water exquisitely clear and pleasant to the taste. On three sides—the S., the W., and the N.—the activity is steep, and the height above the plain uniform, but on the E. it abuts upon a hilly tract of ground, and here it is but slightly elevated above the adjacent country. The northern Ecbatana continued to be an important place down to the 18th century after Christ. By the Greeks and Romans it appears to have been known as Gasa, Gasaca, or Canaca, “the treasure city,” on account of the wealth laid up in it; while by the Orientals it was termed Shiz. Its decay is referable to the Mogul conquests about A. D. 1200; and its final ruin is supposed to date from about the 15th or 16th century. In the 24th book of Maccabees (ix. 3, &c.) the “Ecbatana” is undoubtedly the southern city, now represented both in name and site by Hanadan. This place, situated on the northern flank of the
great mountain called formerly Orontes, and now Erebos, was as ancient as the other, and is far better known in history. If not the Median capital of Cyrus, it was at any rate regarded from the time of Darius Hystaspis as the chief city of the Persian satrapy of Media, and as such it became the summer residence of the Persian kings from Darius downward. It was afterward the metropolis of the Parthian empire, and is now a city of from 20,000 to 50,000 inhabitants. The Jews, many of whom reside here, regard it as the residence of Ahaseurus (SHUSHAN), and show within its precincts the tomb of Esther and Mordecai.

The "Ecclatane" of Tobit and Judith is thought by Sir H. Rawlinson to be the northern city.

Ecclesiastes [εκκλησιαστης = L. fr. Gr. Kēleisthēs = Heb. Kōheleth : see below].—I. Title. The Hebrew title of this book is taken from the name by which the son of David, or the writer who personates him, speaks of himself throughout it. The apparent anomaly of the feminine termination indicates that the abstract noun has been transferred from the office to the person holding it; and hence, with the single exception of Eccl. vii. 27, the noun, notwithstanding its form, is used throughout in the masculine. The word has been applied to one who speaks publicly in an assembly, and there is, to say the least, a tolerable agreement (LXX., Vulgate, perhaps A. V., Gesenius, Knoedel, Stuart, &c.) in favor of this interpretation. On the other hand, Grotius (followed by Herder, Jahn, and Mendelssohn) has suggested "compiler" as a better equivalent.—II. Canonicality. In the Jewish division of the books of the Old Testament, Ecclesiastes ranks as one of "the Five Rolls" (Bible, III. 5, b.), and its position, as having canonical authority, appears to have been recognized by the Jews from the time in which the idea of a canon first presented itself. We find it in all the Jewish catalogues of the sacred books, and from them it has been received universally by the Christian Church. Some singular passages in the Talmud indicate, however, that the recognition was not altogether unhesitating, and that it was at least questioned how far the book was one which it was expedient to place among the Scriptures that were read publicly.—III. Author and Date. The hypothesis naturally suggested by the account that the writer gives of himself in chapters i. and ii. is, that it was written by the only "son of David" who was "king over Israel in Jerusalem" (i. 1, 12). The belief that Solomon was actually the author was, it need hardly be said, received generally by the Rabbinic commentators and the whole series of Patristic writers. Grotius was indeed almost the first writer who called it in question and started a different hypothesis, viz. that it was written after Solomon's time by some one who personated that king as penitent. The objections urged against the traditional belief by Grotius and later critics, and the hypotheses substituted for it, are drawn chiefly from the book itself.—Objection 1. The language of the book is said to be inconsistent with the belief that it was written by Solo-
mon. It belongs (so Grotius, De Wette, Ewald, and most German critics, Stuart, &c.) to the time when the older Hebrew was becoming largely intermingled with Aramaic forms and words, and as such takes its place in the latest group of the Hebrew literature. The transition is gradual, and indeed the essence of abstract forms is urging as belonging to a later period than that of Solomon in the development of Hebrew thought and language. The answers given to these objections by the defenders of the received belief are (a) that many of what we call Aramaic or Chaldee forms may have belonged to the period of pure Hebrew, though they have not come down to us in any extant writings; and (b) that, so far as they are foreign to the Hebrew of the time of Solomon, he may have learned them from his "strange wives," or from the men who came as ambassadors from other countries.—

Objection 2. Would Solomon have been likely to speak of himself as in i. 12, or to describe with bitterness the misery and wrong of which his own misgovernment had been the cause, as in iii. 16, iv. 1? On the hypothesis that he was the writer, the whole book is an acknowledgment of evils which he had occasioned, while yet there is no distinct confession and repentance. The question, therefore, raised is worth considering, but it can hardly lead in either direction to a conclusion.—Objection 3. It has been urged that the state of society indicated in this book leads to the same conclusion as its language, and carries us to a period after the return from the Babylonian captivity, when the Jews were enjoying comparative freedom from invasion, but were exposed to the evils of misgovernment under the satraps of the Persian king. Significant, though not conclusive in either direction, is the absence of all reference to any contemporaneous prophetic activity, or to any Messianic hopes. The use throughout the book of Elohim instead of Jehovah, as the divine name (Goi), leaves the question as to date nearly where it was. The indications of rising questions as to the end of man's life, and the constitution of his nature, of doubts like those which afterward developed into Sadduceism (iii. 19-21), of a copious literature connected with those questions, cannot be urged, the hypothesis as the earlier date. It may be added, too, that the absence of any reference to such a work as this, in the enumeration of Solomon's writings in 1 K. iv. 32, tends at least to the same conclusion. In this case, however, as in others, the arguments of recent criticism are stronger against the traditional belief than in support of any rival theory, and the advocates of that belief might almost be content to rest their case upon the discordant hypotheses of their opponents. On the assumption that the book belongs not to the time of Solomon, but to the period subsequent to the Captivity, the dates which have been assigned to it occupy a range of more than three hundred years. Grotius supposes Zerubbabel to be referred to, in xii, 11, as the "One Shepherd," and so far agrees with Keil, who fixes it in the time of Ezra and Nehemiah. Stuart supposes that Ecclesiastes may have been written between the first return of the Jews from Babylon (535 B. C.) and the time of Ezra's three councils (about eighty years afterward). Ewald and De Wette conjecture the close of the period of Persian or the commencement of that of Macedonian rule; Bertels holds the period between Alexander the Great and Antiochus Epiphanes; Hitzig about 204 B. C.; Hartung, the end of the Maccabees. On the other hand, the main facts relied on by these critics as fatal to the traditional belief are compatible with any date subsequent to the Captivity.—IV. Plan. The book of Ecclesiastes comes before us as being conspicuously, among the writings of the O. T., the great stumbling-block of commentators. Some at least of the philosophers, the writers who were partly led by its teachings. Little can be gathered from the Patriarchic interpreters. The book is comparatively seldom quoted by them. No attempt is made to master its plan and to enter into the spirit of its writer. When we descend to the more recent developments of criticism, we meet with an almost incredible diversity of opinion. Loosely speaking, it is a picture of the design of leading men, in the midst of all the troubles and disorders of human society, to a true endurance and reasonable enjoyment. Grotius finds in it only a collection of many maxims, connected more or less closely with the great problems of human life. Others reject these views as partial and one-sided, and assert that the object of the writer was to point out the secret of a true blessedness in the midst of all the distractions and sorrows of the world as consisting in a calm, thankful enjoyment of the good that comes from God. The variety of these opinions indicates sufficiently that the book is as far removed from the original treatise as it is from the modern interpreters. It is that which it professes to be—the confession of a man of wide experience looking back upon his past life, and looking out upon the disorders and calamities which surround him. The true utterances of such a man are the records of his struggles after truth, of his occasional glimpses of the ultimate discovery. The writer of Ecclesiastes is not a didactic moralist, nor a prophet, but a man who has sinned in giving way to selfishness and sensuality, upon whom have come from that sin safety and weariness of life; in whom the mood of spirit, over-rejective, indisposed to action, has become dominant in its darkest form, but who has, through all this, been under the discipline of a divine education, and has learned from it the lesson which God meinted to teach him. What that lesson was will be seen from an examination of the book itself. It is tolerably clear that the recurring burden of "Vanity of vanities " and the teaching which recurred in its litany of decrees, whenever they occur, is a kind of halting-place in the succession of thoughts. Taking this, accordingly, as his guide, Professor Plumptre, the original author of this article, considers the whole book falling into five divisions, each of the first four to a certain extent, running parallel to the others in its order and results, and closing with the which, in its position no less than its substance is "the conclusion of the whole matter." (1. Chapters 1. and ii. This portion of the book more than any other has the character of a person confession. The Preacher starts with reproducing the phrase of despair and weariness into which his experience had led him (i. 2, 3). To the man who is thus satiated with life, the order and regularity of nature are oppressive (i. 4-7). That which seems to be new is but the repetition of the order (i. 8-11). Then, having laid bare the depth of all his experiences, and having been shown that there is no satisfaction in its possessi. The first experiment in the search after happiness had failed, and he tries to round himself with all the appliances of sensi enjoyment, and yet in thought to hold him.
above it (i. 1-9). But this also failed to give him peace (ii. 11). The first section closes with that which, in different forms, is the main lesson of the book—to make the best of what is actually around one (ii. 24)—to substitute for the reckless, feverish pursuit of pleasure the calm enjoyment which men may yet find both for the senses and the intellect. (2.) Chapters iii. 1—vi. 9. The order of thought in this section has a different starting-point. One who looked out upon the infinitely varied phenomena of man's life might yet discern, in the midst of them, a trace of an order. There are times and seasons for each of them in their turn, even as there are for the vicissitudes of the world of nature (iii. 1-8). The heart of man with its changes is the mirror of the universe (iii. 11), and is, like that, inscrutable. And from this there comes the same conclusion as from the personal experience. Calmly to accept the changes and chances of life, entering into whatever joy they bring, as one accepts the order of nature, this is the way of peace (iii. 13). The thought of the ever-recurring cycle of nature, which had before been irritating and disturbing, now whispers the same lesson. The transition from this section to the next is: a gradual change at first somewhat abrupt. Instead of the self-centred search after happiness, he looks out upon the miseries and disorders of the world, and learns to sympathize with suffering (iv. 1). And in this survey of life on a large scale, as in that of a personal experience, there is a cycle which is ever being repeated. The opening of chapter v. again presents the appearance of abruptness, but it is because the survey of human life takes a yet wider range. The eye of the Preacher passes from the dwellers in palaces to the worshippers in the Temple, the devout and religious men. Have they found out the secret of life, the path to wisdom and happiness? The answer to that question is, that there the blindness and folly of mankind show themselves in their worst forms. The command "Fear thou God" (verse 7) meant that a man was to take no part in a religion such as this. But that command also suggested the solution of another problem, of that problem of the fear of God, to which the faller before weighed down the spirit of the inquirer. The section ends as before with the conclusion, that to feed the eyes with what is actually before them is better than the ceaseless wanderings of the spirit. (3.) Chapters vi. 10—vii. 15. So far the lines of thought all seemed to converge to one result. The ethical teaching that grew out of the wise man's experience had in it something akin to the higher forms of Epicureanism. But the seeker could not rest in this, and found himself beset with thoughts at once more troubling and leading to a higher truth. The spirit of man looks before and after, and the uncertainties of the future vex it (vi. 12). There are signs (vii. 1-14) of a clearer insight into the end of life. Then comes an oscillation which carries him back to the old problems (vii. 15). The repetition of thoughts that had appeared before is perhaps the natural consequence of such an oscillation, and accordingly in chapter viii. we find the seeker moving in the same region as before, but the older reflections are on the misery of man (viii. 6), and the confusions in the moral order of the universe (viii. 10, 11), the old conclusion that enjoyment, such enjoyment as is compatible with the fear of God, is the only wisdom (viii. 18). (4.) Chapters viii. 16—xii. 8. After the pause implied in his again arriving at the lesson of verse 15, the Preacher retraces the last of his many wanderings. This time the thought with which he started was a profound conviction of the incapability of man to unravel the mysteries by which he is surrounded (viii. 17), of the nothingness of man when death is thought of as ending all things (ix. 1-7), and the wisdom of enjoying life while we may (ix. 7-10), of the evils which affect nations or individual man (ix. 11, 12). The wide experience of the Preacher suggests sharp and pointed sayings as to these evils (x. 1-20), each true and weighty in itself, but not leading him on to any firmer standing-ground or clearer solution of the problems which oppressed him. It is here that the traces of plan and method in the book most fail to us. In chapter xi., however, the progress is more rapid. The tone of the Preacher becomes more that of direct exhortation, and he speaks in clearer and higher notes. The end of man's life is not to seek enjoyment for himself only, but to do good to others, regardless of the uncertainties or disappointments that may attend his efforts (xi. 1-4). The secret of a true life is that a man should consecrate the vigor of his youth to God (xii. 1). It is well to do that before the night comes, before the slow decay of age be- numbers all the faculties of sense (xii. 2, 6), before the spirit returns to God who gave it. The thought of that end rings out once more the knell of the nothingness of all things earthly (xii. 8); but (5.) (xii. 9-14) it leads also to the "conclusion of the whole matter," to that to which all trains of thought and all the experiences of life had been leading the seeker after wisdom, that "to fear God and keep his commandments" was the highest good attainable. If the representation which has been given of the plan and meaning of the book be at all a true one, we find in it, no less than in the book of Job, indications of the struggle with the doubts and difficulties which in all ages of the world have presented themselves to thoughtful observers of the condition of mankind. The writer of the book of Job deals with the great mystery presented by the sufferings of the righteous. In the words of the Preacher, we trace chiefly the weariness or satisfaction of the pleasure-seeker, and the sufferer or seeker after wisdom. In the book of Job we find that man knows but the smallest fragment of it; but he must refrain from things which are too high for him, and be content with the duties of his own life and the opportunities it presents for his doing the will of God.

Ecclesiastaeus [ek-klee-zaas-te-kus] (L. fr. Gr. = belonging to the public assembly or church, i. e. church-reading book; see below), the title given in the Latin version to the Apocryphal book which is called in some manuscripts and editions of the LXX, The Wisdom of Jesus the Son of Sirach, and in the Vat. MS., &c., Wisdom of Sirach. The word, like many others of Greek origin, appears to have been adopted in the African dialect. The right explanation of the word is given by Rollius, who remarks that "it does not designate the date of the writing," as publicly used in the services of the church. According to Jerome, the original Hebrew title was Proverbs; and the Wisdom of Sirach shared with the canonical book of Proverbs and the Wisdom of Solomon the title of The book of all virtues. In the Syrian version the book is entitled The book of Jesus the son of Simeon Aisiro (i. e. the bound); and the same
book is called the wisdom of the son of Asiro. In
many places it is simply styled Wisdom. 2. The
writer of the present book describes himself as
"Jesus (i. e. Joshua or Joshua) the son of Sira,
of Jerusalem (l. 27). 3. The language in which
the book was originally composed was Hebrew, i. e.
probably the Aramaic or Aramean dialect (compare
Jn. v. 2; xix. 15, &c.). Jerome says that he had
met with the "Hebrew" text. The internal char-
acter of the present book bears witness to its for-
eign source. 4. Nothing, however, remains of the
original proverbs of Ben Sira except the few frag-
ments in pure Hebrew which occur in the Talmud
and later Rabbinic writers; and even these may
have been derived from tradition and not from any
written collection. The Greek translation in-
corporated in the LXX., which is probably the source
from which the other translations were derived,
was made by the grandson of the author in Egypt
in the reign of Euergetes II. for the instruction of
those "in a strange country who were previously
prepared to live after the law." The date which is
thus given is unfortunately ambiguous. Two kings
of Egypt bore the surname Euergetes; Ptolemy
III., the son and successor of Ptolemy II. Phila-
delphus, n. c. 247-222; and Ptolemy VII. Philcon,
the brother of Ptolemy V. Philometor, n. c. 170-
117. Some have supposed that the "Simon the high-
priest, the son of Onias," eulogized in chapter i. =
Simon I. "the Just," who was high-priest about 310-
290 b. c., and that the grandson of Jesus the son
of Sira, who is supposed to have been his younger con-
temporary, lived in the reign of Ptolemy III.: others
again have applied the eulogy to Simon II., also
the son of Onias and high-priest when Ptolemy IV.
Philopator endeavored to force an entrance into the
Temple, n. c. 217, and fixed the translation in the
time of Ptolemy VII. But both suppositions are
attended with serious difficulties. From these
considerations it appears best (so Mr. West-
cott) to combine the two views. The grand-
son of the author was already past middle-age
when he came to Egypt, and if his visit took place
early in the reign of Ptolemy Philcon, it is quite possible
that the book itself was written
under the name and person of the last of
the "men of the great sanagogue" who still
remained with his countrymen. 5. The name of the Greek
translator is unknown. He is commonly supposed
to have borne the same name as his grandfather,
but this tradition rests only on conjecture or mis-
understanding. 6. It is a more important fact that
the book itself appears to recognize the incorpora-
tion of earlier collections into its text. Jesus the
son of Sira, while he claims for himself the
writing of the book, characterizes his father as one
"who poured forth a shower of wisdom from his
heart" (l. 27). From the very nature of his work,
the author was like the "cleaner after the grape-
gatherers" (xxxiii. 16). 7. The Syriac and Old
Latin versions, which latter Jerome adopted with-
out alteration, differ considerably from the present
Greek text, and it is uncertain whether they were
derived from some other Greek recension or from
the Hebrew original. The Arabic version is di-
rectly derived from the Syriac. 8. The existing
Greek MSS. present great discrepancies in order
and numerous interpolations. The arrangement of
xxx. 23--xxxvi. 17, in the Vatican and Complute-
bian editions, is very different. The A. V. follows
the latter. 9. "The design of this book" (so Gins-
burg in Kittel) "is to propound the true nature of
wisdom, and to set forth the religious and social
duties which she teaches us to follow through all
the varied stages and vicissitudes of this life; thus
teaching the practical end of man's existence by
reviewing life in all its different bearings and as-
pects." It is impossible, says Mr. Westcott, to
make any satisfactory plan of the book in its pres-
tent shape. The latter part, xili. 15-1, 21, is dis-
tinguished from all that precedes in style and subject;
and "the praise of noble men" seems to form a
complete whole in itself (xiv. l. 24). The words
of Jerome imply that the original text presented a
triple character answering to the three works of
Solomon, Proverbs, Ecclesiastes, and Canticles.
Eichorn supposed that the book was made up of
three distinct collections which were afterward
united: i.--xiii.; xxiv.--xliii. 14; xili. 15-l. 24.
Brethesneider sets aside this hypothesis, and at the
same time one which he had formerly been inclined
to adopt, that the recurrence of the same ideas
in xiv. 32 ff.; xxxii. 16, 17 (xxx.); l. 57, marks the
conclusions of three parts. The last five verses of
chapter I. (25-29) form a natural conclusion to the
book; and the prayer, which forms the last chapter
(II.), is wanting in two MSS. 10. The earliest clear
coincidence with the contents of the book occurs in
that of the second century AD. = iv. 21, but the
parallelism consists in the thought, and there is
no mark of quotation. The parallels which have
been discovered in the N. T. are too general to show
that they were derived from the written text, and
not from popular language. The first distinct quo-
tations occur in Clement of Alexandria, but from
the end of the second century the book was as much
used and cited with respect. Clement (Alex.)
speaks of it continually as Scripture, as the work
of Solomon. Origen cites passages with the same
formula as the canonical books. The other writers
of the Alexandrine school follow the same practice.
Augustine quotes the book constantly himself as
the work of a prophet, the Word of God, "Script-
ure," but he expressly notices that it was not in the
Hebrew Canon. Jerome, in like manner, contrasts
the book with the "Canonical Scriptures," as
"doubtful," while they are "sure." The book is
not quoted by Irenaeus, Hippolytus, or Eusebius;
and the only testimony before the end of the third
century is by Cyril, Laodicea, Hilary, or Rufinus. It was never
included by the Jews among their Scriptures. (Apo-
rypha; Canon.) 11. But while the book is des-
titute of canonical authority, it is a most im-
portant monument of the religious state of the
Jews at the period of its composition. As an
expression of Palestinian theology it stands alone; for
there is no sufficient reason for assuming Alexan-
drine interpolations or direct Alexandrine influence.
The book marks the growth of that anxious legal-
ism which was conspicuous in the sayings of the
later doctors.
Editions of the Sun. No historical notice of an
eclipse occurs in the Bible, but there are passages
in the prophets which contain manifest allusion to
this phenomenon (Am. viii. 9; Mic. iii. 6; Zech.
xiv. 6; Joel ii. 10, 31; iii. 15). (Moox; Sen.)
Some of these notices probably refer to eclipses
that occurred about the time of the respecting
positions: thus the date of Amos coincides with a
total eclipse which occurred February 9, n. c. 784,
and was visible at Jerusalem shortly after noon;
that of Micah with the eclipse of June 5, n. c. 716.
A passing notice in Jer. xv. 9 coincides in date with
the eclipse of September 30, b. c. 610, well known
from Herodotus's account (i. 74, 108). The darkness that overspreads the world at the crucifixion cannot with reason be attributed to an eclipse, as the moon was at the full at the time of the Passion.

Ed (Heb. witness), a word inserted in the A. V. of Josh. xii. 34, apparently on the authority of a few MSS., and also of the Syriac and Arabic versions, but not existing in the generally received Hebrew Text except in the last clause of the verse, where it is translated "witness." Edar (Heb. eladar = flock, drove), Tower of. 1. A place named only in Gen. xxxv. 21. Jacob's first halting-place between Bethelhem and Hebron was "beyond the tower of Edar." According to Jerome it was 1,000 paces (= one mile) from Bethelhem,— 2. The "tower of the flock" (margin "Edar") in Mic. iv. 8 = "the stronghold of the daughter of Zion," i. e. of Mount Zion or Jerusalem.

Ed-dal (I Esd. i. 26) = Jezin.

Eden (Heb. delight, pleasure, Gr.), the first residence of man. (Adam; Paradise.) It would be difficult, in the whole history of opinion, to find any subject which has so irritated, and at the same time so excited the conjectures of the Tigris and Euphrates as the Garden of Eden. In order more clearly to understand the merit of the several theories, it will be necessary to submit to a careful examination the narrative on which they are founded. Omitting those portions of Gen. ii. 8-14 which do not bear upon the geographical position of Eden, the description is as follows (literally translated by Mr. W. A. Wright, the original author of this article):—

"And the Lord God planted a garden in Eden eastward .... And a river goeth forth from Eden to water the garden; and from thence it is divided and becomes four heads (or arms). The name of the first is Pison: that is it which compasseth the whole land of Havilah, where is the gold. And the gold of that land is good: there is the bdellium and the onyx stone. And the name of the second river is Gihon; that is it which compasseth the whole land of Cush (A. V. 'Ethiopia'; see margin). And the name of the third river is Hiddekel, which is the Euphrates. And the fourth river, that is Euphrates." In the eastern portion, then, of the region of Eden was the garden planted. The river which flowed through Eden watered the garden, and thence branched off into four distinct streams. The first problem to be solved, then, is this:—To find a river which, at some stage of its course, is divided into four streams, two of which are the Tigris and Euphrates. The identity of these rivers with the Hiddedek and Phratli (Heb., A. V. "Euphrates") has never been disputed, and no hypothesis which omits them is worthy of consideration. Setting aside minor differences of detail, the theories with regard to the situation of the terrestrial paradise naturally divide themselves into two classes. The first class includes all those which place the garden of Eden below the junction of the Euphrates and Tigris, and interpret the names Pison and Gihon of certain portions of these rivers: the second, those which seek for it in the high table-land of Armenia, the fruitful parent of many noble streams. The old versions supply us with little or no assistance. It would be a hopeless task to attempt to chronicle the opinions of all the commentators upon this question: their name is legion. Philo is the first who ventured upon an allegorical interpretation. He conceived that by paradise is darkly shadowed forth the governing faculty of the soul; that the tree of life signifies religion, whereby the soul is immortalized; and by the faculty of knowing good and evil the middle sense, by which are discerned things contrary to nature. The four rivers he explains of the several virtues of truth to perception, courage, and justice; while the main stream of which they are branches is the generic virtue, goodness, which goeth forth from Eden, the wisdom of God. The opinions of Philo would not be so much worthy of consideration, were it not that he has been followed by many of the Fathers. Among the Hebrew traditions enumerated by Jerome is one that paradise was created before the world was formed, and is therefore beyond its limits. Among the literal interpreters there is an infinite diversity of opinions. What is the river which goes forth from Eden to water the garden? is a question which has been often asked, and still waits for a satisfactory answer. That the ocean stream which surrounded the earth was the source from which the four rivers flowed was the opinion of Josephus. It was the Shatt-el- Arab, according to those who place the garden of Eden below the junction of the Tigris and Euphrates. Such a conjecture would deserve consideration were it not that this stream cannot, with any degree of propriety, be said to rise in Eden. By those who refer the position of Eden to the highlands of Armenia, the "river" from which the four streams diverge is conceived to mean a "collection of springs," or a well-watered district. But this signification of the word is wholly without a parallel. Michaelis, Jahn, Bush, &c., make "river" in verse 10 a collective singular = rivers, i. e. the four rivers afterward specified. The latter part of the verse (A. V. "from thence it was parted, and became into four heads") Bush would understand thus: "afterward the rivers were parted (i. e. assigned in geographical reckoning to their particular districts), and became known as four principal rivers." That the Hiddekkel is the Tigris, and the Phratli the Euphrates, has never been denied, except by those who assume that the whole narrative is a myth which originated elsewhere, and was adopted by the Hebrews merely to sustain their own geographical notions. With regard to the Pison, the most ancient and most universally received opinion (Josephus, Eusebius, Jerome, Augustine, &c.) identifies it with the Ganges. But Rashi maintained that the Pison was the Nile. That the Pison was the Indus was an opinion current long before it was revived by Ewald and adopted by Kalisch, Gesenius, Bush, &c. Philostorus conjectured that it was the Hydaspes. Some have found the Pison in the Naharnaca, one of the artificial canals which formerly joined the Euphrates and Tigris. (Chalda.) Even those commentators who agree in placing the terrestrial paradise on the Shattel-Arab, the stream formed by the junction of the Tigris and Euphrates, between Ctesiphon and Apamea, by no means agree in deciding to which of the branches, into which this stream is again divided, the names Pison and Gihon are to be applied. Calvin, Scaliger, &c., conjectured that the Pison was the most easterly of these channels; Huet and Bochart that it was the westernmost. The advocates of the theory that the true position of Eden is to be sought for in the mountains of Armenia (Reland, Calmet, Rosenmüller, Hartmann, &c.) have identified the Pison with the Araxes. Fauser endeavored to prove that it was the Aras or Araxes, which flows into the Caspian
Sea. Colonel Chesney, from the results of extensive observations in Armenia, was "led to infer that the rivers known by the comparatively modern names of Haly and Araxes are those which, in the book of Genesis, have the names of Pison and Gihon; and that the country within the former is the land of Havilah, whilst that which borders upon the latter is the still more remarkable country of Cush." In Genesis the Pison is defined as that which surrounds the whole land of Havilah. It is, then, absolutely necessary to fix the position of Havilah before proceeding to identify the Pison with any particular river. In Gen. ii. 11, 12, it is described as the land where the best gold was found, and which was besides rich in the treasures of "molleum" and the "onyx" stone. If the Havilah of Gen. ii. be identical with any one of the countries mentioned in Gen. x. 29, xxv. 18, and I Sam. xxv. 7, we must look for it on the E. or S. of Arabia, and probably not far from the Persian Gulf. That Havilah is that part of India through which the Ganges flows, and, more generally, the eastern region of the earth; that it is to be found in Susiana (Hopkinson), in Ava (Buttmann), or in the Ural region (Raumer), are conclusions necessarily following upon the assumptions with regard to the Pison. Hartmann, Reland, and Rosenmüller are in favor of Colchis, the scene of the legend of the Golden Fleece. For all these hypotheses there is no more support than the merest conjecture. The second river of Paradise presents difficulties not less insurmountable than the Pison. Those who maintained that the Pison was the Ganges held also (with Gesenius, Bush, &c.) that the Gihon was the Nile. The etymology of Ginocx seems to indicate that it was a swiftly flowing impetuous stream. According to Golius, Jechou is the name given to the Oxus, which has, on this account, been assumed by Rosenmüller, Hartmann, and Michaelis to be the Gihon of Scripture. But the Araxes, too, is called by the Persians Jechoun or Ros, and from this circumstance it has been adopted by Reland, Calmet, and Colonel Chesney as the modern representative of the Gihon. Bochart and Huet contend that it was the easternmost of the channels by which the united streams of the Euphrates and Tigris fall into the Persian Gulf. Calvin considered it to be the most wasterly. That it should be the Orontes of the ancient Greeks (Burckhardt, and Ewald) or the Kur, or Cyrus (Link), necessarily followed from the exigencies of the several theories. Rask and Verbruggen are in favor of the Glydes of the ancients, a tributary of the Tigris. Cush has been connected with Ceth or Cethan (2 K. xvii. 24). Bochart identified it with Susiana, Link with the country about the Caucasus, and Hartmann with Bactria or Bālık, the site of Paradise being, in this case, in the celebrated vale of Kashmir. Cush (A. V. "Ethiopia") is generally applied in the Old Testament to the countries S. of the Israelites. It was the southern limit of Egypt (Ex. xxix. 10), and apparently the most western of the three over which the rule of Ahasuerus extended, "from India even unto Ethiopia" (Esth. i. 1, viii. 9). Egypt and Cush are associated in the majority of instances in which the word occurs (Ps. lxvii. 31; Is. xxvii. 1; Jer. xlvi. 9, &c.): but in two passages Cush stands juxtaposed to Elam (Is. xi. 11), and Persia (Ez. xxxviii. 5). The Arabians are described as dwelling "beside the Cushites" ("near the Ethiopians," A.V.), and both are mentioned in connection with the Philistines. Further, Cush and Seba (Is. xliii. 3), Cush and the Sabeans (Is. xlv. 14) are associated in a manner consonant with the genealogy of the descendants of Ham (Gen. x. 7), in which Seba is the son of Cush. From all these circumstances it is evident that Cush included both Arabia and the country S. of Egypt on the western coast of the Red Sea. It is possible, also, that the vast desert tracts W. of Egypt were known to the Hebrews as the land of Cush, but of this we have no certain proof. (See Cush, Ethiopia, and their derivatives.) In the midst of this diversity of opinions, what is the true conclusion at which we arrive? All the theories which have been advanced share the inevitable fate of conclusions which are based upon inadequate premises. The problem may be indeterminate because the data are insufficient. It would scarcely, on any other hypothesis, have admitted of so many apparent solutions. Other methods of meeting the difficulty have been proposed. Some have unhesitatingly pronounced the whole narrative a spurious interpolation of a later age (Wilkie Penn). But, even admitting this, the words demand explanation. Luther gave it as his opinion that the garden remained under the guardianship of angels till the deluge, and that its site was known to the descendants of Adam; but that by the flood all traces of it were obliterated. But the narrative is so worded as to convey the idea that the countries and rivers spoken of were still existing in the historian's time. It has been suggested that the description of the Garden of Eden is part of an inspired antediluvian document (Morren, Ros. Geon.). The conjecture is incapable of proof or disproof. The effects of the flood in changing the face of countries, and altering the relations of the various rivers, made the knowledge then present to allow any inferences to be drawn from them. Meanwhile, as every expression of opinion results in a confession of ignorance, it will be more honest to acknowledge the difficulty than to rest satisfied with a fictitious solution.—2. One of the marts which supplied the luxury of Tyre with richly embroidered stuffs; associated with Haran, Sheba, and Asshur (Ex. xxvii. 23). In 2 K. xix. 12, and Is. xxxvii. 12, "the children of Eden" are mentioned with Gozan, Haran, and Rezeph, as victims of the Assyrian greed of conquest. According to Bochart, who makes this = No. 1, it may be Anoas, or Anonas, and Anonas is a name applied to the rivers. Michaelis is in favor of the modern Eden, in S. W. Arabia, as the Eden of Ezekiel. In the absence of positive evidence, probability seems to point to the N. W. of Mesopotamia as the locality of Eden.—3. "House of Eden" (Am. i. 5, margin Beth-ced = house of pleasure), probably the name of a country residence of the kings of Damascus. Michaelis, misled by an apparent resemblance in name, identified it with Edhen, about a day's journey from Baalbek. But Grotius, with greater appearance of probability, pointed to the Paradisus of Protemy as the locality of Eden. The desolate and uninhabiting tracts of old Jœich, about two and a half miles in circumference, and one hour S. E. from Kibîk (Ptr. ii. 331 ff.), are supposed by Robinson (iii. 556) to mark the site of Protemy's ancient town of Paradisus. Others have conjectured that Beth-eden is no other than Beil-Jênn (= the house of Paradisus), not far to the S. W. of Damascus, on the eastern slope of Hermon, and a short distance from Midjel.

Eđen (Heb., see above). 1. A Gershonite Levite, son of Joah, in the days of Hezekiah (2 Chr. xxix. 12).—2. Also a Levite, contemporary
and probably identical with the preceding (2 Chr. xxxi. 19).

**Eder** (Heb. a fock). 1. A town of Judah in the extreme S., on the borders of Edom (Josh. xv. 21); perhaps on the lands (on the North called "S. Country") supposed at Edecrat or Udecrat, an ancient site ten or twelve miles W. of Seleb (Masada).—2. A Levite of the family of Merari, in the time of David (1 Chr. xxii. 33, xxiv. 30).

**Edes** [cdnce] (1 Esd. ix. 25) = Jadrat.

**Egad** (Gr. Eodeislands, i. e. the wife of Raguel (Tob. vii. 2, 8, 14; x. 12; xl. 1).

**Edem** (Heb. red), the name given to Esar, the first-born son of Isaac, and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentile porridge. The peculiar color of the porridge gave rise to the name Edom = red (Gen. xxxvi. 28-34). The country which the Lord subsequently gave to Esau was hence called the "field of A. V. "country") of Edom (Gen. xxxvi. 3), or "land of Edom" (xlvii. 16; Num. xxxiii. 37), or Edema. Probably its physical aspect may have had something to do with this. Edom was previously called Mount Seir (Seir, Morav.). The original inhabitants of the country were called Horiotes. The boundaries of Edom, though not directly, are yet incidentally defined with tolerable distinctness in the Bible. The country lay along the route pursued by the Israelites from the peninsula of Sinai to Kadesh-barnaa, and thence back again to Edath (Deut. i. 2, ii. 1-8); that is, along the E. side of the great valley of Arabah. (Wilderness of the Wandering.) It reached southward as far as Elath, which stood at the northern end of the Gulf of Elath, and was the seaport of the Edomites; but it does not seem to have extended farther, as the Israelites on passing Elath struck out eastward into the desert, so as to pass round the land of Edom (Deut. ii. 8). On the N. of Edom lay the territory of Moab, through which the Israelites were also prevented from going, and were therefore compelled to go from Kadesh by the southern extremity of Edom (Judg. xi. 17, 18; 2 K. iii. 6-9). The boundary between Moab and Edom is first described by Deut. (Deut. ii. 12, 14, 18), probably the modern Wady el-Aby, which still divides the provinces of Kerak (Moab) and Jebel (Gebalene). But Edom was wholly a mountainous country. It only embraced the narrow mountainous tract (about 100 miles long by 20 broad) extending along the eastern side of the Arabah from the northern end of the Gulf of Elath to the southern end of the Dead Sea. The mountain-range of Edom is at present divided into two districts. The northern is called Jedal. It begins at Wady el-Aby, which separates it from Kerak, and it terminates at or near Petra. The southern district is called el-Sharon, a name which, though it resembles, bears no radical relation to the Hebrew Seir. The physical geography of Edom is somewhat peculiar. Along the western base of the mountain-range are low calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry, over which lies red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between. The latter strata give the mountains their most striking features and remarkable colors. The average elevation of the summits is about 2,000 feet above the sea. Along the eastern side runs an almost unbroken limestone ridge, a thousand feet or more higher than the other. This ridge sinks down with a gentle slope into the plateau of the Arabian desert. (Arabia.) While Edom is thus wild, rugged, and almost inaccessible, the deep gullies and flat terraces along the mountain sides are covered with rich soil, from which trees, shrubs, and flowers now spring up luxuriantly (compare Gen. xxxvi. 39).

**Edomites** were probably Arabian, though some say they were Semites, and others say they were the descendants of the Amalekites (Gen. xlvii. 12; 1 Sam. xv. 1 ff.), and even took possession of many towns in southern Palestine, including Hebron. The name Edom, or rather Edumea, was new given to the country lying between the valley of Arabah and the shores of the Mediterranean. While Jotina thus extended Israel, Edom Proper was taken possession of by the Nabataeans (N. Y.). They were a powerful people, and held a great part of southern Arabia. They took Petra and established themselves there at least three centuries B.C., leaving off their nomad habits, they settled down along the mountains of Edom, engrossed in commerce, and founded the little kingdom called by Roman writers Arabia Petraea, which embraced nearly the same territory as the ancient Edom. Some of its monarchs took the name Aetas. The kingdom was finally subdued by the Romans A.D. 105. Under the Romans the transport trade increased, and roads were constructed. To the Nabataeans Petra owes those great monuments which are still the wonder of the world. Early in the Christian era Edom Proper was included by geographers in Palestine, but in the fifth century a new division was made of the whole country into Palastina Prima, Seconda, and Terza (= 1st, 2d, and 3d Palestine). The last embraced Edom and some neighboring provinces, and when it became an ecclesiastical division its metropolis was Petra. In the seventh century the Mohammedan conquer gave a death-blow to the commerce and prosperity of Edom. The great cities fell to ruin, and the country became, as it is still, a desert (Ez. xxxiv. 5, 6, 7, 9, 14). On a commanding height about twelve miles N. of Petra the Crusaders built a strong fortress called Mosa Regalis, now Shebik. From that time until the present century Edom remained an unknown land. In 1812 Burchhardt passed through it, and discovered the wonderful ruins of Petra. In 1828 Laborde visited Petra. Many have since followed the first explorers.

**Edom-lites** = the descendants of Esar, or Edom. They soon became a numerous and powerful nation (Gen. xxxvi. 1 ff.; Aholibamah, &c.). Their first form of government appears to have resembled that of the modern Bedouins; each tribe or clan having a petty chief or sheikh ("Drk A.V."). The Horites, who inhabited Mount Seir from an early period, and among whom the Edomites still lived, had their sheikhs also. At a later period, probably when the Edomites began a war of extermination against the Horites, they felt the necessity of united action under one complete leader, and the latter was chosen. Against the Horites the children of Edom were completely successful. Having either exter-
ominated or expelled them, they occupied their whole country (Deut. ii. 12). A statement in Gen. xxxvi. 51, and 1 Chr. i. 43, serves to fix the period of the dynasty of the eight kings. They "reigned in the land of Edom before there reigned any king over the children of Israel;" i.e., (so Porter) before the time of Moses, who may be regarded as the first virtual king of Israel (compare Deut. xxxiii. 5; Ex. xvii. 16-19). Esau's bitter hatred to his brother Jacob for fraudulently obtaining his blessing appears to have been inherited by his latest posterity. The Edomites, prepared to resist by force any intrusion, peremptorily refused to permit the Israelites to pass through their land (Num. xx. 14-21). For 400 years we hear no more of the Edomites. They were then attacked and defeated by Saul (1 Sam. xiv. 47). Some forty years later David overthrew their army in the "Valley of Salt," and his general, Joab, following up the victory, destroyed nearly the whole male population (1 K. xi. 13, 16), and placed Jewish garrisons in all the strongholds of Edom (2 Sam. viii. 13, 14). HADAD 4, a member of the royal family of Edom, made his escape with a few followers to Egypt, where he was kindly received by Pharaoh. After the death of David he returned, and tried (Jos. vii. 7, § 6) to excite his countrymen to rebellion against Israel, but失败ed in the attempt, and he went on to Syria, where he became one of Solomon's greatest enemies (1 K. xi. 14-22). The Edomites continued subject to Israel (1 K. xxii. 47; 2 K. iii. 9) till the reign of Jehoshaphat (u. c. 914), when they attempted to invade Israel in conjunction with Amnon and Moab, but were miraculously defrocked in the valley of Berachah (2 Chr. xx. 22 ff.). A few years later they revolted against Jehoram, elected a king, and for half a century retained their independence (xxi. 8 ff.). They were then attacked by Amaaziah, and Sela, their great stronghold, was captured (2 K. xiv. 7; 2 Chr. xxv. 11, 12). Yet the Israelites were never able again completely to subdue them (xxvii. 17). When Nebuchadnezzar besieged Jerusalem the Edomites joined him, and took an active part in the plunder of the city and slaughter of the Jews. Their cruelty at that time seems to be specially referred to in Ps. cxxxix. On account of these acts of cruelty committed upon the Jews in the preceding war, the Edomites were denounced by the later prophets (Is. xxxiv. 5-8, lxi. 1-4; Jer. xlii. 17; Lam. iv. 21; Ez. xxv. 12 ff., xxxv. 3 ff.; Am. i. 11, 12; Ob. 1 ff.). On the conquest of Judah, the Edomites, probably in reward for their services during the war, were permitted to settle in southern Palestine, and the whole plateau between it and Egypt; but they were about the same time driven out of Edom Proper by the Nabatheans. For more than four centuries they continued to prosper. But during the warlike rule of the Nabatheans they were again completely subdued, and even forced by John Hyrcanus to conform to Jewish laws and rites, and submit to the government of Jewish prefects. The Edomites were now incorporated with the Jewish nation, and the whole province was often termed by Greek and Roman writers IDEUMA. One of the prefects, Antipater, an Idumean by birth, became, through the friendship of the Roman emperor, procurator of Judah, and thus was King Herod the Great. Immediately before the siege of Jerusalem by Titus, 20,000 Idumeans were admitted to the Holy City, which they filled with robbery and bloodshed. From this time the Edomites, as a separate people, disappear from the page of history. The character of the Edomites was drawn by Isaac in his prophetic blessing to Esau—"By thy sword shalt thou live" (Gen. xxvii. 40). Little is known of their religion; but that little shows them to have been idolaters (2 Chron. xxxv. 14, 15, 20). Josephus (xv. 7, § 9) refers to both the idols and priests of the Idumeans. The habits of the Idumeans were singular. The Horites, their predecessors in Mount Seir, were, as their name implies, troglodytes, or dwellers in caves; and the Edomites seem to have adopted their dwellings as well as their country (Jer. xlix. 16; Ob. 3, 4). Everywhere we meet with caves and grottoes hewn in the soft sandstone strata. Those at Petra are well known. The nature of the climate, the dryness of the soil, and their great size, render them healthy, pleasant, and commodious habitations, while their security made them specially suitable to a country exposed in every age to incessant attacks of robbers.

Edrei (Heb. strong, mighty, Ges.; corn-district, plantation, Fr.). 1. One of the two capital cities of Bashan (Num. xxx. 33; Deut. i. 4, iii. 10; Josh. xii. 4). In Scripture it is only mentioned in connection with the victory gained by the Israelites over the Amorites under Og their king, and the territory thus acquired. Probably the Israelites did not long retain it. The site of this Edrei is still bearing the name Edra (so Porter), stand on a rocky promontory which projects from the S. W. corner of the Lejah. (Ancon.) The site is a strange one—without water (except in large subterranean cisterns), without access, except over rocks and through defiles all but impracticable, yet in the midst of a fertile plain. The ruins are nearly three miles in circumference, and have a strange, wild look, rising up in black shattered masses from the midst of a wilderness of black rocks. A number of the old houses still remain; they are low, massive, and gloomy, and some of them are half buried beneath heaps of rubbish. In these the present inhabitants (about fifty families in 1854) reside. The monuments show it must have been an important town under the Romans. The identity of this site with the Edrei of Scripture has been questioned by many writers (Reland, Ritter, Burekhart, &c.), who follow Eusebius, and place the capital of Bashan at some point on the northern boundary of the plain, in the open plain.—2. A town of northern Palestine, allotted to the tribe of Naphtali, and situated near Kidesh (Josh. xiii. 37). About two miles S. of Kidesh is a conical rocky hill called Tell Khur- abeh = hill of the ruin. It is evidently an old site, and Porter supposes it may be that of Edrei. Robinson (ii. 363 f.) regards this as the site of Hazor I.

Ed-u-ca'tion. Although nothing is more carefully inculcated in the Law than the duty of parents to teach their children its precepts and principles (Ex. xii. 20, xiii. 8; 14; Deut. iv. 3, 9, 10, vi. 2, 7, 20, 40, &c.), yet there is little trace among the Hebrews in earlier times of education in any other subjects. The wisdom therefore and instruction, of which so much is said in the Book of Proverbs, are to be understood chiefly of moral and religious discipline, imparted, according to the direction of the Law, by the teaching and under the example of parents (Prov. iv. 1, 20, vi. 22, vii. 1, 10, xii. 1, xvi. 22, xvii. 24, 34)). Exceptions to this statement may perhaps be found in the instances of Moses himself, who was brought up in all Egyptian learning (Acts vii. 22); of the writer of the book of Job, who was evidently well versed in natural
history and in the astronomy of the day (Job xxviii. 31, xxxix. xl, xlii.); of Daniel and his companions in captivity (Dan. iii. 29); and above all, in the intellectual gifts and acquirements of Solomon (I Kings, vi. 9, vii. 20). A common stock has political greatness (1 K. iv. 29-34, x. 1-9; 2 Chr. ix. 1-8), and the memory of which has, with much exaggeration, been widely preserved in Oriental tradition. The commands to write the precepts of the Law upon the posts of the house and on the gates (Ezra vii. 2, viii. 20), and upon the great stone at Mount Ebal "very plainly" (xxvii. 2-8), presuppose a general knowledge of reading and writing communicated by parents to children. In later times the prophesies, and comments on them as well as on the earlier Scriptures, together with other subjects, were studied. Jerome adds that Jewish children were taught to say by heart the genealogies. Parents were required to teach their children some trade. (Handicraft.) Previous to the Captivity, the chief depositaries of learning were the schools or colleges, from which in most cases (see Am, vii. 14) proceeded that succession of public teachers who were enjoined to reform the moral and religious conduct of both rulers and people. Besides the prophetic schools, instruction was given by the priests in the Temple and elsewhere, but their subjects were doubtless exclusively concerned with religion and worship (Lev. x. 11; Ez. xlv. 28, 29; 1 Chr. xxv. 7; 8; Mal. ii. 7). From the time of the settlement in Canaan there must have been among the Jews persons skilled in writing and in accounts. Perhaps the neighborhood of the tribe of Zebulun to the commercial district of Phoenicia may have been the occasion of their reputation in this respect (Judg. v. 14). The municipal officers of the kingdom, especially in the time of Solomon, must have required a staff of well-educated persons under the consecrator or historiographer, who compiled memorials of the reign (2 Sam. viii. 16, xx 24; 2 K. xvii. 18; 2 Chr. xxxix. 8). (Scriptes.) To the schools of the Prophets succeeded, after the Captivity, the synagogues, which were within the houses used as schools and had places near them for their support. (Rabbi; Synagogue.) A school or teacher was required in the Mishna for every twenty-five children; when a community had only forty children they might have a master and an assistant. The age for a boy to go to school was six years; before that the father must instruct his son. Besides these elementary schools, there were colleges, at first confined to Jerusalem, but gradually established in all the countries where the Jews resided. The topics discussed in the colleges, comprehending all the sciences of that time, are preserved in the Talmud (Ginsburg in Kitt. After the destruction of Jerusalem, colleges were maintained for a long time at Japhne in Galilee, at Lydda, at Tiberias, the most famous of all, and Sepphoris. According to the principles laid down in the Mishna, boys at five years of age were to begin the Scriptures, at ten the Mishna, at thirteen they became subject to the whole law, at fifteen they entered the Gemara. Teachers were treated with great respect, and both pupils and teachers were exhorted to re-pect each other. Physical science formed part of the course of instruction. Unmarried men and women were not allowed to be teachers of boys. In the schools the boys sat on raised seats, and the scholars, according to their age, sat on benches below or on the ground. Of female education we have little account in Scripture. Needlework formed a large, but by no means the only, subject of instruction imparted to females, whose position in society and in the household must by no means be considered as represented in modern Oriental usage. (For the audience.) (Sus. 3; Lk. viii. 2, 3, x. 39; Acts xili. 50; 2 Tim. i. 5). (Dress; Women.) Among the Mohammedans, education, even of boys, is of a most elementary kind, and of girls still more limited. In one respect it may be considered as the likeness or the caricature of the Jewish system, viz., that besides the usual rules of arithmetic, the Koran is made the staple, if not the only, subject of instruction.

Egish (Heb. a herifer), one of David's wives during his reign in Hebron, and mother of his son Ithream (2 Sam. iii. 5; 1 Chr. iii. 3). According to the ancient Hebrew tradition, she was Michal.

Eg-la-im (Heb. two ponds), a place named only in Is. xv. 8, apparently one of the most remote points on the boundary of Moab; perhaps = EX-ELAIM.

Eglic (Heb. vitulina, of a calf, Ges.), a king of the Moabites (Jdg. iii. 12), who, aided by the Ammonites and the Amalecites, crossed the Jordan and took "the city of palm-trees." (Josh. iii. 16.) Here he built himself a palace (so Jos. v. 1, § 1 B.), and continued for eighteen years to oppress the children of Israel, who paid him tribute. The circumstances of his death are somewhat differently given in Judges and in Josephus. In Judges the Israelites send a present by Ehud (iii. 15); in Josephus Ehud wins his favor by repeated presents of his own. In Judges we have two scenes, the offering of the present and the death scene (18, 19); in Josephus there is but one scene. In Judges the place seems to change from the reception-room into the "summer-parlor," where Ehud found him upon his return (comp. 18, 20). In Josephus the entire action takes place in the summer-parlor. The obesity of Eglon, and the consequent impossibility of recovering the dagger, are not mentioned by Josephus. After this desperate achievement, Ehud repaired to Fezrah in the mountains of Ephraim (iii. 26, 27). To his men, commanding, as it did, the plains E. and W., he summoned the Israelites by sound of "trumpet" (Corner). Descending from the hills, they fell upon the Moabites, killed the greater number at once, seized the fords of Jordan, and not one of the fugitives escaped.

Egion (Heb., see above), a town of Judhab in the low country (Josh. xv. 39). During the struggles of the conquest, Egion was one of a confederacy of five Amorite towns which under Jerusalem (Atonezrake) attempted resistance, by attacking Gibon after the treaty of the latter with Israel (Josh. x.). It was destroyed by Joshua (x. 34 ff., xii. 12). The name doubtless survives in the modern Yafen, a shapeless mass of ruins, about ten miles from Beit Jibrin (Eleuthereopolis) and fourteen from Gaza, on the S. of the great maritime plain.

Egypt (eej'pt) (L. Aegyptus; said to have been named from an ancient king of the country), a country occupying the northeastern angle of Africa, and lying between north latitude 31° 37' and 24° 1', and east longitude 27° 13' and 34° 12'. Its limits appear always to have been very nearly the same. In Ezekiel (xxix. 10, xxx. 6, margin of both), the whole country is spoken of as extending from Memphis to Sycamore, which indicates that the S. E. and S. as at present.—Nomen. The common name of Egypt in the Bible is "MIZRAIM" (Heb.
Mizraim, generally translated "Egypt" in A. V., or more fully, "the land of Mizraim," A. V. "the land of Egypt," R. V. The form Mizraim is a dual, and accordingly it generally joined with a plural verb. When, therefore, in Gen. x. 6, Mizraim is mentioned as a son of Ham, we must not conclude (so Mr. R. S. Poole, the author of this article), that any thing more is meant than that Egypt was colonized by descendants of Ham. The dual number doubtless indicates the natural division of the country into an upper and lower region. The Hebr. singular Mïĕphīr also occurs, and some suppose that it indicates Lower Egypt, but there is no sure ground for this assertion. The Arabic name of Egypt, Mesr, signifies red mud. Egypt is also called in the Bible "the land of Ham" (Ps. cxv. 23, 27; compare lxxxvii. 51), and "Rāmah;" both these appear to be poetical appellations. The common ancient Egyptian name of the country is written in hieroglyphics Kem, which was perhaps pronounced Chem; the demotic form is Renae. This name signifies, alike in the ancient language and in Coptic, a stream, and may be supposed to have been given to the land on account of the blackness of its alluvial soil. We may reasonably conjecture that Kem is the Egyptian equivalent of Ham, and also of Mazor, these two words being similar or even the same in sense. Under the Pharaohs Egypt was divided into Upper and Lower, "the two regions" Ta-te'-ē called respectively "the Southern Region" Turek, and the "Northern Region" Tum-ehefet. There were different crowns for the two regions, that of Upper Egypt being white, that of Lower Egypt red, the two together composing the so-called pâhent. The sovereign had a special title as ruler of each region: of Upper Egypt he was Satte = king, and of Lower Egypt Sijk = bee, the two combined forming the common title Suten-Šhebt. The initial sign of the former name is a bent reed (compare 2 K. xviii. 21; Is. xxxvi. 6; Ez. xxi. 6). In subsequent times this double division obtained. In the time of the Greeks and Romans, Upper Egypt was divided into the Heptanomis and the Thebais, making altogether three provinces, but the division of the whole country into two was even then the most usual.—Superficies. Egypt has a superficies of about 5,382 square geographical miles of soil, which the Nile either does or can water and fertilize. This consideration includes the river and sandy tracts which can be inundated; but the whole space either cultivated or fit for cultivation is no more than about 5,626 square miles. Anciency 2,735 square miles more may have been cultivated, and now it would be possible at once to reclaim about 1,925 square miles. The chief differences in the character of the surface in the times a. c. were that the long valley through which flowed the canal between the Nile and the Red Sea was then cultivated (Gosnæ), and that the Gulf of Suez extended much further N. than at present.—Ancient Cities. (Alexandria; Hanes; Memphis; On); Pelisæus; Rhæmates; Seria; Sane; Tahmænes; Tixæis; Zoan.—Nomes. From a remote period Egypt was divided into Nomes Hopea, singular Hopa, each of which had its special objects of worship. They are said to have been first thirty-six in number. Ptolemy enumerates forty-four; Pliny, forty-six; afterward they were further increased. There is no direct reference to them in the Bible. The general appearance, Climate, &c. The general appearance of the country cannot have greatly changed since the days of Moses. The Delta was always a vast level plain, although of old more perfectly watered than now by the branches of the Nile and numerous canals, while the narrow valley of Upper Egypt must have suffered still less alteration. Anciently, however, the rushes must have been abundant; whereas now they have almost disappeared, except in the lakes. The whole country is remarkable for its extreme fertility, which especially strikes the beholder when the rich green of the fields is contrasted with the utterly bare yellow mountains, or the sand-strown rocky desert on either side. The climate is equable and healthy. Rain is not very frequent on the northern coast, but inland very rare. Cultivation nowhere depends upon it. The absence of rain is mentioned in Deut. xi. 10, 11, as requiring artificial irrigation necessary, unlike the case of Palestine, and in Zech. xiv. 18 as peculiar to the country. Egypt has been visited in all ages by severe pestilences, but it cannot be determined that any of those of ancient times were of the character of the modern plague. (Medicine; Plagues, the; Tens.) The Nile is made up of the lakes of three ages, in the time of the Fattimâ Khâleefâl-Musânt-sân-bilâbân, seems to have been even more severe than that of Joseph. (Famine.—Geology. The fertile alluvial plain of the Delta (between the ancient Pelusiæ and Canopic mouths of the Nile), and the narrow winding valley of Upper Egypt (which is seldom more than two miles across), are bounded by rocky deserts covered or strewed with sand. On either side of the plain they are low, but they overtop the valley, above which they rise so steeply as from the river to present the aspect of cliffs. The formation is limestone as far as a little above Thebes, where sand-stone begins. The First Cataract, the southern limit of Egypt, is caused by granite and other primitive rocks, which rise through the sandstone and obstruct the river's bed. Limestone, sandstone, and granite were obtained from quarries near the river; basalt, breccia, and porphyry from others in the eastern desert, between the Thebais and the Red Sea. An important geological change has in the course of ages raised the country near the head of the Gulf of Suez, and depressed that on the northern side of the isthmus. Since the Christian era the head of the gulf has retracted southward (Is. xi. 15, xix. 3).—The Nile. The inundation of the Nile fertilizes and sustains the country; it makes as well as breaks. A very low inundation or failure of rising being the cause of famine. The Nile was on this account anciently worshipped. The rise begins in Egypt about the summer solstice, and the inundation commences about two months later. The greatest height is attained about or somewhat after the autumnal equinox. The inundation lasts about three months.—Cultivation, Agriculture, &c. The ancient prosperity of Egypt is attested by the Bible as well as by the numerous monuments of the country. As early as the age of the Great Pyramid it must have been densely populated. The contrast of the present state of Egypt to the former glory of the country is more to be ascribed to political than to physical causes. Egypt has lost all strength and energy. It is naturally an agricultural country. As far back as the days of Abraham, we find that, when the produce failed in Palestine, Egypt was the natural resource. In the time of Joseph it was evidently the granary, at least to the families of the nation around. The inundation, as taking the place of rain, has always rendered the system of agriculture peculiar; and the artificial irrigation during
If modern names are written thus (Suez)
the time of low Nile is necessarily on the same principle. Watering with the foot (Deut. xi. 10, 11) may refer to some mode of irrigation by a machine, but the monuments do not afford a representation of it. (AGRICULTURE.) That now called the shadoof is depicted, and seems to have been the common means of artificial irrigation. (CHAL.) There are detailed pictures of breaking up the earth, or ploughing, sowing, harvest, threshing, and storing the wheat in granaries. The processes of agriculture began as soon as the water of the inundation had sunk into the soil, about a month after the autumnal equinox, and the harvest-time was about and soon after the vernal equinox (Ex. i. 31, 32). Vines were extensively cultivated. Of other fruit-trees, the date-palm was the most common and valuable. The gardens resembled the fields, being watered in the same manner by irrigation. On the tenure of land much light is thrown by the history of Joseph. Before the famine each city and large village had its field (Gen. xii. 48); but Joseph gained for Pharaoh all the land, except that of the priests, in exchange for food, and required for the right thus obtained a fifth of the produce, which became a law (xlvii. 20-26). The evidence of the monuments, though not very explicit, seems to show that this law was ever afterward in force under the Pharaohs. The great lakes in the N. of Egypt were anciently of high importance, especially for their fisheries and the growth of the papyrus. The canals are now far less numerous than of old, and many of them are choked and comparatively useless.—Botany. The cultivable land of Egypt consists most commonly of fields, in which are very few trees. There are no forests and few groves, except of date-palms (PALM-TREE), and in Lower Egypt a few of orange and lemon-trees. There are also sycamores, mulberry-trees and acacias, either planted on the sides of roads, or standing singly in the fields. The Theban palm grows in the Thebais, generally in clumps. These were all, except perhaps the mulberry-tree, of old common in the country. The chief fruits are the date, grape, fig, sycamore-fig, pomegranate, banana, many kinds of melons, and the olive; and there are many others less common or important. These were also of old produced in the country. The vegetables are of many kinds and excellent, and form the chief food of the common people (Num. xi. 4, 5). The most important field-produce in ancient times was wheat; after it must be placed barley, millet, flax, and among the vegetables, lentils, peas, and beans. (AGRICULTURE; FOOD; GARDEN.) It is clear from the evidence of the monuments and of ancient writers that, of old, reeds were far more common in Egypt than now. The byblus or papyrus (Rexd 2) is almost or quite unknown. Anciently it was a common and most important plant: boats were made of its stalks, and of their thin leaves the famous paper was manufactured. The lotus was anciently the favorite flower, and at feasts it took the place of the rose among the Greeks and Arabs: it is now very rare.—Zoology. Of old Egypt was far more a pastoral country than at present. The near cattle are still excellent, but lean kine are more common among them than they seem to have been in the days of Joseph's Pharaoh (Gen. xli. 19). Sheep and goats have always been numerous. Anciently swine were kept, but not in great numbers; now there are none, or scarcely any. Under the Pharaohs the horses of the country were in repute among the neighboring nations, who purchased them as well as chariots out of Egypt. Asses were anciently numerous: the breed at the present time is excellent. Dogs were formerly more prized than now, for being held by most of the Muslims to be extremely unclean, they are only used to watch the houses in the villages. The camel has nowhere been found mentioned in the inscriptions of Egypt, or represented on the monuments. Probably camels were not kept in Egypt, but only on the frontier. The deserts have always abounded in wild animals, especially of the canine and antelope kinds. Anciently the hippopotamus (BRAMHOTH) was found in the Egyptian Nile, and hunted. Now, this animal is rarely seen even in Lower Nubia. The elephant may have been, in the remotest historical period, an inhabitant of Egypt, and, as a land animal, has been driven further S. than the hippopotamus. Bats abound in the temples and tombs. The birds of Egypt are not remarkable for beauty of plumage: in so open a country this is natural. Birds of prey are numerous, but the most common scavengers, as vultures and the kite. Both wading and web-footed birds abound on the islands and sandbanks of the river, and in the sides of the mountains which approach or touch the stream. Among the reptiles, the crocodile (DRAGOS 2; LACERTA) must be especially mentioned. They are very numerous in Egypt, and their loud and constant croaking in the autumn makes it not difficult.
to picture the Plague of Frogs. Serpents and snakes are also common, but the more venomous have their home, like the scorpion, in the desert (compare Deut. viii. 15). The Nile and lakes have an abundance of fish. Among the insects the locusts must be mentioned, which sometimes come upon the cultivated land in a cloud. As to the lice and flies, they are still plagues of Egypt.

(Plagues, the Ten.—Ancient Inhabitants. The old inhabitants of Egypt appear from their monuments and the testimony of ancient writers to have occupied in race a place between the Nigritians and the Caucasians. In the diminution of the Nigritian characteristics as well as in regard to dress, manners, and character, the influence of the Arab settlers (Arabia) is apparent. The ancient Egyptians were very religious and contemplative, but given to base superstition, patriotic, respectful to women, hospitable, generally frugal, but at times luxurious, very sensual, lying, thievish, treacherous, and cringing, and intensely prejudiced, through pride of race, against strangers, although kind to them. This is very much the character of the modern inhabitants, except that Mohammedanism has taken away the respect for women.—Language. The ancient Egyptian language, from the earliest period at which it is known to us, is an agglutinate monosyllabic form of speech. It is expressed by the signs which we call hieroglyphics. The character of the language is compound: it consists of elements resembling those of the Nigritian languages and the Chinese language on the one hand, and those of the Semitic Languages on the other. As early as the age of the twenty-sixth dynasty a vulgar dialect was expressed in the demotic or enchorial writing. This dialect forms the link connecting the old language with the Coptic, which does not very greatly differ from the monumental language (the sacred dialect), except in the presence of many Greek words. The key to the ancient Egyptian language is the celebrated Rosetta stone, a slab of black marble, found by the French in 1799 near the mouth of the Rosetta branch of the Nile, and now in the British Museum. It contains a decree, written in sacred, enchorial, and Greek characters, respecting the coronation of Ptolemy V. Epiphanes.—Religion. The basis of the religion was Nigritian fetishism, the lowest kind of nature-worship, differing in different parts of the country, and hence obviously indigenons. On this were engrafted, first, cosmic worship, mixed up with traces of primeval revelation, as in Babylonia; and then, a system of personifications of moral and intellectual abstractions. (Idolatry.) There were three orders of gods—the eight great gods (Amon), the twelve lesser, and the Osiran group, comprehending Osiris, his sister and wife Isis, their son Horus, &c. They were represented in human forms, sometimes having the heads of animals sacred to them, or bearing on their heads cosmic or other objects of worship. Osiris, the personification of moral good, was the most remarkable of these gods. Typhon was his adversary. The fetishism included, besides the worship of animals, that of trees, rivers, and hills. Each of these creatures or objects was appropriated to a divinity. There was no prominent hero-worship, although deceased kings and other individuals often received divine honors. Sacrifices of animals, and offerings of food, and libations of wine, oil, &c., were made. The great doctrines of the immortality of the soul,

Making a papyrus boat.—(Wilkinson.)

Boat of the Nile, showing how the sail was fastened to the yards, and the nature of the rigging.—(Wilkinson.)
man's responsibility, and future rewards and punishment, were taught, also the transmigration of the soul. Among the rites, circumcision is the most remarkable: it is as old as the time of the fourth dynasty. The Israelites in Egypt appear during the oppression, for the most part, to have adopted the Egyptian religion (Josh. xxiv. 14; Ex. xvi. 19). The golden calf, or rather steer, was probably taken from the bull Apis, certainly from one of the sacred bulls. Ramfiman and Chien were foreign divinities adopted into the Egyptian Pantheon. Ashphoreth was worshipped at Memphis. Doubtless this worship was introduced by the Phenician Shepherds. Laza. We have no complete account of the laws of the ancient Egyptians either in their own records or in works of ancient writers. The paintings and sculptures of the monuments indicate a very high degree of personal safety, showing us that the people of all ranks commonly went unarmed, and without military protection. Capital punishment appears to have been almost restricted, in practice, to murder. Crimes of violence were more severely treated than offences against religion and morals. Popular feeling seems to have taken the duties of the judge upon itself in the case of impiety alone (Ex. viii. 26).—Government. The government was monarchical, but not of an absolute character. The sovereign was not superior to the laws, and the priests had the power to check the undue exercise of his authority. Nomos and districts were governed by officers whom the Greeks called nomarchs and toparchs. There seems to have been no hereditary aristocracy, except perhaps at the earliest period.—Foreign Policy. The foreign policy of the Egyptians must be regarded in its relation to the admission of foreigners into Egypt, and to the treatment of tributary and allied nations. In the former aspect it was characterized by an exclusiveness which sprang from a national hatred of the yellow and white races, and was maintained by the wisdom of preserving the institutions of the country from the influence of the pirates of the Mediterranean and the Indian Ocean, and the robbers of the deserts. Hence the jealous exclusion of the Greeks from the northern ports until Naukratis was opened to them, and hence, too, the restriction of Semite settlers in earlier times to the land of Sheshonk, scarcely visited as part of the Egyptian. The general policy of the Egyptians toward their eastern tributaries seems to have been marked by great moderation. The Pharaohs intermarried with them, and neither forced upon them Egyptian garrisons, except in some important positions, nor attempted those deportations that are so marked a feature of Asiatic policy. In the case of those nations which never attacked them, they do not appear to have even exacted tribute. So long as their general supremacy was uncontested, they would not be wise enough to make favorable or neutral powers their enemies. Of their relation to the Israelites we have for the earlier part of this period no direct information. The explicit account of the later part is fully consistent with the general policy of the Pharaohs. Shishak and Zerah are the only exceptions in a series of friendly kings.—With respect to the African nations a different policy appears to have been pursued. The Rebu (Lebu) or Lwum, to the W. of Egypt, or the Nubians, were reduced to subjection, and probably employed, like the Shayeretana or Cherethim (Pelestites) as mercenaries. Ethiopia was made a purely Egyptian province, ruled by a viceroy, 'the Prince of Kush (Cush),' and the assimilation was so complete that Ethiopian sovereigns seem to have been received by the Egyptians as native rulers. Further, the negroes were subject to predatory attacks like the slave-hunts of modern times.—Army. There are some notices of the Egyptian army in the O. T. They show, like the monuments, that its most important branch was the chariot-force. The Pharaoh of the Exodus led 600 chosen chariots besides his whole chariot-force in pursuit of the Israelites. The warriors fighting in chariots are probably the 'horsemen' mentioned in the relation of this event and elsewhere, for in Egypt they are called the 'horse' or 'cavalry.' We have no subsequent indication in the Bible of the constitution of an Egyptian army until the time of the 22d dynasty, when we find that Shishak's invading force was partly composed of foreigners; whether mercenaries or allies, cannot as yet be positively determined, although the monuments make it most probable that they were of the same character. The army of Nebcho, defeated at Carchemish, seems to have been similarly composed, although it probably contained Greek mercenaries, who soon afterward became the most important foreign element in the Egyptian forces. (Arms; Army; Chariot; Ex- tions.—Domestic Life. The sculptures and paintings of the tombs give us a very full insight into the domestic life of the ancient Egyptians, as may be seen in Sir G. Wilkinson's great work. (Bread; Bread; Dress; Food; Gate; Hair; Head-dress; House; Meals, &c.) What most strikes us in their manners is the high position occupied by women, and the entire absence of the harem system of seclusion. Marriage was permitted to have been universal, at least with the richer classes; and if polygamy were tolerated it was rarely practiced. Concupiscence (Consueta) was allowed, the concubines taking the place of inferior wives. There were no castes (i.e. civil, religious, military, &c. functions were not, as in India, necessarily hereditary), although great classes were very distinct, especially the priests, soldiers, artisans, and herdsmen, with laborers. The occupations of the higher class were the superintendence of their fields and gardens; their diversions, hunting and fishing. The tending of cattle was left to the most despised of the lower castes, who were regarded as part of the lowest castes, and the dances, music, and feats which accompanied them, for the diversion of the guests, as well as the common games, were probably introduced among the Hebrews in the most luxurious days of the kingdoms of Israel and Judah. (Baskets; Bells; Cornet; Cymbal; Dance; Games; Harp; Pipe; Timbrel, &c.) The account of the midnight dinner of Joseph (Gen. xlii. 16, 31-34) agrees with the representations of the monuments. The funeral ceremonies (Burial; Embalming) were far more important than any events of the Egyptian life, as the tomb was regarded as the only true home. —Body and Art. The Egyptians were a very literary people, and time has preserved to us, besides the inscriptions of their tombs and temples, many papyri, of a religious or historical character, and one tale. They bear no resemblance to the books of the O. T., except such as arise from their sometimes enforcing moral truths in a manner quite without reference to religion. The moral and religious system is, however, essentially different in its principles and their application. In science, Egyptian influence may be distinctly traced in the Pentaettech. Moses was 'learned in all the
wisdom of the Egyptians" (Acts vii. 22), and probably derived from them the astronomical knowledge which was necessary for the calendar. (ASTRONOMY; Chronology.) The Egyptians excelled in geometry and mechanics. (ARCH, &c.) They attained a high proficiency in medicine and surgery. Anatomy was practised from the earliest ages. The wonderful remains of Memphis, Tanis, &c., show the attainments of the Egyptians in the arts of architecture, sculpture, and painting. —Magicians. We find frequent reference in the Bible to the magicians of Egypt (Gen. xlii. 8; Ex. vii. 11, &c.). (DIVINATION; Magic.) —Industrial Arts. The industrial arts held an important place in the occupations of the Egyptians. The workers in fine flax and the weavers of white linen are mentioned in a manner that shows they were among the chief contributors to the riches of the country (Is. xix. 9). The fine linen of Egypt found its way to Palestine (Prov. vii. 16). Pottery was a great branch of the native manufactures, and appears to have furnished employment to the Hebrews during the bondage (Ps. lix. 6, lxvii. 13; compare Ex. i. 14). (BASKET; BELLOWS; BRICK; CART; GLASS; HANDICRAFT, &c.) —Festivals. The religious festivals were numerous, and some of them were, in the days of Herodotus, kept with great merrymaking and license. The feast which the Israelites celebrated when Aaron had made the golden calf seems to have been very much of the same character. (IDOL; IDOLATRY.) —Manners of Modern Inhabitants. The manners of the modern inhabitants are more similar to those of the ancient Hebrews, on account of Arab influence, than were the manners of their predecessors (see above). —Sculpture. The subject may be divided into three main branches, technical chronology, historical chronology, and history. —1. Technical Chronology. That the Egyptians used various periods of time, and made astronomical observations from a remote age, is equally attested by ancient writers, and by their monuments. There are reasons to have been at least three years in use with the Egyptians before the Roman domination, the Vague Year, the Tropical Year, and the Sothic Year; but it is not probable that more than two of these were employed at the same time. The Vague Year contained 365 days with a few hours and minutes. The last day of the same was the 11th of March. It passed through all the seasons in about 1,500 years. It was used for both civil and religious purposes. The Vague Year was divided into twelve months, each of thirty days, with five additional days, after the twelfth. The months were assigned to three seasons, each comprising four months, called respectively the 1st, 2d, 3d, and 4th of those seasons. The names by which the Egyptian months are commonly known, Thoth, Paophi, &c., are taken from the deities to which they were sacred. The seasons are called, according to Mr. Poole's rendering, those of Vegetation, Manifestation, and the Waters or the inundation; the exact meaning of their names has, however, been much disputed. They evidently refer to the phenomena of a Tropical Year, and such a year we must therefore conclude the Egyptians to have had, at least in a remote period of their history. M. Brugsch in his work on the Egyptian year (Berlin and Paris, 1856) mentions the first months, not like Egyptologists, of Vegetation, but of inundation: the second four, not of Manifestation or Harvest, but of Winter; the third four, not of inundation, but of Summer. He makes but two seasons of six months each, Summer and Winter, the first half of the period of inundation, with which he begins the year, belonging to Summer, and the second half to Winter (B. & S. xiv. 644 ff.). The Sothic Year was a supposed sidereal year of 3652 days, commencing with the so-called heliacal rising of Sothis (= Sirius). The Vague Year, having no intercalation, constantly retreated through the Sothic Year, until a period of 1,461 years of the former kind, and 1,460 of the latter had elapsed, from one coincidence of commencements to another. The Egyptians are known to have used two great cycles, the Sothic Cycle and the Tropical Cycle. The former was a cycle of the coincidence of the Sothic and Vague Years, and therefore consisted of 1,460 years of the former kind. The Tropical Cycle was a cycle of the coincidence of the Tropical and Vague Years. It has been supposed by M. Biot to have a duration of 1,500 years; but the length of the 1,500 Vague Years is preferable. The monuments make mention of Panegyrical Months, which Mr. Poole interprets to be periods of thirty years each, and divisions of a year of the same kind. —2. Historical Chronology. The materials for historical chronology are the monuments and the remains of the historical work of Manetho. The remains of Manetho's historical work consist of a list of the Egyptian dynasties and two considerable fragments, one relating to the Shepherds, the other to a tale of the Exodus. The list is only known to us in the epitome given by Africanus, preserved by Syncellus, and that given by Eusebius. These present such great differences that it is not reasonable to hope that we can restore a correct text. The series of dynasties is given as if it were successive, in which the commencement of the first would be placed full 5000 years B.C., and the reign of the king who built the Great Pyramid 4000. The monuments do not warrant so extreme an antiquity, and the great majority of Egyptologists have therefore held that the dynasties were partly contemporary. The evidence of the monuments leads to the same conclusion. Kings who unquestionably belong to different dynasties are shown by them to be contemporary. The monuments will not, in Mr. Poole's opinion, justify any great extension of the period assigned to the first seventeen dynasties (n. c. 2700-1500). The last date, that of the commencement of the 18th dynasty, cannot be changed more than a few years. The date of the beginning of the first dynasty, or the era of Menes, which Mr. Poole is disposed to place n. c. 2717, is more doubtful, but a concurrence of astronomical evidence points to the 26th century. Some have supposed a much greater antiquity for the commencement of Egyptian history. Lepsius places the accession of Menes n. c. 3892, and Bunsen, 200 years later. Their system is founded upon a passage in the chronological work of Syncellus, which assigns a duration of 3553 to the thirty dynasties. It is by no means certain that this number is given on the authority of Manetho, but, apart from this, the whole statement is unmistakably not from the true Manetho. —3. History. That Egypt was colonized by the descendants of Noah in a very remote age is shown by the mention of the migration of the Philistines from Caphtor (Gen. x. 14; see Caphtor), which had taken place before the arrival of Abraham in Palestine. Before this migration could occur, the Caphtorim and other Mizraites must have occupied Egypt for some time. A remarkable passage (Num. xiii. 22) points to a knowledge of the date at which
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Zoan, an ancient city of Egypt, was founded. The evidence of the Egyptians as to the primeval history of the race is indeterminate. They seem to have separated mankind into two great stocks, and each of these again into two branches, for they appear to have represented themselves and the negroes, the red and black races, as the children of the god Horus, and the Semites and Europeans, the yellow and white races, as the children of the goddess Posh. They seem therefore to have held a double origin of the species. The absence of any important traditional period is very remarkable in the fragments of Egyptian history. These commence with the divine dynasties, and pass abruptly to the human dynasties. The indications are of a sudden change of sect, and the settlement in Egypt of a civilized race, which, either wishing to be believed native, or having lost all ties that could keep up the traditions of its first dwelling-place, filled up the commencement of its history with materials drawn from mythology. There is no trace of the tradition of the Deluge which is found in almost every other country of the world. The priests are indeed reported to have told Solon, when he spoke of one deluge, that many had occurred, but the reference is more likely to have been to great floods of the Nile than to any extraordinary catastrophes. The history of the dynasties preceding the eighteenth is not told by any continuous series of monuments. Except those of the fourth and twelfth dynasties there are scarcely any records of the age left to the present day, and thence in a great measure arises the difficulty of determining the chronology. From the time of Menes, the first king, until the Shepherd-invasion, Egypt seems to have enjoyed perfect tranquillity. During this age the Memphite line was the most powerful, and by it, under the fourth dynasty, were the most famous pyramids raised. The Shepherds were foreigners who came from the East, and, in some manner unknown to Manetho, gained the rule of Egypt. Those whose kings composed the first dynasty were the first and most important. They appear to have been Phenicians. Most probably the Pharaoh I of Abrah- am was of this line. The period of Egyptian history to which the Shepherd-invasion should be assigned is a point of dispute. It is generally placed after the twelfth dynasty, but it is probable that his powerful line could not have reigned at the same time as one or more Shepherd-dynasties. Mr. Poole thinks that this objection is not valid, and that the Shepherd-invasion was anterior to the twelfth dynasty. The rule of the twelfth dynasty, which was of the Thebans, lasting about 190 years, was a period of prosperity to Egypt, but after its close those calamities appear to have occurred which made the Shepherds hated by the Egyptians. During the interval to the eighteenth dynasty there seems to have been no native line of any importance but that of the Thebans, and more than one Shepherd dynasty exercised a severe rule over the Egyptians. —We must here notice the history of the Israelites in Egypt with reference to the dynasty of the Pharaohs who favored them, and that of their oppressors. According to the scheme of biblical chronology which Mr. Poole believes to be the most probable, the whole sojourn in Egypt would belong to the period before the eighteenth dynasty. In Israelites would have come in and gone forth during that obscure age for the history of which we have little or no monumental evidence. This would explain the absence of any positive mention of them on the Egyptian monuments. Since the Pharaoh 2 of Joseph must have been a powerful ruler and held Lower Egypt, there can be no question but that if the dates be correct, a Shepherd of the fifteenth dynasty. The "new king," "which knew not Joseph," is thought, by many who hold with Mr. Poole as to the previous history, to have been an Egyptian, and head of the eighteenth dynasty. It seems at first sight extremely probable that the king who crushed, if he did not expel the Shepherds, would be the first oppressor of the nation which they protected. But Ex. i. 9, 10, Mr. Poole points, to a divided country and a weak kingdom, and cannot apply to the time of the eighteenth and nineteenth dynasties. If we conclude that the Exodus most probably occurred before the eighteenth dynasty, we have to ascertain, if possible, whether the Pharaohs of the oppression (Pharaoh 3) appear to have been Egyptians or Shepherds. The change of policy is in favor of their having been Egyptians, but is by no means conclusive. If the chronology can be correct, we can only decide in favor of the Shepherds. During the time to which the events are assigned there were no important lines but the Theban, and one or more Shepherds. Manetho, according to the transcript of Africanus, speaks of three Shepherd-dynasties, the fifteenth, sixteenth, and seventeenth, the last of which, according to the present text, was of Shepherds and Thebans, but this is probably incorrect, and the dynasty should rather be considered as of Shepherds alone. Is. lii. 4 indicates that the oppressor was an Assyrian, and therefore not of the fifteenth dynasty, which, according to Manetho, in the Epitomes, was of Phenicians, and opposed to the Assyrians. Among the names of kings of this period in the RoyalTurin Papirus, are two which appear to be Assyrian, so that we may reasonably suppose that some of the foreign rulers were of that race. It is not possible at present to decide whether they were of the sixteenth or seventeenth dynasty. The history of the eighteenth, nineteenth, and twentieth dynasties is that of the Egyptian empire. Ashmes, the head of the eighteenth (B.C. about 1525), overthrew the power of the Shepherds, and probably expelled them. Queen Amenmose and Thothmes II. and III. are the earliest sovereigns of whom we have great monuments, and in the tomb of Rameses III. at Karnak, the chief sanctuary of Thebes. The last of these rulers, whom Wilkinson regards as the Pharaoh of the Exodus (Pharaoh 4), was a great foreign conqueror, and reduced Ninevah, and perhaps Babylon also, to his sway. Amenoph III., his great-grandson, states on the sacred stela of searchers (sarcobati), struck apparently to commemorate his marriage, that his northern boundary was in Mesopotamia, his southern in Kara (Choloe?). The head of the nineteenth dynasty, Sethos I., or Sethos II. (B.C. about 1340), waged great foreign wars, particularly with the Hittites of the valley of the Orontes, whose capital Ketesh, situate near Emesa (now Homs), he captured. His son Rameses II. was the most illustrious of the Pharaohs. If he did not exceed all others in foreign conquests, he far outshone them in the grandeur and beauty of the temples with which he adorned Egypt and Nubia. (THEBES.) His chief campaign was against the Hittites and a great confederacy they had formed. Menptah, the son and successor of Rameses II., is supposed by the advocates of the Rabbinical date of the Exodus (Chronology) to have been the Pha-
raho in whose time the Israelites went out. One
king of this kind of period must be noticed, Ramesses
III., of the twentieth dynasty (n. c. about 1200)
whose conquests, recorded on the walls of his great
temple of Medinet Habu in western Thebes, seem
to have been not less important than those of Ra-
messes II. Under his successors the power of Egypt
evidently declined, and toward the close of the
dynasty the country seems to have fallen into
anarchy, the high-priests of Amen (Amon) having
 usurped regal power at Thebes and a Lower Egypt-
dynasty (the twenty-first) driven at Tanis.
Probably the Egyptian princess who became Solo-
mon’s wife was a daughter of a late king of the
Tanite dynasty. The head of the twenty-second
dynasty, Sheshonk I., the Snshak of the Bible, re-
stored the unity of the kingdom, and revived the
credit of the Egyptian arms (n. c. about 990).
Probably his successor, Osorkon I., is the Zerah
of Scripture, defeated by Asa. Egypt makes no figure
in Asiatic history during the twenty-third and
twenty-fourth dynasties: under the twenty-fifth it
regained, in part at least, its ancient importance.
This was an Ethiopian line, the warlike sovereigns
of which contested the utmost territorial
stir of Assyria. So, whom Mr. Poole is disposed to
identify with Shebek II. or Sebichus, the second
Egyptian, rather than with Shebek I. or Sabaco,
the first, made an alliance with Hoshea, the last king
of Israel. Taharka or Tirhakah, the third of this
house, advanced against Sennacherib in support of
Hezekiah. After this, a native dynasty again oc-
cupied the throne, the twenty-sixth, of Saite kings.
Psamtek I. or Psammetichus I. (n. c. 664), who
may be regarded as the head of this dynasty, was
destroyed in Palestine, and took Ashdod, after a siege
of twenty-nine years. Necho or Necho (Pharaoh 9),
the son of Psammetichus, continued the war in the
E., and marched along the coast of Palestine to at-
tack the king of Assyria. At Megido, Josiah en-
countered him (n. c. 608-7), notwithstanding the re-
monstrance of the Egyptian king, which is very il-
ustrative of the policy of the Pharaohs in the E.
(2 Chr. xxxv. 21), no less than is his lenient con-
duct after the defeat and death of the king of Ju-
dar. The sovereignty of Necho was routed at Carta-
menish by Nebuchadnezzar, n. c. 605-4 (Jer. xlvii. 2).
The second successor of Necho, Apries, or Pharaohophra (Pharaoh 10),
sent his army into Palestine to the aid of Zedekiah
(Jer. xxxviii. 3, 7, 11), so that the siege of Jerusalem
was raised for a time, and kindly received the fugi-
tives from the captured city. He seems to have
been afterward attacked by Nebuchadnezzar in his
own country. There is, however, no certain ac-
count of a complete subjagation of Egypt by the
king of Babylon. Amasis, the successor of Apries,
had a long and prosperous reign, and somewhat re-
stored the weight of Egypt in the E. But the new
power of Persia was to prove even more terrible to
his house than Babylon had been to the house of
Psammetichus, and the son of Amasis had reigned
but six months when Cambyses reduced the coun-
ty to the condition of a province of his empire (c.
525). The people frequently revolted, and were
as often subdued, but, about 414 n. c., they
drove out the Persians, when Amartaus the Sait,
became the sole king of the twenty-eighth dynasty,
and reigned six years. After him came the twenty-
inth or Macedian dynasty of four kings: then the
thirtieth dynasty of three Nebonites kings, the last
of whom, Secanabo II. or Nechhath, was con-
quered and dethroned by Artaxerxes Ochus about
350 n. c., when Egypt became again a Persian
province. Alexander the Great conquered it, 332
n. c. (Alexandria.) After him came the Ptolemies
or Greek kings (Ptolemy I., &c.), who ruled Egypt
till it became a Roman province under Augustus.
Cesar (n. c. 20). It came under the Mohammedan
power (Arabia) A. D. 640, and became a Turkish
province in 1517. From 1805 to 1849 Mehemet
Ali was pasha, and the vice-royalty of Egypt, as a
fief of the Turkish empire, is now hereditary in his
family. Prophecy (Jer. xlvii.; Ezek. iii., xxv., &c.)
has been strikingly fulfilled in regard to Egypt.
From the second Persian conquest, more than two
thousand years ago, until our own days, not one
native ruler has occupied the throne.
* Egypt, River of. River of Egypt.
Egyptian [Ep'za'hi] = one from Egypt (Ex. ii.
19); usually a native of Egypt (ii. 11 f., &c.).
The Hebrew word most commonly rendered “Eg-
ypian” (Mitzryasin) is the name of the country, and
might be appropriately so translated in many cases.
[Ep'ya'ni sea = Red Sea (Is. xvi. 15).]
[Ep'ya'ni Ver'sions. Versions, Ancient, of the
Old Testament.]
Ehi (Heb. connexion, Fr.), head of one of the
Benjamite houses (Gen. xvi. 21). Ahi-em.
E hi (Heb. union, Ges.; strong, powerful, Fr.),
1. Son of Bilhan, and great-grandson of Benjamin
the Patriarch (1 Chr. vii. 10, viii. 6).—2. Son of
Gera of the tribe of Benjamin (Judg. iii. 15 ff.);
the second Judge of the Israelites (n. c. 2356). In
the Bible he is not called a Judge but a deliverer (i.e.:)
sOthniel (Judg. iii. 9) and all the Judges (Neh.
xix. 27). Josephus (v. 4, § 3) makes Ehud judge eighty
years. As a Benjamite he was specially chosen to
destroy Egelus, who had established himself in Jeri-
cho, which was within that tribe. He was very strong,
and “left-handed,” literally as in margin, “shut of
his right hand.” The words are differently re-
dered: 1. left-handed, and unable to use his right
(Targum, Josephus, Arabic, Gesenius, Fuerst, A. V.,
&c.); 2. using his left hand as readily as his right;
bambulinctors (LXX., Vulgate, &c.). The fact of
drawing the dagger from the right thigh (Judg. iii.
15).—3. Eker (Heb. a rooting up), a plant rooted up
and transplanted, Ges.), a descendant of Judah through
Hezron and Jerahmeel (1 Chr. ii. 27).
Ek-re-bel (Gr., see below), a place named in Jd.
vi. 18 only, apparently in the hill country S. E. of
the plain of Dedan and of Dothan. The Syriac
reading (Eraqbat) points to Akerbmin, mentioned
by Eusebius as the capital of a district called Acer-
latium (see under Akrabmin), and now known as
Aaraket, a considerable village about seven miles
S. E. of Noba.
Ek-ron (Heb. ezri'nah, Ges.), one of the five
towns belonging to the lords of the Philistines, and
the most northerly of the five (Josh. xiii. 3). Like
the other Philistine cities, its situation was in the
lowlands. It fell to the lot of Judah (Josh. xv.
45; Judg. I. 18), and formed a landmark on his N
border, the boundary running thence to the sea a
quarter of a mile. It was mentioned among the
cities of Dan (Josh. xix. 45). But before the
monarchy it was again in full possession of the Pli-
stines (1 Sam. v. 10). Ekron was the last place
which the ark was carried before its return to
Jerusalem, and the mortality there in consequence
seems to have been more deadly than at Beth-
eph (v. 11, 12). From Ekron to Beth-hemens
was a straight highway (vi). Henceforward Edron appears to have remained in the hands of the Philistines (xvii. 52; 2 K. 1. 2 f.; Jer. xxv. 20; Am. i. 8; Zeph. iii. 4); Zechariah 5, 7. A sanctuary of Baal-zebub (BAAL 2) was there. 'Akir, the modern representative of Edron, is a mud village, about five miles S. W. of Ramleh, on the N. side of the fertile valley Wady Surur. In the Apocrypha it appears as ACCARON (1 Mc. x. 89, only), bestowed with its borders by Alexander Balas on Jonathan Maccabees as a reward for his services.

Ekon-ites = natives or inhabitants of Ekon (Josh. xili. 3; 1 Sam. v. 10).

El (Gr.) = ELM 4 (1 Esd. ix. 27).

El-adh (Heb. whom God puts on, 1. c. fills with Himself, Gk. = ornament, Fui.), a descendant of Ephraim through SMIUHIEL (1 Chr. vii. 20).

Elah (Heb. strength; hence, oak, or terebinth, Ges., Fui.). 1. A duke of Edom (Gen. xxxvi. 41; 1 Chr. i. 52).—2. Father of Shime, Solomon's commissary in Benjamin (1 K. iv. 18).—3. Son and successor of Baasha, king of Israel (1 K. xii. 8 f.); his reign lasted for little more than a year (compare verse 8 with 11; 1 K. xii. 13 f. was his father Tartan).—4. The Elam (at Desa), the son of the Levite, Hoshea, and of the woman Tamar, daughter of the Egyptian, was a descendant of David's tribe or family, as was the A. V. hath which the Israelites were encamped against the Philistines when David killed Goliath (1 Sam. xvi. 2, 19, xix. 9). It lay somewhere near Soccon 1 of Judah, and Azekah, and was nearer Edron than any other Philistine town. So 1 Sam. xvii. Socoh probably = SWIN‐EDEIK, some fourteen miles S. W. of Jerusalem, on the S. slopes of the Wady as Swaid (= valley of the acacia), a fertile valley which runs off in a northwestern direction into the Philistine plain, and is identified by Robinson (and so Porter in Kitto, &c.) with the valley of Edah. One of the largest terebinzins in Palestine still stands in the vicinity (Rbn. li. 20, 21). The traditional Valley of Elah is the Wady Beit Hacine, which lies about four miles N.W. of Jerusalem, and is crossed by the road to Nabi Samwil.

Elam (Gr. fr. Heb. = unlimited duration, eternity, Sim.), originally the name of a man, a son of Shem (Gen. x. 22; 1 Chr. i. 17). Commonly, however, it is used as the appellation of a country (Gen. xiv. 1, v; Is. xi. 11, xxi. 2; Jer. xxv. 25, xlv. 34-39; Ez. xxxii. 24; Dan. viii. 2). The Elam of Scripture appears to be the province lying S. of Assyria, and W. of Persia Proper, to which Herodotus gives the name of Cissia (iii. 91, v. 49, &c.), and which is termed Susia by the Persians, and by the geographers. It includes a portion of the mountainous country separating the Mesopotamian plain and the high table-land of Iran, together with a fertile and valuable low tract at the foot of the range, between it and the Tigris. It appears from Gen. xiv. 22, that this country was originally peopled by descendants of Shem, closely allied to the Arameans (Syrians) and the Assyrians; and from Gen. xiv. 1-12, that by the time of Abraham a very important power had been built up in the same region. (CUNEOLOMAKER.) It is plain that at this early time the predominant power in Lower Mesopotamia was Elam, the residence of a Christian kingdom, earlier than Babylon (Gen. x. 10), and later by both Babylon or Assyria. Discoveries made in the country itself confirm this view. (SHEPS.) The Elamite empire established at this time was, however, of but short duration. Toward the close of the Assyrian period Thukydides, who frequented Babylon and engaged in hostilities with Assyria, but who seems to have declined in strength after the Assyrian empire was destroyed. Elam was a province of Babylon under Belshazzar. It is uncertain at what time the Persians added Elam to their empire. Possibly it only fell under their dominion together with Babylon. Possibly it never was meant to think that it may have revolted and joined the Persians before the city was besieged (see Is. xxii. 2, xxii. 6). She now became merged in the Persian empire, forming a distinct satrapy. Susa (Shushan), her capital, was made the ordinary residence of the court, and the metropolis of the whole empire.—2. A Korhite Levite, fifth son of Meshelemiah; one of the sons of Asaph, in David's time (1 Chr. xxvi. 3).—3. A Benjamite chief, son of Shushak (1 Chr. viii. 21).—1. "Children of Elam," to the number of 1,254, returned with Zerubbabel from Babylon (Ezr. ii. 7; Neh. vii. 12; 1 Esd. v. 12), and 71 of them with Ezra in his second catalogue (Ezr. viii. 22; 1 Esd. viii. 33). Six "sons of Elam" were among the husbands of foreign wives in Ezra's time (Ezr. x. 26). "Elam" occurs among the chief of the people, who signed the covenant with Nehemiah (Neh. xiv. 15) and 427 children of a second "the other") Elam returned with Zerubbabel (Ezr. ii. 21; Neh. vii. 54).—6. One of the priests who accompanied Nehemiah at the dedication of the new wall of Jerusalem (Neh. xii. 42).

Elam-ites (fr. Heb., see below) = the original inhabitants of the country called Elam (Ezr. iv. 9); they were descendants of Shem, and perhaps drew their name from an actual man Elam (Gen. xx. 22). Strabo says they were skilful archers (compare Is. xxii. 6; Jer. xlix. 35). The "Elamites" in Acts ii. 9 were probably descendants from captive Jews or Israelites in Elam (compare Is. xi. 11). In Jd. i. 6 the name is given from the Greek as ELMEAN.

Elasah (Heb. whom God made, Ges.; God is creator, Fui. = ELASAN). 1. A priest, of the sons of Pashur, in Ezra's time, who had married a Gentile wife (Ezr. x. 22).—8. Son of Shaphan; one of the two men sent on a mission by King Zedekiah to Nebuchadnezzar at Babylon (Jr. xxix. 5).

Elath (fr. Heb. sing.), El-a-th (fr. Heb. pl. = trees, a grove, perhaps palm-grove, Ges.), a town of the land of Edom, commonly mentioned with Ezion-geber, and situate at the head of the Arabian Gulf, which was thence called the Elamite Gulf. It first occurs in the account of the wanderings (Deut. ii. 8), and in later times must have come under the rule of David in his conquest of Edom (2 Sam. viii. 14). We find the place named again in connection with Solomon's navy (1 K. ix. 26; compare 2 Chr. viii. 17). It was apparently included in the revolt of Edom against Joram recorded in 2 K. viii. 20; but it was taken and rebuilt by Azariah (xix. 22; 2 Chr. xxvi. 2). Afterward Rezin king of Syria recovered Elath, and drove out the Jews from Elath; and the Syrians (the Keri, LXX., Vulg., and most expositors read ' Edomites,' instead of 'Syrians') came to Elath, and dwelt there to this day" (xvi. 6). From this time the place is not mentioned until the Roman period, during which it became a frontier town of the Roman province of Arabia Felix. Under the rule of the Greeks and Romans it lost its former importance; but in Mohammedan times it again became a place
of some note. "Extensive mounds of rubbish mark the site of Ailaq, the Elath of Scripture" (Ibn. i. 163). Near these is the castle of Akaabab, an important station on the route of Egyptian pilgrims to Mecca.

El-beth-l (Heb. God of the House of God, or God of Bethul), the name which Jacob bestowed on the place at which God appeared to him when he was fleeing from Esau (Gen. xxxv. 7). Bethul.

Ela [shea] (fr. Gr. = Hilkian), ancestor of Judith, and therefore of the tribe of Simeon (Jd. vii. 1).

El-dad (Heb. whom God called) (Gen. xxxv. 4; 1 Chr. i. 38), the last, in order, of the sons of Midian. No satisfactory trace of the tribe which we may suppose to have taken the appellation has yet been found.

El-dad (Heb. whom God loves = Theophilus, Ges.; God is a friend, Fu.) and Medad (fr. Heb. = shek, Ges., Fu.), two of the seventy elders to whom was communicated the prophetic power of Moses (Num. xi. 16, 26). Although their names were upon the list which Moses had drawn up (xi. 26), they did not repair with the rest of their brethren to the tabernacle, but continued to prophecy in the camp. Moses being requested by Joshua to forbid this refusal to do so, and expressed a wish that the gift of prophecy might be diffused throughout the people. The mode of prophecy in the case of Eldad and Medad probably was the extempore production of hymns, chanted forth to the people (Hammond: compare the case of Saul, 1 Sam. x. 1. Prophit.

Elder. The term elder (or old man, as the Heb. zaken, usually, in the plural, translated "elders," literally imports) was one of extensive use, as an official title, among the Hebrews and the surrounding nations. It had reference to various offices, head-servants, officers of Haraosh's household, master-workmen, &c. (Gen. xxiv. 2 [A. V. "elders"]; i. 7; 2 Sam. xii. 17; Ez. xxvii. 9 [A. V. "ancients"]). As betokening a political office, it applied not only to the Hebrews, but also to the Egyptians (Gen. 1. 7), the Moabites and Midianites (Num. xxii. 7). Wherever a patriarchal system is in force, the office of the elder will be found, as the keystone of the social and political fabric: it is the father of the present day among the Arabs, the Sheikh (= the old man) is the highest authority in the tribe. (Age, Old.) The earliest notice of the elders acting in concert as a political body is at the time of the Exodus. They were the representatives of the people, so much so that elders and people are occasionally used as equivalent terms (compare Josh. xxiv. 1 with 2, 19, 21; 1 Sam. vii. 4 with 7, 10, 19). (Congregation.) Their authority was undefined, and extended to all matters concerning the public weal. When the tribes became settled, the elders were distinguished by different titles according as they were acting as national representatives (1 Sam. iv. 3; 1 K. xx. 7; 2 K. xxii. 1, &c.), as district governors over the several tribes (Deut. xxxi. 28; 2 Sam. xix. 11), or as local magistrates in the provincial towns, whose duty it was to sit in the gate and administer justice (Deut. xix. 12; Nu. iv. 44, 59; 1 K. xxii. 8). (Jewish.) Their number and influence may be inferred from 1 Sam. xxx. 26 ff. They retained their position under all the political changes which the Jews underwent: under the Judges (Judg. ii. 7; 1 Sam. iv. 3); under the kings (2 Sam. xvii. 4); during the Captivity (Jer. xxix. 1; Ez. viii. 1); subsequently to the return (Ezr. v. 5, vi. 7, 14, x. 8, 14); under the Maccabees, when they were described sometimes as the senate (Gr. gerousia, 1 Mc. xii. 6 [A. V. "elders"]; 2 Mc. i. 10, xi. 27 [A. V. "council" in both], iv. 44 [A. V. "senate"]), sometimes by their ordinary title (Gr. prokton), literally [A. V. "elders"]; Acts xxii. 5 [A. V. "estate of the elders"]), and the same word is translated "presbytery" in 1 Tim. iv. 14. For the position of the elders in the synagogue and the Christian church, see SYNAGOGUE; BISHOP.

El-e-ad (Heb. whom God applauds, Ges.; God is protector, Fu.), a descendant of Ephraim (1 Chr. vii. 21). Shethielah.

El-e-ah (Heb. whither God ascends, Ges.; the exalted God, Fu.), a place on the E. of Jordan, in the pastoral country, taken possession of and re-built by the tribe of Reuben (Num. xxxii. 3, 37). By Isaiah and Jeremiah it is mentioned as a Moabite town (Is. iv. 4, xvi. 2; Jer. xviii. 34). The extensive remains of the place are still to be seen, bearing very nearly their ancient name, El'-A, a little more than one mile N. E. of Heshbon.

El-e-ah-sa (Gr. fr. Heb. = Elisahar or Adar?, a place at which Judas Maccabees encamped before the battle with Baechides, in which he lost his life (1 Macc. ix. 5). It was apparently not far from Azus (compare 1 Sam. lxxx. 12). Lashem.

El-e-ah-sah or El-e-ah'sah (Heb. = Elahah). 1. Son of Hezech, a descendant of Judah, of the family of Hezron (1 Chr. ii. 39).—2. Son of Rapha, or Rephahiah; a descendant of Saul through Jonathan and Merib-baal or Meaphbosheth (1 Chr. vii. 38, 43).

El-e-ah-zar or El-e-ahzar (Heb. whom God helps, Ges.; God is helper, Fu.). 1. Third son of Aaron, by Eliheba, daughter of Amminadab. After the death of Nadab and Abihu without children (Lev. x. 1 ff.; Num. iii. 4). Eleazar was appointed chief over the principal Levites (Num. iii. 22). With his brethren he was ministered, as a priest during their father's lifetime, and immediately before his death was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of High-priest (xx. 28). One of his first duties was in conjunction with Moses to superintend the census of the people (xxvi. 3). He also assisted at the inauguration of Joshua (xxvii. 22, 23), at the division of the Midianite spoil (xxxi. 21 ff.), and after the conquest of Canaan in the distribution of the land (Josh. xiv. 1, &c.). The time of his death is not mentioned in Scripture; Josephus says it took place about the same time as Joshua's, twenty-five years after the death of Moses. He was buried in the hill of Phineas his son (xxiv. 25).—2. The son of Abinadab, of the hill of Kirjath-jearim, consecrated to take charge of the ark (1 Sam. vii. 1).—3. The son of Dono the Arhite; one of the three principal mighty men of David's army (2 Sam. xxiii. 28 ff.; 1 Chr. xii. 12 ff.). Their number was 30, and they were the valiant of Merari (1 Chr. xxiii. 21, 22, xxiv. 28).—5. A priest who took part in the feast of dedication under Nehemiah (Neh. xii. 42). A son (i.e. descendant) of Parosh; an Israelite (i.e. a layman) who had married a foreign wife, and had put her away (Ezr. x. 26; 1 Esd. ii. 26).—7. Eon
ELI

of Phinehas a Levite (Ex. viii. 33; 1 Esd. viii. 63).

—8. In 1 Esd. viii. 45 = ELIEZER 1–3, Surnamed AVARAN (1 Chron. v. 9) a son of Mahath, fell by an act of self-devotion in an engagement with Antiochus Eupator, n. c. 164 (vi. 43 ff.). In a former battle with Nicanaor, Eleazar was appointed by Judas to read "the holy book" before the attack, and the watch-word in the fight—"The help of God"—was his own name (2 Macc. vii. 29).—10. A distinguished scholar of the fourth age, who entered upon his

nym during the persecution of Antiochus Epiphanes (2 M. vi. 18–31).—11. Father of the ambassador from Judas Maccabaeus to Rome (1 M. viii. 18).—12. The son of Eliud, in the

gospel of Jesus Christ (Mat. i. 15).

E-le-az'zer (fr. L. = chosen, selected, especially by God),

the A. V. translation of the Heb. baktiv or bachiyr (Is. xlii. 1, xlv. 9, 22) and Gr. ekileutos (Mat. xxiv. 22, 21; Mk. xiii. 20, 22, 27; Lk. xviii. 7; Rom. viii. 23; Col. iii. 12; 1 Tim. v. 21; 2 Tim. ii. 10; Tit. i. 1; 1 Pet. i. 2, ii. 6; 2 Jn. 1, 13), each of which is also translated "chosen" in other places (2 Sam. xi. 6 margin text “did choose,” 1 Chr. xvi. 13; Ps. lxix. 3; [Heb. 4], ev. 6, 43, vili. 23; Is. liii. 20, lix. 15; Mat. xx. 16, xiii. 14; Lk. xxxii. 33; Rom. xvi. 13; 1 Pet. ii. 4, 9, Rev. xiv. 14). So the Gr. ekileuos (= choice, election, selection, Rbn. N.T. Lex.) is translated "election" in Rom. ix. 11, x. 5, 7, 29; 1 Th. i. 4; 2 Pet. i. 10, and "chosen" (literally vessel of election) in Acts ix. 15.

Ele-a-zu-rus (1 Esd. ix. 24) = ELIAHUS 4.

El-E'lo-he-is-ra-er (fr. Heb. = Almighty, God of

Israel), the name bestowed by Jacob on the altar which he erected facing the city of Shechem (Gen. xxxiii. 19, 20).

E'liph (Heb. oz or thousand; = ALEPH), a town allotted to Benjamin, named next to Jerusalem (Josh. xviii. 28).

E'ph'ant. The word does not occur in the text of A. V. of the canonical Scriptures, but is found as the marginal reading to Bezemoth, in Job xi. 15. “Ephah” is the marginal reading for “ivy” in 1 K. x. 22; 2 Chr. ix. 21. Elephants are mentioned as being used in warfare (1 M. i. 17, iii. 34, vi. 34 ff., vili. 6, xi. 56; 2 Mc. xi. 4, xii. 2, &c.). Elephants are now found native only in S. Asia and in middle and S. Africa. Their great size, strength, sagacity, and docility, are well known. They are distinguished from all other quadrupeds by their flexible proboscis or trunk.

E-len-th'en-ro-p'o-sis (Gr. free city), a city of S.

Palestine, not mentioned in the Scriptures, but important as the capital of a large province and the seat of a bishop in the fourth and fifth centuries a. c.; probably so named about a. d. 202; previously called Belogatra, and supposed by Thomson (iii. 360) also = Gatim; now Beit Jibrin, a village with extensive and massive ruins of a fortress, groups of caverns, &c. (Rbn. ii. 24, &c.). It is about twenty miles S. W. from Jerusalem.

Ele-th'en-rus (L. fr. Gr. = free), a river of Syria mentioned in 1 Mc. xi. 7; xii. 30. In early ages it was a noted border stream. According to Strabo it separated Syria from Phcenicia, and formed the N. limit of Celosyria. Of the identity of the Eleutherus with the modern Nahar el-Kibir, “Great River” (1 Chron. vi. 73), there seems to be no certain evidence, but it may be the N. E. base of Lebanon; it sweeps round the N. end of the range, through the opening called in Scripture “the entrance of Hamath” (Num. xxiv. 8); and falls into the Mediterranean about eighteen miles N. of Tripoli.

El'ha-n'nan (Heb. = God’s comfort, Ges.; God is kind, Fu.). 1. A distinguished warrior in David’s time, who performed a memorable exploit against the Philistines.—(a.) 2 Sam. xxii. 19 says that he was the “son of Jaare-orem the Bethlehemite,” and that he “slew Goliath the Gittite, the staff of whose spear was like a weaver’s beam.” Here, in the A. V., the words “as the head of a lion” are inserted, to bring the passage into agreement with—(b.) 1 Chr. xx. 5, which states that “Elhanan son of Jair (or Jaar) slew Lahmi the brother of Goliath the Gittite, the staff of whose spear,” &c. Of these two statements the latter is perhaps the more correct—the differences between them being much smaller in the original than in English. Nearly all the commentators consider the text of Samuel here to be corrupt, and correct it from Chronicles (so Keil). The Hebrew word orqom occurs twice in the verse in Samuel, first as a proper name, and again at the end, “weavers.” The former has probably been taken in by an early transcriber from the latter, i. e. from the next line of the MS.

—2. The son of Dodo of Bethlehem, one of David’s “thirty” valiant men, and named first on the list after Asahel (2 Sam. xxii. 24; 1 Chr. xi. 26).

Eli (Heb. ascent, summit, the highest, Ges.), a high-priest descended from Aaron through Itham-

ar, the younger of his two sons; compare 1 K. ii. 27 with 2 Sam. vii. 17; 1 Chr. xxiv. 3). As the history makes no mention of any high-priest of Ithamar’s line before Eli, he is generally supposed to have been the first of that line who held the office. From him, his sons having died before him, it appears to have passed to his grandson, Abiathar (1 Sam. xiv. 3), and it certainly remained in his family till Abiaiath, the grandson of Abihud, was “thrust out from being priest unto the Lord” by Solomon for his share in Adonijah’s rebellion (1 K. i. 7, ii. 26, 27), and the high-priesthood passed back again to the family of Eleazar, the person of Zarephai (xii. 33). This return to the elder branch was one part of the evil denounced against Eli during his lifetime, for his culpable negligence in not restraining his sons, when they by their rapacity and licentiousness profaned the priesthood, and brought the rites of religion into abhorrence among the people (1 Sam. ii. 22–26, iii. 11–14, 1 K. ii. 27). Notwithstanding this one great blemish, the character of Eli is marked by eminent piety, as shown by his meek submission to the divine judgment (1 Sam. iii. 18), and his supreme regard for the ark of God (iv. 18). In addition to the office of high-priest he held that of judge forty years (twenty years in LXX.), being the immediate predecessor of his pupil Samuel (vii. 6, 15–17), the last of the judges. It has been suggested that he was sole judge twenty years after having been co-judge with Samson twenty years. He died at the advanced age of ninety-eight years (iv. 15), overcome by the disastrous intelligence that the ark of God had been taken in battle by the Philistines, who had also slain his sons Hophni and Phineas.

* Eli (Heb. eli, my God), Eli, la'ma (Heb. la'ma, why? wherefore?) sa-bach ha'nai (Chal. shubaktani, hast thou forsaken me), the words uttered by Saviour in His agony on the cross (Mat. xxvii. 46), quoted from Ps. xxii. 1 (Heb. 2). The first words are given in Mk. xv. 34 more exactly according to the Aramaic dialect,”E-li-o', E-lo'i,' &c."
ELI

Eliah ( Heb. to whom God is father, Ges.). 1. Son of Ielom and leader of the tribe of Zebulun at the census in the wilderness of Sinai (Num. i. 9, ii. 7, vii. 24, 29, x. 16).—2. A Reubenite, son of Palu or Phallu, and father or progenitor of Bathb and Abiram (Num. xxxvi. 8, 9, xvi. 1, 12; Deut. xi. 6).—3. One of David's brothers, the eldest son of Jesse (1 Chr. ii. 13; 1 Sam. xvi. 6, xvii. 28). His daughter Abibail married her second cousin Rehoboam, and bore him three children (2 Chr. xii. 18); although it is difficult not to suspect that "daughter here" was grand-daughter or descendant. —4. A Levite in David's time, who was both a "porter" and a musician on the "psaltery" (1 Chr. xv. 18, 20, xvi. 5). One of the warlike Gadite leaders who came over to David when he was in the wilderness taking refuge from Saul (1 Chr. xii. 9).—6. An ancestor of Samuel the Prophet: a Kohathite Levite, son of Nahath (1 Chr. vi. 27); probably = Eliam 2 and Eliush 2. —7. Son of Nathaniah; ancestor of Judith, and therefore a Simeonite (Jd. vii. 1).—8. Eli'ada (ir. Heb. = whom God knows, i.e. cares for, Ges.). 1. One of David's sons; according to the lists, the youngest but one of the family born to him in Jerusalem (2 Sam. v. 16; 1 Chr. iii. 8);=Beliam. On the latter point it appears he was the son of a wife and not of a concubine.—2. A mighty man of war, a Benjamite, who led 200,000 of his tribe to the army of Jehoshaphat (2 Chr. xvii. 17).—9. Eli'adah (fr. Heb. = Elia'adah), father of Rezon (1 K. xi. 28).—10. Eli'ad (Gr.) (1 Esd. ix. 28) = Elia'phani. —11. Eli'adun (1 Esd. v. 58), possibly altered from Henadad. —12. Eli'ah (fr. Heb. = Elia'h). 1. A Benjamite chief, son of Jerach (1 Chr. vii. 27).—2. A son, i.e. descendant, of Elam in Ezra's time, who had married a foreign wife (Ezr. x. 26).—13. Eli'ahahu (lit. whom God hides, Ges.), a Shilonite, one of David's thirty "valiant men" (2 Sam. xxiv. 32; 1 Chr. xxi. 33).—14. Eli'akim (lit. whom God has set up, Ges.). 1. Son of Hilkiah 1; master of Hezekiah's household (2 K. xxvii. 26, 57; Is. xxxvi. 3, &c.). He succeeded Shaphan as high-priest, after whom he was ejected from it for his pride (Is. xxii. 15-20). Eliakim was a good man, as appears by the title emphatically applied to him by God, "my servant Eliakim" (xiii. 20), and as was evinced by his conduct on the occasion of Sennacherib's invasion (2 K. xxiii. 27, xiv. 1-6), and also in the discharge of the duties of his high station, in which he acted as a "father to the inhabitants of Jerusalem, and to the house of Judah" (Is. xxii. 21). It was a special mark of the divine approbation of his character and conduct, of which, however, no further details have been preserved to us, that he was raised to the post of authority and dignity "over the house," which he held at the time of the Assyrian invasion. What this office was has been a subject of some perplexity to commentators. The ancients, including the LXX. and Jerome, understood it of the priestly office. But it is certain from the description of the office by Is. xxiii. and especially from verse 22, that it was the king's house, and not the House of God, of which Eliakim was prefect.—8. The original name of Jehoiakim, king of Judah (2 K. xxii. 34; 2 Chr. xxxiv. 3).—4. A priest in Nehemiah's time, who assisted at the dedication of the new wall of Jerusalem (Neh. xii. 41).—5. Son of Abdo, and father of Azor, in the genealogy of Jesus Christ (Matt. i. 13).—6. Son of Melea, and father of Jonan, in the genealogy of Jesus Christ (Luke iii. 30, 31).—7. Eli-sha (Gr.) (1 Esd. ix. 34), probably = Bux- n8 3. —8. Eli'liam (Heb. = Elia'h, Ges.; God is gathered, or founder of families and communities, i.e.). 1. Father of Bath-sheba, the wife of David (2 Sam. xiii. 3). In 1 Chr. iii. 5, the names of both father and daughter are altered, the former to Ammiel and the latter to Bath-sheba.—2. Son of Ahibaahel the Gileonite; one of David's "thirty" warriors (2 Sam. xxviii. 34). The name is omitted in 1 Chr. xi., but probably = "Amia'h 4 the Pelonite." The ancient Jewish tradition, preserved by Jerome, is that the two Elians are the same person. —9. Eli-sha-ze'elis (Gr.) (1 Esd. viii. 31) = Eli'ephan. —10. Elia's (Gr., the Greek and Latin form of Elijan given in the A. V. of the Apocalypse and N. T.; Ecclus. xviii. 1, 4, 12; 1 Me. ii. 58; Matt. xi. 14, xiv. 17, xvii. 3, 4, 10, 11, 12, xxvii. 47, 49; Mk. vi. 15, viii. 21, 24, iv. 5, 6, 11-16, xv. 35, 36; Lk. i. 17, iv. 25, 26, ix. 18, 19, 50, 53, 54; Jn. i. 21, 25; Rom. xi. 2; Jas. v. 17. In Rom. vi. 2, the reference is not to the prophet, but to the portion of Scripture designated by his name, the words being literally "in Elijan name," etc. The LXX. name is Elijan.)—11. Eli-sha'ryth (fr. Heb. = whom God has added, Ges.; = God is gathered, i.e. protector, Fü.). 1. Son of Deuel or Reuel; chief of God in the census in the wilderness of Sinai (Num. i. 14, ii. 14, vii. 42, 47, x. 20).—5. Son of Lael; a Levite, and "chief of the house of the father of the Gerezites" at the same time (2 Chr. xviii. 14).—12. Eli'schib (fr. Heb. = whom God resects, Ges.; = God is requiter, Fü.). 1. A priest in David's time, the eleventh of the "governors" of the sanctuary (1 Chr. xxiv. 12).—2. A son of Eli'jah, descendant of the royal family of Judah (1 Chr. iii. 24).—4. High-priest at Jerusalem at the rebuilding of the walls under Nehemiah (Neh. iii. 1, 20, 21); allied to Tobiah and Sanballat (Ezr. x. 6; Neh. xii. 4, 7, 24). His genealogy is given in xii. 10, 22, 23, 24. A singer in Ezra's time who had married a foreign wife (Ezr. x. 24).—5. A son of Zattu (x. 27), and —6. A son of Bani (x. 56), both of whom had transgressed in the same manner.—13. El'ias (Gr.) (1 Esd. ix. 34) apparently = Jaasa. —14. Eli-shna (Heb. to whom God conces, Ges.), son of Horan; a musician in the Temple in David's time, who with twelve of his sons and brethren had the twentieth division of the temple-service (1 Chr. xxiv. 27). —15. El-td (Heb. = Eldan, Ges., Fü.), son of Chislon; the Benjamite prince who assisted in the division of the land of Canaan (Num. xxxiv. 21). —16. El'ed (Heb. to whom God is strong, Ges.; = God is God, Fü.). 1. One of the heads of the tribe of Manasses in the E. of Jordan (1 Chr. xvi. 24).—4. Son of Toah; a Levite, probably = Elia'z and Elia'nu vii. 34).—3. A Benjamite chief, son of Shimhi (viii. 24).—4. A Benjamite chief, son of Shashak (viii. 25).—5. "The Malathite," one of David's "valiant men" (xi. 46).—6. Another of the same, but without any express designation (xi. 45).—4. One of the Gadite heroes who came across Jordan to David when he was in the wilderness of Judah hiding from Saul (xii. 11).—8. A Kohathite Levite, chief of the sons of Hebrew at the transportation of the ark from the house of Obed-edom to Jerusalem (xx. 9, 11).—9. A Levite in Hezekiah's time;
an overseer of the offerings made in the Temple (2 Chr. xxxi. 13).

Eli and Eli-sha (Heb. = Elioenai), a Benjamite chief, son of Shimhi (1 Chr. viii. 30, 31). God, his help, Ges., 1. Abraham's chief servant, called by him, as the passage is usually translated, " Elizeer of Damascus," or "that Damascus, Elizeer," literally "Damascene, Elizeer" (Gen. xv. 2). There is an apparent contradiction in the A. V., for it does not appear how, if his name was Damascus, he could be "born in Abraham's house" (ver. 3). But the Hebrew phrase translated in A. V., "born in my house," is literally "son of my house," which (so some) only imports that he was one of Abraham's household, not that he was born in his house. But Gesenius makes son of my house = my home-born slave. Elizeer may be called " Damascene Elizeer " simply because his family originally came from Damascus (so Kalisch).

If Abraham lived for a while in Damascus (as Josephus relates), or if, as Beke supposes, Haran was in the Damascus district, Elizeer might be both "Damascene Elizeer" and born in Abraham's house. In case 2, which is translated in A. V., "the steward of my house," &c., should probably be rendered " the son of possession," i.e., possessor, "of my house, shall be . . . Elizeer." It was, most likely, this same Elizeer who is described in Gen. xxiv. 2 (Elioenai), and was sent to Padan-aram to take a wife for Isaac.—2. Second son of Moses and Zipporah, to whom his father gave this name, "because said he, the God of my father was my help, that delivered me from the hand of Pharaoh" (Ex. xviii. 4; 1 Chr. xxiii. 13, 17, xxvi. 25). He remained with his mother and brother Gershon, in the care of Jethro, his grandfather, when Moses returned to Egypt (Ex. iv. 18, &c.), she having been sent back to her father by Moses (xviii. 2), though she set off to accompany him, and went part of the way with him.—3. Son of Becher, and grandson of Benjamin (1 Chr. vii. 8).—4. A priest in David's reign, appointed to sound with the trumpet before the ark (xx. 24).—5. Son of Zichri, ruler of the Benjamites in David's reign (xxvii. 16).—6. Son of Doda- vah, of Maresheh in Judah (2 Chr. xx. 37); a prophet, who rebuked Jehoshaphat for joining himself with Ahaziah, king of Israel.—7. A chief Israelite—a man of understanding,—whom Ezra sent with others from Atha to Casiphia, to induce some Levites and Nehumim to accompany him to Jerusalem (Ezra xv. 16)—8, 9, 10. A priest, a Levite, and an Israelite of the sons of Harim, who, in the time of Ezra, had married foreign wives (Ezra x. 23, 31).—11. Son of Jorim, in the genealogy of Christ (Lk. iii. 29).

Eli and Eli-sha (Heb. = Elioenai), son of Zerahiah; one of the sons of Pahath-moab, who with 200 men returned from the captivity with Ezra (Ezra viii. 4).—Eli and Eli-sha (Heb. God his recompense, Ges.), son of Shisha, and one of Solomon's scribes (1 K. iv. 3).—Eli and Eli-shen (Heb. whose God is He, i.e. Jehovah, Ges.). 1. One of the interlocutors in the book of Job, described as the "son of Barachel the Buzite." In his speech (Job xxxii.—xxxvi.), he describes himself as younger than the three friends, and accordingly his presence is not noticed in the first chapters.—2. Son of Tohu; a forefather of Shalmaneser (Ges.).—Eli (Heb. God, 1 Chr. vii. 4, 5).—Eli (Heb. God his recompense, in 2 Chr. xl. 15).—In 1 Chr. xxvii. 18, Elihu "of the brethren of David" (according to ancient Hebrew tradition = Eliahu 3) is mentioned as chief of the tribe of Judah.—1. One of the captains of the thousands of Manasseh (1 Chr. xii. 20) who followed David to Ziklag after he had left the Philistine army on the eve of the battle of Gilboa, and assisted him in the marauding band of the Amalekites (compare 1 Sam. xxx.—).—3. A Korhite Levite in the time of David; one of the doorkeepers of the house of Jehovah. He was a son of Shemaiah, and of the family of Obad-edom (1 Chr. xxvi. 7).—Eli (fr. Heb. God, of Jehovah, Ges.).—1. Elijah the Tishbite" (in Apocrypha and N. T. Elias) has been well entitled "the grandest and the most romantic character that Israel ever produced." Certainly there is no personage in the O. T. whose career is more vividly portrayed, or who exercises on us a more remarkable fascination. His rare, sudden, and brief appearances—his undaunted courage and fiery zeal—the brilliancy of his triumphs—the pathos of his despondency—the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration—throw such a halo of brightness around him as is equalled by none of his contemporaries. The ignorance in which we are left of the circumstances and antecedents of the man who did and who suffered so much, doubtless contributes to enhance our interest in the story and the character. "Elijah the Tishbite of the inhabitants of Gilead" (1 K. xvii. 1) is literally all that is given us of his parentage and locality. He was from the country on the further side of the Jordan—a country of chase and pasture, of tent-villages and mountain-castles, inhabited by a people not settled and civilized like those of Ephraim and Judah, but of wandering, irregular habits, exposed to the attacks of the nomadic tribes of the desert, and gradually confounding more and more to the halitza of those tribes. Of his appearance as he "stood before" Ahaz, with the suddenness of motion to this day characteristic of the Bedouins from his native hills, we can perhaps realize something from the touches, few, but strong, of the narrative. Of his height little is to inferred; that little is in favor of his being out of the ordinary size. His chief characteristic was his hair, long and thick, and hanging down his back; which, if not betokening the immense strength of Samson, yet accompanied powers of endurance no less remarkable. His ordinary clothing consisted (so Mr. Grove) of a girdle of skin round his loins (2 K. 1. 8), which he tightened when about to move quickly (2 K. xviii. 46). But in addition to this he occasionally wore the mantle, or cape, of sheep-skin, which has supplied us with one of our most familiar figures of speech. In this mantle, in moments of emotion, he would hide his face (xix. 15), or when excited would roll it up as into a kind of staff. On one occasion we find him bending himself down upon the ground with his face between his knees. The solitary life in which these external peculiarities had been assumed had also nurtured that fierceness of zeal and that directness of address which so distinguished him. It was in the wild hills and ravines of Gilead that the knowledge of Jehovah, the living God of Israel, had been impressed on his mind, which was to form the subject of his mission to the idolatrous court and country of Israel. The northern kingdom had at this time forsaken almost entirely the faith in Jehovah. The Baals had prevailed; the worship of the old Canaanite gods (Canaan) was gaining the upper hand. His departure from till, it was a violation of his command against material resemblances; but still it
would appear that even in the presence of the calves Jehovah was acknowledged, and they were at any rate a national institution, not one imported from the idolatries of any of the surrounding countries. But the case was quite different when Ahab introduced the foreign religion of his wife’s family, the worship of the Phoenician Baal, (Ashtaroth; Ashtaroth; Jezreel.) It is as a witness against these two evils that Elijah comes forward.—I. What we may call the first act in his life embraces between three and four years—three years and six months for the duration of the drought, according to the N. T. (Lk. iv. 25; Jas. v. 17), and three or four months more for the journey to Horeb, and the return to Gilead (1 K. xvii. 1-xxi. 21). His introduction is of the most startling description: he suddenly appears before Ahab, as with the unrestrained freedom of Eastern manners he would have no difficulty in doing, and proclaims the vengeance of Jehovah for the apostasy of the king. What immediate action followed on this we are not told; but it is plain that Elijah had to fly before some threatened vengeance either of the king, or more probably of the queen (compare xix. 2). Perhaps it was at this juncture that Jezreel “cut off the prophets of Jehovah” (xviii. 4). They were displaced to the brook Cherith. Therein in the hollow of the torrent-bed he remained, supported in the miraculous manner with which we are all familiar, till the fleeing of the brook obliged him to forsake it. His next refuge was at Zarephath, a Phoenician town between Tyre and Sidon, certainly the last place at which the enemy of Baal would be looked for. The widow woman in whose house he lived seems, however, to have been an Israelite, and no Baal-worshipper, if we may take her adoration by “Jehovah thy God” as an indication. Here Elijah performed the miracles of prolonging the oil and the meal; and restored the widow’s son to life after his apparent death. In this, or some other retreat, an interval of more than two years must have elapsed. The drought continued, and at last the full horrors of famine, caused by the failure of the crops, descended on Samaria. The king and his chief domestic officer (Obadiah 10) divided between them the mournful duty of ascertainment round the springs, which are so frequent a feature of central Palestine. In the noks and crannies of the most shaded torrent-beds, was there any of the herbage left, which in those countries is so certain an indication of the presence of moisture. It is the moment for the reappearance of the prophet. He shows himself first to the minister. There, suddenly planted in his path, is the man whom he and his master have been seeking for more than three years. Before the sudden apparition of that wild figure, and that stern, unbroken countenance, Obadiah could not fall on his face. Elijah, however, soon calms his agitation—“As Jehovah hath lived, before the whom I stand, I will surely show myself to Ahab;” and thus relieved of his fear that, as on a former occasion, Elijah would disappear before he could return with the king, Obadiah departs to inform Ahab that the man they seek is there. Ahab arrived, Elijah makes his charge—“Thou hast forsaken Jehovah and followed the Baals; the Baals are no more; the Baals have no place in Israel; and now thou commandest that all Israel be collected to Mount Carmel with the four hundred and fifty prophets of Baal, and the four hundred of Asherah (Ashtaroth), the latter being under the especial protection of the queen. There are few more sublime stories in his-
cious, long-suffering and abundant in goodness and truth." Elijah knew the call, and at once stepping forward, and hiding his face in his mantle, stood waiting for the divine communication. It is in the same way—three before and as it is made, but with what different force must the question have fallen on his ears, and the answer left his lips! In the seven thousand unknown worshippers who had not bowed the knee to Baal, was the assurance that Elijah was not alone. Three commands were laid on him—three before; and as it is made, in the presence of Ben-hadad, Hazael was to be king over Syria; instead of Ahab, Jehu was to be king of Israel; and Elisha the son of Shaphat was to be his own successor. Of these three commands the two first were reserved for Elisha to accomplish, the last only was executed by Elijah himself. His first search was for Elisha. Apparently he soon found him; we must conclude at his native place, Abel-Meholah. Elisha was ploughing at the time, and Elijah "passed over to him"—possibly crossed the river—and cast his mantle, the well-known sheepskin cloak, upon him, as if, by that familiar act, he were assuring Elijah that there was no hesitation, and then commenced that long period of service and intercourse which continued till Elijah's removal, and which, after that time, procured for Elisha one of the best titles to esteem and reverence—"Elisha the son of Shaphat, who poured water on the hands of Elijah." II. Ahab and Jezabel now probably believed that their threats had been effectual, and that they had seen the last of their tormentor (1 K. xxi.). After the murder of Naboth, Ahab loses no time in entering on his new acquisition. But his triumph was a short one. Elijah had received an intimation from Jehovah of what was taking place, and rapidly as the accusation and death of Naboth had been hurried over, he was there to meet his ancient enemy on the very scene of his crime. And then follows the curse, in terms fearful to any Oriental—peculiarly terrible to a Jew—and most of all significant to a successor of the apostate princes of the northern kingdom. Elijah says to his master, "It may possibly be recovered by putting together the words recalled by Jethu, 2 K. ix. 26, 36, 37, and those given in 1 K. xxi. 19-26. III. A space of three or four years now elapses (compare 1 K. xxi. 1, 51; 2 K. i. 17) before we again catch a glimpse of Eli- jah. Ahabiah, Ahab's son and successor, has met with a fatal accident, and is on his death-bed (2 K. i. 1, 2; 1 K. xxi. 51). In his extremity he sends to an oracle or shrine of Baal at the Philistine town of Ekron, to ascertain the issue of his illness. But the oracle is nearer at hand than the distant Ekron. An intimation is conveyed to the prophet, probably at that time inhabiting one of the recesses of Carmel, and, as on the former occasions, he suddenly appears on the path of the messengers, without preface or inquiry utters his message of death (2 K. i. 3, 4), and as rapidly disappears. But this check only roused the wrath of Ahaziah. A captain was dispatched, with a party of fifty, to take Elijah prisoner. "And there came down fire from heaven and consumed him and his fifty." A second party was sent, only to meet the same fate. In this execution of judgment Elijah was not gratifying his personal feelings, which our Lord's disciples after- ward were inclined to do (Lk. ix. 53-56), but vindicating the honor of Jehovah, which was involved in the protection of His prophet against the impious violence of Ahaziah and his ungodly messenger (compare Ex. xvi. 7; Lk. x. 16). Hence a change in their course was followed by a change in the mode of dealing with them (compare 1 K. xxi. 28, 29). The altered tone of the leader of a third party brought Elijah down to earth, and his deliverance was to the king's face in the same words as it had been to the messengers, and Elijah was allowed to go harmless.—IV. It must have been shortly after the death of Ahaziah that Elijah made a communication with the southern kingdom. When Jehoram followed the son of Jehoshaphat in the walk by the ways of the kings of Israel," Elijah sent him a letter denouncing his evil doings, and predicting his death (2 Chr. xxi. 12-15). In its contents the letter bears a strong resemblance to the speeches of Elijah, while in the details of style it is very peculiar and quite different from the narrative in which it is imbedded. Mr. Groce regards the chronological difficulty, that Elijah's removal must have taken place before Jehoshaphat's death (2 K. iii. 11), as solved by Jehoram's beginning to reign during Je- hoshaphat's lifetime (Isra, Kingdom op; Jeho- ram 2); but his slaying his brethren, which the writing reprobates as avenging Elijah before his departure (2 K. xxi. 29). Three categories of men are there, and Elijah's prediction is made to all. The ancient Jewish commentators got over the apparent difficulty by saying that the letter was written and sent after Elijah's translation. Others believed it was the production of Elisha, for whose name that of Elijah had been substituted by copyists; others, that it was prepared by the spirit of prophecy before Elijah's departure, but not sent to Jehoram till afterward; others, that Elijah's name is associated with it, because it proceeded from the Elijah school of prophecy (2 K. ii.), of which he was still regarded as the ideal head (compare Mal. iv. 3). We cannot positively decide the matter, from lack of knowledge; but we can see that it may be explained in several different ways.—V. The closing transaction of Elijah's life introduces us to a locality heretofore unconnected with him (2 K. i. 1, kcs.). It was at Gilgal 2—probably on the western edge of the hills of Ephraim—that the prophet received on the divine intimation of his death. In his departure was at hand. He was at the time with Elisha, who seems now to have become his constant companion, and whom he endeavors to persuade to remain behind while he goes on an errand of Jehovah. But Elisha will not so easily give up his master. They went together to Bethel. Again Elijah attempts to escape to Jericho, and again Elisha protests that he will not be separated from him. At Jericho he makes a final effort to avoid what they both so much dread. But Elisha is not to be conquered, and the two set off across the undulating plain of burning sand, to the distant river—Elijah in his mantle of sheepskin, Elisha in ordinary clothes. Fifty men of the sons of the prophets ascend the abrupt heights behind the town to watch what happens in the distance. Talking as they go, they reach the river, and stand on the shelving bank beside its swift brown current. But they are not to stop even here. It is as if the aged Gileadites did not rest till they again set foot on his own side of the river. He rolls up his mantle as into a staff (A. V. "wrapped it together"), and with his old energy strikes the waters as Moses had done before him,—strikes them as if they were an enemy; and they are divided hither and thither, and the two go over on dry ground. "And it came to pass, as they still went on and talked, that, behold, a chariot of fire and horses of fire, and parted them
both asunder, and Eli went up by the (A. V. 'a') whirlwind into heaven. (MINACES.—And hence the separation in the O. T. of the life and work of this great prophet. How deep was the impression which he made on the mind of the nation may be judged of from the fixed belief which many centuries after prevailed that Elijah would again appear for the relief and restoration of his country (xli. 14; Mk. vi. 15; Jn. i. 21). (Johus, THE BAPTIST.) But on the other hand, the deep impression which Elijah had thus made on his nation only renders more remarkable the departure which the image conveyed by the later references to him evinces, from that so sharply presented in the records of his actual life. With the exception of the eulogiums in Eccles. xlviii., and the allusion in Lk. ix. 54, none of these later references allude to his works of destruction or of potent. They all set forth a very different side of his character from that brought out in the historical narrative. They speak of his being a man of like passions with ourselves (Jas. v. 17); of his kind- ness to the widow of Sarepta (Lk. iv. 26); of his "restoring all things" (Mat. xxvii. 11); "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just" (Mal. iv. 5, 6; Lk. i. 17). He appeared with Moses in heavenly light on the Mount of Transfiguration, and then talked to our Lord "of the Disciples which He should accomplish at Jerusalem" (Mat. xxvii. 1 ff.; Mk. ix. 2 ff.; Lk. ix. 28 ff.). Elijah has been cano- nized ('St. Elias') in both the Greek and Latin churches, and is celebrated in the Latin church as connected with the great order of the barefoot Carmelites. (CAEMEL 1.) —2. A priest of the sons of Harim, who had married a foreign wife (Ezr. x. 21).

Eli'ka or El'i-ka (Heb. God is rejected, sc. of a people, Fi.), a Hardcote, one of David's "thirty" valiant men (2 Sam. xxiii. 25).

E'lim (fr. Heb. = trees, perhaps palm-trees, Ges.), the second station where the Israelites encamped after crossing the Red Sea, distinguished as having had "two wells (rather 'fountains')" of water, and seventy palm-trees" (Ex. xv. 27; Num. xxxii. 9). Labore supposed Elim at Wady Usief, the second of four wells lying between 29' 7", and 29' 29", which descend from the range of el-Tih (here nearly parallel to the shore) toward the sea. Stanley says "Elli must be Ghorandil, Usief, or Tegi- ulah." Lotus takes another view, that Elim is to be found in Wady Shubrilah, the last of the four. WILDENESS OF THE WADING.

Elili-de'her (ath.) (Heb. God is king, Ges., Fi.), a man of the tribe of Judah, and of the family of the Hezronites, who dwelt in Bithron:Ephrathah in the days of the Judges. In consequence of a great death in the land, he went with his wife Naou, and his two sons, Mahlon and Chilion, to dwell in Moab, where he and his sons died without posterity (Ri. i. 2, 5, &c.),

E-li-gon'ni or El'le-onai (Heb. toward Jehovah are my eyes, Ges. = ELHONAI and ELHONAI). 1. Eldest son of Nearch, the son of Shimrah (1 Chron. iii. 22, 24).—2. Head of a family of the Simeonites (iv. 38).—3. A Benjamite chief, son of Becher (vii. 8).—4. Seventh son of Meshelehan, the son of Kiriath of the sons of Asaph; a Kohite Levite, and the doorkeeper of the "house of the Koh- vah" (xxvi. 3).—5. A priest of the sons of Pah- lur, in Ezra's time, who had married a foreign wife (Ezr. x. 22); possibly = 6. mentioned in Neh. xii. 41, as one of the priests who accompanied Nehemiah with trumpet in their dedication of the wall of Jerusa-

ELIESÉR (Gr.). 1. ELIESÉR 5 (1 Esd. ii. 22).—2. ELIEZER 10 (1 Esd. ix. 32).

Eliph'ai or Eliph'hal (Heb. whom God judges, Ges.), son of Ur (1 Chron. vi. 55) = ELIEZER 5.

Eliph'as-l (Gr.) = ELIEZER 6 (1 Esd. ix. 33).

Eliph'as-let (fr. Heb. = ELIEZER). 1. The last of the thirteen sons born to David, after his establish- ment in Jerusalem (2 Sam. v. 16; 1 Chron. xiv. 7) = ELIEZER 2.—2. ELIEZER 5 (1 Esd. viii. 39).

Eliph'az (Heb. God he's strength, Ges.). 1. Son of Ezret and Adithah, and father of Teman, Amalek, &c., "ekkes in the land of Edom" (Gen. xxxvi. 4, 10-12, 16, 16; 1 Chron. i. 55, 56)—2. The chief of the "three friends" of Jon. He is called "the Temanite; hence it is naturally in- ferred that he was a descendant of Teman, son of No. 1. On him falls the main burden of the argument that God's rejection of this world is perfect and cer- tain, and that consequently suffering must be a proof of previous sin (Job iv., v., xv., xxii.). The great truth brought out by him is the unapproachable majesty and purity of God (iv. 12-21, xv. 12-16). Still he, with the other two friends, is condemned for having, in defence of God's providence, spoken of Him "the thing that is not right," On sacrifice and the intercession of Job three are pardoned (xili. 7-9).

Eliph'el (fr. Heb. = whom God makes distinguished, Ges.), a Levite of the second order; one of the gate-keepers appointed by David to play on the harp "on the solemnity" on the occasion of bring- ing up the ark to the city of David (1 Chron. xv. 18, 21).

Eliph'as-let (Heb. God he's delivery). 1. A son of David, born to him after his establishment in Jerusalem (1 Chron. iii. 6) = ELIEL.—2. Another son of David, born also in Jerusalem (iii. 8) = ELIEL 1.—3. Son of Abukai, son of the Machabate; one of David's "thirty" warriors (2 Sam. xxii. 34) = ELIFAI.—4. Son of Eshok, a descendant of king Saul through Jonathan (1 Chron. viii. 39).—5. A leader of the sons of Adonikem, who returned from Babylon with Ezra (Ezra. viii. 16).—6. One of the sons of Hashum in Ezra's time who had married a foreign wife (ix. 26).

Elis'a-cet'lu [-iiz.] (fr. Heb. = ELIESÉTAL, the wife of Zacharias, and mother of JOHN THE BAPTIST (Lk. i. 5 ff.). She was herself of the priestly family, and a relation (i. 56) of the mother of our Lord. (MARY THE VIRGIN.) She was a person of great piety, and was the first to greet Mary, on her coming to visit her, as the mother of our Lord (l. 42 ff.).

Elibe'ees (L. Elybian, fr. Heb. Elie'zal, the form in which the name ELISHA appears in the A. V. of the Apocrypha and the N. T. (Eccles. xlviii. 12; Lk. iv. 27).

Elis'a (Heb. God he's salvation, Ges.; in N. T. and the Apocrypha, ELIESÉ), son of Shaphat of Betel- ver'dolah; the attendant and disciple of ELIÁH, and subsequently his successor as PROPHET of the king- dom of Israel. The earliest mention of his name is in the command to Elijah in the cave at Herob (1 K. xix. 16, 17). But our first introduction to the future prophet is in the fields of his native place, Zarephath. Elijah, on his way from Sinai to Damascus by the Jordan valley, lights on his successor engaged in the labours of the field. To cross to him, to throw over his
shoulde the rough mantle—a token at once of investiture with the prophet's office, and of adoption, as a son—was to Elijah but the work of an instant, and the prophet strode on as if he had done nothing—"Go back again, for what have I done unto thee?" Elisha was not a man who, having put his hand to the plough, was likely to look back; he delayed merely to give the farewell kiss to his father and mother, and preside at a parting feast with his people, and then followed the great prophet on his northward road, to become to him what Joshua had been to Moses. Seven or eight years must have passed between the call of Elisha and the removal of his master, and during the whole of that time we hear nothing of him. But when that period has elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. In almost every respect Elisha presents the most complete contrast to Elijah. The copious collection of his sayings and doings preserved in 2 K. iii.—ix., though in many respects deficient in that remarkable vividness which we have noticed in the records of Elijah, is yet full of testimonies to this contrast. Elijah was a true child of the desert, like a Bedouin. The clefts of the Cherith, the wild shrubs of the desert, were over his shoulders; the haunts of Carmel were his haunts and his resting-places. If he enters a city, it is only to deliver his message of fire and be gone. Elisha, on the other hand, is a civilized man, an inhabitant of cities (ii. 18, 25, v. 5, 9, 24, vi. 14, 52). And as with his manners so with his appearance. The slight touches of the narrative show that his dress was the ordinary garment of an Israelite, the Heb. beged (A. V. "clothes," see Dake, III. 4; 2 K. ii. 12), that his hair was worn trimmed behind (so Mr. Grove; rather, he was bald) in contrast to the disordered locks of Elijah (ii. 23, as explained below), and that he used a walking-staff (iv. 29) of the kind ordinarily carried by grave or aged citizens (Zeck, viii. 4) If from these external peculiarities we turn to the internal characteristics of the two, and to the results which they produced on their contemporaries, the differences are highly instructive. Elijah was emphatically a destroyer. His mission was to slay and demolish wickedness and sin. The future of Israel was in Jehovah. Elisha was the healer, strikingly characterized by beneficence. On him Elijah's mantle descended, and he was gifted with a double portion of his spirit. By his miracles of mercy (so Mr. Ayre), Elisha gained an influence over even irreligious princes; he was the bulwark of the land against foreign foes; he was a witness for God, known among the neighboring nations, and teaching them that the only true God was Jehovah, God of Israel; he fostered the prophetic schools, and thus preserved a nucleus of piety in the nation, where doubtless were many more than the 7,000 of Elijah's time who had never bowed the knee at any idol altar. The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehoahaz. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of "prophet in Israel" (v. 8)—1. After the departure of his master, Elisha received a servant of the Lord's household (ii. 18). The town had been lately rebuilt (1 K. xvi. 34), and was the residence of a body of the "sons of the prophets" (2 K. ii. 5, 15), who earnestly sought and finally obtained from Elisha permission to send fifty of their number to search the land for Elijah. But their three days' search was in vain (ii. 16, 17). No one who has visited the site of Jericho can forget how prominent a feature in the scene are the two perennial springs which rise at the base of the steep hills of Quarantalia behind the town. One of the springs was noxious at the time of Elijah's visit. At the request of the man of Jericho he remedied this evil. He took sunk in a new vessel, and cast it into the water at its source in the name of Jehovah. From the time of Josephus to the present, the tradition of the cure has been attached to the large spring nearly two miles N. W. of the present town, which now bears, probably in reference to some later event, the name of A'in ca-Sultan. II. We next meet with Elisha at Bethel, 1. the seat of Jeroboam's calf-worship as well as of a school of the prophets, on his way from Jericho to Mount Carmel (ii. 23). His last visit had been made in company with Elijah on their road down to the Jordan (ii. 2). They were all in holy assembly with the license of the Eastern children they scoffed at the new-comer as he walks by—"Go up, roundhead! go up, roundhead!" (So Mr. Grove, after Ewald. But Gesenius and most interpreters agree with the A. V. in the translation "bald-head." Gesenius makes the Heb. = a bald-head, having a bald spot on the crown or hinder part of the head.) For once Elisha assumed the sternness of his master. He turned upon them and cursed them in the name of Jehovah, and "there came forth two she-bears out of the wood, and tore forty and two children of them." Elisha thus vindicated, against rudeness, insolence, and impiety, his title to respect as a prophet of the living God (compare i. 9—12; Elisha). III. Elisha extricates Jehoram king of Israel, and the kings of Judah and Edom, from their difficulty in the campaign against Moab, arising from want of water (iii. 4—27). This incident probably took place at the S. E. end of the Dead Sea.—IV. The widow of one of the poor of the sons of the prophets of Bethel is visited by Elijah, and as she was about to be taken from her and sold as slaves (iv. 1 ff.), she has no property but a pot of oil. This Elisha causes (in his absence, iv. 5) to multiply, until the widow has filled with it all the vessels which she could borrow.—V. The next occurrence is at Shunem and Mount Carmel (iv. 8—27). The story divides itself into two parts, separated from each other by several years. (a) Elisha, probably on his way between Carmel and the Jordan valley, calls accidentally at Shunem. Here he is hospitably entertained by a woman of substance, apparently at that time ignorant of the character of her guest. There is no occasion here to quote the details of this charming narrative. (b) An interval has elapsed of several years. The boy is now old enough to accompany his father to the cornfield, where the harvest is proceeding. The fierce rays of the morning sun are too powerful for him, and he is carried to his mother's house at noon. She says nothing of their loss to her husband, but, depositing her child on the bed of the man of God, at once starts in quest of him to Mount Carmel, fifteen or sixteen miles. No explanation is needed to tell Elisha the exact state of the case. The heat of the season will allow of no
delay in taking the necessary steps, and Gehazi is at once dispatched to run back to Shunem with the utmost possible dispatch. He takes the prophet's walking-staff in his hand which he is to lay on the face of the child. The mother and Elisha follow in haste. Before they reach the village the sun of that long, anxious summer afternoon must have set. Gehazi meets them on the road, but he has no reassuring report to give, the placing of the staff on the face of the dead boy had called forth no sign of life. Then Elisha enters the house, goes up to his own chamber, "and he shut the door upon them twain, and prayed unto Jehovah." The child is restored to life.—VI. The scene now changes to GILEAD, 2, apparently at a time when Elisha was residing there (iv. 38–41). The sons of the prophets are sitting round him. It is a time of famine. The food of the party must consist of any herbs that can be found. The great caldron is put on at the command of Elisha, and one of the company brings his blanket full of such wild vegetables (Gourd 2) as he has collected, and empties it into the pottage. But no sooner have they begun their meal than the taste betrays the presence of some noxious herb, and they cry out, "There is death in the pot, O man of God!" In this case the cure was effected by meal which Elisha cast into the pottage in the caldron.—VII. (iv. 42–44). This probably belongs to the same time, and also to the same place as the previous story. A man from Baal-shallimah brings the man of God a present of the first-fruits, which under the law (Num. xviii. 12; Deut. xviii. 3, 4) were the perquisite of the ministers of the sanctuary. This moderate provision is by the word of Jehovah rendered more than sufficient for 100 men.—VIII. The simple records of these domestic incidents amongst the sons of the prophets are now interrupted by an occurrence of a more important character (v. 1–27). The chief captain of the army of Syria (NAAMAN), to whom his country was indebted for some signal success, was afflicted with leprosy. One of the members of his establishment was an Israelite girl, kidnapped by the Syrian marauders in one of their forays over the border, and she brings into that household the fame of the name and skill of Elisha. The news is communicated by Naaman himself to the king. Ben-hadad had yet to learn the position and character of Elisha. He writes to the king of Israel a letter of very characteristic of a military prince. With this letter, and with a present, and a full retinue of attendants (13, 15, 23), Naaman proceeds to Samaria. The king of Israel is dismayed; but in consequence of a message from the prophet, Naaman goes to Elisha's house with his whole cavalcade. Elisha still keeps in the background, and, while Naaman stands at the doorway, contents himself with sending out a messenger with the simple direction to bathe seven times in the Jordan. The independent behavior of the prophet, and the simplicity of the prescription, all combined to curage Naaman. His servants, however, knew how to deal with the quick but not ungenerous temper of their master, and the result is that he goes down to the Jordan and dips himself seven times, "and his flesh came again like the flesh of a little child, and he was clean." His first business after his cure is to thank his benefactor. He returns with "all his company," and this time he will no longer be deterred by the presence of Elisha, but making his way in, and standing before him, he gratefully acknowledges the power of the God of Israel, and entreats him to accept the present which he has brought from Damascus. Elisha is firm, and refuses the offer, though repeated with the strongest adjuration. But the God who wrought all through the whole transaction, even to its minutest details, and he visits Gehazi with the tremendous punishment of the leprosy, from which he had just relieved Naaman.—IX. (vi. 1–7). We now return to the sons of the prophets, but this time the scene appears to be changed, and is probably at Jericho, and during the residence of Elisha there. Their habitation had become too small. They therefore move to the close neighborhood of the Jordan, and cutting down beams make there a new dwelling-place. As one of them was cutting at a tree overhanging the stream, the iron of his axe flew off and sank into the water. His cry soon brought the man of God to his aid. The stream of the Jordan is deep up to the very bank, especially when the water is so low as to leave the wood dry, and is moreover so turbid that search would be useless. But the place at which the lost axe entered the water is shown to Elisha; he breaks off a stick and casts it into the stream, and the iron appears on the surface, and is recovered by its possessor.—X. (vi. 8–23). Elisha is now residing at DOthan, halfway between Samaria and Jezreel. The incursions of the Syrian marauding bands (compare v. 2) still continue; but apparently with greater boldness. Their manoeuvres are not hid from the man of God, and by his warnings he saves the king, "not once nor twice." A strong party with chariots is dispatched to capture Elisha. They march by night, and before morning take up their station round the base of the eminence on which the ruins of Dothan still stand. Elisha's servant—not Gehazi, but apparently a new-comer—is the first to discover the danger. But Elisha remains unmoved by his fears; and at his request the eyes of the youth are opened to behold the spiritual guards which are protecting them. Again he prays to Jehovah, and the whole of the Syrian warriors are struck blind. Then descending, he offers to lead them to the person and the place they seek. He conducts them to Samaria. There, at the prayer of the prophet, their sight is restored, and they find themselves not in a retired country village, but in the midst of the capital of Israel, and in the presence of the king and his troops. The king, eager to destroy them, at Elisha's word feeds them, and sends them away to their master. After such a repulse, it is not surprising that the marauding forays of the Syrian troops ceased.—XI. (vi. 24–vii. 2). But the king of Syria could not rest under such dishonor. He abandons his marauding system, and gathers a regular army, with which he lays siege to Samaria. The awful extremities to which the inhabitants of the place were driven need not here be recalled. (DoyL's Des.) The king—Joram (so Josephus)—vents his wrath on the prophet; his emissary starts to execute the sentence; Elisha receives a miraculous intimation of the danger, and orders the door to be shut; the messenger goes before to工程技术 the king and one of his officers. The king's hereditary love of Baal bursts forth: "This evil is from Jehovah," the ancient enemy of my house, "why
should I wait for Jehovah any longer?" Elisha answers, predicting plenty on the morrow. This the officer declares incredible. Elisha replies: "Thou shalt see it with thine eyes, but shalt not eat thereof"—a prediction which was fulfilled on the following day of plenty, after the Syrians had deserted their camp, by his being trampled upon in the gate by the people, so that he died (vii. 20).—XII. (vii. 1-6). We now go back several years to an incident connected with the woman of Shunem, at a period antecedent to the cure of Naaman and the transfer of his leprosy to Gehazi (v. 1, 27). Elisha had been a friend of the family when Elisha was about to bring upon the land for seven years; and he had warned his friend the Shunammite thereof that she might provide for her safety. At the end of the seven years she returned to her native place, to find that during her absence her house with the field-land attached to it had been appropriated by some other person. To the king, therefore, the Shunammite had recourse. And now occurred one of those rare coincidences which it is impossible not to ascribe to something more than mere chance. At the very moment of the entrance of the woman and her son, the king was listening to a report by Gehazi of the great change which Elisha had done, the crowning feat of all being that he was then actually relating—the restoration to life of the boy of Shunem. The woman and her son were instantly recognized by Gehazi. From her own mouth the king hears the repetition of the wonderful tale, and, whether from regard to Elisha, or from the extraordinary coincidence, orders her land to be restored with the value of all its produce during her absence. XIII. (vii. 7-13). Hitherto we have met with the prophet only in his own country. We now find him at Damascus. He is there to carry out the command given to Elijah on Horeb to anoint Hazael to be king over Syria. At the time of his arrival, Ben-Hadad was prostrate with his last illness. The king's first desire is naturally to ascertain his own fate; and Hazael is commissioned to be the bearer of a present to the prophet, and to ask the question on the part of his master, "Shall I restore again the leprosy of my servant Ben-Hadad?" (viii. 4). Elisha's reply was, "Surely!" the one which has no sorrow for Hazael. His only doubt is the possibility of such good fortune for one so mean. "What is thy slave, dog that he is, that he should do this great thing?" To which Elisha replies, "Jehovah hath showed me that thou wilt recover over Syria." Returning to the king, Hazael tells him only half the dark story which the man of God—"He told me that thou shouldst surely recover." But that was the last day of Ben-hadad's life.—XIV. (ix. 1-10). Two of the injunctions laid on Elijah had now been carried out; the third still remained. The time was come for the fulfillment of the curse upon Ahab by anointing Jezebel king over Israel. Elisha's personal share in the transaction was confined to giving directions to one of the sons of the prophets.—XV. Beyond this we have no record of Elisha's having taken any part in the revolution of Jehu, or the events which followed it. He does not again appear till we find him on his deathbed in his own house (xii. 14-19). King Joash, Jehu's grandson, is come to weep over the approaching departure of the great and good prophet. His words are the same as Elisha's when Elijah was taken away, "My father! my father! the chariot of Israel and the horsemen thereof!" But one final effort against Syria is made. Since Elisha's aid becomes unobtainable. At the prophet's command "the arrow of Jehovah's deliverance" is discharged toward Syria, and thrice the king smote the bundle of arrows on the ground, "and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou hadst conquered it; whereas now thou shalt smite Syria but thrice." (Joash 2.)—XVI. (xiii. 20-22). The power of the prophet, however, does not terminate with his death. Even in the tomb he restores the dead to life. It is the only instance in the whole Bible of a restoration by the burial of a man who is an intimate remains of prophet or saint.—We must not omit to notice the parallel which Elisha presents to our Lord—the more necessary because, unlike the resemblance between Elijah and John the Baptist, no attention is called to it in the N. T. It is not merely because he healed a leper, raised a dead man, or increased the loaves, that Elisha resembled Christ, but rather because of that loving, gentle temper and kindness of disposition—characteristic of him above all the saints of the O. T.—ever ready to soothe, to heal, and to conciliate, which attracted to him women and simple people, and made him the universal friend and "father," not only consulted by kings and generals, but resorted to by widows and poor prophets in their little troubles and perplexities. Elisha is canonized in the Greek church. His day is June 14.

Elisha (I.eb. firm binding, firm bond, Sim.; see below), the eldest son of Javan and grandson of Japheth (Gen. i. 10; ii. 13; iv. 18; vii. 11); one of his descendants is described in Ez. xvii. 7, as the "isles of Elishah," whence the Phoenicians obtained their purple and blue dyes. Josephus identified the race of Elishah with the Azarians, who were one of the two leading Greek tribes, and formerly inhabited Thessaly, Boeotia, Anatolia, Peloponnesus, &c. His view is adopted by Knobel and Fürst in preference to the more generally received opinion of Bochart, Gesenius, &c., that Elishah = Ethis (a district of the Peloponnesus), and in a more extended sense Peloponnesus, and to the view of Michaelis, that Elishah = Helis (i.e. ancient Greece). It appears correct to treat it as the designation of a race rather than of a locality. GREEK.

Elisha-ma (I.eb., whose God heareth, Ges.). 1. Son of Ammihud; the "prince" or "captain" of the tribe of Ephraim in the Wilderness of Sinai (Num. i. 10, ii. 18, xvii. 48, 53, x. 22); grandfather of Joshua 1 (Chr. vi. 2). 2. A. one of the two sons of David (1 Sam. v. 16; 1 Chr. iii. 8, xiv. 7). 3. Another son of David (iii. 6), also called Elishua. 4. A descendant of Judah; son of Jekamiah (li. 41); apparently identified in Jewish traditions with—5. The father of Nathaniel and grandfather of Ismael 6 (2 K. xiv. 25; Jer. xi. 1).
Scribe to King Jehoiakim (Jer. xxxvi. 12, 20, 21)—

7. A priest in Jehoshaphat's time, sent to teach the people (2 Chr. xxvii. 8).

Eli-shî-a-phat (Heb. whom God judges, Ges.), son of Zichri; one of the captains of hundreds in the time of Jehoiada (2 Chr. xxiii. 1).

Eli-shâ (Heb. God her oath, i.e. worshipper of God, Ges.), the wife of Aaron (Ex. vi. 26). She was daughter of Ammianadab, and sister of Naum the captain of the Judah.

El-e-simâ'â (Heb. God his salvation, Ges.), one of David's sons, born in Jerusalem (2 Sam. v. 13; 1 Chr. xix. 3; = Elishama 3).

E-li-sîm-un = Elisimun 5 (1 Esd. ix. 28).

E-li'î ( = Elmi), ancestor of Judith (Jud. viii., 1).


E-li-zâphân (fr. Heb. = whom God protects, Ges.).

1. A Levite, son of Uziel, chief of the Kohathites at the census in the Wilderness of Sinai (Num. iii. 29).

2. Son of Parnach; the prince of Zebulon who assisted in the completion of Carpenters' work (xxv. 25).

E-li-'zur (fr. Heb. = God his rock, Ges.), son of Shedeur; prince of Reuben in the Wilderness of Sinai (Num. i. 5, ii. 10, viii. 33, x. 18).

1. A Kohathite Levite, son or rather grandson (1 Chr. vi. 23; [Heb. 8]) of Korah (Ex. vi. 24).—2. A descendant of No. 1, son of Joel (1 Chr. vi. 25, 36).—

3. Another descendant of No. 1 in the line of Abinadom, otherwise Mahath (vi. 26, 35 [Heb. 11, 29]).—

4. Another Kohathite Levite, in the line of Heman the singer; son of Jeroham, and father of Samuel the Prophet (vi. 27, 54). He lived at Ramathaim-zophim, near Mount Ephraim, in his latter time, when he was a prosperous man of some wealth who went up yearly to Shiloh to worship and sacrifice; had two wives, Hannah and Peninnah, and children by the latter but none by the former, till the birth of Samuel, after which he had by Hannah three sons and two daughters (1 Sam. i. 1, 4, 8, 19, 21, 22, ii. 2, 29).—5. A Levite (1 Chr. ix. 16); perhaps the same as—6. A doorkeeper of the Ark in David's time (xxv. 23).—7. A Korahite who joined David at Ziklag (xii. 6).—8. An officer in the household of Ahaz, king of Judah, slain by Zichri the Ephraimites, when Pekah invaded Judah. He seems to have served in command under the prefect of the palace (2 Chr. xxviii. 7).

E-lô-kosh (Heb. God's bone, i.e. fester, might, Fr.), the birthplace of the prophet Nahum, hence called "the Elkosites" (Nah. i. 1). Two widely differing Jewish traditions assign as widely different localities to this place. In the time of Jerome it was believed to exist in a small village of Galilee. According to Schwartz, the grave of Nahum is shown at Keif Tzachia, a village two and a half English miles N. of Tibersias. But medicinal tradition attached the name of the prophet's burial-place to Elkesh, a village E. of the Tigris, near the monastery of Rabban Hormizd, and about thirty miles N. of Mosul (B. S. ix. 642-3). The former is more in accordance with the internal evidence afforded by the prophecy, which gives no sign of having been written in Assyria.

* E-lô-kosht-le (fr. Heb.) = one from Elkoshi (Nah. i. 1).

E-lô-sâr (Heb. oak of Assyria? Jerusalem Targum, Fr.) (Gen. xiv. 9) has been considered a district or region = Thellassa; but Rawlinson regards it as the city of Alexium, and the Hebrew representative of the old Chaldean town called in the native dialect Larsa or Laranna. Larsa was a town of Lower Babylonia or Chaldea, situated nearly halfway between Ur (Nigheir) and Erech (Warka), on the left bank of the Euphrates. It is now Nakor.

El-mô-dâm (Gr., apparently = Almodad), son of Er in the genealogy of Joseph (Lk. iii. 28).

El-nâm (Heb. God his delight, Ges.), the father of Jerobai and Josiah, two of David's "valiant men" (1 Chr. xi. 46).

El-nâ-thân or El-nâthan (Heb. whom God has given = Theodore, Ges.). 1. The maternal grandfather of Jehoiachin, distinguished as "Elthanath of Jerusalem" (2 K. xxiv. 8); doubtless = El-nathan the son of Achbor (Jer. xxvii. 32, xxxii. 12, 25).—2. The name of three among the "chief men" and "men of understanding" in Ezra's time (Ezr. viii. 16).

E-lô-bîm, a Heb. pl. applied as a pl. of excellence to the true "God" (Jehovah), or as a simple pl. to the "God" (Isom.) of the heathen.


E-le-n (fr. Heb. = oak, Ges.). 1. A little, whose daughter (Ada'h; Basmethah) was one of Esau's wives (Gen. xxvi. 34, xxxiv. 2).—2. The second of the three sons of Zebulun (Gen. xlix. 14; Num. xxvi. 26); founder of the family of the Elomites.

3. "Elon the Zebulonite" judged Israel ten years, and was buried in Aijalon in Zebulun (Judg. xii. 11, 12).

Ele-n (fr. Heb. = oak, Ges.), a city in the border of Dan (Josh. xix. 49); not identified.

Elon (fr. Heb. = oak, Fr.), the house of grace) is tamed with two Danite towns in one of Solomon's commissariat districts (1 K. iv. 9).

E-le-nîtes, the (Num. xxvi. 22). Elon 2.

E-loth = Elath (1 K. ix. 26; 2 K. xvi. 6 margin; 2 Chr. vii. 17, xxv. 2).

E-lô-pal (Heb. God his tropa, Ges.), a Benjamite, son of Husam and brother of Abihu (1 Chr. viii. 11); founder of a numerous family.

E-lôpan (fr. Heb. = the territh or oak of Pa-ram) (Gen. xiv. 6). Par-an.

E-lô-te-kek (Heb. God its fear, Ges.), a city in the border of Dan (Josh. xix. 44), allotted to the Kohathite Levites (xxi. 23).


E-lô-to-lûd (Heb. perhaps = God its race or posterity, Ges.), a city in the S. of Judah (Josh. xv. 50), allotted to Simeon (xix. 4), and in possession of that tribe until the time of David (1 Chr. iv. 29). (ToLAD.). Wilton (The Negheb) places it in the Wady el-Thoula or Lusain, sixty or seventy miles S. of Gaza. Rowlands (in Bairnair, under "South Country") supposes its site may be in Wady Thebl, thirty or forty miles S.E. of Gaza.

E-lul (Heb.) (Neh. vi. 15; 1 Mc. xiv. 27). Mosth.

E-lu-zâr or E-lu-zâ (Heb. God is my praise, i.e. the object of my praise, Ges.), one of the warriors of Benjamin, who joined David at Ziklag (1 Chr. xii. 5).

E-le-my-means (fr. Gr.) = Elamites (Jud. i. 6). E-lam.

* E-ly-mâ's (Gr. = Elam), the country of the Elamites (Tobh. ii. 10); a district of the Persian empire, E. of Susiana (so Strabo); a part of Su-
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The second mode of embalming cost about twenty-nine—one-third of a talent. In this case no incision was made in the body, nor were the intestines removed, but cedar-oil was injected into the stomach by the rectum. The oil was prevented from escaping, and the body was then steeped in niter for the appointed number of days. On the last day the oil was withdrawn, and carried off with it the stomach and intestines in a state of solution, while the flesh was consumed by the niter, and nothing was left but the skin and bones. The body in this state was returned to the relatives of the deceased. The third mode, which was adopted by the poorer classes, and cost but little, consisted in rinsing out

the intestines with syrnna, an infusion of senna and cassia, and steeping the body for the usual number in niter. The medicines employed in embalming were various. From a chemical analysis of the substances found in mummies, M. Rouelle detected three modes of embalming—1. with asphaltum, or Jew's pitch, called also funeral gum, or gum of mummies; 2. with a mixture of asphaltum and cedar, the liquor distilled from the cedar; 3. with this mixture together with some resinous and aromatic ingredients. The powdered aromatics mentioned by Herodotus were not mixed with the bituminous matter, but sprinkled into the cavities of the body. But the differences in the descriptions of Herodotus and Diodorus, and the impossibility of reconciling these descriptions in all points with the results of scientific observations upon existing mummies, lead to the conclusion that these descriptions, if correct in themselves, do not include every method of embalming which was practised, and that consequently any discrepancies between them and the Bible narrative cannot be fairly attributed to a want of accuracy in the latter. The events of Genesis were more than 1,000 years before Herodotus, who lived 400 years before Diodorus. The Egyptians practised embalming (so Herodotus) in accordance with their peculiar doctrine of the transmigra-
tion of souls. When the practice ceased entirely is unknown. It does not appear that embalming, properly so called, was practised by the Hebrews. 

Em-broider, in the A. V. = the Heb. ῥέκεα, the productions of the art being described as "needlework" or "brodered work" (Heb. riḵšaḏ). In Exodus xxxv. 35, &c., the embroider is contrasted with the "cunning workman" (Heb. hōšēb or ʾōshēb). Various explanations have been offered as to the distinction between them, but most of those which are in the Bible itself, viz. that the "embroider" worked simply a variegated texture, without gold thread or figures, and that the "cunning workman" interwove gold thread or figures into the variegated texture. The distinction, as given by the Talmudists, Gesenius, and Bähr, is this—that riḵšaḏ, or "needlework," was a pattern which was attached to the stuff by being sewn on to it on one side, and the work of the "cunning workman" when the pattern was worked into the stuff by the loom, and so appeared on both sides. This view appears (so Mr. Bevan) to be entirely incomprehensible with the statements of the Bible, much more with the sense of the word riḵšaḏ elsewhere. The absence of the figure or the gold thread in the one, and its presence in the other, constitute the essence of the distinction. The word translated "cunning workman" involves the idea of invention or designing patterns; that translated "needlework" the idea of texture as well as variegated color, also of a regular disposition of colors, which demanded no inventive genius. The Heb. verb ṣābāṭ, translated in the A. V. "embroider" (Ex. xxvii. 30), and its derivative ṣābāṭi, translated "brodered" in ver. 4, refer to stuff worked in a tesselated manner, i. e. with square cavities such as stones might be set in (the same verb is translated "set" in ver. 20). The art of embroidery by the loom was extensively practised among the nations of antiquity. In addition to the Egyptians, the Babylonians were celebrated for it (BABYLONIAN GARMENT); but embroidery in the proper sense of the term, i. e. with the needle, was a Phrygian invention of later date (Pliny viii. 48). 

Daniel: Girded. 

Em-crods (Heb. ἅβρος, ῥόδα, ἁρομ ἀροματικ, a disease which God threatened to inflict on the disobedient Israelites (Deut. xxvii. 27), and which He actually inflicted on the Philistines, which had the AAX (1 Sam. vi. 6, 9, 12, vi. 4, 5, 11, 15). In Judg. iv. 11, the probability (so Mr. Hayman) that the former of these two Hebrew words (which is in the text, except in 1 Sam. vi. 11, 17) means the disease, and the latter (which is in the text in these last passages, and in the Keri elsewhere) the part affected, which must necessarily have been included in the actually existing image of it, and have struck the eye as the essential thing represented, to which the disease was an incident. As some morbid swelling, then, seems the most probable nature of the disease, so no more probable conjecture has been advanced than that "honoriboud tamaris," or bleeding piles, are intended. These are very common in Syria at present, oriental habits of want of exercise and improper food, producing derangement of the liver, constipation, &c., being such as to cause them. 

Em-lin, or Emins (Heb. ἀρόρα, i.e. terrible ones), a tribe or family of gigantic stature (giants), smiting the ancient Hebrews, especially the Philistines (Gen. xiv. 5), and occupying the country afterward held by the Moabites (Deut. ii. 10, 11). They were related to the Anakim, and were generally called by the same name; but the Moabites termed them Emins. 

Em-mans (L. fr. Heb. = immemor, L. c. 238). 

Em-manus (L. fr. Heb. = warm bath, Jos.; see Hammath), the village to which the two disciples were going when our Lord appeared to them on the way, on the day of His resurrection (Lk. xxiv. 13). Luke makes it his distance from Jerusalem sixty stadia (A. V. "threescore furlongs"), or about 7½ miles; and Josephus mentions "a village called Emmaus" at the same distance. From the earliest period of which we have any record down to the 14th century, the opinion prevailed among Christian writers that the Emmaus of Luke = the Emmaus No. 2 on the border of the plain of Philtis, some 20 miles from Jerusalem (so Eusebius and Jerome, Robin, &c.). About A. D. 1500 it began to be supposed that the site of Emmaus was at the little village of Kubeleh, about seven miles N. W. from Jerusalem. Thomson (ii. 308, 549) and Williams (Churches in Palestine?) suppose the site to be Kiriat el Ena (KIRIATH-JEARIM). The distance from Jerusalem is the main argument for both these last suppositions. Mr. Porter thinks the site of Emmaus remains yet to be identified. — 2. A town in the plain of Philis-itia, at the foot of the mountains of Judah, twenty-two Roman miles from Jerusalem, and ten from Lydda. It was fortified by Bacchides, the general of Antiochus Epiphanes, in the war with Jonathan Maccabees (1 Mace. iii. 50). In the plain beside this city Judas Maccabaeus had signally defeated the Syrians with a mere handful of men (1 Mace. iii. 49, 57, iv. 3, &c.). Emmaus became the capital of toparchy under the Romans; was burned by the Roman general Varus about A. D. 4; rebuilt and finally burned about A. D. 290. A small miserable village called 'Amouda still occupies the site of the ancient city.

Em-mer (Gr.) = Tumer 1 (1 Esd. ix. 21). 

Em-mor (Gr.) = Haper (Acts vii. 16). 

En (fr. Heb. = 'Enayim = Esm) (Gen xxv. 18). See and different. An em-}

Enam (fr. Heb. = Eynim = the double spring), city in the lowland (VALLEY 5) of Judah (Josh. v. 33).
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275

34. From its mention with towns known to have been near Timnath, this is very probably the place in the "doorway" or entrance of which Tamar sat before her interview with her father-in-law (Gen. xxxviii. 14, A. V. "in an open place," margin "in the door of eyes" or "of Enam"); verse 21, A. V. "opening," margin "in Enam").

ENAN (fr. Heb. = having eyes, Ges.), father of Ahira, "prince" of Naaphati at the numbering in the wilderness of Sinai (Num. i. 15, &c.).

ENAMBUS (fr. Gr.) = Eliasheb 6 (1 Esd. ix. 34).

EN-CAMPMENT (Heb. machinheh or machinah; in all places except 2 K. vi. 8, where takswid = takswidh is used, A. V. usually "camp"). The word primarily denoted the resting-place of an army or company of travellers at night (Ex. xvi. 13; Gen. xxxii. 21, A. V. "company"), and was hence applied to the army or caravan when on its march (Ex. xiv. 19; Josh. x. 5, x. 4, A. V. "hosts" in both; Gen. xxxii. 7, A. V. "bands," 8, A. V. "company"). Among nomadic tribes war never attained to the dignity of a science, and their encampments were consequently devoid of all the appliances of more systematic warfare. The description of the camp of the Israelites on their march from Egypt (Num. ii., iii.), supplies the greatest amount of information of this kind possible to be gleaned from scattered hints. (Army.) The tabernacle, corresponding to the chieftain's tent of an ordinary encampment, was placed in the centre, and around facing it, arranged in four great divisions, corresponding to the four points of the compass, by the host of Israel, according to their standards (i. 52, ii. 2 ff.). In the centre, round the tabernacle, and with no standard but the cloudy or fiery pillar which rested over it, were the tents of the priests and Levites, the former, with Moses and Aaron at their head, on the E. side; the Kohathites on the S.; the Gershonites on the W.; the Merarites on the N. (iii. 23, 24, 33, 38). The order of encampment was preserved on the march (ii. 17), the signal for which was given by a blast of the two silver trumpets (x. 5). In this description of the order of the encampment no mention is made of sentinels, who, it is reasonable to suppose, were placed at the gates (Ex. xxxii. 29, 27) in the four quarters of the camp. In the case of the camp of the Levites (compare 1 Chr. ix. 18, 24; 2 Chr. xxxii. 2). The sanitary regulations of the camp of the Israelites were for the twofold purpose of preserving the health of the vast multitude and the purity of the camp as the dwelling-place of God (Num. v. 3; Deut. xxiii. 10, 12, 14). The dead were buried without the camp (Lev. x. 4, 5); lepers and all with loathsome diseases were excluded (xiiii. 46, xiv. 3; Num. xii. 14, 15); all defiled by contact with the dead, and captives taken in war, were kept without for seven days (xxxii. 19). The ashes from the sacrifices were poured out without the camp at an appointed place, where the entrails and all not offered in sacrifice were burnt (Lev. iv. 11, 12, vii. 11, viii. 17). The execution of criminals took place without the camp (Lev. xxiv. 14; Num. xv. 33, 36; Josh. vii. 24), as did the burning of the young bullock for the sin-offering (Lev. iv. 12). These circumstances explain Heb. xiii. 12, and John xix. 17, 20. Iliac and Ananias may have been uniformly selected for the camp, whether on a hill or mountain side, or in an inaccessible pass (Judg. vii. 1, 8, x. 17; 1 Sam. xiii. 2, &c.). The carefulness of the Midianites in encamping in the plain exposed them to the night surprise by Gideon, and resulted in their consequent discomfiture (Judg. vi. 33, vii. 8, 12). But another important consideration in fixing upon a position for a camp was the nearness of water: hence it is found that in most instances camps were pitched near a spring or well (vii. 1; 1 Me. ix. 33). The camp was surrounded by the me'epolok (1 Sam. xvii. 20), or me'epol (xxvi. 5, 7), which Hebrew words some conjecture to mean an earthwork thrown up round the encampment (A. V. "trench"), others as the barriers formed by the baggage-wagons (Carriage 5). We know that, in the case of a siege, the attacking army, if possible, surrounded the place attacked (1 Me. xiii. 43, &c.). (War.) But there was not so much need of a formal intrenchment, as but few instances occur in which engagements were fought in the camps themselves, and these only when the attack was made at night. To guard against these attacks, sentinels were posted round the camp (Judg. vii. 19; 1 Me. xiii. 27). The valley which separated the hostile camps was generally selected as the fighting-ground upon which the contest was decided, and hence the valleys of Palestine have played so conspicuous a part in its history (Josh. viii. 13; Judg. vi. 33; 2 Sam. v. 22, viii. 13, &c.). When the fighting-men went forth to the place of marshalling, a detachment was left to protect the camp (1 Sam. xx. 6, 18, xxx. 24). The beasts of burden were probably tethered to the tent-pegs (2 K. vii. 10; Zech. xiv. 15).

GARRISON; MAHANAIM; MAHANEH-DAN.

EN-CHANTMENTS. Several Hebrew words are translated by this and kindred terms. 1. Heb. likhot or lokhit (Ex. xii. 22, viii. 17, 18) = secret arts.—2. Chayahdiphon, A. V. "witches" (2 K. ix. 22; Mic. v. 12; Nah. iii. 4), "sorceries" (Is. xlvii. 9, 12), = muttered spells. The belief in the power of certain formulae was universal in the ancient world. —3. Lehoshah or lachash, A. V. "enchantment" (Ecc. x. 11), in the pl. "ear-rings," i.e. amulets (Is. iii. 20), &c. (Divination 8.) This word is especially used of the charming of serpents.—4. The kindred word naahash or naakhash, A. V. "enchantment" = (so Gesenius) incantation, enchantment (Num. xxiii. 23); augury, omen, which one takes (xxiv. 1). (Divination 8.)—5. Heber or echaver = spell, enchantment, Ges. (Divination 9; Magic.)

ENDOR (fr. Heb. 'eror, Dor; front of the dwelling, Ges.), a place in the territory of Issachar, and yet possessed by Manasseh (Josh. xvii. 11), long held in memory by the Jewish people as connected with the great victory over Sisera and Jabin (Ps. lxxxiii. 9, 10), the place where Saul, on the eve of his last engagement with the Philistines, consulted a woman that had "a familiar spirit" (1 Sam. xix. 7, 8). (Magic.)

Eusebius describes it as a large village four miles S. of Tabor. Here on the N. E. corner of Joel col. Duky, seven or eight miles from the slopes of Gibea, the name still lingers, attached to a miserable village. The rock of the mountain, on which it stands, is hollowed into caves, one of which may well have been the scene of the witch's incantation.

EN'AS (L. Enea, pron. E-ne'e-as), a paralytic at Lydda, healed by the Apostle Peter (Acts ix. 33, 34).

En-galaim (fr. Heb. = spring of two heifers), a place named only by Eusebius (xxii. 16), probably on the Dead Sea. Jerome locates it at the mouth of the Jordan. Some make it = Edlasm, but the two words are different.

En'e-mes'ar (Gr.), a corruption of the name Shalmaneeser (Tob. i. 2, 15, &c.).

En'e-nil'us (fr. Gr.), one of the leaders of the
people who returned with Zorobabel (1 Esd. v. 8); not in Ezra and Nehemiah.

En-gad (fr. Heb. En-гад = En-gadim) (Ex. xxi. 14).—1. A city in the low country of Judah, named between Zanoah and Tappuah (Jos. xv. 34).—2. A city on the border of Issachar (xix. 21), allotted to the Gershonite Levites (xxi. 29); probably (Rhm. ii. 315) = the Givatia of Josephus (xx. 6, § 1), which again, there can be little doubt, survives in the modern Deinit, the first village encountered on the ascent from the great plain of Esdraelon into the hills of the central country. Jezin contains about 2,000 inhabitants and is the capital of a large district. It is still surrounded by "orchards" or "gardens," and the "spring" is to this day the characteristic object in the place. Anem; Garden-Horse.

En-gedi (fr. Heb. = the fountain of the kid), a town in the wilderness of Judah (Jos. xv. 62), on the W. shore of the Dead Sea (Ez. xlii. 10; originally Hazison-Tamar). Its site is now well known. It is about the middle of the W. shore of the lake. Here is a rich plain, half a mile square, sloping very gently from the base of the mountains to the water, and shut in on the N. by a lofty promontory. About one mile up the western acclivity, and some four hundred feet above the plain, is the fountain of Ain Jubii, from which the place gets its name. Its banks are now cultivated by a few families of Arabs, who generally pitch their tents near this spot. Traces of the old city exist upon the plain and lower declivity of the mountain, on the S. bank of the brook. (See the view in the article Sea, the Salt.) The history of En-gedi, though it reaches back nearly 4,000 years, may be told in a few sentences. Immediately after an assault upon the "Amorites, that dwelt in Hazison-Tamar," the five Mesopotamian kings were attacked by the rulers of the plain of Sodom (Gen. xiv. 7; compare 2 Chr. xx. 2). Saul was told that David was in the "wilderness of En-gedi (i. e. the wild region in its neighborhood, full of caverns, ravines, &c.);" and he took "3,000 men, and went to seek David and his men upon the rocks of the wild goats" (1 Sam. xxiii. 29, xxiv. 1-4). At a later period En-gedi was the gathering-place of the Moabites and Ammonites who went up against Jerusalem, and fell in the valley of Berachah (2 Chr. xx. 2). The vineyards of En-gedi were celebrated by Solomon (Cant. i. 14), its balsam by Josephus, and its palms by Pliny and in Exclus. xxiv. 14. But vineyards no longer clothe the mountainside, and neither palm-tree nor balsam is seen on the plain.

En-gine (en'jin), a term exclusively applied to military affairs in the Bible. The engines of king Uzziah,

in 2 Chr. xxvi. 15, were designed to propel various missiles from the walls of a besieged town: one, like the L. balista, was for stones, consisting probably of a strong spring and a tube to give them the right direction to the stone; another, like the L. catapulta, for arrows, an enormous stationary bow (compare 1 Mc. vi. 51, 52). Another war-engine was the battering-ram (Z. v. ii. 22, xvi. 9). (Ram, Battering.) The marginal rendering, "engine of shot" (Jer. vi. 6, xxxiii. 24; Ez. xxvi. 8), is incorrect; the text has "mount," i.e. mound. W.E.


En-gra ver, the A. V. translation of Heb. הָרְשָׁב (fr. Heb. חֲרָשָׁב) in Ex. xxviii. 11, xxxv. 25, xxxviii. 23. The term = any artificer in wood, stone, or metal, (Carpenter; Handicraft.) The chief business of an "engraver in stone" (xxviii. 11) was cutting names or devices on rings and seals; the only notices of engraving are in connection with the high priest's dress—the two onyx-stones, the twelve jewels, and the mitre-plate having inscriptions on them (xxviii. 11, 21, 26). But the same artisan (e. g. Ahhobah, Bezalel) in skill and practice, many branches, which modern division of labor distinguishes and assigns to different men (Dr. P. Holmes in Kitto).}

En-haddah (fr. Heb. חַיָּדָה = sharp or swift spring) a city on the border of Issachar named next to En-ganion (Jos. xix. 21). Van de Velde would identify it with 'As-en-haddah, on the W. side of Carmel, and about two miles only from the sea; but this is surely out of the limits of Issachar, and rather in Asher or Manasseh.

En-hakkore (fr. Heb. חָכֹר = the spring of the crier) the spring which burst out in answer to the cry of Samson after his exploit with the jawbone (Judg. xiv. 19). Van de Velde impossibly endeavors to identify Levi with Tell el-Kelekh (a town of Shechem, and about two miles only from the sea; but this is surely out of the limits of Issachar, and rather in Asher or Manasseh).

En-hazor (fr. Heb. חוֹזֵר = spring of the village), a fenced city in Naphtali, distinct from Hazor (Jos. xi. 17); not yet identified.

En-mishpat (fr. Heb. = fountain of judgment, Ges.) = Kadesh (Gen. xiv. 7).

Enoch [-nok] (Gr. fr. Heb. Ἐνόχ = initiated or initiatory, Ges.; = Hanoch).—1. The eldest son of Cain (Gen. iv. 17), who called the city which he built after his name (18). Ewald fancies that there is a reference to the Phrygian Iconium. Other places have been identified with the site of Enoch with little probability: e. g. Anachta in Susiana, the Heniochi in the Caucasus, &c.—2. The son of Jared and father of Methuselah (Gen. vi. 21 ff.; Lk. iii. 37); = Hesoch in 1 Chr. i. 3. In Jud 14 he is described as the seventh from Adam; and the number is probably noticed as conveying the idea of divine completion and rest, while Enoch was himself a type of perfected humanity. The other numbers connected with his history appear too symmetrical to be without meaning (162 = 9 x 6 x 3; 615 = 5 x 6 x 7, 365, &c.). After the death of Methuselah it is said (Gen. v. 24-27) that Enoch "walked with God 300 years," and he was not; for God took him. The phras
"walked with God" is elsewhere only used of Noah (vi. 9; compare xvii. 1, &c.), and is to be explained of a prophetic life spent in immediate converse with the spiritual world. In Ecles. xiv. 16, xlix. 14, he is spoken of as the "famous man," as "translated," "taken up" "from the earth." In Heb. xi. 5 the spring and issue of Enoch's life are clearly marked. The biblical notices of Enoch were a fruitful source of speculation in later times. Some theologians disputed with subtlety as to the shape in which he was removed. Both the Latin and Greek fathers commonly coupled Enoch and Elias as historic witnesses of the possibility of a resurrection of the body and of a true human existence in glory; and the voice of early ecclesiastical tradition is almost unanimous in regarding them as "the two witnesses" (Rev. xi. 3 ff.) who should fall before "the beast."—3. In 2 Esd. vi. 49, 51, Enoch stands in the Latin (and English) Version for Bemnonoth in the Ethiopic. Enoch, Book of.

Enoch (fr. Heb.; see above), the Book of, is one of the most important remains of that early apocalyptic literature of which the book of Daniel is the great prototype. I. The story of the Book of Enoch is remarkable. The first trace of its existence is generally found in Jude 14, 15 (compare Enoch i. 9), but the words of the apostle leave it uncertain whether he derived his quotation from tradition or from writing, though the wide spread of the book in the second century seems almost decisive in favor of the latter supposition. It appears to have been known to Justin, Irenaeus, and Anatolius. Clement of Alexandria and Origen both make use of it. Tertullian expressly quotes the book as one which "was not received by some, nor admitted into the Jewish canon," but defends it on account of its reference to Christ. Considerable fragments are preserved in the Chronographia of Georgius Syncellus (about 792 A. D.), and these, with the scanty notices of earlier writers, constituted the sole remains of the book known in Europe till the close of the last century. Meanwhile, however, a report was current that the entire book was preserved in Abyssinia; and at length, in 1774, Bruce brought with him on his return from Egypt three MSS. containing the complete Ethiopic translation. It was published (Oxford, England, 1838) by Archbishop Laurence, who published an English translation with an introduction and notes (1821, 1822, 1828). Dillmann edited the Ethiopic text from five MSS. (Leipsic, 1851), and afterward gave a German translation with a good introduction and commentary (1856).—II. The Ethiopic translation was made from the Greek, and probably toward the middle or close of the fourth century. The general coincidence of the translation with the patristic quotations of corresponding passages shows satisfactorily that the text from which it was derived was the same as that current in the early Church. But it is still uncertain whether the Greek text was the original, or itself a translation. One of the earliest references to the book occurs in the Hebrew Book of Tables, and the names of the angels and winds are derived from Aramaic roots. In addition to this, a Hebrew book of Enoch was known and used by Jewish writers till the thirteenth century, so that on these grounds, among others, many have supposed that the book was first composed in Hebrew (Aramaean).—III. In its present shape the book consists of a series of revelations. In addition to the first chapters, which are supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to offer a comprehensive vindication of the action of Providence. It has one hundred and eight chapters, and may be divided into five parts. The first part (chs. 1-58), after a general introduction, contains the "vision of the heavens," and the subsequent visions of the angels (Gen. vi, 1) and of the judgment to come on them and on the giants, their offspring (chs. 6-16); and this is followed by the description of the journey of Enoch through the earth and lower heaven in company with an angel, who showed to him many of the great mysteries of the religious world, the treasure-houses of the storms and winds, and five of heaven, the prison of the fallen and the land of the blessed (chs. 17-56). The second part (chs. 57-71), styled "a vision of wisdom," consists of three "parables," in which Enoch relates the revelations of the higher secrets of heaven and of the spiritual world which were given to him. The first parable (chs. 38-44) gives chiefly a picture of the future blessings and manifestations of the righteous, with further details as to the heavenly bodies: the second (chs. 45-57) describes in splendid imagery the coming of Messiah, and the results which it should have among "the elect" and the gainers; the third (chs. 58-69) draws out at further length the blessedness of "the elect and holy," and the confusion and wretchedness of the world's sinful rulers. The third part (chs. 72-82), styled "the book of the course of the lights of heaven," deals with the motions of the sun and moon, and the changes of the seasons; and with this the narrative of the journey of Enoch closes. The fourth part (chs. 83-91), not distinguished by any special name, contains the record of a dream which was granted to Enoch in his youth, in which he saw the history of the kingdoms of God and of the world up to the final establishment of the throne of Messiah. The fifth part (chs. 92-105) contains the last addresses of Enoch to his children, in which the teaching of the former chapters is made the groundwork of earnest exhortation. The signs which attended Noah's birth are next noticed (chs. 106-7); and another short "writing of Enoch" (ch. 108) forms the close to the whole book.—IV. The general unity which the book possesses in its present form marks it, in the main, as the work of one man; but internal coincidence shows with equal clearness that different fragments were incorporated by the author into his work, and some additions were probably made afterward. The whole book appears to be distinctly of Jewish origin, and it may be regarded as describing an important phase of Jewish opinion shortly before the coming of Christ (so Mr. Westcott, the original author of this article). Hoffmann and Weisse place the composition of the whole book after Christ; so Stuart, Volkmar and Alford. Ewald distinguishes as the originals three books of Enoch, an appendix, and a book of Noah, the earliest composed about n. c. 144, and the whole edited about n. c. 50 with transpositions, abridgments, &c. Davidson (in Kitto) agrees in the main with Ewald, but supposes only two original books of Enoch and a book of Noah. Weiss more decidedly the unity of the book, and assigns the chief part of it to an Aramean writer about 110 n. c. The book (so Mr. Westcott) is distinguished from 2 Esdras by its tone of triumphal expectation. It seems to repeat in every form the great principle that the world, nature, and the immediate government of God. Hence it follows that there is a terrible retribution reserved for sinners, and a glorious kingdom.
prepared for the righteous, and Messiah is regarded as the Divine Mediator of this double issue. Notwithstanding the quotation in Jude, and the wide circulation of the book itself, the apocalypse of Enoch was uniformly and distinctly separated from the canonical Scriptures. Canon.

**Elon** (L. *Emon*; Gr. *Ainöa*; fr. Chal. pl. *Equnin* = fountain), a place "near to Salim" (Salem), at which John baptized (Jn. iii. 23); according to the Onomasticon eight miles S. of Scythopolis, but not yet identified; probably (so Robinson, N. T. Lex.) in one of the lateral valleys running down to the valley of the Jordan from the W. (compare ii. 22 with 26, and i. 28). Mr. Rowlands (in Fairbairn, art. Salim) mentions Ainin as an ancient site with some ruins five or six miles N. E. of Nabalus (Shechem) and about five miles N. of Salim. (Salem 2). Barclay places it at Wady Farah, an secluded valley about five miles N. E. of Jerusalem.

**Enos** (L. fr. Heb. *enö = man, Ges.), son of Seth; properly Exon (Gen. iv. 26, margin; 1 Chr. i. 1).

**En-rimmon** (fr. Heb. = fount of the pomegranate), one of the places which the men of Judah re-inhabited after their return from the Captivity (Neh. xii. 29). Groton, Rosenmüller, Knobel, Keil, and Van de Velde suppose that "Ain 2 and Rimmon," originally near each other (Josh. xxii, xix. 7; 1 Chr. iv. 32), were united after the Captivity as one town. Van de Velde places Ain on a hill about half a mile from *Um er-Rimmon* (Rimmon?), and about eight miles N. of Beer-sheba. At the base of the hill is a copious fountain (Dr. P. Holmes in Kitto). Wilton and Fairbairn (under "Rimmon") make En-rimmon = *Um er-Rimmon*, and believe one and the same place intended by "Ain and Rimmon" (Josh. xv. 32), and "Ain, Remmon" (xix. 7). Rowlands (in Fairbairn under "S. Country") supposes Ain-Rimmon or En-rimmon was on or near a prominent round hill, *Ras es-Serim*, having the Wady el-'Ain on its S., and situated about forty miles S. W. of Beer-sheba.

**En-rogel** (fr. Heb. = spring of the fuller, Targum; fountain of the water, Ges.), a spring, near Jerusalem, on the boundary-line between Judah (Josh. xv. 7) and Benjamin (xviii. 16). Here, apparently concealed from the view of the city, Jonathan and Ahimaaz remained, after the flight of David, awaiting intelligence from within the walls (2 Sam. xvii. 17); and here, by the stone *Zohelthi*, Adonijah held the feast which was the first and last act of his attempt on the crown (1 K. i. 9). By Josephus its situation is given as "without the city, in the royal garden." In more modern times, a tradition, apparently first recorded by Brocarius, and accepted by Robinson, Thomson, &c., would make En-rogel the well of Job or Nehemiah (*Bir Eqûb*), below the junction of the valleys of Kidron and Hinnom, and S. of the Pool of Siloam. Against this general belief some strong arguments are urged by Dr. Bonar in favor of identifying En-rogel with the present "Fountain of the Virgin," *Ain Um el-Daraj—

**En-shemesh** (Heb. = spring of the sun), a spring on the N. boundary of Judah (Josh. xv. 7) and the S. boundary of Benjamin (xviii. 17). The "Ain-Hoss or 'Ain-Cha—the "Well of the Apostles"—about one mile below Bethany, is generally identified with En-shemesh.

**Ens [sing] (Heb. = in the A. V. generally rendered "ensign," or "standard," sometimes "banner," &c.; *degel*, "standard," except in Cant. ii. 4, "banner"); *âôth*, "ensign" in Num. ii. 2 and Ps. lxxiv. 3, 5, 8, 26; Job. viii. 15; ii. 23; xiv. 19; 4. 1, 4, but usually "sign" or "token"). The distinction between these three Hebrew terms is sufficient;
marked by their respective uses: nēs is a signal; dégel a military standard for a large division of an army; and iv. some name. Neither of these, however, expresses the idea which "standard" conveys to our mind, viz. a flag: the standards in use among the Hebrews probably resembled those of the Egyptians and Assyrians—a figure or device of some kind elevated on a pole. (1.) The notices of the nēs or "enagi" are most frequent; it consisted of some well-understood signal exhibited on the top of a pole from a bare mountain top (Is. xiii. 2 [A. V. "banner"], xviii. 3). What the nature of the signal was, we have no means of stating. The important point to be observed is, that the nēs was an occasional signal, and not a military standard. (2.) The term dégel is used to describe the standards given to each of the four divisions of the Israelite army at the Exodus (Num. i. 52, ii. 2 ff., x. 14 ff.). The character of the Hebrew military standards is a matter of conjecture; they probably resembled the Egyptian, which consisted of a sacred emblem such as an animal, a boat, or the king's name.

Epa-ne'tus [epen-] (L.) = EPHENETUS. Epa-phra-phus (Gr., probably = EPHAPHRODITUS), a fellow-laborer with the Apostle Paul, mentioned Col. i. 7, as having taught the Colossian church the grace of God in Christ and designated a faithful minister of Christ on their behalf. He was at that time with St. Paul at Rome (iv. 12), and seems by the expression there used (A. V. "one of you") to have been a Colossian by birth. We find him again mentioned in Philemon (ver. 28), which was sent at the same time as Colossians. Epaephyrus may be the same person as Ephaphroditus, but the notices in the N. T. do not enable us to speak with any confidence.

Epa-phro-di'tus (L. fr. Gr. = favored by Aphrodite or Venus, lovely, fascinating, L. & S.), "messenger" of the Philoppian church to the Apostle Paul at Rome, and bearer of the Epistle to the Philippians; highly esteemed and commended by St. Paul (Phil. ii. 25, iv. 18). Conybeare and Howson suppose Ephaphroditus was probably a leading presbyter of the church at Philippi. EPHAPHRAS.

Epen-e'tus (L. Epene'tus, fr. Gr. = praiseworthy or praised, L. & S.), a Christian at Rome, greeted by St. Paul (Rom. xvi. 23), and designated as the first fruit of Asia (A. V. "Achaia") unto Christ; according to unreliable tradition, first bishop of Carthage.

Ephal (fr. Heb. = darkness, Ges.), the first, in order, of the sons of Midian (Gen. xxv. 1; 1 Chr. i. 33); afterward mentioned as a tribe (Is. lx, 6), but not satisfactorily identified.

Ephal (see above). 1. Concubine of Caleb in the line of Judah (1 Chr. ii. 46).—2. Son of Jahdai, also in the line of Judah (ii. 47).


Ephal (fr. Heb. = eary, longwld, Ges.), a Netophathite, whose sons were among the "captains of the forces" left in Judah after the deportation to Babylon (Jer. x. 8, compare xii. 11 ff.). Issmael 6; JOHANAN 3.

Ephal (Heb. calf, young animal, Ges.), the second, in order, of the sons of Midian (Gen. xxv. 4; 1 Chron. vi. 56). The same for a small ox; the term has not been identified with any probability.

Ephar (see above). 1. A son of Ezra, among the descendants of Judah (1 Chr. iv. 17).—2. One of the heads of the families of Manasseh E. of Jordan (v. 24).

Ephes-dam'im (Heb., end or boundary of blood?), a place between Sochoth and Azekah, at which the Philistines were encamped before Goliath was killed (1 Sam. xvii. 1); = FA-DA-MMIM (1 Chr. xi. 15); identified by Van de Velde with a ruined site, DAMAIN or CHIRCILL DAMAUNS, about three miles E. of Shamea'ka (Posch). ELAM, VALLEY OF.

E-phel-si ans (chaiz, = people of Ephesus), the Epistle to the, was written by the Apostle Paul during his first captivity at Rome (Acts xxviii. 16), apparently immediately after he had written Colossians (COLOSSIANS, EPHESIUS TO), and during that period (perhaps the early part of A. D. 62) when his imprisonment had not assumed the severe character which seems to have marked its close. This sublime epistle was addressed to the Christian church at Ephesus, that church which the Apostle had himself founded (Acts xix. 1 ff., compare xviii. 19), with which he abode so long (xx. 31), and from which he departed with such a warm-hearted affection and affecting farewell (xx. 18-23). The contents of this epistle easily admit of being divided into two portions, the first mainly doctrinal (ch. i. iii.), the second homiletical and practical. With regard to the authenticity and genuineness of this epistle, there are no just grounds for doubt. The testimonies of antiquity are unusually strong. Without pressing the supposed allusions in Ignatius and Polycarp, we can confidently adduce Irenæus, Clement of Alexandria, Origen, Tertullian, and after them the constant and persistent tradition of the ancient Church. Even Marcion did not deny that the epistle was written by St. Paul, nor did heretics refuse occasionally to cite it as authentically due to him as its author. In recent times, however, its genuineness has been somewhat vehemently called in question. De Wette labors to prove that it is a mere spiritless expansion of Colossians, though compiled in the Apostolic age; Schwager, Baer, and others advance a step further, and reject both epistles as of no higher antiquity than the age of Montanus and early Gnosticism. But the arguments of De Wette and Baer are wholly destitute of any sound historical basis (Meyer, Davidson, Alford, &c.). Two special points require a brief notice:—(1.) The readers for whom this epistle was designed. In Eph. i. 1 the words translated at Ephesus are omitted by the Vatican and Sinaitic MSS., both having them in the margin, by No. 67, Basil, and possibly Tertullian. This, combined with the somewhat noticeable omission of all greetings to the members of a church with which the apostle stood in such affectionate relation, and some other internal objections, have suggested a doubt whether these words really formed a part of the original text. At first sight these doubts seem plausible; but when we oppose to them (a) the overwhelming weight of diplomatic evidence for the insertion of the words, (b) the testimony of all the versions, (c) the universal designation of this epistle by the ancient Church (Marcion standing alone in his assertion that it was written to the Laodicenes) as an epistle to the Ephesians, (d) the extreme difficulty in giving any satisfactory meaning to the isolated particle translated "which are," and the absence of any parallel usage in the apostle's writings, we can scarcely feel any doubt as to the propriety of removing the brackets in which these words are enclosed in the second edition of Tischendorf, and of considering them an integral part of the original
text. The special greetings might have been separately entrusted to the bearer Tychicus (Eph. vi. 22).

(2.) The question of priority in respect of composition between this epistle and Colossians is very difficult to adjust. On the whole, both internal and external considerations seem somewhat in favor of the priority of Colossians. On the similarity of contents, see Colossians, Epistle to.

**Ephesus** (L. fr. Gr.; named [so one legend] from its founder, Ephesus, son of the Cayster; or [so another] from Gr. *ephesis* = permission, because the Amazons were permitted by Hercules to settle there), an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It stood partly on the level ground, partly on some hills, Mounts Prien, Coressus, &c., rising abruptly from it, on the S. side, and near the mouth of the river Cayster. Of the Roman province of Asia, Ephesus was the capital.—1. **Geographical Relations.** All the cities of Ionia were remarkably well situated for the growth of commercial prosperity, and none more so than Ephesus. With a fertile neighborhood and an excellent climate, in the time of Augustus it was the great emporium of all the regions of Asia within the Taurus; its harbor (named Panormus), at the mouth of the Cayster, was elaborately constructed. St. Paul's life furnishes illustrations of its mercantile relations with Achata on the W., Macedonia on the N., Syria on the E. (Acts xvii. 19, 21, 22, xix. 21, xx. 1 ff., &c.), and to the inland regions of the continent. The "upper coasts" (Acts xix. 1) through which he passed when about to take up his residence in the city, were the Phrygian table-lands of the interior. Two great roads at least, in the Roman times, led eastward from Ephesus: one through the passes of Tmolus to Sardis, and thence to Galata and the N. E., the other round the extremity of Pactyas to Magnesia, and so up the valley of the Meander to Ioniaum, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardian and Magnesian gates on the E. side of Ephesus corresponding to these roads respectively. There were also coast-roads leading northward to Smyrna and southward to Miletus. By the latter of these probably the Ephesian elders travelled to meet Paul at the latter city (xx. 17, 18).—2. **Temple and Worship of Diana.** Conspicuous at the head of the harbor of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. This building was raised on immense substructions, in consequence of the swampy nature of the ground. The earlier temple, begun before the Persian war, was burnt down in the night when Alexander the Great was born (B. C. 336); and another structure, raised by the enthusiastic cooperation of all the inhabitants of "Asia," had taken its place. The magnificence of this sanctuary—425 feet long, 220 broad, built...
of cedar, cypress, white marble, gold, &c., with 127 columns, each 60 feet high—was a proverb throughout the civilized world. Criminals were exempted from arrest at the temple or within one-eighth of a mile of it. In consequence of this devotion to the goddess, the city of Ephesus was called in Gr. ἱερός (Acts xix. 23, A. V. "worshipper," margin "temple-keeper") or "warden" of Diana. Another consequence of the celebrity of Diana's worship at Ephesus was, that a large manufacturing grew up there of portable shrines, which strangers purchased, and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (2 Tim. iv. 14) was one. The case of Demetrius the "silversmith" is explicit. (For the public games connected with the worship of Diana, see Ammianus; Games.)—3. Study and Practice of Magic. There was a remarkable prevalence of magical arts at Ephesus. In illustration of the magical books which were publicly burnt (Acts xix. 19) under the influence of St. Paul's preaching, it is enough here to refer to the Ephesian letters (mentioned by Plutarch and others), which were regarded as a charm when pronounced, and when written down were carried about as amulets. (Magic.)—4. Provincial and Municipal Government. It is well known that Asia was a provincial province; and accordingly we find proconsuls (A. V. "deputies") specially mentioned (xix. 28). Again we learn from Pliny (v. 31) that Ephesus was an assize-town; and in Acts xix. 38 we find the court days alluded to as actually being held (A. V. "the law is open;" margin "the court-days are kept") during the up roar. Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate is mentioned by Josephus; and St. Luke, in Acts xix., speaks of the demos, i.e. the privileged order of citizens (verses 30, 33, A. V. "the people") and of its customary assemblies (ver. 39, A. V. "a lawful assembly"). We even find conspicuous mention made of one of the most important municipal officers of Ephesus, the "Treasurer" or "warden" of the records, whom we know from other sources to have been a person of great influence and responsibility. The theatre in Greek cities was often the place for large assemblages (ver. 29, 31). At a meeting in the theatre...
Ephesus was thoroughly organized under its presbyters. At a later period Timothy was set over them, as he later learned from the two epistles addressed to him. St. Paul’s companions, Theophilus and Tyconius, were natives of Asia (xx. 4), and the latter probably (2 Tim. iv. 12), the former certainly (Acts xx. 29), of Ephesus. In the same connection we ought to mention Ossisphoris (2 Tim. i. 16-18) and his household (iv. 19). On the other hand must be noticed certain specified Ephesian antagonists of the apostle, the sons of Sceva and his party (Acts xix. 14), Hymenæus and Alexander (1 Tim. i. 20; 2 Tim. iv. 14), and Phygellus and Hermogenes (2 Tim. i. 15). The church had declined from its first love when the epistle to it in Rev. ii. 1-7 was written. (See also John the Apostle.) The site of ancient Ephesus has been visited and examined by many travellers during the last two hundred years. The whole place is now utterly desolate, with the exception of the small Turkish village at Apesalek. The ruins are of vast extent, both on Cæressus and on the plain; but there is great doubt as to many topographical details. It is satisfactory, however, that the position of the theatre on Mount Prion is absolutely certain. The situation of the temple is doubtable. Ephes (Heb. γενέσιος, Ges.), a descendant of Judah through Hezron and Jeremeel (1 Chron. ii. 37). Ephod (Heb. something girded on: veiling, clothing, Fü.), a sacred vestment originally appropriate to the high-priest (Ex. xxviii. 4), but afterward worn by ordinary priests (1 Sam. xxi. 18), and deemed characteristic of the office (II. 38, xiv. 3; Hos. iii. 4). The importance of the ephod, as the receptacle of the breastplate, led to its adoption in the idiolatrous forms of worship instituted in the time of the Judges (Judg. vii. 27, xvii. 5, xviii. 14 ff.). A kind of ephod was worn by Samuel (1 Sam. ii. 18), and by David, when he brought the ark to Jerusalem (2 Sam. vi. 14; 1 Chr. xxv. 27); it was made of ordinary linen (Heb. leb), the priestly ephod of fine linen (Heb. shish) (so Mr. Bevan) linen. Ephod (Heb., see above; oracle-giving, Fü.), father of Hannièl, prince of Manasseh (Num. xxxix. 23). Eph phas-tha (Aram.) = be thou opened (Mik. vii. 34). Ephra-ìm (fr. Heb. = double fruitfulness; double land, twin land? Ges.: fruit, pasturage, Fü.). 1. Second son of Joseph I by his wife Asenath (Gen. xii. 52, xlii. 20). The first indication of that ascendancy over his elder brother Manasseh, which at a later period the tribe of Ephraim so unmistakably possessed, is in the blessing of the children by Jacob (Gen. xliii. 11, a passage on the age and genuineness of which the severest criticism has cast no doubt, Ephraim was probably at that time about twenty-one years old). He was born before the beginning of the seven years of famine, toward the latter part of which Jacob had come to Egypt, seventeen years before his death (xlvii. 28). Before Joseph's death Ephraim's family had reached the third generation (I. 23), and it must have been about this time that the affray mentioned in 1 Chron. vii. 21 occurred (so Mr. Grove). (Beriah 2; Shuthelah.) To this early period, too, must probably be referred the intercourse pointed to in Ps. lxxvi. 9. The numbers of the tribe do not at once fulfill the promise of the blessing of Jacob. At the census in the wilderness of Sinai (Num. i. 32, 33; iv. 19) its numbers were 40,500, placing it at the head of the children of Rachel; Manasseh's number being 52,200, and Benjamin's 35,400. But forty years later (Num. xix. 22-25, 60,700, and Benjamin to 45,600, Ephraim had decreased to 32,500, the only smaller number being that of Simeon, 22,200, and Levi (ver. 62). During the march through the wilderness, the position of the sons of Joseph with Benjamin was on the W. side of the tabernacle (Num. xxvi. 5, 6), and the prince of Ephraim was Eliashib (I. 10). At the sending of the spies, we are first introduced to the great hero to whom the tribe owed much of its subsequent greatness. Under Joshua I, and in spite of the smallness of its numbers, the tribe must have taken a high position in the nation, to judge from the tone which the Ephraimites assumed on occasions shortly subsequent to the conquest. The boundaries of the portion of Ephraim are given in Josh. xvi. 1-10. The S. boundary was coincident for part of its length with the N. boundary of Benjamin. Commencing at the Jordan, at the reach opposite Jericho, it ran to the "river of Jericho," probably the 'Ain Dikr or 'Ain Sultan, thence, by one of the ravines, the Wady Harith or Wody Sweinit, it ascended through the wilderness (DESERT 2) to Mount Bethel and Luz; and thence by Auruhot, "the coast of Japhleth," Beth-noros the lower, and Gezer, to the Mediterranean, probably about Joppa. The general direction of this line is N. W. by W. In Josh. xvi. 8 we probably have a fragment of the N. boundary (comp. xvii. 10). (Asher; Kanah; Manasseh; Tappuah.) But very possibly there never was any definite subdivision of the territory assigned to the two brother tribes (xvii. 14-18). It is not possible now to make out any such subdivision, except, generally, that Ephraim lay to the S., and the half-tribe of Manasseh to the N. Among the towns named as Manassach's were Beth-shean in the Jordan Valley, Es-dor on the slopes of the "Little Hermon," Taanach on the E. side of Carmel, and Dor on the sea-coast S. of the same mountain. Here the border north the N. boundary,—joined that of Asher, which dipped below Carmel to take in an angle of the plain of Sharon; N. and N. W. of Manassach lay Zebulun and Issachar respectively. The territory thus allotted to the "house of Joseph" embraced the larger part of what was called Samaria in the time of Christ. Central Palestine consists of an elevated district which descends to ranges of the wilderness on the S. of Judah, and terminates on the N. with the slopes which descend into the great plain of Esdraelon. On the W. a flat strip separates it from the sea, and on the E. another flat strip forms the valley of the Jordan. Of this district the N. half was occupied by the tribe of Ephraim and the half-tribe of Manassach. Here was the "Mount Ephraim," a district which seems to extend as far S. as Ramah 2 and Bethel (1 Sam. i. 1, xxvii. 17; 2 Chron. iii. 4, 19, compared with xv. 8), places but a few miles N. of Jerusalem, and within the limits of Benjamin. In structure it is limestone—rounded hills separated by valleys of denudation, but much less regular and monotonous than the part more to the S., about and below Jerusalem; with wide plains in the heart of the mountains, streams of running water, and continuous tracts of vegetation. All travellers bear testimony to the fertility of this part of the country in going N. from Jerusalem. The wealth of their possession had not the same immediately degrading effect on the tribe of Ephraim that it had on some of its northern brethren. (Asher) Vari-
ous causes may have helped to avert this evil. (1.) The central situation of Ephraim, in the highway of all communications from one part of the country to another. (2.) The position of Shechem, with the two sacred mountains of Ebal and Gerizim, and of Shilo, and further of the tomb and patrimony of Josue— all in the heart of the tribe. (3.) There was a spirit about the tribe itself which may have been both a cause and a consequence of these advantages of position. That spirit, though sometimes taking the form of noble renown and reparation (2 Chr. xxviii. 9-15), usually manifests itself in jealous complaints at some enterprise undertaken or advantage gained in which they had not a chief share. The unsettled state of the country in general, and of the interior of Ephraim in particular (Judg. ix.), and the continual incursions of foreigners, prevented the power of the tribe from manifesting itself in a more formidabie manner than by these murmurs during the time of the Judges and the first stage of the monarchy (vii. 1, xii. 1 [Jephthah; Shibaoleth]; 2 Sam. xiv. 41-43). Samuel, though a Levite, was a native of Mount Ephraim; Saul belonged to a tribe closely allied to the house of Joseph; David's brilliant successes and his side influence and religious work marked him a prodigy for another period. But the reign of Solomon, splendid in appearance but oppressive, and which, developed both the circumstances of revolt and the leader who was to turn them to account. Solomon saw through the crisis, and, if he could have succeeded in killing Jeroboam I as he tried to do (1 K. xi. 40), the disruption might have been postponed for another century. As it was, the outbreak was deferred for a time, but the irritation was not allayed, and the insane folly of his son Rehoboam brought the mischief to a head. From the time of the revolt, the history of Ephraim is in two senses the history of the kingdom of Israel, since not only did the tribe become a kingdom, but the kingdom embraced little besides the tribe. (Israel, Kingdom of.) This is not surprising, and quite susceptible of explanation. N. of Ephraim the country appears never to have been really taken possession of by the Israelites (Judg. i. 27 ff). And in the last period of its existence (xlvii. 11-12) the physical formation and circumstances of the upper portion of Palestine to explain why those tribes—exposed to the inroads and seductions of their surrounding heathen neighbors, Phenicians, Syrians, Assyrians, &c.—never took any active part in the kingdom. But on the other hand the position of Ephraim was altogether different. It was one at once of great richness and great security. Her fertile plains and well-watered valleys could only be reached by a laborious ascent through steep and narrow ravines, all but impassable for an army. There is no record of any attack on the central kingdom, either from the Jordan Valley or the maritime plain. On the N. side, from the plain of Edomelon, it was more accessible, and it was from this side that the final invasion appears to have been made. There are few things more mournful in the sacred story than the descent of this haughty and jealous tribe from the culminating point at which it stood in the history of Israel, and to the Land of Promise—the chief sanctuary and the chief settlement of the nation within its limits, its leader the leader of the whole people—through the distrust which marked its intercourse with its fellows, while a member of the confederacy, and the tumult, dissension, and ungodliness which characterized its independent existence, down to the sudden captivity and total oblivion which closed its career (Hos. xi. 1-8).—2. In "Haal-hazor which is by (A. V. "inside") Ephraim" was Abielom's sheep-farm, at which took place the murder of Amnon, one of the earliest precursors of the great revolt (2 Sam. xi. 23). (Ephraim. 2.) A city "in the desert (country') near the wilderness," to which our Lord retired with His disciples when threatened with violence by the priests (Jn. xii. 54). Robinson conjectures that it = Ophirah 1, and that their modern representative is et-Tyghiba, a village or five miles E. of Bethel, and sixteen from Jerusalem.

Ephraim (Hob., see above), Gate of, one of the gates of Jerusalem (2 K. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16, xii. 39), probably at or near the position of the present "Damascus gate," and named from its leading toward the tribe of Ephraim; probably also = the gate of Benjamin. Benjamin, Gate of.

* Ephraim (Heb., see above), Mount Ephraim 1. Ephraim (Heb., see above), the Wood of, a wood, or rather a forest on the E. of Jordan, in which the fatal battle was fought between the armies of David and of Abielom (2 Sam. xviii. 6). Grotius suggested that the name was derived from the slaughter of Ephraim at the ford of Jordan by the Gileadites under Jephthah (Judg. xii. 1, 4 ff). Is it not at least equally probable (Mr. Grove asks) that the forest derived its name from this very battle, in which the tribe of Ephraim must have been conspicuous?

* Ephraim-ite = a descendant of Ephraim 1; one of the tribe of Ephraim; elsewhere called "Ephraimite" (Josh. xvi. 10; Judg. xii. 5).

Ephraim (fr. Heb. = the two face), Ges., a city, which with its dependent hamlets Abijah and the army of Judah captured from Jeroboam (2 Chr. xiii. 19); conjectured = Ephraim 2, 3, and Ophirah 1.

Ephraim, and Ephrah, or Ephrat (Heb. haad, region, Ges.; fruit, posterity, Fü.). 1. Second wife of Caleb the son of Hezon; mother of Hur, and grandmother of Bezaleel the artificer (1 Chr. ii. 19, 50, iv. 4). (See Caleb 1, 3, 4; and No. 2 below.)—2. The ancient name of Bethlehem-judah. (Gen. xxxii. 16, 19, xviii. 7; Ru. iv. 11). (BETHLEHEM.) Lord A. C. Hervey supposes Ephrathah (No. 1, above), the mother of Hur, was so called from the town of her birth, and that she probably was the owner of the town and district.—3. Gesenius thinks that, in Ps. xxxii. 6, Ephrathah means Ephraim. So First, who understands by it especially Shiloh, and Kirjath-jearim by "the fields of the wood" in the same verse.

* Ephrat or Ephral (Heb.) = Ephratah.

Ephrathah or Ephrathah (Heb.) = Ephrata.

Ephrathah or Ephrathah (Heb.) = Ephrathah; Ephrathah or Ephrat (Heb.) = Ephrathah. 1. An inhabitant of Ephrathah, i. e. Bethlehem (Ru. 1. 2; 1 Sam. xvii. 12).—2. An Ephrathite (1 K. xi. 26). In 1 Sam. i. 1 "Ephrathite" = Ephrathite (so Gesenius [doubtfully], Lord A. C. Hervey, &c.); or it may show some connection with Ephrath, i. e. Bethlehem (Ayre); or it may simply denote a native of Mount Ephraim or of the region held by the tribe of Ephraim. Samuel.

Ephron (Heb. = ephron, Fü.), Ges., son of Zohar a Hittite, from whom Abraham bought the field and cave of Machpelah (Gen. xxv. 18-17, xxv. 9, xlix. 29, 30, l. 13).

Ephron (see above), a very strong city to the E. of Jordan between Carnaim (Ashdodh-Karnaim) and Beth-shean, attacked and demolished by Judas.
Maccabeus (1 Mc. v. 46-52; 2 Mc. xii. 27); site unknown.

Ephron (see above). Mount. The "cities of Mount Ephron" are mentioned as on the N. boundary of the tribe of Judah (Josh. xvi. 9). Ephron is probably the range of hills on the W. side of Wady Bêt-Hanina, the traditional valley of Elim. When it supposes it = Mount Ephraim. *Ephraim 1.

Epi-en-re ans, the, derived their name from Epicerus (342-271 B.C.), a philosopher of Attic descent, whose "Garden" at Athens rivalled in popularity the "Porch" and the "Academy." The doctrines of Epicerus found wide acceptance in Asia Minor and Alexandria, and they gained a brilliant advocate at Rome in Lucretius (95-50 B.C.). The object of Epicerus was to find in philosophy a practical guide to happiness. True pleasure and not absolute truth was the end at which he aimed; experience and not reason was the test on which he relied. It is obvious that a system thus framed would degenerate by a natural descent into materialism; and in this form Epicureanism was the popular philosophy at the beginning of the Christian era. It maintained the claims of the body to be considered a necessary part of man's nature coordinate with the soul, and affirmed the existence of individual freedom against the Stoic doctrines of pure spiritualism and absolute fate. When St. Paul addressed "Epicureans and Stoics" (Acts xvii. 18) at Athens, the philosophy of life was practically reduced to the teaching of those two antagonistic schools. In the address of St. Paul, the affirmation of the doctrines of creation (verse 24), providence (verse 26), man's dependence (verse 28), resurrection and judgment (verse 31), appear to be directed against the cardinal errors of Epicurean philosophy.

Epiph' anes [nezz] (Gr. illustrious) (1 Mc. i. 10, x. 1). Antiochus Epiphanes.

Epi-phil (Gr. fr. Egyptian) (3 Mc. vi. 88), name of the eleventh month of the Egyptian Vague year, and the Alexandrian or Egyptian Julian year.

Epist' le [e-pis] (fr. Gr. epistolé = something sent by a messenger, a letter). The use of written letters implies, it needs hardly be said, a considerable progress in the development of civilized life. (Writing.) In the early homadic stages of society, accordingly, we find no traces of any but oral communica-

Era (Heb. watchful). 1. First-born of Judah by the daughter of Shuah. Er = "wicked in the sight of the Lord; and the Lord slew him." It does not appear what the nature of his sin was; but, from his Canaanitish birth on the mother's side, it was probably connected with the abominable idolatries of Canaan (Gen. xxxvii. 3-7; Num. xxvi. 19).—2. Descendant of Shelah the son of Judah (1 Chr. iv. 21).—3. Son of Jose, and father of Elmodam, in our Lord's genealogy (Lk. iii. 28).

Era. Chronology: Jesus Christ.

Erán (Heb. = Er, Ges.), son of Shuthelah, Ephraim's eldest son; ancestor of the Eraines (Num. xxvi. 36).

Eran-ites, the = descendants of Erán (Num. xxvi. 36).

Erârus (L. fr. Gr. = beloved, lovely, L. & S.). 1. One of the attendants of St. Paul at Ephesus, who with Timothy was sent forward into Macedonia while the apostle himself remained in Asia (Acts xix. 22); probably = the Erastus mentioned in 2 Tim. iv. 20, though not the same with—2. "Erastus the chamberlain," or rather the public treasurer of Corinth, who was one of the earliest Christians (Rom. xvi. 23). According to the traditions of the Greek church, he was first treasurer to the church at Jerusalem, and afterward bishop of Pancas.

Erêch [-rêch] (Heb. length, Ges.), one of the cities of Nimrod's kingdom in the land of Shinar (Gen. x. 10); doubtless = Oræhe of Ptolomy, eighty-two miles S. and forty-three E. of Babylon, the modern designation of the site, Warka, Iška, and Irak; bearing a considerable affinity to the original name (so Mr. Bevan, after Col. Taylor, Rawlinson, &c.). This place appears to have been the necropolis of the Assyrian kings, the whole neighborhood being covered with mounds, and strewed with the remains of bricks and coffins.

Eri (Heb. watching [i.e. worshipping] Jehovah, Ges.), son of Gad (Gen. xvi. 16), and ancestor of the Erites (Num. xxvi. 16).

* Erites (fr. Heb.) = descendants of Eri (Num. xxvi. 16).

Erêš (Heb. = e-za-yâs) (Gr.) in the N. T. = Isaiah (Mat. iii. 14, &c.).

Esaârâdôn (Heb. fr. Assyrian; perhaps = gift of fire, Bohlen, Ges.; victorious commander, Fü.) one of the greatest of the kings of Assyria; son of
Sennacherib and grandson of Sargon who succeeded Shalmaneser. Nothing is really known of Esar-haddon until his accession (about n. c. 680 [so Rawlinson; see Sennacherib]; 2 K. xii. 37; Is. xxxvii. 28). He appears by his monuments to have been one of the most powerful—if not the most powerful —of all the Assyrian monarchs. He carried his arms over all Asia between the Persian Gulf, the Armenian mountains, and the Mediterranean. In consequence of the disaffection of Babylon, and its frequent revolts from former Assyrian kings, Esar-haddon, having subdued the Medes and Babylonians who headed the national party, introduced the new policy of substituting, for the former government by viceroy's, a direct dependence upon the Assyrian crown. He is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. His Babylonian reign lasted thirteen years, from n. c. 680 to n. c. 667. He placed colonists in Samaria (Ezk. iv. 2). Manasseh, king of Judah, was brought before him at Babylon (2 Chr. xxxiii. 11), and detained for a time as prisoner there, but eventually released with a bribe and the promise of his friendship. Esar-haddon is particularly distinguished. Besides his palace at Babylon, he built at least three others in different parts of his dominions, either for himself or his son; while in a single inscription he mentions the erection by his hands of no fewer than thirty temples in Assyria and Mesopotamia. The S. W. palace at Nineveh, the great hall of which was 220 feet long by 100 broad, and the porch or antechamber 160 feet by 60, is the best preserved of his constructions. It is impossible (so Rawlinson) to fix the length of Esar-haddon's reign or the order of events in it. It has been conjectured that he died about n. c. 669, after occupying the throne for twenty years.

Esau (L. fr. Heb. אֵּשָׁא = hairy, rough, Ges.). 1. Eldest son of Isaac, and twin-brother of Jacob. The singular appearance of the child at his birth originated the name (Gen. xxvi. 25). This was not the only remarkable circumstance connected with the birth of Esau. In the womb the twin-brothers struggled together, and Rebekah was divinely informed that the elder should serve the younger (ver. 22, 23). Esau's robust frame and "rough" aspect were the types of a wild and daring nature. The peculiarities of his character soon began to develop themselves. He was, in fact, a thorough Bedouin, a "son of the desert," who delighted to roam free as the wind of heaven, and who was impatient of the restraints of civilized or settled life. His old father, by a caprice of affection not uncommon, loved his wilful, vacant boy; and his keen relish for savory food being gratified by Esau's voracity, he liked him all the better for his skill in hunting (xxv. 28). An event occurred which exhibited the reckless character of Esau on the one hand, and the selfish, grasping nature of his brother on the other (29–34; Heb. xii. 16, 17). Jacob takes advantage of his brother's distress to rob him of that which was as dear as life itself to an Eastern patriarch. (Ps. lxxxix. 27.) For aught we can see, Esau was unprepared for temporary suffering, despises his birthright by selling it for a mess of potage. It is evident the whole transaction was public, for it resulted in a new name, seldom applied, however, to Esau himself, though almost universally given to the country he inhabited in and to his posterity (Enos; Enorex). Esau married at the age of forty, and contrary to the wish of his parents. (Abdelhamid; Bashmath.) His wives were both Canaanites; and they "were bitterness of spirit unto Isaac and to Rebekah" (Gen. xxvi. 34, 35). The next episode in the history of Esau and Jacob (xxvii.) is still more painful than the former. Rebekah, the mother, is again successful, and secures irrevocably the covenant blessing. Esau vows vengeance. But he knew not a mother's watchful care. By a characteristic piece of domestic policy Rebekah succeeded both in exalting Isaac's anger against Esau, and obtaining his consent to Jacob's departure. When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (xxviii. 8, 9). This marriage appears to have brought him into connection with the Ishmaelitish tribes beyond the valley of Arabah. He soon afterward established himself in Mount Seir (Seir, Mount); still retaining, however, some interest in his father's property in southern Palestine. He was residing in Mount Seir when Jacob returned from Padan-aram, and had become so rich and powerful that the impression of his brother's early offences seem to have been almost completely effaced (so Porter; but see Gen. xxxii., xxxiii.). It does not appear that the brothers again met until the death of their father about twenty years afterward. They united in laying Isaac's body in the cave of Machpelah (xxxv. 29). Esau knew that the covenant blessing was Jacob's; that God had inalienably allotted the land of Canaan to Jacob's posterity; and that Mount Seir was given to himself (compare xxvii. 39, xxxii. 3; Deut. i. 5); and he was therefore desirous now to enter into full possession of his country, and drive out its old inhabitants (Gen. xxxvi. 6–8; Deut. ii. 12). He "lived by his sword" (Gen. xxxvii. 40), and the rocky fastnesses of Edom would be a safer and more suitable abode than southern Palestine. Of Esau's subsequent history nothing is known; for that of his descendants (Gen. xxxvi.; 1 Chr. l. 40 ff.) see Edom and Edomites. See V. z. (1 Esd. v. 10).

Essay [as z] = Isaiah (Ecles. xviii. 20, 22; 2 Esd. ii. 18).

* Es-drehlon [-drec-] (Gr. Ἑσδρέλων = Jezreel) = ES-DE-ELON.

Es-dre'lon (Gr. Ἑσδρέλων = Jezreel). This name occurs in this exact shape only twice in the A. V. (Jud. iii. 9, iv. 6). In Judith viii. 3 it is "Esorelon," and in i. 8 "Esdrelon," with the addition of the "great plain." In the O. T. the plain is called the "Valley of Jezreel;" by Josephus "the great plain." The name is derived from the old royal city of Jezreel, which occupied a commanding site, near the eastern extremity of the plain, on a spur of Mount Gilboa. "The great plain" of Esdrelon extends across Central Palestine from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee. The western section of it is properly the plain of Aschon, or A'kko. The main body of the plain is a triangle. Its base on the E. extends from Jenin (the ancient En-gannim) to the foot of the hills below Nazareth, and is about fifteen miles long; the N. side, formed by the hills of Galilee, is about twelve miles long; and the S. side, formed by the Samaria ridge, is about eighteen miles long. The apex of the triangle, which is in the W., is a narrow neck opening into the plain of A'kko. The plain of Esdrelon has a gently un-
and the three young Jews (Zerubbabel, &c.) at the court of Darius, and the rest is a transcript more or less exact of Ezra, with the chapters transposed and quite otherwise arranged, and a portion of Nehe- 

miah. Hence a twofold design in the compiler is discernible: one to introduce and give Scriptural sanction to the legend about Zerubbabel; the other to explain the great obscurities of Ezra, in which, however, he has signalily failed. As regards the time and place when the compilation was made, the original portion is that which alone affords much c
ele. This seems to indicate that the writer was thoroughly conversant with Hebrew and the Hebrew Scriptures, even if he did not write the book in that language. But that he did not live under the Persian kings, appears by his undiscriminating use of the phrase Media and Persians, or Persians and Medes, according as he was imitating the language of Daniel or of Esther (so L. C. Hervey, the original author of this article). Dr. C. D. Ginsburg (in Kit.) regards the author as a master of the Greek Greek-speaking Jew, who lived in Palestine to

how the wild wandering Arabs, and is now known among them only as Merj ibn 'Amer (= the plain of the son of 'Amer). It has always been incombustible—exposed to every hasty incursion and every shock of war. The whole borders of the place are dotted with places of high interest. On the E. we have Endor, Nain, Shu'mon, Beth-shean, Gilboa, Jezreel; on the S., En-gannim, Taanach, and Megiddo; at the W., Carmel, &c.; on the N., Nazareth, Tabor, &c.

Esdra (Gr.) in 1 and 2 Esd. = Ezra the scribe. Esdras (Gr. = Ezra), First Book of, the first in order of the Apocryphal books in the English Bible. In the Vatican and modern editions of the LXX., our 1 Esd. is called the first book of Esdras, in relation to the canonical Book of Ezra which follows it and is called the second Esdras. But in the Vulgate, 1 Esd. = the canonical Book of Ezra, and 2 Esd. or Neh. = our Nehemiah, according to the primitive Hebrew arrangement, mentioned by Jerome, in which Ezra and Nehemiah made up two parts of the one book of Ezra; and 3 and 4 Esd. = our 1 and 2 Esdras. These last, with the prayer of Ma

my son Jesus”) answers to “My Messiah” in the Greek, and to “My Son Messiah” in the Arabic. On the other hand, a long passage occurs in the Ethiopic and Arabic versions after v. 35, which is not found in the Latin. IV. The original Apocalypse (1 Esd. ill.-xiv.) consists of a series of angelic revelations and visions in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous. The subject of the first revelation (iii.-v. 15) is the unsearchableness of God’s purposes, and the signs of the last age. The second revelation (v. 16-vi. 54) carries out this teaching by a picture of the historical sequence of the plan of Providence, and the nearness of the visitation before which evil must attain its most terrible climax. The third revelation (vi. 55-

xt. 23) answers the objections from the apparent

dulating surface, dotted with several low gray hills, and near the sides with a few olive-groves. Here Hanani, and Jehiel, and Shemaiah, received his death-wound (Judg. v. 2; Chr. xxxv. 286). The river Kison drains the plain. (Megiddo.) From the base of this triangular plain three branches stretch out eastward, like fingers from a hand, di

vided by two bleak, gray ridges—one bearing the familiar name of Mount Gilboa; and the other called by Franks Little L. L. Brown, but by natives Jolol ed-

Dahy. Into the N. branch, between Tabor and Little Hermon, the troops of Barak defiled from Tabor (Judg. iv. 14). Across the S. branch, between Jenin and Gilboa, Ahabaz fled from Jehu (2 K. i. 27). The central branch is the richest as well as the most celebrated. This is the “Valley of Jez-

reel” proper—the battle-field on which Gideon tri-

umphed, and Saul and Jonathan were overthrown (Judg. vii. 1 ff.; 1 Sam. xxix., and xxxi.). Two things are worthy of special notice in the plain of Esdraelon: 1. its wonderful richness; 2. its des-

olation. If we except the eastern branches, there is not a single inhabited village on its whole surface, and not more than one-sixth of its soil is cultivated. It is the home of the wild wandering Arabs, and is now known among them only as Merj ibn 'Amer (= the plain of the son of 'Amer). It has always been insecure—exposed to every hasty incursion and every shock of war. The whole borders of the place are dotted with places of high interest. On the E. we have Endor, Nain, Shu'mon, Beth-shean, Gilboa, Jezreel; on the S., En-gannim, Taanach, and Megiddo; at the W., Carmel, &c.; on the N., Nazareth, Tabor, &c.

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xt. 23) answers the objections from the apparent
narrowness of the limits within which the hope of blessedness is confined, and describes the coming of Messiah and the last scene of Judgment. After this follow three visions. The first vision (ix. 26-x. 59) is of a woman (Sion) in deep sorrow, languishing in the death, upon his bridal day, of her only son (the city built by Solomon), who had been born to her after she had had no child for thirty years. But while Ezra looked, her face "upon a sudden shined exceedingly," and "the woman appeared no more, but there was a city (xi.) in a dream, is of an eagle (Rom) which "came up from the sea" and "spread her wings over all the earth." After some strange transformations, suddenly a lion (Messiah) came forth and with a man's voice rebuked the eagle, and it was burnt up. The third vision (xiii.), in a dream, is of a man (Messiah) "flying with the clouds of heaven," against whom the nations of the earth are gathered, till he destroys them with the blast of his mouth, and gathers together the lost tribes of Israel and offers Sion, "prepared and builted," to His people. Chapter xiv. recounts an appearance to Ezra of the Lord who showed himself to Moses in the bush, at whose command he was to write the law which had been burnt, and with the help of scribes writes down ninety-four books (the twenty-four canonical books of the O. T., and seventy of secret mysteries).

-V. The date of the book is much disputed, though the limits within which opinions vary are narrower than in the case of the book of Enoch. Lücke places it in the time of Cesar; Van der Vlis shortly after the death of Cesar. Laurence and Hilgenfeld bring it down somewhat lower, to 28-25 B. C. On the other hand, Gfrörer, Wieseler, and Bauer assign the book to the time of Domitian, A. D. 81-96. Dr. Ginsburg (in Kit.) assigns it to about 50 B. C.—VI. The chief characteristics of the "three-headed eagle," which refer apparently to historical details, are "twelve feathered wings," "eight counter feathers," and "three heads;" but though the writer expressly interprets these of kings (xii. 14, 20) and "kingsdoms" (xii. 23), he is, perhaps intentionally, so obscure in his allusions, that the interpretation is not necessarily impressed on every reader of the book himself. One point only may be considered certain,—the eagle can typify no other empire than Rome. But when it is established that the interpretation of the vision is to be sought in the history of Rome, the chief difficulties of the problem begin. All is evidently as yet vague and uncertain, and will probably remain so till some clearer light can be thrown upon Jewish thought and history during the critical period 100 B. C.-100 A. D.—VII. But the book, i. e. chapters iii.-xiv., is a genuine product of Jewish thought, probably written in Egypt; the opening and closing chapters certainly were.—VIII. In tone and character the Apocalypse of Esa is offers a striking contrast to that of Enoch. (Eso-n, Book of.) Triumphant anticipations are overshadowed by gloomy forebodings of the destiny of the world. The idea of victory is lost in that of revenge.—IX. One tradition which the book contains obtained a wide reception in early times, and served as a pendant to the legend of the origin of the LXX. Ezra, it is said, for forty days and forty nights dictated to his scribes, who wrote ninety-four books, of which twenty-four were delivered to the people in place of the books which were lost (xiv. 20-48). This story may probably owed its origin to the tradition which regarded Ezra as the representative of the men of the "Great Synagogue." (Casus; Syno., the Great.)—X. Though the book was assigned to the "prophet" Ezra by Clement of Alexandria, it did not maintain its ecclesiastical position in the Church. Jerome speaks of it with contempt, and it is rarely found in MSS. of the Latin Bible. It is found, however, in the printed copies of the Vulgate older than the Council of Trent. On the other hand, though this book is included among those which are "read for examples of life" by the English Church, no use of it is there made in public worship. *
Eshleme'a, and Esh'te-mo(h) (both Heb. = obe-
dience, Ges.), a town of Judah, in the mountains (Josh. xv. 50), allotted to the priests (xxi. 14; 1 Chr. vi. 57). It was one of the places frequented by David and his followers during their wanderings (1 Sam. xxx. 28, compare 51). There is little doubt that it has been discovered by Robinson at Souair. A village often called E, of Hebron. Eshemoa appears to have been founded by the descendants of the Egyptian wife of a certain Mered (1 Chr. iv. 17). "Eshemoa the Maachathite" (ver. 19) appears to be an actual person.

The (Heb.) = Eshtemoa.

Esh ton (Heb. iromanish, suorius, Ges.), a name in the genealogies of Judah (1 Chr. iv. 11, 12).

Es' II (Gr., probably = Azalally), son of Nagge, and father of Naum, in the genealogy of Christ (Lk. iii. 25).

Es'ro (fr. Gr.), a place fortified by the Jews on the approach of the Assyrian army under Holofer-

nus (Is. iv. 4); perhaps = Hazon, or Zorah.


Es' II (Gr.) = 1 Esd. ix. 34. Azareel, or Sharál.

Es ro (Gr.) = Hezron 2 (Mat. i. 3; Lk. iii. 25).

Ess'nes (sancz) (Gr. Essenei; see below). I. In the description of Josephus (B. J. ii. 8, &c.) the Essenes appear to combine the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law. Though not mentioned by the name Essenes in the N. T., Dr. Ginsburg (in Kitto) thinks they are referred to in Mat. xix. 12, 1 Cor. viii., &c. II. Various derivations have been pro-

posed for the name Essene, and all are more or less objectionable. Mr. Westcott supposes that Essene represents a Chaldean or Aramaic word = ser (so Nudais), or the silent, the mysterious. Dr. Ginsburg (in Kitto) favors the derivation from hâsi or châsh = pious (compare Assyrians). III. The obs-

curity of the Essenes as a distinct body arises from the fact that they represented originally a tendency rather than an organization. As a sect they were distinguished by an ascertainment after ideal purity rather than by any special code of doctrines. From the Maccabean age there was a continuous ef-

fort among the stricter Jews to attain an absolute standard of holiness. (Assyrians.) Each class of dessa was looked upon as practically impure by their members; and he who carried it still further; and the Essenes stand at the extreme limit of the mystic asceticism thus gradually re-

duced to shape. To the Pharisees they stood nearly in the same relation as that in which the Pharisees themselves stood with regard to the mass of the people (so Mr. Westcott, original author of this ar-

ticle; see below, VII). VII. The traces of the ex-

istence of Essenes in common society are not wanting nor confined to individual cases. Not only was a gate at Jerusalem named from them, but a later tradition mentions the existence of a congregation there which devoted "one-third of the day to study, one-third to prayer, and one-third to labor." The isolated communities of Essenes furnished the type preserved in the popular de-

scriptions. These were regulated by strict rules, analogous to those of the monastic institutions of a later date. The full membership in these was very small. After two initiates, the first of one year, the second of two years, when the novices bound himself by awful oaths—though oaths were absolutely forbidden at other times—to observe piety, justice, obedience, honesty, and secrecy. V. The order itself was regulated by an internal juris-

diction. Excommunication was equivalent to a slow death, since an Essene could not take food prepared by strangers for fear of pollution. All things were held in common, without distinction of property or house; and special provision was made for the relief of the poor. Self-denial, temperance, and labor—especially agriculture—were the marks of the outward life of the Essenes; purity and di-

vine communion the objects of their aspiration. Slavery, war, and commerce were alike forbidden.

VI. In doctrine, they did not differ essentially from strict Pharisees. Moses was honored by them next to God. They observed the Sabbath with singular strictness, and though unable to offer sacrifices at Jerusalem, probably from regard to purity, they sent gifts thither. Like most ascetics, they turned their attention specially to the mysteries of the spiritual world, and looked upon the body as a mere prison of the soul. The Essenes (so Ginsburg, in Kitto) were simply an order of Pharisees, living in celibacy. They believed that to obey diligently the commandments of the Lord, to lead a pure and holy life, to mortify the flesh and the lusts thereof, and to be meek and lowly in spirit, would bring them in closer communion with their Creator, and make them the temples of the Holy Ghost, when they would be able to prophesy and perform miracles, and, like Elias (Elizaj), be among the forerunners of the Messiah. VII. The number of the Essenes is roughly estimated by Philo at 4,000. Their best-known settlements were on the N. W.

shore of the Dead Sea. VIII. In the Talmudic writings there is no direct mention of the Essenes, but their existence is recognized by the notice of peculiar points of practice and teaching. IX. The character of Esscnism limited its spread. Out of Palestine Levitical purity was impossible, for the very land was impure; and thus there is no trace of the sect in Babylonia. The case was different in Egypt, and the tendency which gave birth to the Essenes found a fresh development in the pure speculation of the Therapeutae. (Alexandria.) X. From the nature of the case, Essenism in its extreme form could ex-

crise very little influence on Christianity. In all its practical bearings it was diametrically opposed to the apostolic teaching. The only real similarity between Esscnism and Christianity lay in the com-

mon experience of the Jews of Palestine, in the end, however, the Essenes occupy the same position as that to which John the Baptist was personally called. They mark the close of the old, the longing for the new, but in this case without the promise. At a later time traces of Esscnism appear in the Cen-


tinences. After the Jewish war the Essenes disappear from history.
them all, young and old, women and children, and take possession of all their property. The means taken by Esther to avert this great calamity from her people and her kindred, the source of her scheme, by which she became forever especially honored among her countrymen (Perim), are fully related in Esther. (Esther, Book of.) Profane history is wholly silent both about Vashiti and Esther. Herodotus only mentions one of Xerxes' wives; Scripture only mentions two or, indeed either of them, by Lord A. C. Hervey thinks that Esther, a captive, and one of the harem, was not of the highest rank of wives, but that a special honor, with the name of queen, may have been given to her, as to Vashiti before her, as the favorite concubine or inferior wife, whose offering, however, if she had any, would not have succeeded to the Persian throne.

Esther [-ter] (Gr., see above), Book of, one of the latest of the canonical books of Scripture, written (so Lord A. C. Hervey, &c.) late in the reign of Xerxes (A.M. 4718, 3), or early in that of his son Artaxerxes Longimanus. The book has its name from Esther, the queen to whom the narrative relates. The author is not known, but may very probably have been Mordecai himself. Those who ascribe it to Ezra, or the men of the Great Synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did. Esther appears in a different form in the LXX, and the translations therefrom, from that in which it is found in the Hebrew Bible.—I. The canonical Esther is placed among the hagiography by the Jews, and in that first portion of them which they call "the five rolls." (Bible III. 3.) It is sometimes emphatically called Megillah (Heb. = roll), without other distinction, and is read through by the Jews in their synagogues at the feast of Purim. It has often been remarked as a peculiarity of this book, that the name of God does not once occur in it. It was always reckoned in the Jewish canon, and is named or implied in almost every enumeration of the books composing it, from Josephus downward. Jerome mentions it by name, as do Augustine, Origen, and many others. The style of writing is remarkably chaste and simple. It does not in the least savor of romance. The Hebrew is very like that of Ezra and parts of 1 & 2 Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldaic affinity. In short, it is just what one would expect to find in a work of the age to which Esther professes to belong.—II. The LXX. version of the book consists of the canonical Esther with various interpolations prefixed, interspersed, and added at the close. The chief additions are—what in the A. V. (Apocrypha) constitutes xi. 2—xii. 6, is in the LXX. placed before i. 1 (A.V.); xii. 1—7 (A.V.) follows iii. 13 (A.V.); xiii. 8—xiv. 19 (A.V.) follows iv. 17 (A.V.); xv. (A.V.) is an amplification of v. 1, 2 (A.V.); xvi. (A.V.) is an interpolation in vii. 13 (A.V.); x. 3 (A.V.) follows x. 3 (A.V.). Though the interpolations of the Greek copy are manifest, they make a consistent and intelligible story. But the Apocryphal additions as inserted in some editions of the Latin Vulgate, and in the English Bible under the title, The rest of the Chapters of the Book of Esther, which are found neither in the Hebrew, nor in the Catholic Vulgate, nor in any of the versions of the Greek, of which it is this:—When Jerome translated Esther, he first gave the version of the Hebrew alone as being alone authentic. He then added at the end a version in Latin of those several passages in the LXX. which were not in the Hebrew, stating where each passage came in, and explaining them all with Canon- lus [†]. The first passage so given is ix. 4—18, xii. 1 (A.V.), which form the conclusion of the book in the LXX. Having annexed this conclusion, he then gives the Proemium (L. = Introduction), which he says forms the beginning of the Greek Vulgate (xi. 2—xii. 6 [A.V.]); so proceed with all the other passages. But in subsequent editions all Jerome's explanatory matter has been swept away, and the disjointed portions have been printed as chapters xi. xii., xiii., xiv., xv., xvi., as if they formed a narrative in continuance of the canonical book. Esther, in the LXX., in the Vatican edition, and most others, comes between Judith and Job. Tobit and Judith have been placed between it and Nehemiah, doubtless for chronological reasons. But in the ancient Codex or MS. published by Tischendorf, and called C. Friderico-Augustanus (i.e. the Frederick-Augustus MS.), Esther immediately follows Nehemiah, and precedes Tobit. The Apocryphal additions to Esther were probably written in Greek by a Hellenistic Jew or Jews to supply the name of God, and point out more distinctly His interposition in behalf of His chosen people. The Council of Trent pronounced the whole of Esther, including these additions, to be canonical, but all Protestants reject them. Apocrypha.

Etam (l. fr. Heb. = place of reasounable, Ges.). 1. A village or city of Simeon, specified only in 1 Chr. iv. 32; = Ether? (compare Josh. xix. 7).—2. A place in Judah, fortified and garrisoned by Rehoboam (2 Chr. xi. 6). From its position in this list we may conclude that it was near Bethlehem and Tekoa. Here, according to Josephus (vii. 7, § 8) and the Talmudists, were the sources of the water from which Solomon's gardens and pleasure-grounds were fed, and Bethleem and the Temple supplied. Robinson (i. 477, iii. 273) supposes Etam at the ruined village of Urud, about one and a half miles S. of Bethleem. (Etam, the Rocks.)—A name in the lists of Judah's descendants (1 Chr. iv. 8), but probably referring to No. 2. Etam (see above), the Rock, a cliff or lofty rock, into a cleft or chasm of which Samson retired after his slaughter of the Philistines (Judg. xv. 8, 11). This natural stronghold was in the tribe of Judah; and near it, probably at its foot was Lohi or Ramath-lehi, and En-hakkore (vs. 9, 14, 17, 19). The extremely uneven and broken country round the modern Etam (Ex. 4) is a fitting scene for the adventure of Samson. In the abundant springs and the numerous eminences of the district round Urud, the cliff Etam, Ramath-lehi, and En-hakkore may be yet discovered.

*External (fr. L.), the A. V. translation of—1. Heb. 'elam once (Is. lx. 15), usually translated "for ever" (Gen. iii. 22; Ex. iii. 15, xiii. 14, 17, &c.), or "eternal" (Gen. ix. 16, xvii. 7, 8, 13, 19, xxx. 35, &c.); also translated "alway" or "always" (Gen. vi. 3; 1 Chr. xxiii. 19; Job ii. 16, &c.); "eternal" (Gen. xi. 12; Ex. xxxix. 9, &c.); "of old" (Gen. vi. 4; Ps. cxix. 62, &c.); "old" (Dut. xxxii. 7; Job xxii. 15, &c.); "world" (Ps. lxxxi. 12; Eccl. iii. 11; see below), &c. The Heb. word (so Genesis) properly = hidden; specifically, hidden time, i. e. obscure and long, of which the beginning or end is uncertain or indefinite, e.g. the age of eternity, spoken—(a) of time long past, of old, everlasting (Gen. vi. 4; Deut. xxxii. 7, &c.—(b) of
future time, ever, forever, for evermore, in such a way that the duration to which it extends is to be determined from the nature of the subject, as the whole period of life (Deut. xv. 17, A. V. “ever,” &c.), the whole duration of a race, dynasty, or people (Gen. xvi. 5, &c.), the duration of the earth and the universe (Ps. civ. 6, A. V. “ever,” &c.), and of human things after death (Jer. li. 39, 57, A. V. “perpetual” in both; Dan. xii. 2, A. V. “everlasting” twice, &c.), the existence of God (Gen. xxxi. 33, &c.; compare Gen. iii. 22, &c.), the eternity of life, prosperity, &c., which is hyperbolically expressed in good wishes (I. K. i. 31, A. V. “ever,” &c.; 1 Tim. v. 23, &c.; Erasmus). In Eccl. iii. 11, àiôn, in A. V., LXX., Vulgate, is translated “the world”; by Baer, Rosenmüller, &c.; by Gesenius, the world, hence love of worldly things, worldliness (compare No. 4 below); by Gaab, Spohn, Hitzig, Stuart, intelligence. In Ps. lixxii. 12 (A. V. “in the world”), Gesenius, J. A. Alexander, &c., translated “ever, forever.” —2. Heb. kedem once (Deut. xxxiii. 27); once translated “from everlasting” (Hab. i. 12), frequently “of old” (Neh. xii. 40; Ps. lxiv. 2, 12, &c., &c. This Heb. word (so Gesenius) properly = the present, what is before, and is used of place = “east” (Gen. x. 30, &c.), and poetically of time = “age” (Ps. cxxx., &c.), “eternity,” &c. (Ps. lxiv. 12, &c.), also of eternity, at least that which has no beginning (Deut. xxxiii. 27, &c.).—3. Gr. aiônos (everlasting); fr. Gr. aiô = ever, always, L. & S., Rbn. N. T. Lex., once applied to God (Rom. i. 20); translated in the only other passage of its occurrence in the N. T. “everlasting” (Judg. 14); and there applied (as applied to God) to “that world” of fallen angels.—4. Gr. aiôn (so Robinson, N. T. Lex.), properly (compare No. 1) = duration, the course or flow of time, in various relations, as determined by the context, viz.: (a) human life, existence, in Homer, &c. (b) time indefinite, a period of the world, the world (see below for N. T.; in LXX. for Nos. i. & ii.; also in other Greek writers); (c) endless duration, eternity, everlasting, everlasteth, everlasting (Eph. iii. 11; 1 Tim. i. 17, see below; in LXX. for No. 1; also in Plato and other Greek writers). This word in different phrases is differently translated. Thus, under (b), the Gr. aiônaios (sing.) is translated “since the world began” (I.K.i. 91), “from the beginning of the world” (v. 18); aiônaios (pl.) “from the beginning of the world” (Eph. iii. 9), “from ages” (Col. i. 26); ek tou aiônou, “since the world began” (Jn. ix. 32); pro tou aiônoV, “before the world” (1 Cor. ii. 7); hoi aiônoi houtos, “this world” (Matt. xiii. 32, xiii. 22, 40; Mk. iv. 19; Lk. xvi. 8, xx. 34; Rom. xii. 2; 1 Cor. i. 20, ii. 6, 8, iii. 18; 2 Cor. iv. 4; Gal. i. 4; Eph. i. 21, vi. 12; 1 Tim. vi. 17; 2 Tim. iv. 10; Tit. ii. 12); hê suntelêia tou aiônoS (sing.) (Matt. xiii. 39, 49, xxiv. 3, xxvii. 20) and hê suntelêia tou aiônon (pl.) (Heb. ix. 26), both translated “the end of the world;” ta têlê tou aiônon (1 Cor. x. 11), “the ends of the world,” kata tou aiônou (1 Tim. i. 11); “according to the course of this world;” the pl. is translated “worlds” (i.e. heaven and earth, the universe) in references to the creation (Heb. i. 2, xii. 3). Under (c), it is twice in the pl. translated “eternal” (literally of durations or of eternity), once of God’s purpose (Eph. iii. 11), and once of His own union with Himself (1 Tim. i. 17). Here below, in the Greek phrases eis khameran aiônaios (literally to eternity’s day) (2 Pet. iii. 18), translated “for ever;” eis tou aiônou (literally to the eternity), translated “for ever” (Matt. xvi. 19; Mk. xii. 14; Lk. i. 55; Jn. vi. 51, 58, viii. 55, xii. 16; 2 Cor. i. 9; Heb. v. 6, vi. 20, vii. 17, 21, 24; 1 Pet. i. 23, 25; 1 Jn. vi. 17; 2 Jn. 2; Jude 18), “while the world standeth” (1 Cor. viii. 13), “for evermore” (Heb. viii. 28), with a negative in Greek usually translated “never” (Mk. iii. 29; Jn. xiv. 18, viii. 51, xii. 28, xvi. 26, xiii. 8); eis aiônon (literally to eternity), also translated “for ever” (2 Pet. ii. 17); eis toûn aiônán (literally to the eternity), also translated “for ever” (Matt. xvi. 13; Lk. i. 33; Rom. i. 25, ix. 5, xii. 36, 27; Heb. xiii. 3), “for evermore” (2 Cor. xii. 31); eis touaiónon toû aiônon (literally to the eternity of the eternity), translated “for ever and ever” (Gal. i. 5; Phil. iv. 20; 1 Tim. i. 17; 2 Tim iv. 18; Heb. xii. 21; 1 Pet. iv. 11, v. 11; Rev. i. 6, iv. 9, x. 13, 14, vii. 12, x. 6, xii. 16, xv. 7, xix. 3, xx. 10, 15), “for evermore” (Rev. i. 18); eis aiônaios aiônain (literally to eternity of eternity), also translated “for ever and ever” (Rev. xiv. 11); eis tou aiôn anaiônon (literally to the eternity of eternity), also translated “for ever and ever” (Heb. vi. 5); eis tou aiôn anaiônon (literally the eternity, the eternity), translated “world without end” (Eph. iii. 21); eis panta tou aiônain (literally to all the eternity), translated “ever” (Jude 25); melion aiôn, translated “translated the world to come” (Heb. vi. 5; in Matt. xxvi. 60; A. V. “the world to come,” and Eph. xii. 20); eis aion anaiônon (like No. 1) of the duration, perpetual, everlasting; used (like No. 1) of time past and indefinite, primovel, most ancient, of old, in the Greek phrases chronos chroniôs chroniôs (literally in times of old), translated “since the world began” (Rom. xvi. 25); pro chronôn aiônain (literally before times of old), translated “before the world began” (2 Tim. i. 9; Tit. ii. 12); (b) of endless duration, eternal, everlasting, sometimes of that without beginning or end (Rom. xvi. 26, A. V. “everlasting;” Heb. ix. 14, A. V. “eternal”), but usually of the endless future only, translated indiscriminately in A. V. “everlasting” (Matt. xviii. 8, xix. 29, xxiv. 41; Lk. xix. 1, 30; Acts ii. 21); 2 Tim. i. 12, 27, 40, 47, xiii. 50; Acts xiii. 46, Rom. vii. 22; Gal. vi. 8; 2 Th. i. 9, ii. 16; 1 Tim. i. 16, vi. 16; Heb. xiii. 20; 2 Pet. i. 11; Rev. xiv. 6) and eternal” (Matt. xix. 16; Mk. iii. 29, x. 17, 30; Lk. x. xix. 8, Jn. iii. 15, iv. 36, v. 59, vi. 54, 68, x. 25, xii. 27, xvii. 23, Acts xiii. 48; Rom. ii. 7; 21, 23; 2 Cor. iv. 17, 18, v. 1; 1 Tim. iii. 12; 2 Tim. ii. 10; Tit. ii. 3, 3; Heb. v. 9, vi. 2, ix. 12, 15; 1 Pet. v. 10; 1 Jn. i. 2, ii. 25, 15, 18, ii. 20; Jude 7, 21), both “everlasting” and “eternal” in the same verse (Matt. xxv. 46), and once “for ever” (Phm. 15). Damnation; Death; Eternity; Live.* Eternity (fr. L.), occurs once only in the text of the A. V. of the canonical Scriptures, viz., the translation in Is. lv. 15 of the Heb. hod (properly a passing, progress, in space; also duration in time; hence perpetual time, eternity; = Heb. ùchâm, Ges. [ETERNAL 1]) in the sentence “the high and lofty one that sitteth enthroned for ever (Gesenius). The Heb. hod is twice in A. V. translated “everlasting,” viz., in the phrases “everlasting Father” (Is. ix. 6, Heb. 5) and “everlasting mountains” (Heb. iii. 6), and once “perpetually” (Am. i. 11), but usually with a Hebrew
preposition = "for ever" (Ps. cx. 3, 10, &c.), or in connection with Heb. 'oldm = "for ever and ever" (Ex. xvi. 18; Ps. x. 16, exi. 8, &c.) "Eternity" occurs three times in the margin of A.V., viz., twice as the translation of Heb. 'qum (Jer. x. 10, text "everlasting King", margin "King of eternity"; Mic. v. 2 [Heb. 1], text "everlasting", margin "from the days of eternity" [Eternal]), and once for Heb. nēḥōr or nēṭeḥ (1 Sam. xv. 29, text "strength", margin "eternity", or "victory"); Gen. sensius translates here "confi- dence or object of confidence", which most commonly = "perpetuity, eternity," is in A.V. usually translated "ever" or "for ever" (2 Sam. ii. 26; Is. xxxiii. 20; Am. i. 11, &c.), but admits of a like variation in meaning with 'qum (Eternal).—Eternity in the most unlimited sense (i.e. existence without beginning or end) belongs to God (Deut. xxxiii. 27; Ps. xc. 2, &c.); as having a beginning, but no end in the future, it describes the immortal existence of man and of created spiritual beings, and the entire duration of their future happiness or misery (Matt. xxiv. 40, 46; John iii. 15, 16, 36, &c.). ANGELS; DAMNATION; DEATH; ETERNAL; HINNOM, VALLEY OF, &c.

Ethan (Heb. fr. Egyptian = boundary of the sea? Jablonsky, Ges.), a station of the Israelites as they went up out of Egypt. Ethan (L. fr. Heb. = perpetuity, firmness, Ges.; Got as very ancient, Fr.). I. "The Ezrahite," one of the four sons of Mahol, whose wisdom was exalted by Solomon (1 K. iv. 31; 1 Chr. ii. 6). (Darby; Heman 1, 2.) His name is in the title of Ps. lxxxix.—Son of Kish or Kushah; head of the Merarite Levites in David's time (1 Chr. vii. 44, Heb. 29), and a "singer." With Heman and Asaph, the heads of the other two families of Levites, Ethan was appointed to sound with cymbals (xx. 17, 19). It has been conjectured that the two names Ethan and Jeduthun belonged to one man, or are identical, but there is no direct evidence of this. 2. A Gershonite Levite, ancestor of Asaph the singer (1 Chr. vi. 42, Heb. 27). JOAH 2.

Etha-nim. Month.

Ethba'al [eth-ba'-l] (Heb. with Baal), king of Sidon and father of Jezebel (1 K. xvi. 31). Josephus represents him as king of the Tyrians as well as the Sidonians. We may thus identify him with Ethobal/us or Ithobalus, noticed by Menander, a priest of Astarte, who, after having assassinated Phæles, usurped the throne of Tyre for thirty-two years. The date of Ethan's reign may be given as about B. C. 940-908.

Ether (Heb. abundance, Ges.), a city of Judah in the low country (Jos. xv. 42), allotted to Simeon (xix. 7) = ETAM 1, or TOCHEN (?). Wilton (in Fairbairn, art. Libnah) identifies Ether with "Attarah near Gaza.

Ethi-o-pi-a (L. Ethiopia, fr. Gr. Aithiopia, Aithi- opia = bearded [L. i. dark, swarthily] comeliness; see below), the country called by the Hebrews "Cush", lying S. of Egypt, and embracing in its most extended sense, the modern Nubia, Semnān, Kordof- an, and N. Abyssinia, and in its more definite sense the kingdom of Meroë, from the junction of the Blue and White branches of the Nile to the border of Egypt. The only direction in which a clear boundary can be fixed is marked by the Syene, which marked the division between Ethiopia and Egypt (Ez. xxix. 10); in other directions the boundaries may be generally described as the Red Sea on the E., the Libyan desert on the W., and the Abyssinian high-lands on the S. The name "Ethiopia" is probably an adaptation of the Egyptian name "Echanaou" (so Mr. Bevan, &c.). The Hebrews do not appear to have had much practical acquaintance with Ethiopia itself, though the Ethiopians were well known to them through their intercourse with Egypt. They were, however, perfectly aware of its position (Is. xxvii. ; Ez. xxvii. 10; Zeph. iii. 10) and its tropical characteristics, and they carried on commercial inter- course with it (Job xxxviii. 19; Is. xlv. 14). The country is for the most part mountainous, the ranges gradually increasing in altitude toward the S., until they attain an elevation of about 8,000 feet in Abyssinia. The inhabitants of Ethiopia were a Hamitic race (Gen. x. 6), dark-complexioned (Jer. xiii. 23) and stalwart (Is. xlv. 14). They were divided into various tribes, of which the Sabeans were the most powerful. (SERA; SEKIMI.) The history of Ethiopia is closely interwoven with that of Egypt. The two countries were not un- frequently united under the same sovereign. (So; TIRHAKA; ZEPH. 4.) Esar-haddar is stated in the Assyrian inscriptions to have conquered both Egypt and Ethiopia. At the time of the conquest of Egypt, Cambyses advanced against Meroë and subdued it; but the Persian rule did not take any root there, nor did the influence of the Ptolemies generally ex- tend beyond the African frontier. Shortly before our Sav- ior's birth, a native dynasty of females, holding the official title of Candaace, held sway in Ethiopia, and even resisted the advance of the Roman armies. Prophecies against Ethiopia are recorded (Is. xviii., xx.; Ez. xxx.; Zeph. ii. 12; see also Nah. iii. 9). The conversion of Ethiopia is predicted (Ps. lxviii. 31; Is. xiv. 19; Zeph. iii. 10?). See the five articles below.

Ethi-o-pl-an = (one from ETHIOPIA), properly a "Cushite" (Jer. xiii. 23); used of Zerah (2 Chr. xiv. 9 [Heb. 8]), and EBED-MELECH (Jer. xxxviii. 7, 10, 12, xxix. 16). ETHIOPIANS.

Ethi-o-pl-an Woman (Ethiopian). The wife of Moses is so described in Num. xi. (margin "Cushite"). She is elsewhere said to have been the daughter of a Midianite, and in consequence of this some have supposed that the allusion is to another wife whom Moses married after the death of ZIR- FARCH.

Ethi-o-pl-anS (see ETHIOPIA), properly "Cush" or "Ethiopia" in Is. xx. 4; Jer. xvi. 9; elsewhere "Cushites," or inhabitants of Ethiopia (2 Chr. xii. 3, xiv. 12 f.[Heb. 11 f.], xvi. 8, xvi. 16; Dan. xi. 43; Am. ix. 7; Zeph. ii. 12).

* Eth-oi'pe lan guage. SEMITIC LANGUAGES.

* Eth-oi'pe Version. VERSIONS, ANCIENT, OF THE O. AND N. T.

Eth'ma (Gr.) in I Esd. ix. 35 apparently a corruption of Nēmō in the parallel list of Ezr. x. 43.

Eh'hun (Heb. a gift, hire, Ges.), a descendant of Judah, and son of Helah the wife of Ashur (1 Chr. iv. 7).

Eh'zī (Heb. giving, munificent, Ges.; Jehovah rewards, Fr.), a Gershonite Levite, ancestor of Asaph (1 Chr. vi. 41, Heb. 26).


En-e-ge-tes [je-tez] (Gr. a benefactor), a common surname and title of honor in Greek states. (BENEFACTOR.) The title was borne by two of the Ptolemies, PTOLEMY III EUCRATES I., b. C. 247—

222, and Ptolemy VII. EUGERITES II., also called Ptolemy Phyeson, the brother, rival, and successor of Ptolemy VI. PHILOMETOS, b. C. (170) 146—117.

291

ETN

EUE
The Eungetes mentioned in the prologue to Ecclesiasticus has been identified with each of these.

**Eunuch** [mecc-] (Gr. *eunukos*, kind, friendly, Lit. Eunuch; of Persia, mentioned in the Acts of Philip, King of Persia, and in the Acts of Peter, the father of Attalus I, a. c. 197. In the war with Antiochus the Great, he rendered the most important services to the Romans. After peace was made (a. c. 189), he repaired to Rome to claim the reward of his loyalty; and the Senate conferred on him the provinces of Myria, Lydia, and Ionia (see also Eunuch). It is probable that Daniel and his companions were thus treated, in fulfillment of 2 K. xxv. 17, 18 and Is. xxxix. 7; compare Dan. i. 3, 7. The court of Herod of course had its eunuchs, as had also that of Queen Candace (Acts vii. 27). Three classes of "eunuchs" are mentioned in Matt. xix. 12, (4.) those born incapable of procreation; (2.) those made so by castration; (3.) those figuratively said to make themselves so, because they voluntarily live like eunuchs in abstinence. See Robinson, N. T. Lex., &c.

**Eunuch (1 Esd. viii. 44.)** Apparently a corruption of *ELXATHAN* (compare Ezr. xvi. 16).

**Eunuch** [yu-nik] (Gr.; see No. 2 below), the A. V. translation of—1. Heb. *side* (2 K. ix. 32; Ez. xxx. 14, vii. 3; Jer. xiv. 24; Jer. xxvi. 15; xxxvi. 6, xiii. 11; Is. xii. 3; Jer. iv. 15, 21, 4; Jer. v. 12-14, 19; Jer. xiv. 3; Ezek. i. 10; Jer. iii. 15, 14, 15, 21, iv. 4, v. 2, 14, 9; Jer. xxvii. 2 [margin]); and "Officer" (Gen. xxxvii. 36, xxxix. 1, x. 2, 7; 1 Sam. vii. 15; 1 K. xxii. 9; 2 K. viii. 6, xxii. 11 [margin]; 2 K. xvi. 12; 15, xxv. 19; 1 Chr. xxvi. 1; 2 Chr. vii. 8).—2. Gr. *eunuchos* (literally bed-keeper, chamberlain) (Mat. xii. 12; Acts viii. 27 ff.). The original Hebrew word clearly implies the incapacity which mutilation involves, and perhaps includes all the classes mentioned in Mat. xii. 12 (see below), not signifying an office merely. The law (Deut. xxxii. 1; compare Lev. xxv. 19, xxiv. 24) is repugnant to thus treating any Israelite; and Samuel, when describing the arbitrary power of the future king (1 Sam. vii. 15, margin), mentions "his eunuchs," but does not say that he would make "their sons" such. This, if we compare 2 K. xx. 18 and Is. xxxix. 7, possibly implies that these persons would be foreigners. It was a barbarous custom of the East thus to treat captives (Hut. iii. 40, vi. 32), not only of tender age, but it would seem, when past puberty. The "officer" in the Hebrew word clearly implies the incapacity which mutilation involves, and perhaps includes all the classes mentioned in Mat. xii. 12 (see below), not signifying an office merely. The law (Deut. xxxii. 1; compare Lev. xxv. 19, xxiv. 24) is repugnant to thus treating any Israelite; and Samuel, when describing the arbitrary power of the future king (1 Sam. vii. 15, margin), mentions "his eunuchs," but does not say that he would make "their sons" such. This, if we compare 2 K. xx. 18 and Is. xxxix. 7, possibly implies that these persons would be foreigners. It was a barbarous custom of the East thus to treat captives (Hut. iii. 40, vi. 32), not only of tender age, but it would seem, when past puberty. The "officer"...
skins. Boats of this kind, called kufas, still abound on the river. The disadvantage of the route was the difficulty of conveying return cargoes against the current. But probably throughout the Babylonian and Persian periods this route was made use of by the merchants of various nations, and by the East and West continually interchanged their most important products. The Euphrates is first mentioned in Scripture as one of the four rivers of Eden 1 (Gen. ii. 14); next in the covenant made with Abraham (xv. 18), where the whole country, "from the river of Egypt unto the great river, the river Euphrates," is promised to the chosen race (Deut. i. 7, xi. 24; Josh. i. 4). From 1 Chr. v. 9 it appears that the tribe of Reuben did actually extend itself to the Euphrates in the times anterior to Saul. During the reigns of David and Solomon the dominion of Israel actually attained to the full extent both ways of the original promise, the Euphrates forming the boundary of their empire to the N. E.,
and the river of Egypt to the S. W. (2 Sam. viii. 3-8; 1 K. iv. 21; 1 Chr. xviii. 3 ff.; 2 Chr. iv. 26). This wide-spread territory was lost upon the disruption of the empire under Rehoboam; and no more is heard in Scripture of the Euphrates until the expulsion of Necho against the Babylonians in the reign of Josiah. The river still brings down as much water as of old, but the precious element is wasted by the neglect of man; the various water-courses along which it was in former times conveyed are dry; the main channel has shrunk; and the water stagnates in unwholesome marshes. The Euphrates is mentioned in the N. T. only in Rev. ix. 14, xvi. 12. Assyria; Babyl.; Carchemish; Chaldea; Mesopotamia.

En-pol-e-mus (L. fr. Gr. Ext. good at war, L. & S.), "the son of John, the son of Accos," one of the envoys sent to Rome by Judas Maccabæus, cir. B. C. 161 (1 M. vii. 17; 2 M. iv. 11). He has been identified with the historian of the same name mentioned by Josephus (Ap. i. 29), but it is by no means clear that the historian was of Jewish descent.

En-roë-lüdôn (fr. Gr. Eurokludon, compounded of Euro, €wind, and kludon, a wave, Rwm. N. T. Lex.), the name given (Acts xxvii. 14) to the gale of which the S. coast of Crete seized the ship in which St. Paul was ultimately wrecked on the coast of Malta. It came down from the island, and therefore must have blown, more or less, from the N. Next, the wind is described as being like a typhoon or whirlwind (A. V. "tempestuous"). The long duration of the gale (verse 27), the overclouded state of the sky (20), and even the heavy rain which concluded the storm (xxviii. 2), could easily be matched with parallel instances in modern times. We have seen that the wind was more or less northerly. The context (xxvii. 14, 16, 17) gives us full materials for determining its direction with great exactitude. Dr. Howson concludes that it blew from the N. E. or N. E. E. This is quite in harmony with the natural sense of the Gr. Eurokludon (= a N. E. wind, L. & S.; Euroqulid, Vulg.), which is regarded as the true reading by Bentley, and is found in some of the best MSS.; but Dr. Howson adheres to the Received Text.

Ex-cal-li-lis (fr. Gr. ecangelistis, see below). The constitution of the Apostolic Church included an order or body of men known as Evangelists. The meaning of the name, "The publishers of glad tidings," seems common to the work of the Christian ministry generally, yet in Eph. iv. 11, the "evangelists" appear on the one hand after the "apostles" and "prophets;" on the other between the "pastors" and "teachers." This passage accordingly would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second. This interpretation would seem to follow the occurrence of the word as applied to Philip in Acts xx. 8. (Philip the Evangelist.) Timothy is to "preach the word;" in doing this he is to fulfill "the work of an Evangelist" (2 Tim. iv. 2, 5). It follows from what has been said that the calling of the Evangelist is the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized. It follows also that the name denotes a work rather than an order. The Evangelist might or might not be a Bishop-Elder or a Deacon. The apostles, so far as they evangelized (A. V. "preached the Gospel," Acts viii. 25, xiv. 17; 1 Cor. i. 17), might claim the title, though there were many Evangelists who were not apostles. Theodoret describes the Evangelists as travelling missionaries. The account given by Eusebius, though somewhat rhetorical and vague, gives prominence to the idea of itinerant missionary preaching. If the Gospel was a written book, and the office of the Evangelists was to read or distribute it, then the writers of such books were predominantly "the Evangelists" (Eusebius, Hist. Eccles.). (Gospels.) In later liturgical language the word was applied to the reader of the Gospel for the day.

Ex (fr. Heb. Havadh or Chavd = living, alive, or life), the name given in Scripture to the first woman (Adam's wife). The account of Eve's creation is in Gen. ii. 21, 22. (Marriage) Through the subtlety of the serpent, Eve was beguiled into a violation of the commandment imposed upon her and Adam (iii., 2 Cor. xi. 3). The different aspects under which (fr. Heb. Hâyad, or Ewe, one of the five kings or princes of Midian, slain by the Israelites (Num. xxxi. 8; Josh. xiii. 21).

Evi-me-ro-dach [-dak] (Heb. Merodach's fool, but probably a name of Assyrian or Babylonian origin is concealed under the Hebrew word translated "fool," Gen.; terrible Merodach, Fr. [Merodach]), according to Berosus and Abydenus, the son and successor of Nerchiânezer, as king of Babylon. (Babel.) He reigned but a short time, having ascended the throne on the death of Nebuchadnezzar in B. C. 551, and being himself murdered and succeeded by Nergillassar in B. C. 550. He treated Necho II. (Heb. Nechak) (2 K. xxv. 20; xxvi. 19), afterward one of the five kings or princes of Midian, slain by the Israelites (Num. xxxi. 8; Josh. xiii. 21).

Evâ, a female sheep (Gen. xxxii. 14, &c.).

Ex-changers (fr. L. = a paying out of the community), is a power founded upon a right inherent in all religious societies, and is analogous to the powers of capital punishment, banishment, and exclusion from membership, which are exercised by political and municipal bodies.—I. Jewish Excommunication. The Jewish system of excommunication was threefold. For a first offence a delinquent was subjected to the penalty of Niddah. The twenty-four offences for which it was inflicted are various, and range in heinousness from keeping a fierce dog to taking God's name in vain. The offender was first cited to appear in court; and if he refused to appear or to make amends, his sentence was pronounced. He was prohibited the use of the bath, razor, or convivial table; and all who had to do with him must keep their distance. He was not allowed to go to the Temple, but not to make the circuit in the ordinary manner. The term of this punishment was thirty days; and it was extended to a second and to a third thirty days when necessary. If at the end of that time the offender was still contumacious, he was subjected to the sec-
and excommunication termed Hêrem, or Châmâth (Anathema). Now the offender was not allowed to teach or to be taught with others, to hire or to be hired, to engage in public or private transactions, beyond purchasing the necessities of life. The sentence was delivered by a court of ten, and was accompanied by a solemn malediction. Lastly followed Shâmmâdâh, which was an entire cutting off from the congregation. It has been supposed by some that these two latter forms of excommunication were undistinguishable from the first, but others deny it. The punishment of excommunication is not appointed by the Law of Moses. It is founded on the natural right of self-protection which all societies enjoy. The case of Korah, Dathan, and Abiram (Num. xvi.), the curse denounced on Meroz (Judg. v. 29), the commission and proclamation of Ezra (Ezr. x. 6, x. 8), and the reformation of Nehemiah (Neh. xiii. 25), are appealed to by the Talmudists as precedents by which their proceedings are regulated. In the New Testament, Jewish excommunication is brought prominently before us in the case of the man that was born blind (Jn. ix.). The expressions here used refer to the ordination of the religious court or Niddâh. In Luke vi. 22, it has been thought that our Lord referred specifically to the three forms of Jewish excommunication: "Blessed are ye when men shall hate you, and when they shall separate you from your company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." The three words very accurately express the simple narration, the additional malediction, and the final excommunication—niddâh, hêrem or châmâth, shânâdâh. (Synagogue.)—II. Christian Excommunication. Excommunication, as exercised by the Christian Church, is not merely founded on the natural right possessed by all societies, nor merely on the example of the Jewish church and nation. It was instituted by our Lord (Matt. xviii. 15-18), and it was practised and commanded by St. Paul (I Tim. i. 20; 1 Cor. v. 2-5, 11; Tit. iii. 10). In the epistles we find St. Paul frequently claiming the right to exercise discipline over his converts (compare 2 Cor. i. 24, xlii. 10). In two cases (1 Cor. v. 2-5; 1 Tim. i. 19, 20) we find him exercising this authority to the extent of cutting off offenders from the Church. What is the full meaning of the expression, "deliver unto Satan," is doubtful. All agree that excommunication is contained in it, but whether it implies any further punishment, inflicted by the extraordinary powers committed specially to the apostles, has been questioned. (Hymenees.)—Apostolic Precept. In addition to the claim to exercise discipline, and its actual exercise in the form of excommunication, by the apostles, we find apostolic precepts directing that discipline should be exercised by the Church, and that in some cases excommunication should be resorted to (Rom. xvi. 17; 1 Cor. xvi. 22; Gal. i. 8, 9, v. 12; 2 Th. iii. 14; 1 Tim. vi. 3; Tit. iii. 10; 2 Jn. 10; 3 Jn. 10; Rev. ii. 20). It has been supposed that the two expressions, "let him be Anathema" (A.V. "accursed") (Gal. i. 8, 9), "let him be Anathema Maranatha" (1 Cor. xvi. 22), refer respectively to the two later stages of Jewish excommunication—the hêrem or châmâth, and the shânâdâh; but this view (so Conybeare & Howson) appears to be without foundation. Restoration to Communion. Two cases of excommunication are related (Gal. v. 12); and in one of them the restitution of the offender was accomplished by a formal act (Gal. v. 11). The Nature of Excommunication is made more evident by these acts of St. Paul than by any investigation of Jewish practice or of the etymology of words. We thus find, (1.) that it is a spiritual penalty, involving no temporal punishment, except accidentally; (2.) that it consists in the cutting off from the communion of the Church; (3.) that its object is the good of the sufferer (1 Cor. v. 5), and the protection of the sound members of the Church (6, 7; 2 Tim. iii. 17); (4.) that its subjects are those who are guilty of heresy (1 Tim. i. 20), or gross immorality (1 Cor. v. 1); (5.) that penitence is the condition on which restoration to communion is granted (2 Cor. ii. 7). Church. Ex-communication, the A. V. translation of—1. Heb. tabbôth or tabbôeth (literally = slaughterer, slayer, Gen.) in the margin (Gen. xxxvii. 36; Jer. xxxix. 9; Dan. ii. 14), translated uniformly in the text, when used in the plural, "guard," twice in the singular "cook" (1 Sam. ix. 23, 24). The Hebrew word describes first, the office of executioner, and secondly, the general duties of a monarch's body-guard. Thus Potiphar was "chief of the executioners" (Gen. xxxvii. 36, margin; "captain of the guard" in text). (So Nebuzar-adan and Arioch.) That the "captain of the guard" himself occasionally performed the duty of an executioner appears from 1 K. ii. 25, 34. Nevertheless the post was one of high dignity.—2. The Gr. spekoulátòs (Mk. vi. 27), borrowed from the Latin speculari; originally a military spy or scout, but under the emperors transferred to the body-guard. Ex-il [eks'il] (fr. L.). Captivity. Ex-odus [eks'odus] (L. fr. Gr. = a going out, L. & S.), the second book of the Law or Pentateuch.—A. Contents. The book may be divided into two principal parts: I. Historical, i.-xviii.; and II. Legislative, xix.-xl. The former of these may be subdivided into (1.) the preparation for the deliverance of Israel from their bondage in Egypt; (2.) the accomplishment of that deliverance. I. (1.) The first section (i. 1-xiii. 36) contains an account of—The great increase of Jacob's posterity in Egypt, and their oppression under a new dynasty, after the death of Joseph (Chapter i.); the birth, education, and manhood of Moses (i.ii.); his solemn call to be the deliverer of his people (iii. 1-iv. 17), and his return to Egypt in consequence (iv. 18-31); his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens v. 1-21); a further preparation of Moses and Aaron for their office, together with the account of their genealogies (v. 22-vii. 7); the successive signs and wonders, by means of which the deliverance of Israel from the land of bondage is at length accomplished (Plagues, the Ten, &c.), and the institution of the Passover (vii. 8-xli. 36). (2.) A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount Sinai (xii. 1-xxii. 28). (Exo'dus, the; Passover; Red Sea, Passage of, &c.) II. The solemn establishment of the Theocracy on Mount Sinai (xix.-xl.; Ten Commandments; Calv; Law of Moses; Altar; Ark; High-priest; Priests; Tabernacle, &c.). This book, in short, gives a sketch of the early history of Israel as a nation; and the history has three clearly-marked stages. First we see a nation enslaved; next a nation redeemed; lastly a nation set apart, and through the blending of its religious and political life consecrated to the service of God.—B. Integrity. According to Van Leur (Kronieken der oudheid, &c.), the following portions of the book belong to the original or Eluistic document (Genesis)—Chapter i. 1-14, ii. 23-25, vi. 2-vii. 7, xii. 1-28, 37,
38, 40-51 (xiii. 1, 2, perhaps), xvi, xix. 1, xx, xxv—xxxi, xxxv—x. Stahelin and De Wette agree in the main with this division. Knobel, the most recent writer on the subject, in the introduction to his commentary on Exodus and Leviticus, has sifted these books still more carefully, and assigns to each of the so-called original and supplementary documents passages that Von Lengerke assigns to the other. A mere comparison of the two lists of passages selected by these different writers as belonging to the original document is sufficient to show how very uncertain all such critical processes must be. None of these critics attempt to make the Divine names a criterion to distinguish the several documents. De Wette and his school set down every thing which savored of a miracle as proof of later authorship. Nor are Knobel's critical tests conclusive. There is nothing indeed forced or improbable in the supposition, either that Moses himself incorporated in his memoirs ancient tradition whether oral or written, or that a writer later than Moses made use of materials left by the great legislator in a somewhat fragmentary form. But the unity of Exodus as a part of the "five books of Moses" was undisputed till modern times. (PENTATEUCH.) Almost historical fact mentioned in Exodus has at some time or other been called in question. But it is certain that all investigation has hitherto tended only to establish the veracity of the narrator. A comparison with other writers and an examination of the monuments confirm, or at least do not contradict, the most material statements of this book. Thus, e. g. Manetho's story of the Hyksos points at least to some early connection between the Israelites and the Egyptians, and is corroborative of the fact implied in the Pentateuch that, at the time of the Israelitish sojourn, Egypt was ruled by a foreign dynasty. Manetho speaks, too, of strangers from the E. who occupied the eastern part of Lower Egypt. And his account shows that the Israelites had become a numerous and formidable people. According to Exodus xii. 87, the number of men, besides women and children, who left Egypt was 600,000. This would give for the whole nation about two and a half millions. There is no doubt some difficulty in accounting for this immense increase, if we suppose that the actual residence of the children of Israel was only 210 years. We must remember that the number who went into Egypt with Jacob was considerably more than "three-core and ten souls" (CUMOLOGY); we must also take into account the extraordinary fruitfulness of Egypt (concerning which all writers are agreed), and especially of that part of it in which the Israelites dwelt. According to De Wette, the story of Moses' birth is mythical, and arises from an attempt to account etymologically for his name. Other objections are of a very arbitrary kind. The ten plagues (PLAGUES, THE TEN) are physically many of them, what might be expected in Egypt, although in their intensity and in their rapid succession they are clearly supernatural. The institution of the Passover (CH. xii.) has been subjected to severe criticism. This has also been called a mythic fiction. Thus, attention has been drawn to the different directions given for the observance of this first and those given for subsequent Passovers. But there is no reason why, considering the very remarkable circumstances under which it was instituted, the first Passover should not have had its own peculiar solemnities, or why instructions should not then have been given for a somewhat different observance for the future. In minor details the writer shows a remarkable acquaintance with Egypt, e. g. Pharaoh's daughter goes to the river to bathe (Ex. ii. 5). Hierodorus tells us (also the monuments), that in ancient Egypt the women were under no restraint, but apparently lived more in public than they do now. Besides, the Egyptians supposed a sovereign virtue to reside in the Nile-waters. According to the monuments, the Pharaohs led their armies to battle, and the armies consisted entirely of infantry and chariots (xv. 6, 7). Many other facts have been disputed, such as the passage of the Red Sea (Exonvs; the RED SEA, PASSAGE OF THE), the giving of the MANNA, &c. (MIRACLES.)—D. The authorship and date of the book are discussed under PENTATEUCH.

EXODUS, the (L. fr. Gr., literally going out, especially = the departure of the Israelites under Moses from Egypt). 1. Date. Mr. R. S. Poole places the Exodus b. c. 1522 (CHRONOLOGY; EGYPT; PHARAOH 4), Hales b. c. 1648, Usher b. c. 1491, and Bursen b. c. 1520.—2. History. The Exodus is a great turning-point in Biblical history. With it the Patriarchal dispensation (PATECH) ends, and the Law (LAW OF MOSES) begins, and with it the Israelites were ruled by a definite family and become a nation. (JESUS x, 21; Moses.) The history of the events is marked by the convergence of the Ten Plagues. (PLAGUES, THE TEN.) In the night in which, at midnight, the first-born were slain (Ex. xii. 29), Pharaoh urged the departure of the Israelites (31, 32). (PASSOVER,) They at once set forth from Rameses (37, 39), apparently during the night (42), but toward morning, on the fifteenth day of the first month (Num. xxiii. 3). They made three journeys and encamped by the Red Sea. Here Pharaoh overtook them, and the great miracle (MIRACLES) occurred by which they were saved, while the pursuer and his army were destroyed (Ex. xiv.; Ps. cxxi. 13-15).—3. Geography. The following points must be settled exactly or approximately—the situation of the land of Goshen, the length of each day's march, the position of the first station (RAMSES), and the direction of the journey. The land of Goshen must have been an outer E. province of Lower Egypt. The Israelites, setting out from a town near the sea, therefore, seem to have made for the wilderness toward the Red Sea, and then entered the wilderness, a day's journey or less from the sea. They could only therefore have gone by the valley now called the Wadi-Idumayyel, for every other cultivated or cultivable tract is far too far from the Red Sea. It is not difficult to fix very nearly the length of each day's march of the Israelites. As they had with them women, children, and cattle, it cannot be supposed that they went more than fifteen miles daily; at the same time it is unlikely that they fell far short of this. The three journeys would therefore give a distance of about forty-five miles. There seems, however, to have been a deflection from a direct course, so that we cannot consider the whole distance from the starting-point, Rameses, to the shore of the Red Sea as much more than about thirty miles in a direct line (Ex. xiii. 17, 18). Measuring from the ancient western shore of the Arabian Gulf, the distance between the two points is about thirty miles in a direct line places the site of Rameses near the mound called in the present day El-'Abhaseych, not far from the W. end of the valley (so Mr. R. S. Poole, the original author of this article). After the first day's journey the Israelites encamped at SECCOTH 2—obviously a name very difficult of
identification — probably a mere resting-place of caravans, or a military station, or else a town named from one of the two. The next camping-place was Etham, the position of which may be very nearly fixed from its being described as "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6, 7). It is reasonable to place Etham where the cultivable land ceases, near the Seba Bi’dir, or Seven Wells, about three miles from the W. side of the ancient head of the gulf. After leaving Etham, the direction of the route changed. The Israelites were commanded "to turn and encamp before Philistine, between Mizdon and the sea, over against Baal-zarthoz" (Ex. xiv. 2). Mr. Poole regards the identification of the places mentioned in the narratives with modern sites as impossible without the discovery of ancient Egyptian names, and their positive appropriation to such sites. From the names of the places Mr. Poole supposes the encampment was in a depression, partly marshy, having on either hand an elevation marked by a watch-tower. There can be no doubt that the direction was from the W. to the E., and that the breadth of the sea at the place of crossing was great, since the whole Egyptian army perished. Red Sea, Passage of.

Ex'or'cist [sist] [Gr., literally one who administers an oath, L. & S.; but usually, one who expels, or professes to expel, demons by adjurations, incantations, &c.]. The use of the term "exorcists" in Acts xix. 13 confirms what we know from other sources as to the common practice of exorcism among the Jews. That some, at least, of them, not only pretended to, but possessed, the power of exorcising, appears by our Lord’s admission when he asks the Pharisees, "If I by Beelzebub cast out devils, by whom do your disciples (A. V. ‘children’) cast them out?" (Mat. xii. 27). What means were employed by real exorcists we are not informed. David, by playing skilfully on a harp, procured the temporary departure of the evil spirit which troubled Saul (1 Sam. xvi. 23). Justin Martyr has an interesting suggestion as to the possibility of a Jew successfully exorcising a devil, by employing the name of the God of Abraham, Isaac, and Jacob. But he goes on to say that the Jewish exorcists, as a class, had sunk down to the superstitious rites and usages of the heathen. With this agrees the account given by Josephus (viii. 3, § 5), of an exorcism which he saw performed by Eleazar, a Jew, in the presence of his sons, though the virtue of the cure is attributed to the mention of the name of Solomon, and to the use of a root and of certain incantations said to have been prescribed by him (compare Jos. B. J. vii. 6, § 3). It was the profane use of the name of Jesus as a mere charm or spell which led to the disastrous issue recorded in Acts xix. 13–16. The power of casting out devils was bestowed by Christ while on earth upon the apostles (Mat. x. 8) and the seventy
disciples (Lk. x. 17-19), and was, according to His promise (Mk. xvi. 17), exercised by believers after His ascension (Acts x. 18), but not the Christian miracle, whether as performed by our Lord Himself, or by His followers, the N. T. writers never apply the terms "exorcise" or "exorcist." DEMONS; MAGIC; MIRACLES.

**Ex-piation.** Atonement; Sacrifice. "Eye = the organ of sight (Gen. iii. 6, 7, &c.); figuratively, ascribed to God, cherubim, &c. (Prov. xv. 3; Ez. i. 18, &c.). Blind; Fountain; Medicine; Paint; Penishments; Tears.

"Ez (fr. Heb.) = EZER 1 (1 Chr. i. 38).

Ez-ba (Hib. Hebrew, shining, beautiful, Fii.), father of Naarai, among David's "valiant men" (1 Chr. xii. 57).

Ez.bon (Heb. working, Gen.: hearing viz. of God [No. 1], splendor viz. of God [No. 2].) 1. Son of Gad (Gen. xvi. 16); = Ozn. (See No. 2). 2. Son of Bela, the son of Benjamin (1 Chr. vii. 7). Lord A. C. Herry suggests that the family of No. 1 might have been of Jabesh-Gilead, and incorporated into Benjamin (Judg. xx. 41-44). Bez to xii. 13.


Ez-e-chiel as [si.-(L. = Hezekiah) in 1 Esd. ix. 45 = Hilkiah 5 in Neh. viii. 4.

Ez-e-kia (Gr.) = Hezekiah I (Eccles. xlvii. 17, 22, xli. 4; 2 Macc. xvii. 1; Mat. i. 9, 10).

Ez-e-kiel (fr. Heb. Yahzekel, or Yechezkel = God will strengthen, or the strength of God), one of the four greater prophets. He was the son of a priest named Buzi. The Rabbis absurdly identify Buzi with Jeremiah. Another tradition makes Ezekiel the servant of Jeremiah. Ezekial rarely alludes to the facts of his own life, and we have to complete the imperfect picture by the colors of late and dubious tradition. He was taken captive with Jehoiachin, eleven years before the destruction of Jerusalem. Josephus says this happened when he was a boy, yet the statement is questionable. He was a member of a community of Jewish exiles on the Tigris, the Chaldean. By the river "the vale of the land of the Chaldeans," God's message first reached him (Ez. i. 3). His call took place n. c. 550, "in the fifth year of King Jehoiachin's captivity" (i. 2), "in the thirtieth year, in the fourth month" (i. 1). Many commentators (Origen, Carpizov, Fairbairn, &c.) make the latter expression = the thirtieth year of his age, the supposed period of assuming full priestly functions. (Levit; Priest.) The Chaldee paraphrase by Jonathan ben Uziel has—"thirty years after Hilkiah the high-priest had found the book of the Law in the sanctuary . . . in the days of Josiah" (and so Jerome, Usher, Haver- nick, &c.). Hitzig, following many early commentators, supposes it the thirtieth year from the Ju-liane. It now seems generally agreed that it was the thirtieth year from the new era of Nabopolas- sar, father of Nebuchadnezzar, who began to reign n. c. 625. (Babel.) The use of this Chaldee epoch is the more appropriate as the prophet wrote in Babylon, and he gives a Jewish chronology in verse 2. The decision of the question is the less important because in all other places Ezekiel dates from the year of Jehoiachin's captivity (xxix. 17, xxx. 20, &c.). We learn from an incidental allu- sion (xxiv. 18)—the only reference which he makes to his own historical period—that he was married, and had a house (vii. 11) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his com- panions in exile, and their elders consulted him on all occasions (viii. 1, xi. 23, xiv. 1, xx. 1, &c.). The last date he mentions is the twelfth year of the captivity (xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably living, and already famous (Ez. xiv. 14, xlviii. 3). He is said to have been murdered in Babylon by some Jewish party whom he had convicted of idolatry, and to have been buried in the tomb of Jeremiah and Arpadax, on the banks of the Euphrates. The tomb, said to have been built by Jehoiachin, was shown a few days' journey from Bagdad. But, as Havernick remarks, "by the side of the scattered data of his external life, those of his internal life appear so much the richer." He was distinguished by his stern and inflexible energy of will and char- acter; and we also observe a devoted adherence to the rites and ceremonies of his national religion. Ezekiel is no cosmopolite, but displays everywhere the peculiar tendencies of a Hebrew educated under Levitical training. The priestly bias is always vis- ible. We may also note in Ezekiel the absorbing recognition of his high calling which enabled him cheerfully to endure any deprivation or misery, if thereby he may give any warning or lesson to his people (iv., xv. 16, 16, &c.), whom he so ardently loved (ix. 8, xii. 13). His predictions are marvel- ously varied. He has instances of visions (viii.- xil), symbolical actions (as iv., xv.), parables (as xlii., xxviii. 1 f.), poems (as xiii.), allegories (as xxiii., xxxiii.), open prophecies (as vii., xx., &c.). Among the most splendid passages are chapters i. (Cherubim), viii. (vision of Judah's idolatries), xvi.-xxvi. (against Tyrus), xxi. (against Asyria). The death of his father and the marvellous nature of his visions make him occasionally obscure. Hence his prophecy was placed by the Jews among the "treasures," those portions of Scripture which (like the early part of Genesis, and Canticles) were not allowed to be read till the age of thirty. The Jews read Ezekiel in connexion with the prophecies of Daniel, as the most splendid of the later prophets. The book is divided into two principal parts—of which the destruction of Jerusalem is the turn- ing-point; chapters i.-xxiv. contain prophecies delivered before that event, and xxv.-xxxvi. after it, as we see from xxvi. 2. Again, chapters i.-xxxi. are mainly occupied with correction, denunciation, and reproof, while the remainder deals chiefly in consolation and promise. A parenthesis section in the middle of the book (xxv.-xxxiii.) contains a group of prophecies against seven foreign nations, the septenary arrangement being apparently intentional. Havernick divides the book into nine sec- tions, distinguished by their superscriptions, as fol- lows:—1. Ezekiel's call (i.-iii. 15). 2. The general carrying out of the commission (iii. 16-vii.). 3. The rejection of the people because of their idolatrous worship (viii.-xii.). 4. The sins of the age rebuked in detail (xii-xiv.). 5. The nature of the judgment, and the guilt which caused it (xx-xiii.). 6. The destruction of the city, at present, and for ever (xxiv.-vii. God's judgment denounced on seven heathen nations (xxv.-xxxiii.). 7. Prophe- cies, after the destruction of Jerusalem, concern-
ing the future condition of Israel (xxiii.-xxxix.). IX. The glorious consummation (xl.-xlvii.). There are no direct quotations from Ezekiel in the N.T., but in the Apocalypse there are many parallels and obvious allusions to the later chapters (xl.-xlvii.). Of these chapters Fairbairn (on Ezekiel) gives the four main lines of interpretation, viz., 1. The historico-literal (of Villalainus, Groitus, &c.), which makes all a prosaic description to preserve the memory of Solomon's temple. 2. The historico-ideal (of Euchtem, Datho, &c.), which reduces them to "a sort of vague and well-meaning announcement of future good." 3. The Jewish-carnal (of Lightfoot, Hofmann, &c.), which maintains that their outline was actually adopted by the exiles. 4. The Christian-spiritual, or Messianic (of Luther, Calvin, and most of the Fathers and modern commentators), which makes them "a grand, complicated symbol of the good God had in reserve for His Church." Temple.

Ez'el (Heb. departure, Ges.), the Stone, a well-known stone near Saul's residence, the scene of the parting of David and Jonathan when David finally fled from the court (1 Sam. xix. 19).

Ez'm (fr. Heb. = bone, Ges.), a town of Simeon (1 Chr. iv. 29) = A'ZEM.

Ez'm (No. I fr. Heb. = treasure, Ges.; union, Fü.: No. 2-6, Heb. help, Ges., Fü.). 1. A Horite "duke" descended from Seir (Gen. xxxvi. 21, 27, 30; 1 Chr. i. 42); inconsistently spelled Ezar in verse 58.—2. Father of Hushai, in the genealogies of Judah (1 Chr. iv. 4).—3. A son of Ephraim, slain by the men of Gath (vii. 31). (Beri'ah 2; Sunthe-'lai).—4. The first of the Gadite heroes who joined David in the wilderness (xii. 9).—5. A Levite, son of Jeshua; one of those who repaired the wall of Jerusalem under Nehemiah (Neh. iii. 19).—6. A priest who assisted in the dedication of the walls of Jerusalem under Nehemiah (xii. 42).

Ez-r'as (Gr.) = Azariah 25; Az'ir (1 Esd. viii. 2). Ez'-on-ga'ber, or Ez'-on-ga'ber (fr. Heb. = the giant's backbone), the last station of the Israelites before they came to the wilderness of Zin, afterward the station of Solomon's navy (Elath), and where Jehoshaphat's was "broken," probably destroyed on the rocks (Num. xxxiii. 35, 36; Josh. ii. 8; 1 K. x. 26, xxii. 48; 2 Chr. vii. 17, xx. 36). Kiepert's map (1856) places it at 'Ain el-Ghadyin, about twenty miles up what is now the dry bed of the Arabah, but, as he supposed, then the N. end of the gulf. Exodus, the; Red Sea; Wilderness of the Wandering.

Ez'rite (fr. Heb. 'etsoni, the reading of the Keri; the Hebrew text has 'etson, which Gesenius translates "his spear"), the. According to 2 Sam. xxiii. 8, "Adino the Ezrite" was another name for "Jo-shub-bassebot the Tachmonite (margin; text of A.V. 'the Tachmonite that sat in the seat'), chief among the captains." (Jashod'eam.) The passage is most probably corrupt.

Ez'ra (Heb. help). 1. A descendant of Judah. The name occurs in the obscure genealogy of 1 Chr. iv. 17.—2. The famous scribe and priest (in Apocrypha "Ezdras"); son of Serai'ah 7, and descendant of Hilkia 2, the high-priest in Josiah's reign (Ezr. vii. 1). All that is really known of Ezra is contained in Ezr. vii.—x. and in Neh. vii.—xii. 26, 36. From these passages we gather that he was a learned and pious priest residing at Babylon in the time of Artaxerxes Longimanus. The origin of his influence with the king does not appear, but in the seventh year of his reign, in spite of the unfavorable report which had been sent by Rehum and Shimshai (Ezr. iv. 8 ff.), he obtained leave to go to Jerusalem, and to take with him a company of Israelites, together with priests, Levites, singers, porters, and Nethinim. The journey of Ezra and his companions from Babylon to Jerusalem took just four months; and they brought up with them a large free-will offering of gold and silver, and silver vessels. It appears that his great design was to effect a religious reformation among the Palestine Jews, and to bring them back to the observance of the Law of Moses, from which
Ezr

they had grievously declined. His first step, accordingly, was to enforce a separation from their wives upon all who had made heathen marriages, in which number were many priests and Levites, as well as other Israelites. This was effected in little more than six months after his arrival at Jerusalem. With the detailed account of this important transaction Ezra's autobiography ends abruptly, and we hear nothing more of him till, thirteen years afterward, in the twentieth of Artaxerxes, we find him again at Jerusalem with Nehemiah "the Treasurier." It seems probable that after he had effected the above-named reformation, and had appointed competent judges and magistrates, with authority to maintain it, he himself returned to the king of Persia. The functions he executed under Nehemiah's government were purely of a priestly and ecclesiastical character. But in such he filled the first place. As Ezra is not mentioned after Nehemiah's departure for Babylon in the thirty-second year of Artaxerxes, and as every thing fell into confusion during Nehemiah's absence (Neh. xiii.), it is not unlikely that Ezra died or returned to Babylon before that year. Josephus vaguely says (xi. 6, § 13), that he "was an old man, and a very remarkable man, executed in a magnificent manner at Jerusalem." Some Jewish chroniclers say, he died in the year in which Alexander the Great came to Jerusalem, in the same year with Haggai, Zechariah, and Malachi. Other traditions relate that he died at Babylon, aged 120 years. The Talmud says he died at Zamzumu, a town on the Tigris, while on his way from Jerusalem to Susa. His reputed tomb (see cut) is shown on the Tigris, about twenty miles above its junction with the Euphrates (Kitto). The principal works ascribed to him by the Jews are:—1. The institution of the Great Synagogue. (Synagogue, the Great.) 2. The settling the Canons of Scripture, a code and restoring, correcting, and editing the whole sacred volume. 3. The introduction of the Chaldee character instead of the old Hebrew or Samaritan. (Hebrew, 1. Syriac, 2. Arabic; Writing.) 4. The authorship of the books of Chronicles, Ezra (Ezra, Book of), Nehemiah (Nehemiah, Book of), and, some add, Esther, Daniel, and the twelve prophecies. 5. The establishment of synagogues. (Synagogue.)—3. The head of one of the twenty-two courses of priests which returned with Zerubbabel and Jeshua (Neh. xii. 1, 13).

—4. One who assisted at the dedication of the wall of Jerusalem (xii. 23); perhaps = No. 3.

Ezra (Heb. Hizpah), Book of. The book of Ezra is manifestly a continuation of the books of Chronicles (so Lord A. C. Hervey, the original author of this article). Like these books, it consists of the contemporary historical journals kept from time to time, which were afterward strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. It has already been suggested (Chronicles) that the chief portion of the last chapter of 2 Kings had been written, by Daniel. The evidences of this in Ezra i. must now be given more fully. Daniel passes over in utter silence the first year of Cyrus, to which pointed allusion is made in Dan. i. 21, and Cyrus's decree, and proceeds in ch. x. to the third year of Cyrus. But Ezr. i, if placed between Dan. ix. and x., exactly fills up the gap, and records the event of the first year of Cyrus, in which Daniel was so deeply interested. And not only so, but the manner of the record is exactly Daniel's (so Lord A. C. Hervey; compare Ezr. i. 1 with Dan. i. 1, ii. 1, &c.). The giving the text of the decree (Ezr. i. 2-4; compare Dan. iv.), the mention of the name of "Mithredath the treasurer" (Ezr. i. 8; compare Dan. i. 3, 11), the allusion to the sacred vessels placed by Nebuchadnezzar in the house of his god (Ezr. i. 7; compare Dan. i. 2), the giving the Chaldee name of Zerubbabel (Ezr. i. 8, 11; compare Dan. i. 7), and the whole standpoint of the narrator, who evidently wrote at Babylon, not at Jerusalem, are all circumstances which in a marked manner point to Daniel as the writer of Ezr. i. Ezr. ii.-iii. 1 is found (with the exception of clerical errors) in Neh. vii. (Nehemiah, Book of). The next portion (iii. 2-61), except one large explanatory addition by Ezra to illustrate the opposition by the heathen to the rebuilding of the Temple (iv. 6-23; Amaseers 2; Artaxerxes 1), is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the beginning of the reign of Darius Hystaspis. That it was the prophet Haggai becomes tolerably sure when we observe further that it was buried in the Temple (Hervey). (See Lord A. C. Hervey). Chapters vii.-x. are Ezra's own, and continue the history after a gap of fifty-eight years—from the sixth of Darius to the seventh of Artaxerxes. Keil, Havernick, Fairbairn, &c., maintain the unity of the book as proceeding from Ezra, but allow that he used previously existing documents; Dr. S. Davidson maintains that Chronicles, Ezra, and Nehemiah originally formed but one book, compiled by one who put together (in Ezra) materials written by Ezra and others, interspersing his own here and there. The text of Ezra is not in a good condition. There are many palpable corruptions in the names and numerals, and perhaps in some other points. It is written partly in Hebrew, and partly in Chaldee. The Chaldee begins at iv. 8, and continues to the end of vi. 18. The letter or decree of Artaxerxes, vili. 12-26, is also given in the original Chaldee. There has never been any doubt about Ezra being canonical, although there is no quotation from it in the N. T. (Gason). The period covered by the book is eighty years, from the first of Cyrus, n. c. 536, to the beginning of the eighth of Artaxerxes, n. c. 456. Ezra, 1st Book of.

Ezra-bite (fr. Heb. = descendant of Ethra or Ethra'h, i. e. of Zerah, Ges.), the, a title attached to Ethan 1 (1 K. iv. 21; Ps. lixxix. title), and Heman (Ps. lxxxvii. title).

Ezri (Heb. help of Jehovah, Ges.), son of Chelub, superintendent of King David's farm-laborers (1 Chr. xxvii. 26).

F

Fable (fr. L. fabula, literally what is spoken or told, a narrative, especially a fictitious narrative or story), is a narrative, either true or fictitious, of fable and parable, not in their strict etymological meaning, but in that which has been stamped upon them by current usage, looking, i. e. at the fables of the Esp. as the type of the can., at the parables of the N. T. as the type of the other, we have to ask (1.) in what relation, as to the idea, to each other, the various instruments of moral teaching? (2.) what use is made in the Bible of this or of that form? Perhaps the mos
satisfactory summing up of the chief distinctive features of each is in the following extract from Neander:—"The parable is distinguished from the fable by this, that, in the latter, qualities, or acts of a higher class of beings may be attributed to a lower (e. g. those of men to brutes); while in the former, the lower sphere is kept perfectly distinct from that which it seems to illustrate. The beings and powers thus introduced in the parable always follow the law of their nature, but their acts, according to this law, are used to figure those of a higher race. Of the fable, as thus distinguished from the parable, we have but two examples in the Bible: (1) that of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg. ix. 8-15); (2) that of the cedar of Lebanon and the thistle, as the answer of Jehosh to the challenge of Amaziah (2 K. xiv. 9). The appearance of the fable thus early in the history of Israel, and its entire absence from the direct teaching of the O. and N. T. are, each of them in its way, significant. Taking the received chronology, the fable of Jotham was spoken about 1209 B. C. The Arabian traditions of Lokman do not assign to him an earlier date than that of David. The first example in the history of Rome is the apologue of Memenius Agrrippa (354 B. C.); and it is generally assumed that it was founded on the ground that the fable could hardly at that time have found its way to Latium. The land of Canaan is so far, as we have any data to conclude from, the fatherland of fable. The absence of fables from the teaching of the O. T. must be ascribed to their want of fitness to be the media of the truths which that teaching was to convey. The points in which brutes or inanimate objects present analogies to man are chiefly those which belong to his lower nature, his pride, indolence, cunning, and the like. Hence the fable, apart from the associations of a grotesque and ludicrous nature which gather round it, is inadequate as the exponent of the higher truths which belong to man's spiritual life. It may serve to exhibit the relations between man and man; it fails to represent those between man and God. To do that is the office of the PARABLE. The fables of false teachers claiming to belong to the Christian Church, alluded to by writers (f. e. fol. 185 above), literally what is spoken in; in N. T. = a myth, fable, legend, mythic tale or discourse, Rbn. N. T. Lex., 1: Tim. i. 4., iv. 7.; 2 Tim. iv. 4.; Tit. i. 14.; 2 Pet. i. 16.), do not appear to have had the character of fables, properly so called.

**Face**, besides being used for the outside or surface of any thing (Gen. i. 29, &c.), and for the human countenance (III. 10, &c.), is figuratively used of God, indicating some special manifestation of His presence, power, favor, &c. (Ps. xxxiv. 16, &c.). As it was esteemed a special privilege to belong to the Christian Church, alluded to by writers (f. e. fol. 185 above), this is figuratively transferred to God (Job xxxii. 26; Ps. xvii. 15; Mat. xviii. 10, &c.).

**Fair Havens** [hav'y an's], the (an English translation of the Gr. Karoi tineces, probably originally a descriptive title), a harbor in the island of CRETE (Acts xxvii. 8), not mentioned in any other ancient writer, but still kept by the good faith of the name, having been a sheltered harbor. Fair Havens appears to have been practically the harbor of LASKA. These places are situated four or five miles to the E. of Cape Mata, which is the most conspicuous headland on the S. coast of Crete, and immediately to the W. of which the coast trends suddenly to the N. In Fair Havens the ship which conveyed St. Paul was sheltered from the violent and long-continuing N. W. winds to which it would be fully exposed beyond Cape Mata.

**Fal's, the A. V. translation of the Heb. pl. 'izc. bonos (Ex. xxvii. 12, 14, 16, 19, 22, 27), translated "wares" in verse 59. Mr. Deven, with Fürst, Hitzig, &c., would translate "wares" throughout. Gesenius, supposing, with Fürst, the primary meaning to be traffic, consumer, translates a fair, market, market-place, except in verses 27, 33, where he translates gains, earnings, profits from traffic. Havernick translates throughout exchangers or equivalent, and this Dr. W. L. Alexander (in Kittto) approves.

**Faith**, the A. V. translation of—I. Heb. etan = faithfulness, fidelity, Ges. (Deut. xxxii. 20 only), elsewhere translated "faithful" (Prov. xiii. 17, xiv. 5, xx. 6), "truth" (Is. xxvi. 2, margin "truths").—2. Heb. imnah (kindred to No. 1 and to Ameh) once (Hab. ii. 4), elsewhere translated "faithfulness" (1 Sam. xxvi. 23; Lam. iii. 33, &c.), "faith" (Ps. cxxxv. 18; Prov. xxvii. 20), "faithfully" (2 K. xxi. 7, &c.), "truth" (Deut. xxxii. 4; Ps. xxxiv. 4, &c.), "set office, margin "trust" (1 Chr. xx. 26, 31, &c.), "verily, margin "in truth," or "stability" (Ps. xxxiv. 3), "truly" (Prov. xxii. 22), "steadily" (Ex. xxvii. 22), "beloved" (Is. xxviii. 6). Gesenius makes the Heb. = (a) firmness, steadiness (Ex. xii. 12); (b) security (Is. xxxii. 6); (c) faithfulness, fidelity, especially in fulfilling promises (Deut. xxxii. 4; Prov. xxvii. 20, &c.); also faith, trust, confidence of men toward God (Ps. xxxvii. 3; Hab. ii. 4).—3. Gr. eipos once (Heb. x. 23), elsewhere uniformly translated "home" (Acts ii. 20; Rom. iv. 18, v. 2, 4, 5, &c.).—4. Gr. pistis more than 200 times in N. T. (Mat. viii. 10, &c.), once "belief" (2 Th. ii. 13), once "assurance" (Acts xxvi. 31), once "fidelity" (Tit. ii. 10), twice translated by a phrase including a verb (Rom. iii. 26, "him which believeth," literally the one of [from] faith; Heb. x. 39, "of them that believe," literally of faith). The kindred Greek verb pintow is translated more than 200 times by the verb "believe" (Mat. viii. 13, &c), seven times by "commit," or "commit to one's trust" (Lk. xvi. 11; Jn. ii. 24; Rom. iii. 2; 1 Cor. ix. 17; Gal. ii. 7; 1 Tim. i. 11; Tit. i. 5), once "put in trust" (1 Th. ii. 4). The kindred Greek adjective pistos is translated "faithful" more than fifty times (Mat. xxiv. 45, &c.), once "faithfully" (3 Jn. 5), twice "true" (2 Cor. i. 18; 1 Tim. iii. 1), once "sure" (Acts xxii. 34), twice "believing" (Jn. xx. 27; 1 Tim. vi. 2), once in plural "believers" (1 Tim. iv. 12), also in a phrase including "believe" (Acts x. 45, xvi. 1; 2 Cor. vi. 15; 1 Tim. iv. 3, 10, v. 16). According to Robinson's N. T. Lex., the Gr. pistis properly = firm persuasion, confiding belief in the truth, veracity, reality of any person or thing; used sometimes in the N. T. as in classic Greek = faith, belief in general (Acts xvii. 31, A. V. "assurance," margin "faith," &c.), or good faith, fidelity, sincerity, faithfulness (Mat. xxii. 28, &c.), but especially in reference to God and divine things, to Christ and His gospel = that faith, that eminating belief, which is the essential trait of Christian life and character (Mat. viii. 10; Rom. iii. 22; Phil. i. 23, 27; Heb. vi. 1, &c.) by metonymy, the object of Christian faith (Acts x. 45, xvi. 1; Rom. i. 5, &c.).—In true Christian faith is included not only the intellectual assent to the truth of the gospel (Jas. ii. 17, 19, &c.), but the consent of the will and the correspondence of the life to what this truth involves (Rom. iv. 17; Gal. v. 6; Heb. xi.; Jas. ii. 20-26). But the full development of this im-
FAL

Atelephas bubalis — Fallow Deer

antelope, about the size of a stag, and resembling both the calf and the stag. It is common in northern Africa, and lives in herds. The modern name is bekkar-ed-wash (wild ox). Col. C. II. Smith (in Kitto) refers the Hebrew name to the Orny lwooryz, a species of antelope frequently represented on the monuments of Egypt and Nubia. The true fallow-deer, Cervus dama, is undoubtedly a native of Asia, and is regarded by Gesenius and A. V. as the animal meant by the Hebrew word, HART.

* Fallow Ground. AGRICULTURE; JUBILEE; SABBATHIAL YEAR.

* Fam'iliar Spirit. DIVINATION; MAGIC.

Famine [-in] = a scarcity of food, usually prevalent in Palestine, &c., when the sweet influences of the Pleiades are bound, i.e. when the best and most fertilizing rains, which fall when the Pleiades set at dawn, at the end of autumn, fall. In Egypt a deficiency in the rise of the Nile, with drying winds, produces the same results. The famines recorded in the Bible are traceable to both these phenomena; and we generally find that Egypt was resorted to when scarcity afflicted Palestine. In the whole of Syria and Arabia, the fruits of the earth must ever be dependent on rain; the water-sheds having few large springs, and the small rivers not being sufficient for the irrigation of even the level lands. If, therefore, the heavy rains of November and December fail, the sustenance of the people is cut off in the parching drought of harvest-time, when the country is almost devoid of moisture. Egypt, again, owes all its fertility to its mighty river, whose annual rise inundates nearly the whole land and renders its cultivation an easy certainty. The causes of dearth and famine in Egypt are occasioned by defective inundation, preceded and accompanied and followed by prevalent cæstoner and southern winds. The first famine recorded in the Bible is that of Abraham after he had pitched his tent on the E. of Bethel (Gen. xii. 10). We may conclude that this famine was extensive, although this is not quite proved by the fact, that Abraham's going to Elephantine in the second famine, Isaac found refuge with Abimelec, king of the Philistines, in Gerar (xxvi. 1 ff.). We hear no more of times of scarcity until the great famine of Egypt, which "was over all the face of the earth" (xli. 56, 57; Joseph 1). In the seven years of plenty, Joseph was enabled to provide against the coming depletion, and to supply needs to the population of Egypt with corn, but these of the surrounding countries (xli. 53–57). The modern history of Egypt throws some curious light on these ancient records of famines, and may assist us in understanding their course and extent. The most remarkable famine was in the reign of the Fātimah Khaleefah, El-Mustansir billah, the only seven years' famine in Egypt on record since Joseph's time (in the year of the hegira 457–464, A. D. 1064–1071). This famine exceeded in severity all others of modern times, and was aggravated by the anarchy which then ravaged the country. Vehement drought and pestilence, with the Exodus of famine to Egypt, continued for seven consecutive years, so that the people ate corpses, and animals that died of themselves; the cattle perished; a dog was sold for five denarii, and a cat for three denarii and an ardebb (about five bushels) of wheat for 100 denarii, and then it fell altogether. He adds, that all the horses of the Khaleefah, save three, perished, and gives numerous instances of the straits to which the wretched inhabitants were driven, and of the organized bands of kidnappers who infected Cairo and caught passengers in the streets by ropes furnished with hooks and let down from the horses. The famine of Samaria (2 K. vi. 22) resembled it in many particulars, and that very briefly recorded in 2 K. viii. 1, 2, affords another instance of one of seven years. Famines are often spoken of in the Scriptures as occurring in Palestine (Judg. vi. 4–6; Ra. 1, 1; 2 Sam. xxi. 1; 1 K. xvii. 1, 7, xviii. 2; 2 K. iv. 38, &c.), and were classed among "sore judgments" (Ez. xiv. 17). The evils of famine are now much diminished in civilized countries by the great increase of productive labor applied to agriculture, of facilities for commercial exchanges, of improvements in the arts, &c.; but they still exist. In Arabia, famines are of frequent occurrence. "Famine" is used figuratively in Am. viii. 11.

* Far. AGRICULTURE.

Far'thing, the A. V. translation of two names of coins in the N. T. — 1. Gr. kódrantés, fr. L. quadrans, literally = one-fourth sc. of the Roman as, see No. 2 (Matt. v. 26; Mark. xii. 42); a coin current in Palestine in the time of our Lord = two lepta (A. V. "mites") = one-tenth of a cent (Rbn. N. T. Lex.) — 2. Gr. assarion (Mat. x. 29; Luke xii. 6), properly a small as, but in the time of our Lord used as = L. as = one and a half cents (Rbn. N. T. Lex.). Money.

Fasts.—1. One fast only was appointed by the law, that on the day of Atonement (ATONEMENT, DAY OF). There is no mention of any other periodical fast in the O. T., except in Zech. vii. 1–7, viii. 19. From these passages it appears that the Jews, during their captivity, observed four annual fasts, in the fourth, fifth, seventh, and tenth months. Religious fasts were distinguished by the only months in which they were observed; but the Mishna and Jerome give statements of certain his-
torical events which they were intended to commemorate: The fast of the fourth month to commemorate the breaking of the tables of the law by Moses (Ex. xxiii.), and the storming of Jerusalem by Nebuchadnezzar (Jer. lxi.). The fast of the fifth month to commemorate the return of the spies, &c. (Num. xiii., xiv.), the Temple burnt by Nebuchadnezzar, and again by Titus; and the ploughing up of the site of the Temple, with the capture of Bether. The fast of the seventh month to commemorate the complete sack of Jerusalem by Nebuchadnezzar and the death of Gedaliah (2 K. xxv.), the fast of the tenth month commemorating the return of the captives in Babylon of the news of the destruction of Jerusalem. Some other events mentioned in the Mishna are omitted as unimportant. Of those here stated, several could have had nothing to do with the fasts in the time of the prophet. The number of annual fasts in the present Jewish calendar has been multiplied to twenty-eight, a list of which is given by Reland.—II. Public fasts were occasionally proclaimed to express national humiliation, and to supplicate divine favor. In the case of public danger, the proclamation appears to have been accompanied with fasting; the fasts are usually recorded under the following headings: Samuel gathered "all Israel" to Mizpeh and proclaimed a fast (1 Sam. vii. 6); Jehoshaphat appointed one "throughout all Judah" when he was preparing for war against Moab and Ammon (2 Chr. xx. 3); in the reign of Jehoiakim, one was proclaimed for "all the people in Jerus-alem and all who came thither out of the cities of Judah," when the prophecy of Jeremiah was publicly read by Baruch (Jer. xxxvi. 6–10; compare Baruch i. 5); three days after the fast of Tabernacles, when the second Temple was completed, "the children of Israel assembled with fasting and with sackclothes and earth upon them" to hear the law read, and to confess their sins (Neh. ix. 1). There are references to general fasts in the Prophets (Joel i. 14, ii. 15; Is. lvii. 1, and two are noticed in 1 and 2 Maccabees (1 Mc. iii. 46, 47; 2 Mc. xii. 10–12). There are a considerable number of instances of individuals fasting, and of special occasions in which they were especially concerned (Judg. xx. 26; 1 Sam. xxxi. 13; 2 Sam. i. 12; 1 K. xxii. 9–12; Esth. viii. 21–23; Esth. iv. 16).—III. Private occasional fasts are recorded in Num. xxx. 13. The instances given of individuals fasting under the influence of grief, vexation, or anxiety, are numerous (1 Sam. i. 7, xx. 34; 2 Sam. iii. 32, xii. 16; 1 K. xxi. 27; Esth. x. 6; Neh. ii. 4; Dan. ix. 3, x. 3). The fasts of forty days of Moses (Ex. xxix. 18, xxxiv. 28; Deut. ix. 18, 18b) and Elijah (1 K. xii. 8) were special acts of spiritual discipline.—IV. In the N. T. the only references to the Jewish fasts are the mention of "the Fast" in Acts xxvii. 9 (generally understood to denote the Day of Atonement), and the allusions to the weekly fasts (Mat. ix. 14; Mk. ii. 18; Lk. v. 33, xviii. 12; Acts x. 30). These fasts originated some time after the Captivity. They were observed on the second and fifth days of the week, being appointed by the Sanhedrin. Fasting for public fasts, seem to have been selected for these private voluntary fasts. A time of fasting for believers is foretold (Mat. ix. 15), and a caution is given (vi. 16–18). Fasting and prayer are great sources of spiritual strength (Mat. xviii. 21; Mk. ix. 29; 1 Cor. viii. 5), and are sometimes especially appropriated (Acts xii. 12; xiv. 22). Our Saviour fasted forty days and forty nights (Mat. iv. 2). Anna fasted and prayed (Lk. ii. 36).—V. The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food (Esth. iv. 16, &c.). On other occasions, there appears to have been only a restriction to a very plain diet (Dan. x. 3). Rules are given in the Talmud as to the mode in which fasting is to be observed on particular occasions. Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head, and went barefoot (1 K. xxii. 27; Neh. ix. 1; Ps. xxv. 12).—VI. The sacrifice of the persons who fasted, when any fasting all its value, is expressed in the old term used in the law, affecting the soul. But the Jews were prone in their formal fasts to lose the idea of a spiritual discipline (Is. lviii. 3; Zech. vii. 5, 6; compare Mat. vi. 16).

Fat. The Hebrews distinguished between the suet or pure fat of an animal (Heb. kaphéh or chéchêb), and the fat which was intermixed with the lean (Heb. mashmashinon), (Neh. viii. 10). Certain restrictions were imposed upon them in reference to the former: some parts of the suet, viz., about the stomach, the entrails, the kidneys, and the tail of a sheep, which grows to a considerable size in the colder Eastern countries, and produces a large quantity of rich fat, were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev. iii. 9, 17, vii. 23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to Him (iii. 16). The presentation of the fat as the richest part of the animal was agreeable to the dictates of natural feeling, and was the ordinary practice even of heathen nations. The burning of the fat of sacrifices was particularly specified in each kind of offering. The Hebrews fully appreciated the luxury of well-fatted meat, and had their stilled oxen and calves (1 K. iv. 23; Jer. xlv. 21; Lk. xx. 23). "Fat" figuratively = the best of any production (Gen. xlv. 18; Num. xviii. 12 margin; Ps. Ixxxi. 16 margin, cxliv. 14 margin; compare 2 Sam. i. 22; Judg. iii. 29 margin; Is. x. 16). Food; Sacrifice.

Fat. (c. v. 3a), the A. V. translation of the Heb. yeleph (Joel i. 14, iii. 13), commonly translated "wine-press," once "press-fat" (Hag. ii. 16).

Father (Heb. ab; Gr. pater). The position and authority of the father as the head of the family is expressly assumed and sanctioned in Scripture, as a likeness of that of the Almighty over His creatures. It lies of course at the root of so-called paternal government (Patriarch) (Gen. iii. 16; 1 Cor. xi. 3), which was introductory to the more definite systems which followed, and which in part, but not wholly, superseded it. (Law of Moses.) The father's blessing was regarded as conferring special benefit, but his maladministration special injury, on those whom it fell (Gen. ix. 25, xxxii. 27–29, xlvi. 15, 20, xlix.). The sin of a parent affected in certain cases the welfare of his descendants (2 K. v. 27; Ex. xx. 5; Esth. i. 5); though the law forbade to punish the son for his father's transgression (Deut. xxiv. 16). Instances of legal enactments in support of parental authority are found in Ex. xxii. 17; Num. xxx. 3; 5; Deut. xxi. 18, 21; Lev. xx. 9, xxi. 2, xii. 12; and the spirit of the law in this direction may be seen in Prov. xviii. 1, xiv. 5, xx. 29, xxviii. 24, 17; Is. xlv. 10; Mal. i. 6. (Age, Old, Child; Daughter; Education; Marriage; Mother; Punishments.) Among Mohammedans paternal authority has great weight during the diet of pupil-
age.—"Father" in the Scriptures = 1 The male parent (Gen. ix. 22, 23, &c.); in the plural sometimes = both parents (Eph. vi. 4, compare 2). 2. An ancestry through a line of successors, especially a founder of a tribe, people, city, &c. (Gen. xxviii. 13; Num. xviii. 1; 1 Chr. ii. 49 ff.; Matt. iii. 9, &c.); in plural = ancestors in general (Gen. xv. 15, &c.). Hence the originator of an art, as the founder of a family composed of those who practise it (Gen. iv. 21, &c.), the bearer of any series or line of succession (Gen. xvii. 4; Jn. viii. 44; Rom. iv. 11, &c.). The author or maker of any thing, especially a creator (Job xxxviii. 28; Jas. i. 17). 4. One who acts or is regarded as acting in any respect as a father, e.g. a benefactor, protector, teacher, adviser, &c. (Job xxix. 16; Ps. lxvii. 5; Judg. xvii. 10; Gen. xiv. 8, &c.). "Fathers" is the great creator, preserver, or governor, in a sense the Father of all men; but especially the Father of His covenant people (Jer. xxxi. 9; Matt. vi. 9, &c.). The "Father, the Son, and the Holy Ghost" are expressly distinguished (Matt. xxviii. 19, &c.). Son of God; Spirit, the Holy.

**Fath**. *W**ights and Measures.

* Fat**ing. *B**east; *F**at; *F**ood, &c.

**Feasts.** *Banquet; Festivals.*

*Feasts of Charity* (Gr. agape, pl. of agape, = loves; see Charity) (Jude 12 only; compare 2 Pet. ii. 15 and 1 Cor. xii. 17) = certain banquets or social meals among the early Christians, intended as an exhibition of their mutual love, and usually celebrated in connection with the Lord's Supper; also called love-feasts (L. agape). The food was contributed by the wealthier members, and shared among all Christians who chose to partake (Acts ii. 46, vi. 2). Portions were also sent to the sick and absent members. In consequence of abuses they were forbidden by the Council of Laodicea A. D. 361, and by the third Council of Carthage A. D. 397, to be held in houses of worship, and after the prohibitions by the Council of Orleans A. D. 541, and of Trullo A. D. 692, &c., were entirely disused. Lord's Supper.

* Feet, plural of Foot.*

**Felix** (L. happy), a Roman procurator of Judea, appointed by the Emperor Claudius, whose freedman he was, on the banishment of Ventidius Cumanus in A. D. 53. Tacitus states that Felix and Cumanus were joint procurators; Cumanus having Galilee, and Felix Samaria. Felix was the brother of Claudius's powerful freedman Pallas. He ruled the province in a mean, cruel, and profligate manner. His period of office was full of troubles and seditions. St. Paul was brought before Felix in Cesarea. He was remanded to prison, and kept there two years, in hopes of extorting money from him (Acts xxiii., xxiv.). At the end of that time Porcius Festus was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Cesarea, and would have suffered the penalty due to his atrocities, had not his brother Pallas prevailed with the Emperor Nero to spare him. This was probably in 60 A. D. Felix's wife was Drusilla, daughter of Herod Agrippa I.

**Feared City** [fen site] (Heb. mibhad). The broad distinction between a city and a village in Biblical language consisted in the possession of walls. The city had walls, the village was unwalled, or had only a watchman's tower, to which the villagers retired in times of danger. A threefold distinction is thus obtained—1. "cities"; 2. unwalled "villages"; 3. villages with "castles" or towers.

The district E. of the Jordan, forming the kingdom of Moab and Bashan (Aroer), is said to have abounded from very early times in castles and fortresses, such as were built by Uzziah to protect the cattle, and to repel the inroads of the neighboring tribes, besides unwalled towns (Deut. iii. 5; 2 Chr. xxvi. 10). The fortifications of the cities of Palestine, thus regularly "fenced," consisted of one or more walls crowned with battle-mented parapets, having towers at regular intervals (xxxi. 5; Jer. xxxi. 38) (Jerusalem), on which, in later times, engines of war (engine) were placed, and watch was kept by day and night in time of war (2 Chr. xxvi. 9, 15; 2 K. ix. 17). The gateways of fortified towns were also fortified and closed with strong doors (Neh. ii. 8, iii. 3, 6, &c.). In advance of the wall there appears to have been sometimes an outwork (Heb. leyel or eleyel, 2 Sam. xx. 15, A. V.)

"in the trench," margin "against the outmost wall;" 1 K. xxxi. 28, A.V. "wall," margin "ditch"), which was perhaps either a palisade or wall lining the ditch, or a wall raised midway within the ditch itself. In many towns there was a keep or citadel for a last resource to the defenders. These forts
were well furnished with cisterns. (Antxonia.) But the fortified places of Palestine served only in a few instances to check effectually the progress of an invading force, though many instances of determined and protracted resistance are on record, as of Sama–ria for three years (2 K. xviii. 10), Jerusalem (xxv. 3) for four months, and in later times of Jotapata, Gamala, Machcchera, Masada, and, above all, Zebed– lem itself, the strength of whose defences drew forth the admiration of the conqueror Titus.—The walls of Antioch 1, large portions of which still remain were of great size and strength, from thirty to fifty feet high, and fifteen feet thick, flanked by square square towers, and carried up and down the steep mountainside.—The earlier Egyptian fortifications consisted usually of a quadrangular and sometimes double wall of sun-dried brick, fifteen feet thick, and often fifty feet in height, with square towers at intervals, of the same height as the walls, both crowned with a parapet, and a round-headed buttment in shape like a shield. A second lower wall with towers at the entrance was added, distant thirteen or twenty feet from the main wall, and sometimes another was made of seventy or one hundred feet in length, projecting at right angles from the main wall, to enable the defenders to annoy the assailants from behind. Ax–tioch; By sion; Nineteenth; War; Zippor.

**Ferret**, the A. V. translation of the Heb. **ânhâkh**, one of the unclean creeping things in Lev. xi. 30; according to the LXX. and Vulgate = the shrew–mouse (Mus arvusena); probably a reptile of the lizzard tribe (so Mr. Drake, with Gesenius, Furst, &c.). The "ferret" (Mustela furo, Linn.) is an animal of the weasel kind, often used to hunt rabbits.

*Ferri–boat*, the translation by the A. V., Gesen–nius, Furst, &c., of the Heb. *âbârâh* in 2 Sam. xix. 18; perhaps a shallow, flat-bottomed boat, or a raft or float of reeds like those used in crossing the Nile.

**Festivals.** I. The religious times ordained in the Law fall under three heads:—1. Those formally connected with the institution of the Sabbath; (a) The weekly Sabbath itself. (b) The seventh new moon or Feast of Trumpets. (Trumpeps, Feast or). (c) The **Sabbatical Year.** (d) The Year of Jubilee.;—2. The **Passover.** (b) The Feast of Pentecost, of Weeks, of Wheat-harvest, or, of the **First–fruits.** (c) The Feast of Tabernacles, or of Ingathering. (Taber–nacles, Feast of). On each of these occasions every male Israelite was commanded "to appear before the Lord," i.e. to attend in the court of the Taber–nacle or the Temple, and to make his offering with a joyful heart (Lev. xxiii. 40; Deut. xxvi. 11; Neb. viii. 9–12). The attendance of women was voluntary, but the zelus often went up to the Passover (1 Sam. 1. 7, ii. 19; Lk. ii. 41). On all the days of Holy Convocation there was to be an entire sus–pension of ordinary labor of all kinds (Ex. xix. 18; Lev. xvi. 29, xxii. 21, 24, 25, 35). But on the intervening days of the longer festivals work might be carried on. Besides their religious purpose, the great festivals must have had an important bearing on the maintenance of a feeling of national unity. The frequent recurrence of the sabbatical year (7) in the organization of these religious occasions is remark–able. Pentecost occurs seven weeks after the Pass–over; the Passover and the Feast of Tabernacles last seven days each; the days of Holy Convocation are seven in the year; the Feast of Tabernacles and the Day of Atonement fall in the seventh month of the sacred year; the cycle of annual feasts occupies seven months, from Nisan to Tisit. The agricultural significance of the three great festivals is already set forth in the account of the Jewish sacred year in Lev. xxiii. (AGRICULTURE.) The times of the festivals were evidently ordained in wisdom, so as to interfere as little as possible with the industry of the people.—3. The Day of Atonement. (Atonement, Day of.).—II. After the Captivity, the Feast of **Perim** (Esth. ix. 20 ff.) and that of the **DEDICATION** (1 Mc. iv. 56) were insti–tuted. The Feast of Wood-carrying, on the fifteenth of the fifth month, is mentioned by Josephus and the Mishnah (Neh. x. 34). The feasts of Nicaron on the thirteenth of the tenth month (1 Mc. vii. 49), of Aera (A. V. "the tower") on the twenty-third of the second month (xiii. 50–52), of Water-draw–ing on the twenty-second of the seventh month (compare Jn. vii. 57), and some others, were insti–tuted after the Captivity, but subsequently discon–tinued (Dr. Ginsburg, in Kitto). The term "the Festival of the Basket" is applied by Philo to the offering of the **First-fruits** described in Deut. xxvi. 1–11.

**Festus** (L. of the holiday, festa; a Roman sur–name). **Porrius** (L., the name common to members of a certain Roman clan, from parco, a hog), succe–ssor of Felix as procurator of Judea (Acts xxiv. 27), sent by Nero, probably in the autumn of 60 A. D. A few weeks after Festus reached his province, he heard the cause of St. Paul, who had been left a prisoner by Felix, in the presence of Herod Agrippa I. and Bernice his sister (xxv. 11, 12). Judea was in the same condition that the Feast’s was, a year earlier, but the procurator as that through that of his predecessor. He died probably in the summer of A. D. 62, having left the province less than two years.

**Fetters** (= chains to confine the feet), the A. V. translation of—1. Heb. nehoshatym or nichosh–taym, in the dual number, expressing the material of which fetters were usually made, viz. "Brass," and also that they were made in pairs (Judg. xvi. 21; 2 Sam. iii. 34; 2 K. xxv. 7; 2 Chr. xxxiii. 11, xxvii. 6; Jor. xxxix. 7, li. 11, margin in both, text "chains").—2. Heb. cedol, once in singular, perhaps = the link which connected the fetters (Ps. cv. 18, cxlix. 8). It was here mentioned as the material. 3. Heb. pl. zakkim (Job xxxvi. 8), usually trans–lated "chains" (Ps. cxlix. 8; Is. xiv. 14; Nah. iii. 10), but its radical sense appears to refer to the con– traction of the feet by a chain.—4. Gr. pl. peilai (Mk. x. 4; Lk. vii. 29).

**Fever.** The Heb. kadadath or kadakhath is translated in A. V., "burningague" (Lev. xxvi. 16), and "fever" (Deut. xxvii. 22); also in xxviii. 22 Heb. dulleketh is translated "inflammation," and harkar or charkar is translated "extreme burning." In the N. T. the Gr. noun purêcos is trans–lated "fever" (Mat. viii. 15; Mk. i. 31; Lk. iv. 38, 39; Jn. iv. 29; Rom. xvii. 8), and the kindred Gr. fem. participle purêcosana is translated "sick of a fever" (Mat. viii. 14; Mk. i. 30). Dr. W. L. Alex–ander (in Kitto) supposes the second (A. V., "inflamm–ation") to be the same; the third (A. V., "extreme burning") to be dysentery, or some inflammatory fever.—These words, from various roots signifying heat or inflammation, are suggestive of fever, or a feverish affection. Fever constantly accompanies the bloody flux, or dysentery (Acts xxviii. 8). Fever andague, &c., are very common in Jerusalem (Rbn. Phys. Geog. 309). Malignant fevers are still preva-
lent, especially in summer and autumn, about the
sea of Galilee (Thomson, i. 547).

Field. The Hebrew שְׁלָדָה, usually translated "field" = uncultivated land, the open fields, the country, Gen. It embraces both tilled fields and pastures (Gen. xxxi. 4, xxxvii. 7, &c.), also mountainous land and fields, planted with trees (Judg. ix. 32, compare 36; Is. cxxiii. 6). It is frequently contrasted with what is enclosed, whether a vineyard, a garden, or a walled town. In many passages the term implies what is remote from a house (Gen. iv. 8, xxiv. 65; Deut. xxii. 25) or settled habitation, as in the case of Esau (Gen. xxv. 27). (Best.) The separate plots of ground were marked off by stones (A. V. "land-marks"), which might easily be removed (Deut. xix. 14, xxvii. 17; compare Job xxiv. 2; Prov. xxii. 28, xxiii. 10); the absence of fences rendered the fields liable to damage from straying cattle (Ex. xxiii. 5) or fire (ver. 6; 2 Sam. xiv. 20); hence the necessity of constantly watching flocks and herds. From the absence of enclosures, cultivated land of any size might be termed a field. Similar remarks apply to the Gr. αγρός (= Heb. שְׁלָדָה, LXX.), usually translated "field" in the N. T. (Matt. vi. 28, xlii. 24 ff., &c.). The expressions "fruitful field" (Is. x. 18, xxix. 17, xxxii. 15, 16), and "plentiful field" (Is. xvi. 10; Jer. xlviii. 33), are the A. V. translation of Heb. כַּרְנֶל = a garden, orchard, park, or well-kept wood, as distinct from a wilderness or a forest.

Carmel; Fuller's Field; Potter's Field.

Fig. Fig-tree, both occur as Heb. בֵּיתָן, which signifies the tree Ficus Carica of Linnaeus, and also its fruit. In N. T. the Gr. συκό = "the fig-tree," and the Gr. plural σῦκα = "figs." The fig-tree is very common in Palestine (Deut. viii. 8). Its fruit is a well-known and highly-esteemed article of food. In the East this is of three kinds: (1) the early fig (Heb. בֵּיתָנָן, below), ripening about the end of (Rbn. N. T. Lez.). The blossoms of the fig-tree are within the receptacle or so-called "fruit," and not visible outwardly; and this fruit begins to develop before its seeds. Hence the leaves had leaves before the usual time might naturally have been expected to have also some figs on it (Mk. xi. 13); but it was not true to its pretensions. The "fig-leaves," of which our first parents made themselves "aprons" (Gen. iii. 7), have been supposed to be leaves of the banyan or Indian fig (Ficus Indica) (so Milton), or the enormous leaves of the banana (Musa paradisiaca) (so Celsius, Gesenius, &c.), but were probably the large and beautiful leaves of the common fig-tree. Mount Olivet was famous for its fig-trees in ancient times, and they are still found there. "To sit under one's own vine and one's own fig-tree" became a proverbial expression among the Jews to denote peace and prosperity (1 K. iv. 25; Mic. iv. 4; Zech. iii. 10). The Heb. בֶּטָרִד (Jos. ix. 10; Mic. vii. 1) is the first ripe of the fig-tree; Heb. פָּּוּר (Cant. ii. 13; A. V. "green figs") = the unripe fig, which hangs through the winter; Heb. שֶׁלָדָה = a round cake of figs dried and compressed into a mass, used for food (1 Sam. xix. 18, &c.), also (A. V. "a lump of figs") laid on Hezekiah's boil (2 K. xx. 7; Is. xxxviii. 21).

*Flé, the A. V. translation of Heb. פֵּיתָד (1 Sam. xiii. 21 only), which Gesenius translates dulness, bluntness, literally the being notched. The sense thus understood is "the Israelites went down to the Philistines to sharpen every man his share." &c. —when the mattocks, &c., were dull; literally when there was notchedness of mould (i.e. dulness of edges) to the mattocks, &c.

* Fǐnér = Refiner (Prov. xxv. 4).

*Fine, Punishments.

*Flùger [flē'gər] (Heb. צִבּוּר; Gr. ὑστήρος) = one of the five extremities of the hand. The priest sprinkled with his fore-finger (Lev. iv. 6 ff., xiv. 16, 27, &c.). "Putting forth the finger," i.e. pointing with it (Is. liii. 9) indicated contempt. "The finger of God" (Ex. vii. 19; Lk. xi. 20) figuratively = God's power. One of the Philistine giants had six fingers on each hand (2 Sam. xxii. 19; 1 Chr. x. 6)." Weights and Measures.

Fīr, the A. V. translation of the Heb. בֵּיתָר, בִּיטָר, denoting a tree whose timber was used for musical instruments (2 Sam. vi. 5), doors (1 K. vi. 34), gilded ceilings (2 Chr. iii. 5), boards or decks of ships (Ex. xxvii. v.). Mr. Houghton supposes the Hebrew = the Ficus Halotensis (Aleppo pine), or the Juniperus oxycedra (tall juniper), both of which grow on Lebanon, and would supply excellent timber for these purposes. (Cedar.) Gesenius and ancient interpreters translate the Hebrew by Cypress; Celsius regards it as the cedar of Lebanon; First infers that several trees (cypress, cedar, pine, &c.) were designated by the term.

Fire (Heb. אָשָׁה; Gr. πῦρ).—1. Religious. (1.) That which consumed the burnt sacrifice, and the incense-offering, beginning with the sacrifice of Noah (Gen. viii. 20), and continued in the ever-burning fire on the altar, first kindled from heaven (Lev. vi. 9, 18, ix. 24), and rekindled at the dedication of Solomon's Temple (2 Chr. vii. 1, 3). (Altar; Burnt-Offering; Incense; Sacrifice). (2.) The symbol of Jehovah's presence, and the instrument of His power, in the way either of approval or of destruction (Ex. iii. 2, xiv. 19, &c.). Parallel with this application of fire and with its symbolical uses was to be noted the similar use for sacrificial purposes, and the respect paid to it, or to the heavenly bodies
as symbols of deity, which prevailed among so many nations of antiquity, and of which the traces are not even now lost, are the personal systems of worship, and their alleged connection with Abraham; the occasional lapse of the Jews themselves into sun-worship, or its corrupted form of fire-worship (Is. xxvii. 9; Deut. xvii. 3, &c.), the worship or dedication of heavenly bodies or of fire, prevailing to some extent, as among the Persians, so also even in Egypt. (Idolatry.) Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for use of such Nadab and Abihu were punished with death by fire from God (Lev. x. 1; Num. iii. 4, xxxvi. 61). (b) Of the spoil taken from the Midianites, such articles as could bear it were purified by fire as well as in the water appointed for the purpose (Num. xxxi. 23). The victims slain for sin-offerings were afterward consumed by fire outside the camp (Lev. iv. 12, 21, vi. 30, xvi. 27; Heb. xii. 11). (Nazarite.) —II. Domette. Besides for cooking purposes, fire is often required in Palestine for warmth (Jer. xxxvi. 22; Mic. vi. 5; xxvii. 18). (Bread; Coal; Cooking; Ovens.) For this purpose a hearth with a chimney is sometimes constructed, on which either lighted wood or pans of charcoal are placed. On the Sabbath, the Law forbade any fire to be kindled even for cooking (Ex. xxxv. 3; Num. xv. 22).—III. The dryness of the land in the hot season, in Syria, of course increases liability to accident from fire. The Law therefore ordered that any one kindling a fire which caused damage to corn in a field should make restitution (Ex. xxv. 6; compare Judg. xv. 4, 5; 2 Sam. xiv. 30). (Penalties.)—IV. Fire or flame is used in a metaphorical sense to express excited feeling and divine inspiration, also to describe temporal calamities and future punishments (Ps. lxvi. 12; Jer. xx. 9; Joel ii. 30; Mal. iii. 2; Matt. xxv. 41; Mk. ix. 48; Rev. xx. 15). BRIMSTONE; BURNS; DEATH; ETERNAL; ETERNITY; FUNERAL; HANDICRAFT; MOLECH; REFINDER; REDICTION; WAR.

Fire pans, the A.V. translation of the Heb. makidh or makidh, one of the vessels of the temple service (Ex. xxvii. 3, xxxvii. 3; 2 K. xv. 15; Jer. iii. 19), elsewhere rendered "snuff-dish" (Ex. xxv. 38, xxxvii. 23; Num. iv. 9) and "censer" (Lev. x. 1, xvi. 12; Num. xvi. 6 ff.). (Altar.) There appear, therefore, to have been two articles so called: one, like a censer, to hold the fire coals for burning the incense; another, like a snuff-dish, used in trimming the lamps, to carry the snuffers and convey away the snuff.

Firkins. Weights and Measures. Fir-ma-meutz (fr. L. firmamentum = a strengthening, support, prop), the A.V. translation of the Heb. rīḵā' (Gen. i. 6 ff.; Ps. xxi. 1 [Heb. 2]; cl. 1; Ex. i. 22 ff. x. 1; Dan. xii. 3), generally regarded as expressive of simple expansion, and so rendered in the margin of Gen. i. 6. The Heb. root rīḵā' (so Genesis) (1) to beat, to smile with the foot, to "stump" (Ex. vi. 1, xxv. 6), hence to tread down enemies (2 Sam. xxii. 12; A. V. "did spread them abroad"); (2) to beat out, i.e. to spread out or expand by beating, whether by the hand, the foot, or any instrument; used of beating out metals into thin plates (Ex. xxiii. 18; Num. xvi. 39; A. V. "they were made broad plates"). The sense of solidity, therefore, is combined with the ideas of expansion and broadening, in the Heb. (Gen. xii. 7; Num. xxvii. 3). Gesenius says, "hence, simply to spread out, to expand, as God the earth" (Ps. cxix. 6. A. V. "stretched out"); Is. xlii. 5, A. V. "spread forth;" xlv. 24, A. V. "spreadeth abroad"); and the heavens (Job xxxvii. 18. A. V. "spread out"). It is unfair for us to take such a division between the waters above and the waters below (Gen. i. 7). In it were placed the heavenly bodies, sun, moon, and stars (i. 14); "above" it, in Ezekiel's vision of the cherubim (Ex. i. 22-25), was "the likeness of a throne" (God's). "There seems no reason for thinking that the sacred writers conceived of it as a solid substance; they seem rather to have thought of it as a wide expansion, in which the clouds, and winds, and heavenly bodies had their place, and from which the rain came down" (Dr. W. L. Alexander in Kitto). Creation; Earth; Heaven.

First-born (Heb. biṭeḳor; Gr. πρότοτοκος), applied to animals and human beings. That some rights of primogeniture existed in very early times is certain, but it is not so clear in what they consisted. They have been classed as (a) authority over the rest of the family; (b) priesthood; (c) a double portion of the inheritance (Gen. xxi. 21, 34, xxvi. 29, 33, 35, xliii. 3; 1 Chr. v. 1, 2; Heb. xii. 10). (ESV; REXB.) Under the Law, in memory of the Exons (Plagues, the Ten, No. 10), the eldest son was regarded as devoted to God, and was in every case to be redeemed by an offering not exceeding five shekels, within one month from birth. If he died before the expiration of thirty days, the Jewish doctors held the father excused, but liable to the payment if he outlived that time (Ex. xii. 12-15, xxii. 29; Num. vii. 17, xviii. 15, 16; Lev. xxviii. 6). (Chil.) This devotion of the first-born was believed to indicate a priesthood belonging to the eldest sons of families, which being set aside in the case of Reuben, was transferred to the tribe of Levi. The eldest son received a double portion of the father's inheritance (Deut. xvi. 17-19), but not of the mother's. Under the monarchy, the eldest son usually, but not always, as appears in the case of Solomon, succeeded his father in the kingdom (1 K. i. 30, ii. 22). The male first-born of animals was also devoted to God (Ex. xiii. 2, 12, 13, xxiv. 19, 20; Deut. xv. 19), and second-born of females. All animals were to be redeemed with the addition of one-fifth of the value, or else put to death; or, if not redeemed, to be sold, and the price given to the priests (Lev. xxvii. 15, 27, 28). "First-born," or "first-begotten," figuratively denotes preeminence = first, chief, as "the first-born of death," i.e. the chief among deadly diseases (Job xliii. 18), "the first-born of the poor," i.e. the chief among the sons of the poor, or the poorest of the poor (Is. xiv. 30), "the church of the first-born," i.e. distinguished saints (Heb. xii. 23). This title is especially applied to the Lord Jesus Christ (Rom. viii. 29; Col. i. 15, 18; Heb. i. 6; Rev. i. 5; compare Ps. lxii. 27).

First-fruits (Heb. ḫē'�rdē'm, ḫē'�līh; Gr. ἐρατέα). 1. The Law ordered in general, that the first of all ripe fruits and of liquors, or, as it is twice expressed, the first of first-fruits, should be offered in God's house (Ex. xxii. 29, xxxii. 19, xxxiv. 22). The command was given after the Passover sabbath, i.e. on the 16th of Nisan, a sheaf of new corn was to be brought to the priest, and waved before the altar, in acknowledgment of the gift of fruitfulness (Lev. xxiii. 5, 6,
10-12, ii. 12). 3. At the expiration of seven weeks from this time, i. e. at the Feast of Pentecost, an oblation was to be made of two loaves of leavened bread made from the new flour, which were to be waved like the Passover-sheaf (Ex. xxiii. 19; Lev. xxiii. 15-17; Num. xxviii. 26). 4. The feast of first-fruits was made, i. e. the Feast of Tabernacles in the seventh month, was itself an acknowledgment of the fruits of the harvest (Ex. xxii. 16, xxxiv. 22; Lev. xxiii. 39). These four sorts of offerings were national. Besides these, there were two following, of an individual kind. 5. A cake of the first dough that was baked was to be offered as a heave-offering (Num. xix. 19-21). 6. The first-fruits of the land were to be brought in a basket to the holy place of God's choice, and there presented to the priest, who was to set the basket down before the altar (Deut. xxvi. 2-11). (Festivals.) The offerings, both public and private, resolve themselves into two classes, (a) produce in general, (b) offerings, prepared produce. (a) Of the public offerings of first-fruits, the Law defined no place from which the Passover-sheaf should be chosen, but the Jewish custom, so far as represented by the Mishna, prescribed that the wheat, barley, oats, and rye, should be taken from the neighborhood of Jerusalem (Agriculture.) The offering made at the feast of the Pentecost was a thanksgiving for the conclusion of wheat harvest. It consisted of two loaves (according to Josephus one loaf) of new flour baked with leaven, which was waved by the priest as at the Passover. No private offerings of first-fruits were allowed before this public oblation of the two loaves. The private oblations of first-fruits may be classed in the same manner as the public. The Jews considered seven sorts of produce liable to oblation, viz. wheat, barley, grapes, figs, pomegranates, olives, and dates. Though the Law laid down no number as to quantity, the minimum fixed by custom was one-sixtieth. No offerings were to be made before Pentecost, nor after the feast of the Dedication (Ex. xxiii. 16; Lev. xxiii. 16, 17). The practice was for companies of twenty-four to assemble in the evening at a central station, and pass the night in the open air. In the morning after a public gathering of the people, said by Dr. Weiss to have been a poetical description given by Dr. Weiss, "Let us arise and go up to Mount Zion, the House of the Lord our God." On the road to Jerusalem they recited portions of Psalms cxxi. and cl. Each party was preceded by a piper, and a sacrificial bullock having the tip of his horns gilt and crowned with olive. At their approach to the city they were met by priests appointed to inspect the offering, and welcomed by companies of citizens. On ascending the Temple mount, each took on his shoulders his basket, containing the first-fruits and an offering of turtle-doves, and proceeded to the court of the Temple, where they were met by Levites singing Psalm xxx. 1. The doves were sacrificed as a burnt-offering, and the first-fruits presented as appointed in Deut. xxvi. After passing the night at Jerusalem, the pilgrims returned on the following day to their homes (Deut. xvi. 7). (b) The first-fruits prepared for use were not required to be taken to Jerusalem. They consisted of wine, wool, bread, oil, date-honey, onions, cucumbers (Num. xx. 19-21; Deut. xvii. 4). They were to be made, according to some, only by dwellers in Palestine; but according to others, by those also who dwell in the land of Moab, Ammon, or Egypt. The offerings were the perquisite of the priests (Num. xxviii. 11; Deut. xviii. 4). Hezekiah, and afterward Nehemiah, restored the offerings of first-fruits of both kinds, and appointed places to receive them (2 Chr. xxxii. 5, 11; Neh. x. 35, 37, xii. 44; compare Ez. xx. 40, xlv. 30, xlviii. 14; Mal. iii. 8). An offering of first-fruits is mentioned as an acceptable one to the prophet Elisha (2 K. iv. 19). The Law directed that the fruit of all trees freshly planted should be regarded as uncircumcised, or profane, and not to be tasted by the owner for three years. The whole produce of the fourth year was devoted to God. The fifth year the owner might eat of the fruit (Lev. xxv. 5). The Law suit was sent to Jerusalem by Jews in foreign countries. Fish (I heb. dagan, depth: Gr. ichthys, oparion, oparion). Fishing. The Hebrews recognized fish as one of the great divisions of the animal kingdom (Gen. i. 28, 1. Ez. xx. 24; Deut. iv. 18; i K. iv. 33). Fishes in modern zoology = "oxytars, vertebrata, cold-blooded animals, breathing water by means of gills or branchiae, and generally provided with fins," but none of these are mentioned by name in the Scriptures. In the popular and inexact sense of aquatic animals, eleven sorts are mentioned (so Dr. P. Holmes in Kitto; Bedenoti: Colours ii. 1, 2; Dragon 1-3; Fish, Horse-elect; Levtarian; Vulgate). These are usually uniformly by the A. V. and most "fishes," French and Skinner (Tr. of Ps.), Thrupp (Introd. to Ps.), and Dr. Holmes (in Kitto), apparently, would render "nautius," from the resemblance of this little shell-fish to a ship. The fish of the Tigris which have devoured Tobias (Tob. vi. 2, 9) is supposed by Bochart, &c., to have been the Silurus glans (allied to the American cat-fish or bull-head, Pimelodus of Curier), which is sometimes six feet long and weighs 300 pounds; but Col. C. H. Smith supposes it a species of crocodile. Dr. Holmes supposes in Ez. xxi. 4 an allusion to the remora, Etheneus Remora, which has on its head an adhesive or sucking disc enabling it to adhere to another fish. The Mosaic law (Lev. xi. 9, 10) pronounced unclean such fish as were devoid of fins and scales; these were and are regarded as unwholesome in Egypt. (Clean; Food.) Of the various species found in the Sea of Galilee, the Silurus would be classed among the unclean. The Hebrew word for the leader: "Levan," means "to bring us," and the Mogil (chub), would be deemed "clean." In Genesis i. 21 (compare verse 28), the great marine animals are distinguished from "every living creature that creepeth," a description applying to fish, along with other reptiles, as having no legs. The Hebrews doubtless became familiar with the remarkable fecundity of fish while in Egypt, where the abundance of fish in the Nile, and the lakes and canals, rendered it one of the staple commodities of food (Num. xi. 5). The destruction of the fish was on this account a most serious visitation to the Egyptians (Ex. vii. 21; Is. xix. 8). Among the Philistines, Dagon was represented by a figure, half man and half fish. On this account the worship of fish is expressly prohibited (Deut. iv. 18). In Palestine, the Sea of Galilee was and still is remarkably well stored with fish, and the value attached to the fishery by the Jews is shown by the traditional belief that one of the ten laws of Aphorim required that it should be open to all owners. Jerusalem derived its supply chiefly from the Mediterranean (Neh. xiii. 16; compare Ez. xlvii. 10). (Palestine; Zoology.) The existence of a regular fish-market is implied in the notice of the Fish-gate, which was probably contiguous to the numerous allusions to the art of fishing occur in the Bible; in the O. T. metaphorical, descriptive of
the conversion (Jer. xvi. 16; Ez. xlvi. 10), or of the destruction (Ecc. ix. 12; Ez. xxix. 3 ff.; Am.

was a favorite pursuit of the wealthy in Egypt, and was followed by the poor who could not afford a net; the requisites were a hook and a line (Job xii. 1; Is. xix. 8; Hab. i. 15); the rod was occasionally dispensed with, and is not mentioned in the Bible. The custom of drying fish is frequently represented in the Egyptian sculptures. A still more scientific method was with the trident or the spear, as practised in Egypt in taking the crocodile (Job xii. 7) or the hippopotamus.

*Fish-gate, a gate of Jerusalem (2 Chr. xxxiii. 14; Neh. iii. 8, xii. 39; Zeph. i. 10) perhaps (so Gesenius) that now called St. Stephen's Gate, or (so Kitto) at the N. E. part of the city.

| Fitches (i.e. vetches or Tares, leguminous plants allied to beans and peas), the A. V. translation of—1. Heb. ensemeth (Ez. iv. 9), elsewhere translated "Rye."—2. Heb. ketach or ketsoch (Is. xxviii. 25, 27), without doubt = the *Nigella sativa*, an herbaceous annual plant, sometimes called *Nutmeg Flower*, belonging to the natural order *Ranunculaceae*, which was formerly cultivated in Palestine for its black aromatic seeds, used in Eastern countries as a medicine and a condiment.

| Flag, the A. V. translation of—1. Heb. ahâ or ṣekâ ("Can the flag grow without water," Job vii. 11); translated "meadow" in Gen. xii. 2, 18, as that in which the well-favored kine fed. The Hebrew word, according to Jerome, is of Egyptian origin, = "any green and coarse herbage, such as rushes and reeds, which grows in marshy places." Gesenius says, "marsh-grass, reeds, bulrushes, sedge, any thing green which grows in wet grounds." Probably some specific plant is denoted in Job viii.
11. Dr. Royle (in Kitto) supposes it may be the *Cyperus esculentus* (= edible sedge), or a true grass, e.g. a species of *Panicum*. Kalisch makes it "unquestionably either the *Cyperus esculentus* or the *Botanous nodosus* (= flowering rush)."—2. Heb. *naph* (Ex. ii. 3, 5; Is. xix. 6); translated "weeds" in Jon. ii. 5; used frequently in the O.T. with Heb. *yam* (= "sea") to denote the "Red Sea," i.e. the "sea of weeds." Gesenius makes *naph* = a rush, reed, sedge: Stanley (p. 6, n.) observes, "though used commonly for flags or rushes, it would by an easy change be applied to any aqueous vegetation."

Flag, the A.V. translation of—1. Heb. *iskhad* (2 Sam. vi. 19; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii. 1) = a cake of pressed raisins (so Gesenius, &c.).—2. Heb. *rebel* (Is. xxii. 24), commonly = "bottle" or "vessel," originally probably a skin, but in later times of pottery (Is. xxx. 14). Psalter; Viol.

Flax, the A.V. translation of Heb. *pišdēth* (Ex. ix. 31; Is. xili. 3), and *pēketh* (Josh. ii. 6; Judg. xv. 14; Prov. xxxi. 13; Is. xix. 9; Ez. xl. 3; Hos. ii. 9, 9 [Heb. 7, 11]). The latter is often translated "flax" and "linen" is used in various combinations in the O.T., as in Matt. xii. 20 (quoted from Is. xili. 3) and "linen" in Rev. xvi. 6. The common flax, *Linum usitatissimum*, is a well-known annual plant. The strong fibres of its bark are manufactured into linen, &c. The seeds yield linseed oil, and are also used in medicine. The Hebrew and Greek words are used for the article manufactured in the thread, the piece, or the made-up garment, and for the plant. In Ex. ix. 31, the flax of the Egyptians is recorded to have been damaged by the plague of hail (Böllern). Probably the cultivation of flax for the manufacture of linen was by no means confined to Egypt, but originating in India spread over the whole continent of Asia at a very early period of antiquity. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Josh. ii. 6. The various processes employed in preparing the flax for manufacture into cloth are indicated:—

1. The drying process. 2. The cleaning of the stalks, and the separation of the fibres. 3. The spinning (Is. xix. 9). That flax was anciently one of the most important crops in Palestine appears from Hos. ii. 5, 9.

Flea (Heb. par'ōd, a well-known minute and troublesome insect (*Pelux irritans*) of great agility. David applies it to himself as a term of humility (1 Sam. xxiv. 14, xxvi. 20). Fleas are abundant in the East, and the subject of many proverbial expressions.

* Fleece. Wool.

* Flesh, the general translation in the Scriptures of the Heb. *bāšār* and Gr. *sarx* = the muscles, fat, &c., on the bones of the living human or animal body (Ex. xix. 12; Job xxxiii. 21; Lk. xxiv. 39, &c.); also the human body, as distinguished from the spirit (Job xiv. 22; Jer. vi. 52; Col. ii. 5, &c.); the human body, or human nature, especially as frail, prone to sin, opposed to what is spiritual or holy (Gen. vi. 3; Matt. xix. 41; John iii. 6, &c.), &c. *All flesh* = sometimes = all animate beings (Gen. vi. 13, 17, &c.), often all mankind (Gen. vi. 12; Lk. iii. 6, &c.). *Christ was made flesh* (Jn. i. 14; 1 Jn. iv. 2, &c.; compare Heb. iv. 15), i. e. became human, had the nature and attributes of a man. Fleas—flies: see Altar. Food.

* Filth. The Heb. *hallāmish or challāmish* is translated "filth" in Deut. viii. 15; Ps. cxxiv. 8; and Is. l. 7; "rock" in Job xxviii. 9, margin "filth;" "filthy," literally of *him* in Deut. xxxiii. 13. In Ez. iii. 9 "filth" = the Heb. *bār*, translated "sharp stone," margin "knife," in Ex. iv. 26. Filth is properly a variety of quartz; but the Hebrew probably = any hard stone (Gesenius).

* Flocks. Goat; Lamb; Sheep; Shepheard.

Flood. Noah.

Floor. Agriculture; Barn; House; Pavement.

Flour. Bread; Meat-offering; Mill.

Flowers. Palestine; Botany.

Flute, a musical instrument (Chal. *mashriḵīth*), used with others at the worship of the golden image which Nebuchadnezzar had set up (Dan. iii. 6, 7, 10, 15). See also 1 K. i. 4 margin. Pipe.

Flux, Blood (Acts xxviii. 8) = the excreta, which in the East is, though sometimes sporadically, generally epidemic and infectious, and then assumes its worst form. Fever; Medicine.

Fly, Flies, the A.V. translation of—1. Heb. z̄ibbb (Ecc. x. 1; Is. vii. 18), probably = any winged insect or fly; perhaps in Isaiah = some very troublesome and injurious insect (so Isa. ii. 16; Ezek. iii. 8) = "divers sorts of flies," A. V.) = the insect, or insects, which God sent to punish Pharaoh in the fourth plague (Ex. viii. 21-31; Ps. lxxviii. 45, cv. 51). (Plagues, the Ten.) As they filled the houses of the Egyptians, not improbably common flies (Musca) are more especially intended.

Food. The diet of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogenous elements in the same dish, or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term *lēḥon or leckem* (originally food of any kind) specifically for bread, as well as by the expression "staff of bread" (Lev. xxvii. 33). Bread was a staple food, and a staff of life (Ex. iv. 16; Ez. xiv. 13). Simpler preparations of "corn" were, however, common; sometimes the fresh green ears were eaten in a natural state, the husks being rubbed off by the hand (Lev. xxvii. 14; Deut. xxviii. 25; 2 K. iv. 42; Matt. xii. 1; Lk. vi. 1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev. ii. 14), and eaten as "parched corn," in which form they were an ordinary article of diet, particularly among laborers, or others who had not the means of dressing food (Lev. xxviii. 14; Ru. ii. 14; 1 Sam. xvii. 17, xxv. 18; 2 Sam. xvii. 28): this practice is still very usual in the East. Sometimes the grain was bruised (A. V. "beaten," Lev. ii. 14, 16), and then dried in the sun; it was eaten either mixed with oil (Lev. ii. 15), or made into a soft cake (A. V. "dough;" Num. xv. 20; Neh. x. 57; Ez. xlv. 30). The Hebrews used a great variety of articles to give a relish to bread. Sometimes watergrass, or perhaps a crude herb, was used. Sometimes the bread was dipped into the sour wine (A. V. "vinegar") which the laborers drank (Ru. ii. 14); or, where meat was eaten, into the gravy (Brotli), which was either served up separately for the purpose, as by Gideon (Judg. vii. 19) or placed in the middle of the meat-dish, as by the Arabus. Milk and its preparations hold a conspicuous place in Eastern diet, as affecting sub-
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stancial nourishment; sometimes it was produced in the form of the modern leban, i.e. sour milk (A.V. "butter"). (Cheese.) Fruit was another source of substance; figs (Fig) stand first in point of importance; they were generally dried and pressed into cakes. Grapes were generally eaten in a similar fashion as raisins. (Vine.) Fruiting-cake forms a part of the daily food of the Arabsians. (Apple; Manna; Mulberry-trees; Palm-tree; Pomegranate; Summer Fruits; Sycamore-tree; Sycamore.) Of vegetables we have most frequent notice of lresties, which are still largely used by the Bedouins in travelling; Beans, Cucumbers, Garlic, Leeks, Melons, and Onions, which were and still are of a superior quality in Egypt (Num. xi. 5). The modern Arabsians consume but few vegetables; radishes and leeks are most in use, and are eaten raw with bread. (Agriculture; Bitter Herbs; Garden Gourd.) The spices of common use, added to the Hebrews were: Almonds, (Almond; Asafoete; Coriander; Cummin; Mint; Mustard; Nuts; Rye; Spices.) An important article of food was honey, whether the natural product of the bee, or the other natural and artificial productions included under that head, especially the dibs of the Syrians and Arabs. Among the vegetables, which we have noticed, (Olive) does not appear to have been used to the extent we might have anticipated. Eggs are not often noticed, but were evidently known as articles of food (Is. x. 14, lix. 5; Lk. xi. 12). The Orientals have been at all times sparing in the use of animal food: not only does the excessive heat of the climate render it both unwholesome to eat much meat, and expensive from the necessity of consuming a whole animal, but beyond this the ritual regulations of the Mosaic law in ancient, as of the Koran in modern times, have tended to the same result. (Cooking.) It has been inferred from Gen. ix. 3, 4 that animal food was not permitted before the flood; but the permission here may be only a more explicit declaration of a condition implied in the grant of universal dominion (Gen. 28, compare iv. 2, 29, vii. 2). The prohibition expressed against consuming the blood of any animal (ix. 4) was more fully developed in the Levitical law, and enforced by the duty of offering the sacrifices (Gen. vii. 26; Deut. xii. 1; 1 Sam. xiv. 32 f.; Ex. xlvii. 7, 15). Gentile converts to Christianity were liable under similar restrictions (Acts xv. 20, 29, xxii. 23). Certain portions of the fat of sacrifices were also forbidden, as being set apart for the altar (Lev. iii. 9, 10, 16, 27; compare 1 Sam. ii. 16 ff.; 2 Chr. vii. 7). Christians were forbidden to eat the flesh of animals, portions of which had been offered to idols (Acts xv. 23, xxii. 23; 1 Cor. viii.). All beasts and birds classed as unclean (Lev. xi. 1 f.; Deut. xiv. 4 ff.) were also prohibited. (Clean; Unclean Meats.) The Hebrews further abstained from eating the sinew of the hip (Gen. xxii. 32, compare 25). Under these restrictions the Hebrews were permitted the free use of animal food: generally they only availed themselves of it in the exercise of hospitality (Gen. xvii. 7), or at festivals of a religious (Ex. xii. 8), public (1 K. v. 9; 1 Chr. xii. 4), or private character (Gen. xlvii. 15, 16; xlix. 27). It was only in royal households that there was a daily consumption of meat (1 K. iv. 23; Neh. x. 18). The animals killed for meat were—calves (Gen. xvii. 7; 1 Sam. xviii. 24; Am. vi. 4; lambs (2 Sam. xiii. 4; Am. vi. 4); oxen, not above three years of age (1 K. i. 9; Prov. x. 17; Is. xxii. 15; Matt. xxii. 4); kids (Gen. xxvii. 9; Judg. vi. 19; 1 Sam. xvi. 20); harts, roebucks, and fallow-deer (1 K. iv. 23); birds of various kinds; fish, except such as were without scales and fins (Lev. x. 9; Deut. xiv. 9). Locusts, of which certain species only were esteemed clean (Lev. xi. 22), were occasionally eaten (Matt. iii. 4), but considered as poor fare. (See the various articles.) Meat does not appear ever to have been eaten by itself; various accompaniments are noticed in Scripture, as bread, milk, and sour milk (Gen. xviii. 8); bread and broth (Judg. vi. 19); and with fish either bread (Matt. xiv. 19, xv. 36; John xix. 9) or honeycomb (Lk. xxx. 42). As beverages the Hebrews used milk, and probably barley-water, and a mixture, resembling the modern sherbet, formed of fig-cake and water. It is almost needless to say that water was most generally drunk. In addition to these the Hebrews were acquainted with various intoxicating liquors. Drink, Strong; Vinegar; Wine.

*Foot* = one of the lower extremities, especially of one's self. (Heb. legit = a footman, especially a footsoldier, Gr. (Num. xi. 21; Judg. xx. 2, &c.) (Army.)—2. Heb. rosh = a runner, courier, Gr. (1 Sam. xxi. 17 only; margin "runners" or "guard"). This passage affords the first mention of the existence of a body of swift runners in attendance on the king, though such a thing had been foretold by Samuel (vii. 11). This body appear to have been afterward kept up, and to have been distinct (so Mr. Grove) from the body of the royal page or eunuch and the thirty—who were originated by David. See 1 K. xiv. 27, 28; 2 Ch. xii. 10, 11; 2 K. x. 25, xii. 6, 11, 13, 18. In each of these cases the word is the same as the above, and is rendered "guard;" but the translators have put the word "runners" in the margin in 1 K. xiv. 27. Comp.; Epistle; Post II.

*Ford* = a place of crossing a river, &c. Ferry-boat; Jordan.

Forehead [for'ed]. The practice of velling the face in public for women of the higher classes, especially married women, in the E., sufficiently stigmatizes with reproach the unveled face of women of bad character (Gen. xxiv. 65; Jer. iii. 3). (Dress.) An especial force is thus given to the term "hard of forehead" as descriptive of audacity in general (Ez. iii. 7 [margin, 5], 9). The custom among many Oriental nations, both of coloring the face and forehead and of imprinting on the latter of devotion to some special deity or religious sect, is mentioned elsewhere. (Cuttings.) The "jewels for the forehead" (Ez. xvi. 12; Gen. xxxiv. 22) were probably nose-rings. Ear-rings; Nose-jewel.

*For egotist* [for'ag-er] Stranger.
* Fare-ship (Acts xxvii. 30) = forepart of a ship.
* Fare-skin (Acts xxvii. 23, 2 K. vii. 3), for the prepuce, or projecting skin of the male organ of generation, was cut off in circumcision (Gen. xvii. 11 ff. &c.); figuratively = uncircumcised, impurity (Deut. x. 16; Jer. iv. 4).

Forest, the A. V. translation of Heb. y'ad, horean or chored, and parsid. The first of these most truly = a forest, literally an abundance of trees (1 Sam. xxvii. 2; 1 K. vii. 2, &c.); often translated "wood" (Deut. xix. 5; Josh. xvii. 15, 18, &c.). The second (= a thick wood, thicket, forest, Grs.) is translated "wood" in 1 Sam. xxvii. 15 ff., and in plural "forests" in 2 Chr. xxvii. 4. The third, parsid (παραδείσου), once = "forest" (Neh. ii. 6), elsewhere = "orchard" (Eccl. ii. 5; Cant. iv. 15). Although Palestine has never been in historical times a woodland country, yet no doubt there was much more wood formerly than at present. (1.) The wood of Ephraim clothed the slopes of the hills that bordered the plain of Jezreel, and the plain itself near Beth-shan (Josh. xvii. 15 ff.). Ephraim, Wood of. (2.) The wood of Bethuel (2 K. ii. 23, 24) was in the ravine which descends to the plain of Jericho. (3.) The forest of Hareth (1 Sam. xxi. 5) was somewhere on the border of the Philistine plain, in the southern part of Judah. (4.) The wood through which the Israelites passed in their pursuit of the Philistines (1 Sam. xiv. 23) was probably in a valley near Aijalon (compare 31). (5.) The "wood" (Ps. cxxvi. 6) implied in the name of Kirjath-jearim (1 Sam. vii. 2) must have been near Kirjath-jearim. (6.) The "forests" in which Jotham placed his forts (2 Chr. xxvii. 4) were (so Berthoam) the wooded hills or mountain tracts of Judah, where cities could not be built. (7.) The plain of Sharon 1 was partly covered with wood (Is. lxv. 10). (8.) The wood in the wilderness of Zin 2, in which David concealed himself (1 Sam. xxvii. 15 ff.), lay S. E. of Hebron. The house of the forest of Lebanon (1 K. vii. 2, x. 17, 21; 2 Chr. ix. 16, 20) was so called probably from being fitted up with cedar. (Palace.) The forest supplied an image of pride and exaltation doomed to destruction (2 K. x. 23; Is. x. 18, xxxii. 19, xxxvi. 24; Jer. xxi. 14, xxii. 7, xxxi. 23; Zech. xi. 2), and of unfruitfulness as contrasted with a cultivated field or vineyard (Is. xxix. 17, xxxiii. 15; Jer. xxxi. 18; Hos. ii. 12).

* Forks (1 Sam. xiii. 21) = three-pronged instruments for gathering up hay, straw, &c. (so Gese- nius). Agriculture.

* For-ma-tion. Adultery; Harlot.
* For-ti-fy. Fenced City; Tower; Wall.

* Fortress. Fortifications, &c.

For-u-na-tus (L. pruor, fortunata), a Christian Jew at Ephesus, with Stephanus and Achaicus, when St. Paul wrote 1 Corinthians, perhaps Fortunatus and Achaicus were members of Stephanus's household (1 Cor. xvi. 17). The Fortunatus mentioned at the end of Clement's first epistle to the Corinthians was possibly the same person.

* Foun-da- tion. Gate of the (2 Chr. xxiii. 5). Scr. Gate of.

* Foun-der. Handcraft; Metals.

Fountain, the A. V. translation of—1. Heb. 'ayin (Aia); Gen. xvi. 7; Num. xxxviii. 9; Deut. viii. 7, xxxiii. 28; 1 Sam. xxix. 1; 2 Chr. xxxii. 3; Neh. ii. 14, 15, 16; Prov. v. 13; Ps. lxxiv. 7) = "well" (Gen. xxiv. 13 ff.; Ex. xv. 27; Judg. xv. 19 margin; Neh. ii. 13), often "eye."—2. Heb. ma'ag (Gen. vii. 11, viii. 2; Lev. xi. 36; Josh. xv. 9; 1 K. xvii. 5; 2 Chr. xxxii. 4; Ps. lxiv. 15, cxix. 8; Prov. v. 16, viii. 24, xxxvi. 26; Cant. iv. 12, 13; Is. xii. 18; Hos. xiii. 15; Joel iii. 18 [iv. 18 Heb.], "well" (Josh. xviii. 15; 2 K. iii. 25; Ps. lxix. 6 [Heb. 7]; Is. xii. 3), "spring" (Ps. lxxxvii. 7, civ. 10).—3. Heb. bôr or bôpîr once (Jer. vi. 7). (Ain; Cistern.)—4. Heb. melâbbâ' once (Eccl. ivii. 6), elsewhere translated "spring" (Is. xxvii. 7, xlix. 10).—5. Heb. mîkôr, usually figuratively (Lev. xx. 18; Ps. xxviii. 9 [Heb. 10]; xxviii. 27; Prov. v. 18, xii. 14, xiv. 27; Jer. ii. 13, ix. 1 [viii. 23 Heb.], xvii. 13; Zech. xiii. 1), translated "issue" (Lev. xii. 7), "well" (Prov. x. 11), "well-spring" (Prov. xxii. 26; xviii. 4), "spring" (Prov. xxv. 26; Jer. i. 30; Hos. xiii. 15).—6. Gr. pûge (in LXX. = No. 1, 2, 6) (Mk. v. 29; Jas. iii. 11, 12; Rev. vili. 17, xiii. 10, xiv. 7, xvi. 4, xxi. 6), translated "well" (Jn. iv. 6, 14; 2 Pet. ii. 17). Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more striking than the natural gush of waters from the ground. The springs of Palestine, though short-lived, are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes. The spring or fountain of living water is distinguished in all oriental languages from the artificial well. The volcanic agency which has operated so powerfully in Palestine has, from very early times, given to its springs beautiful and powerfully warm springs which are found near the Sea of Galilee and the Dead Sea. (Hamath; Palestine, Geography § 10; Sea, the Salt, II, § 4.) Jerusalem appears to have possessed either more than one perennial spring, or...
one issue by more than one outlet. In Oriental cities generally public fountains are frequent. Traces of such fountains at Jerusalem may perhaps be found in the names En-rogel, the "Dragon-well," and the "gate of the fountain" (Neh. ii. 13, 14). Fountain-gate.

* Fountain-gate (Neh. xii. 37), or Gate of the Fountain (ii. 14, iii. 15), a gate of Jerusalem, near the king's pool and gardens; probably at the S. E. part, near Siloam (so Gesenius).

Fowl. Several Hebrew and Greek words are thus rendered in the A. V.; but all of them, except one, are likewise translated "bump." The Heb. plural barburim occurs once only (1 K. iv. 22 [v. 3 (Heb.)], and is translated "fowl," "fatted fowl," (= capron, Kinethi; gese, Ges., and the Jerusalem Targum), being included among the daily provisions for Solomon's table. Chickens; Cock; Hen.

Fowler. Cage; Gin; Hunting; Net; Sparrow.

Fox, the A. V. translation of the Heb. shkol (== jackal as well as fox), and Gr. alopex. Ps. lxxii. 10 evidently refers to jackals, which are ever ready to prey on the carcasses of the slain. In Judg. xv. 4, "jackals," and not "foxes," are evidently meant, for the former animal is gregarious, the latter solitary in its habits, and it is improbable that Samson should have succeeded in catching 300 foxes, where-
The square had two thongs, on which Hebrew letters were inscribed. That phylacteries were used as amulets is certain, and was very natural. Scaliger even supposes that phylacteries were designed to supersede these amulets, the use of which had been already learned by the Israelites in Egypt. The expression "they make broad their phylacteries" (Mat. xxiii. 5) refers not so much to the phylactery itself, which seems to have been of a prescribed breadth, as to the case in which the parchement was kept, which the Pharisees, among their other pretentious customs (Mk. vii. 3, 4; Lk. v. 33, &c.), made as conspicuous as they could. It is said that the Pharisees wore them always, whereas the common people only used them at prayers. The Pharisees wore them above the elbow, but the Sadducees on the palm of the hand. The modern Jews only wear them at morning prayers, and sometimes at noon. In our Lord's time they were worn by all Jews, except the Karaites, women, and slaves. Boys, at the age of thirteen years and a day, were bound to wear them. The Karaites explained Deut. vi. 8, Ex. xiii. 9, &c., as a figurative command to remember the law, as is certainly the case in similar passages (Prov. iii. 3, vi. 21, vii. 5; Cant. viii. 6, &c.). It seems clear that the scope of these injunctions favors the Karaites' interpretation. The Rabbis (Mishna) have many rules about their use. Amulets; Forhead.

* Frost, the A. V. translation of—1. Heb. הָנָהָד (Ps. lxxvii. 47 only, margin "great hailstones"). The LXX., Vulg., J. A. Alexander, &c., translate φρέστα; Frst, hailstone, hail; Michaelis, favored by Gesenius, utter. (Locut. 7)—2. Heb. ке’ра or ке’ра = ice, Ges. (Gen. xxxi. 40; Job xxxix. 10; Jer. xxxvi. 80, twice translated "ice" (Job vi. 16, xxxvi. 29), once "crystal" (Ex. xii. 22). The kindred Heb. כְּרָה or כְּרָה (Ko’ra’i) is also translated "ice" in Ps. cxviii. 17 (poetically for hail, Ges.)—3. Heb. כְּרָה or כְּרָה (Ex. xvi. 14; Ps. cxviii. 16, "hoar-frost", in both; Job xxxvii. 29, A. V. "hoary frost"). Gesenius supposes the Hebrew name is given to hoar-frost, because it covers the ground, and to a cup or goblet (A. V. "basin") because this is covered by a lid.—Though on the coast of Palestine frost and snow are very rare, they are well known on Mount Lebanon, &c. (Rhn. Phy. Geog.). Throughout Western Asia there is much greater difference between the temperature of the day and night than in Europe generally. In many parts of Asia even frosty nights in winter may be succeeded by very warm days (Gen. xxxi. 40; Kt, Vet. Bible). Dec; Snow; Winds.

* Fruit = the produce of trees, and of plants in general; applied also in the Scriptures to the produce of animals, and figuratively to the product or result of labor, &c. First-fruits; Food.

* Fry-ing-Pan. Bread.

* Fuel. Agriculture; Coal; Dung; Fire; Forest.

* Fuller (Heb. צֶבֶר; Gr. γναφέω). The trade of the fullers, so far as mentioned in Scripture, appears to have consisted chiefly in cleansing garments and whitening them. (Diss.) The process of fulling or cleansing cloth, as gathered from the practice of other nations, consisted in treading or stamping on the garments with the feet or with bats in tubs of water, in which some alkaline substance, answering the purpose of soap, had been dissolved. The sub-

stances used for this purpose which are mentioned in Scripture are natrum (A. V. "xitre;" Prov. xxv. 20; Jer. ii. 22) and "soap" (Mat. iii. 2). Other substances also, as urine and chalk, are mentioned (Mishna) as employed in cleansing, which, together with alkali, seem to identify the Jewish with the Roman process. The process of whitening garments was performed by rubbing into them chalk or earth of some kind. Creta Cimolia (Cimolite) was probably the earth most frequently used. The trade of the fullers, as causing offensive smells, and also as requiring space for drying clothes, appears to have been carried on at Jerusalem outside the city. Fuller’s Field; Hairstch.
GAD

GAD des = Gad (1 Esd. v. 20).
Gad-bi-thas (Gr. fr. Hebrew man of Jehovah), the brother, according to the present text of the LXX., of Gabael 2 (Tob. i. 14), though it iv. 20 described as his father.

GABA-thal (Heb. loathing, Gen.), son of Ebed, aided the Shechemites in their rebellion against Abimelech, but was ejected from Shechem by Zebul, and defeated by Abimelech (Judg. ix.); probably not a native of Shechem, nor specially interested in the revolution, but one of a class of brigands, willing at such a period of anarchy to sell their services to the highest bidder.

Gash (Heb. earthquake). On the N. side of "the hill of Gaash" was the city (Timnah-Sarah) which was given to Joshua (Josh. xxiv. 30; Judg. ii. 9; compare Josh. xix. 49, 50). Hiddai or Hurai was "of the brooks of Gaash" (2 Sam. xxiii. 5); 1 Chr. xi. 32).

Gaba (Heb.) = Gaba (Josh. xviii. 24; Ezr. ii. 26; Neh. i. 30).

Gaba-tha (Gr.) = Bithram (Esth. xii. 1).

Gaba-thal (Heb. tax-gatherer, Ges.), apparently the head of an important family of Benjamin resident at Jerusalem (Neh. xli. 8).

Gab-ba-tha, the Gr. form of the Heb. or Chal. appellation of a place, also called "Pavement," where the judgment-seat or bema was planted, from his place on which Pilate delivered our Lord to death (Jn. xix. 13). The place was outside the praetorium (Prætorium, A. V. "judgment-hall"), for Pilate brought Jesus forth from thence to it. It is suggested by Lightfoot that Gabbatha was a more translation of "pavement." It is more probably from an ancient root signifying height or roundness. In this case Gabbatha = the elevated bema; and the "pavement" possibly = some mosaic or tessellated work, either forming the bema itself or the flooring of the court immediately round it.
show them to have been at that time established over the whole of Gilead, and in possession of Bashan as far as Salcah, and very far both to the N. and the E. of the border given them originally, while the Manassites were pushed still further N. to Mount Hermon (v. 23). The character of the tribe is throughout strongly marked—fierce and warlike—"strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions, and like roes upon the mountains for swiftness" (xii. 8). The history of Jephthah, who (so Mr. Grove) appears to have been a Gadite, develops elements of a different nature and a higher order than the mere fierceness necessary to repel the attacks of the plunderers of the desert. In the behavior of Jephthah throughout that affecting history, there are marks of a great nobility of character. If to this we add the loyalty, the generosity, and the delicacy of Barzillai (2 Sam. xix. 32-39), we obtain a very high idea of the tribe at whose head were such men as these. Nor must we, while enumerating the worthies of Gad, forget, that probably (so Mr. Grove) Elijah the Tishbite, "who was of the inhabitants of Gilead," was one of them. But while exhibiting these high personal qualities, Gad appears to have been wanting in the powers necessary to enable him to take any active or leading part in the confederacy of the nation. The territory of Gad was the battle-field on which the long and fierce struggles of Syria and Israel were fought out, and, as an agricultural and pastoral country, it must have suffered severely in consequence (2 K. xx. 33). Gad was carried into captivity by Tiglath-Pileser (1 Chr. v. 26), and in the time of Jeremiah the cities of the tribe seem to have been inhabited by the Ammonites (Jer. xi. 1). Gad is afterward mentioned in Ez. xlviii. 27; II. and Rev. vili. 5.—2. "Gad, the seer," or "the king's seer," i.e. David's (1 Chr. xxix. 29; 2 Chr. xxix. 25; 2 Sam. xxiv. 11; 1 Chr. xxi. 9), was a "prophet" who appears to have joined David when in the hold (1 Sam. xiii. 5). He reappears in connection with the punishment inflicted for the numbering of the people (2 Sam. xxiv. 11-19; 1 Chr. xxi. 9-19). He wrote a book of the Acts of David (xxix. 29), and also assisted in the arrangements for the musical service of the "house of God" (2 Chr. xxix. 25).—3. Properly "the Gad." In the A.V. of Is. lxv. 11, the clause "that prepare a table for that troop" has in the margin, instead of the last word, the proper name "Gad," evidently = some idol worshipped by the Jews in Babylon, though it is impossible positively to identify it. (M.E.N.) That Gad was the deity Fortune, under whatever outward form it was worshipped, is supported by the etymology, and by the common assent of commentators. Geremia is probably right in his conjecture that Gad was the planet Jupiter, regarded by the astrologers of the East as the star of greater good fortune. Movers is in favor of the planet Venus. Vitringa considers it the sun. Illustrations of the ancient custom of placing a banqueting table in honor of idols will be found in the table spread for the sun among the Ethiopians (Hdt. iii. 17, 18), and in the feast made by the Babylonians for their god Bel (H. & D.; compare also Hdt. i. 181, &c.). A trace of the worship of Gad remains in the proper name Baal-Gad.

Gad-a-ra (Gr. fr. Heb. = Geder? Wr.), a strong city situated near the river Heromax, E. of the Sea of Galilee, over against Scythopolis and Tiberias, and sixteen Roman miles distant from each of those places. Josephus calls it the capital of Perea. A large district was attached to it. Gadara itself is not mentioned in the Bible, but it evidently gives name to the "country of the Gadarenes" (Mk. v. 1; Lk. viii. 26, 37). Of the site of Gadara, thus so clearly defined, there cannot be a doubt. On a partially isolated hill, at the N. W. extremity of the mountains of Gilead, about sixteen miles from
Tiberias, the lie the remarkable ruins of Um Keis, embracing two theatres, traces of the ancient wall, a city gate still by main street with its pavements nearly perfect, but its columns on each side all prostrate, &c. The whole space occupied by the ruins is about two miles in circumference. The first historical notice of Gadara is its capture, along with Pella and other cities, by Antiochus the Great, n. c. 218. Destroyed during the Jewish civil wars, it was rebuilt by Pompey (n. c. 63), and made the capital of a district by Gabinius. The territory of Ga’llara, with the adjoining one of Hippos, was subsequently added to the kingdom of Herod the Great. Ga’dara is regarded by Mr. Porter, Lange (on Mat.), &c., as having been the scene of our Lord’s miracle in healing the demoniacs (Mat. viii. 23–34; Mk. vi. 1–21; Lk. viii. 26–40), (GERASA; GERGESENES.) The most interesting remains of Ga’dara are its tombs, which dot the cliffs for a considerable distance round the city. They are excavated in the limestone rock. (TOMI.) The present inhabitants of Um Keis all “dwell in tombs.” Ga’dara was captured by Vespasian on the first outbreak of the war with the Jews; all its inhabitants massacred; and the town itself, with its surrounding villages, reduced to ashes. Afterward it was the seat of a bishop; but it fell to ruins at, or soon after, the Mohammedan conquest.

Gal-athias [-she-anz or sianz] = natives or inhabitants of Ga’lathia. Ga’ldi (Heb. fortunate, Ges.), son of Susi; the Manassite spy sent by Moses to explore Canaan (Num. xiii. 11).

Ga’ld-el (Heb. fortune of God, i.e. sent from God, Ges.), a Zebulonite, one of the twelve spies (Num. xiii. 10).

Ga’di (Heb., a Ga’dite, Ges.), father of King Menahem (2 K. xv. 14, 17).

Ga’dites, the = the descendants of Gad and members of his tribe.

Ga’han (Heb. probably = sunburnt, or worshipful), son of Nahor, Abraham’s brother, by his concubine Beilha (Gen. xxii. 24).

Ga’har (Heb. burning-place, Ges.), ancestor of a family of Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 47; Neh. vii. 49).

Ga’lus (Gr.ayers) (L. = Caes, a common Roman first name). John, Second and Third Epistles of.

Galaad (1 Mc. vi. 9, 55; Jd. i. 8, xv. 5; and “the country of Gaalaad,” 1 Mc. v. 17, 20, 25, 27, 30, 35, 39, xxii. 20), the Greek form of Gilead.

Ga’la (Heb. perhaps worthy, worthy, Ges.). 1. A Levite, of the sons of Asaph (1 Chr. ix. 15).—2. A Levite, son of Jeduthun (lx. 16; Neh. xi. 17).

Ga-la’ita [-sha-a, or, less formally, -sha] (Gr., literally = the Galia, or Gaul, of the East). The Galatians were in their origin a stream of that great Celtic torrent which poured into Greece in the third century n. c. Some of these invaders moved on into Thrace, and appeared on the shores of the Hellespont and Bosporus, where Nigidemes I., king of Bithynia, then engaged in a civil war, invited them across to help him. Once established in Asia Minor, they became a terrible scourge. The neighboring kings succeeded in repulsing them within the general geographical limits to which the name of Galatia was given. At the end of the Roman Republic, Galatia appears as a Roman province, on the northern edge of the empire, as a province (a. d. 26). The Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, with the provinces of Asia on the W., Cappadocia on the E., Pamphylia and Cilicia on the S., and Bithynia and Pontus on the N. It would be difficult to define the exact limits. In fact, they were frequently changing. At one time this province contained Pisidia and Lycaonia, and therefore Antioch 2, Iconium, Lystra, and Derbe, which are conspicuous in the narrative of St. Paul’s travels. But the characteristic part of Galatia lay N. from those districts. These Eastern Gauls preserved much of their ancient character, and something of their ancient language. The prevailing speech, however, of the district was Greek. The inscriptions found at Anycra are Greek, and St. Paul wrote his Epistle in Greek. It is difficult at first sight to determine in what sense the word Galatia is used by the writers of the N. T., or whether always in the same sense. In Acts xvi. 6, xviii. 23, the journeys of St. Paul through the district are mentioned in very general terms. Most probably Galatia is used by St. Luke as an ethnographical term, and not for the Roman province of that name. See also 1 Cor. xvii. 1, v. 2; 2 Tim. iv. 10; 1 Pet. i. 1.) Buttrger maintains that the Galatia of the Epistle (Galatians, Epistle to the) is entirely limited to the district between Derbe and Colosse, i.e. the extreme southern frontier of the Roman province.

Ga-la’ti-anS (see above). The Ep’istle to the, was written by the Apostle Pa’ul not long after his journey through Galatia and Phrygia (Acts xviii. 23, and probably in the early portion of his two and a half years’ stay at Ephesus, which terminated with the Pentecost of a. d. 57 or 58. The Epistle appears to have been called forth by the machinations of Judaizing teachers, who, shortly before the date of its composition, had endeavored to seduce the churches of this province into a recognition of circumcision (v. 2, 11, 12, vi. 12 ff.), and had openly sought to depreciate the apostolic claims of St. Paul (compare i. 1, 11). The Epistle vindicates his own apostolic authority, and aims to bring back the Galatians to the simplicity of the Gospel, that they may be justified and saved through faith in Christ. The scope and contents of the Epistle are thus—(1) apologetic (i., ii.) and polemical (iii., iv.); and (2.) hortatory and practical (v., vi.): the positions and demonstrations of the former portion being used with great power and persuasiveness in the exhortations of the latter. With regard to the genuineness and authenticity of this Epistle, no writer of any credit or respectability has expressed any doubts. The testimony of the early Church is most decided and unanimous. Besides express references to the Epistle, we have one or two direct citations found as early as the time of the Apostolic Fathers, and several apparent allusions. (CANON; INSPIRA-TION.) Two historical questions require a brief notice:—1. The number of visits made by St. Paul to the churches of Galatia previous to his writing the Epistle. These seem certainly to have been two. The apostle founded the churches of the Galatians in the first visit recorded Acts, xx. 17, during his second missionary journey, about a. d. 51, and revisited them at the period and on the occasion mentioned Acts xviii. 23, when he went through the country of
Galatia and Phrygia. On this occasion probably he found the leave of Judaism beginning to work in the churches of Galatia. 2. Closely allied with the preceding question is that of the date, and the place from which the Epistle was written. Conybear and Howson, and more recently (1857) Lightfoot, urge the probability of its having been written at about the same time as Romans. They would therefore assign Corinth as the place where the Epistle was written, and the three months that the apostle stayed there (Acts xx. 2, 3), apparently the winter of A.D. 57 or 58, as the exact period. But it seems almost impossible to assign a later period than the commencement of the prolonged stay in Ephesus (a. d. 54). The subscription, "written from Rome," the best critics pronounce spurious.

*Gal ban-num* (L.; Heb. bēlōnāh (or chelebānāh), one of the perfumes employed in the preparation of the sacred incense (Ex. xxx. 34). The galbanum of commerce is brought chiefly from India and the Levant. It is a resinous gum of a brownish-yellow color, disagreeable in taste, usually met with in masses, but sometimes found in yellowish tear-like drops. But, though galbanum itself is well known, the plant which yields it has not been exactly determined. Sprengel is in favor of the *Ferula Ferulago*, Linn., which grows in North Africa, Crete, and Minor. It was for some time supposed to be the product of the *Cibola Galbanum*, Linn., a native of the Cape of Good Hope. The *Opopanax galbaniferum* of Lindley, a Persian plant, has been adopted by the Dublin college in their Pharmacopoea as that which yields the galbanum. But the question remains undecided.

*Gal lic* (Heb. geqel ofMed.) the name given by Jacob to the heap which he and Laban made on Mount Gilgal in witness of the covenant then entered into between them (Gen. xxxi. 47, 48; compare 23, 25). *Jegar-sahadeitha.*

*Gal ga* (Gr. = Gilgal), the ordinary equivalent in the LXX. for Gilgal; in the A.V. only in 1 Mc. ix. 2 = either the upper Gilgal near Bethel, or the lower one near Jericho.

*Gal-lē-ān* = a native or inhabitant of Gallilee (Mk. xiv. 70; Lk. xiii. 1, 2, xxi. 39, xliii. 6; Jn. iv. 45; Acts ii. 7).

*Gal-lee* (fr. Heb. gâlīl z a circle or circuit). This name, in the Roman age applied to a large province, and who have been occasionally confounded with a little "circle" of country round Kedesh-Naphthalim, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre, as payment for his work in conveying timber from Lebanon to Jerusalem (Josh. xx. 7, xlii. 52; 1 K. ix. 11). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Gallilee of the Gentiles" (Is. ix. 1; Mat. iv. 15). Probably the strangers increased in number, and became during the Captivity the great body of the inhabitants; extending themselves also over the surrounding country, they gave to their new territories the old name, until at length Gallilee became one of the largest provinces of Palestine. In the Maccabean period Gallilee contained only a few Jews living in the midst of a large heathen population (1 Mc. v. 20-23). In the time of our Lord, all Palestine was divided into three provinces, Judea, Samaria, and Galilee (Acts xxi. 31; Lk. xvi. 21; Jos. B. J. iii. 3). The latter included the whole northern section of the country, including the ancient territories of Issachar, Zebulun, Asher, and Naphtali. On the W. it was bounded by the territory of Ptolemais, which probably included the whole plain of 'Akka (Arceo) to the foot of Carmel. The southern boundary ran along the base of Carmel and of the hills of Samaria to Mount Gilboa, and then descended the valley of Jezreel by Scythopolis to the Jordan. The river Jordan, the Sea of Galilee, and the upper Jordan to the fountain at Dan, formed the eastern border; and the northern ran from Dan westward across the mountain ridge till it touched the territory of the Phenicians. Galilee was divided into two sections, Lower and Upper. Lower Galilee included the great plain of Esdraelon with its offshoots, which run down to the Jordan and the Lake of Tibersias; and the whole of the hill-country adjoining it on the N., to the foot of the mountain-range. It extended as far as the village of Ginea, the modern Jenin, on the extreme southern side of the plain, and included the whole region from the plain of 'Akka, on the W., to the shores of the lake on the E. It was thus one of the richest and most beautiful sections of Palestine. The chief town of Lower Galilee was the city of Tiberias, *Tobrius* to the Romans, and the southern end of the Sea of Galilee, and Sepphoris. The towns most celebrated in N. T. history are Nazareth, Cana, and Tibersias (Lk. i. 26; Jn. ii. 1, vi. 1). Upper Galilee embraced the whole mountain-range lying between the upper Jordan and Phenicia. Its southern border ran along the foot of the *Safed* range from the north-western angle of the Sea of Galilee (Gennessaret) to the plain of 'Akka. To this region the name "Galilee of the Gentiles" is given in the 0. and N. T. (Is. ix. 1; Mat. iv. 15). Capernaum, on the N.W. shore of the lake, was in Upper Galilee. Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent at Nazareth; and when He entered on His great work He made Capernaum His home (Mat. iv. 13, ix. 1). It is a remarkable fact that the first three gospels are chiefly taken up with our Lord's ministrations in this province, while the Gospel of John dwells more upon those in Judea. The nature of our Lord's parables and illustrations was greatly influenced by the peculiar features and products of the country. The apostles originally were all either Galileans by birth or residence (Acts i. 11), and as such were despised, as their Master had been, by the proud Jews (Jn. i. 46, vii. 52; Acts ii. 7). It appears also that the use of "Gallilee" had become peculiar, probably from contact with their Gentile neighbors (Matt. xxvi. 73; Mk. xiv. 70). (SHEMITIC LANGUAGE, § 15, 9; GREEK.) After the destruction of Jerusalem, Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated Rabbins. EDUCATION.

*Gal-lē-ē, Sea of.* Gallilee; Gennessaret. Gall, the A.V. translation of—1. Heb. merorōth, or môrōrōth, etymologically = that which is bitter; translated in Job xiii. 26, "bitter things;" in Deut. xxxii. 25, "bitter;" hence applied to the "gall" from its intense bitterness (Job xvi. 13, xx. 25); also = the poison of serpents (Job xx. 14), which the ancients erroneously believed was their "gall."—2. Heb. rōsh, generally translated "gall" by the A.V., is in Hos. x. 4 rendered "hemlock;" in Deut. xxxii. 38, and Job. xx. 16, "poison" or "venom" (of serpents). From Deut. xx. 13, 18, and Lam. iii. 19, compared with Hos. x. 4, it is evident that the Hebrew denotes some bitter, and perhaps poisonous plant. Cebelius thinks poison "hemlock," Conium maculatum, is intended.
Gesnious understands "poppies." The various species of this family (Papaveraceae) spring up quickly in corn-fields, and the juice is extremely bitter. A steeped solution of poppy-heads may be "the water of gall" (Jer. viii. 14).—The passages in the Gospels which relate the circumstance of the Roman soldiers offering our Lord, just before His crucifixion, "vainer mingled with gall" (Gr. cholē; Mat. xxvii. 34), and "wine mingled with myrrh" (Mk. xv. 23), require some consideration. "Matthew, in his usual way," as Hengstenberg remarks, "designates the drink theologically: always keeping his eye on the prophecies of O. T., he speaks of gall and vinegar for the purpose of rendering the fulfillment of the Psalms more manifest. Mark again, according to his way, looks rather at the outward quality of the drink." "Gall" is not to be understood in any other sense than as expressing the bitter nature of the draught. Notwithstanding the almost concurrent opinion of ancient and modern commentators that the "wine mingled with myrrh" was offered to our Lord as an anodyne, we cannot readily come to the same conclusion. Had the soldiers intended a mitigation of suffering, they would doubtless have offered a draught drugged with some substance having narcotic properties. The drink in question was probably a mere ordinary beverage of the Romans (so Mr. Hovell). The Gr. cholē (in LXX. = No. 1 and 2) is also translated "gall" in Acts viii. 23, where "gall of bitterness" (i. e. bitter gall) = malignant, aggravated depravity (Hackett), or a poisonous moral condition (Rev. i. Jennings in Kitto). Bttrn. Heans.

Galler-y, an architectural term, describing the porticoes or verandas, which are not uncommon in Eastern houses. It is doubtful, however, whether the Hebrew words, so translated, have any reference to such an object. (1.) In Cant. i. 17 the Heb. rakōl or rakōlā (translated in plural "rafter," margin "galleries") = eared or fretted ceilings, Gesenius. (2.) In Cant. vi. 5 (Heb. 6), the Heb. rakāl, translated "gutters" (Gen. xxx. 38, 41), and "troughs" (Ex. ii. 16), is applied to the hair, the regularly arranged, flowing locks being compared by the poet to the channels of running water seen in the pasture-grounds of Palestine.—(3.) In Ez. xii. 13, 16, xiii. 3, 6, the Heb. attīk seems = a pillar used for the support of the roof (so Dr. Bevan, Villalpandus, &c.; but Gesenius, Fürst, Hiävnerick, &c., translate terrace, or gallery). Gallen. (Ship.)

Gallim (Heb. hoops, or possibly springs), a place mentioned in the Bible.—(1.) As the native place of the man to whom Michal, David's wife, was given—"Phalti the son of Laish, who was from Gallim" (1 Sam. xxiv. 41).—(2.) In the catalogue of places terrified at the approach of Sennacherib (Is. x. 30). It was perhaps a short distance N. of Jerusalem. The name of Gallim has not been met with in modern times.

Gallia (L. giving suck, milky, Walton's Polyglott). Junius Annesius Gallio, the Roman proconsul of Achaea when St. Paul was at Corinth, a. d. 53, under the Emperor Claudius. He was brother to Lucius Annesius Seneca, the philosopher, and was originally named Marcus Annesius Novatus, but got the above name from his adoption into the family of the rhetorician Lucius Junius Gallio, Seneca says he was universally beloved. The idea that Gallio was indifferent to all religion is not conveyed by the Scriptures, though he refused to take cognizance of the Jews' charges against the apostle, and did not interfere with the Greeks who assaulted Sosthenes in his presence (Acts xviii. 12-17). He is said to have been put to death by Nero, "as well as his brother Seneca, but not at the same time" (Winer); but there is apparently no authority for this. Jerome, in the Chronicle of Eusebius, says that he committed suicide, 65 a. d.

Gallows. Punishments.

Gam'a-el (Gr.) = Daniel 2 (1 Esd. viii. 29).

Ga-ma'il (Gr. and L. fr. Heb. = reward of God, benefit of God, Ges.). 1. Son of Pedalzur; prince or captain of Manasseh at the census at Sinai (Num. i. 10, ii. 20, v. 34, 59), and at starting on the march through the wilderness (v. 29).—2. A Pharisae and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrin respecting the treatment of the followers of Jesus of Nazareth (Acts v. 34 ff.). He was the preceptor of St. Paul (xxii. 3). He is generally identified with the very celebrated Jewish doctor Gamaliel. This Gamaliel was son of Rabbi Simeon, and grandson of the celebrated Hillel; he was president of the Sanhedrin under Tiberius, Caligula, and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem. The Jewish account makes him die a Pharisee. Ecclesiastical tradition (improbably) makes him become a Christian, and baptized by St. Peter and St. Paul.

Games. The notices of juvenile games are very few. It must not, however, be inferred from this that the Hebrew children were without the amusements adapted to their age (Zech. vii. 5). The only sports, recorded in the Bible, are keeping tame birds (Job xii. 8), and imitating the proceedings of marriages or funerals (Mat. xi. 16). Manly games were not much followed up by the Hebrews; the natural earnestness of their character and the influence of the climate alike disposed them to active exertion. The chief amusement of the men appears to have consisted in conversation and joking (Jer. xv. 17; Prov. xxvi. 19). A military exercise seems to be noticed in 2 Sam. ii. 14. In Jerome's day the usual sport consisted in lifting weights as a trial of strength, as also practised in Egypt. Dice are mentioned by the Talmudists, probably introduced from Egypt. Public games were altogether foreign to the spirit of Hebrew institutions: the great object of the free and pleasurable excitement and the feelings of national union which rendered the games of Greece so popular, and at the same time inspired the persuasion that such gatherings should be exclusively connected with religious duties. Accordingly, the erection of a gymnasium by Jason 4 was looked upon as a heathenish proceeding (1 Mac. i. 14; 2 Mac. iv. 12-14). The entire absence of verbal or historical reference to this subject in the Gospels shows how little it entered into the life of the Jews. Among the Greeks, the rage for theatrical exhibitions was such, that every city of any size possessed its theatre and stadium. At Ephesus an annual contest was held in honor of Diana. (Asarius.) Probably St. Paul was present when these games were proceeding. A direct reference to the exhibitions that took place on such occasions is made in 1 Cor. xvi. 32. St. Paul's Epistles abound with allusions to the Greek contests, and probably from the Istrian games, at which he may well have been present during his first visit to Corinth. These contests (2 Tim. iv. 7; 1 Tim. vi. 12) were divided into two classes, the pankration, consisting of boxing and wrestling, and the pentathlon, consisting of
leaping, running, quoting (Discus), hurling the spear, and wrestling. The competitors (1 Cor. ix. 25; 2 Tim. ii. 5) required a long and severe course of previous training (1 Tim. iv. 8), during which a particular diet was enforced (1 Cor. ix. 23, 27). In the Olympic contests these preparatory exercises extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (Heb. xii. 1), the competitors being the spectacle (1 Cor. iv. 9; Heb. x. 33). The games were opened by the proclamation of a herald (1 Cor. ix. 27), whose office it was to give out the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude. Certain conditions and rules were laid down, as that no bribe be offered to a competitor, &c.; any infringement of these rules involved a loss of the prize (2 Tim. ii. 5). The judge was selected for his spotless integrity (2 Tim. iv. 8): his office was to decide any disputes (Col. iii. 15), and to give the prize (1 Cor. ix. 24; Phil. iii. 14), consisting of a crown (2 Tim. ii. 5, iv. 8) of leaves of wild olive at

also placed in the hands of the victors (Rev. vii. 9). St. Paul alludes to two only out of the five contests, boxing and running, most frequently. In boxing (compare 1 Cor. ix. 26), the hands and arms were bound with the coetus, a band of leather studded with nails. The foot-race (2 Tim. iv. 7) was run in the stadion (1 Cor. ix. 24), an oblong area, open at one end and rounded in a semi-circular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The judge was stationed by the goal (Phil. iii. 14), which was clearly visible from one end of the stadion to the other. St. Paul brings vividly before our minds the earnestness of the competitor, having cast off every encumbrance, especially any closely-fitting robe (Heb. xii. 1), holding on his course uninteruptedly (Phil. iii. 12), his eye fixed on the distant goal (Heb. xii. 2, xi. 26), unmindful of the space already past, and stretching forward with bent body (Phil. iii. 12), his perseverance (Heb. xii. 1), his joy at the completion of the course (Acts xx. 24), his exultation as he not only receives (Phil. iii. 12), but actually grasps (not "apprehend") A.V. in Phil. 1 Tim. vi. 12, 19) the crown which had been set apart (2 Tim. iv. 8) for the victor.

Gam-dim (Heb. pl. see below), or Gam-ma-dim. This word occurs only in Exx. xxii. 11, and has been translated—(1) Pignia (Vulgate, Kinchii, &c.)—(2) As geographical or local term = Ancon, Cyparissus, Chalcis, &c. (3) Is. A more general sense, brave warriors, Gs.; deserters, Hitzig. After all, the rendering in the LXX., guards, furnishes the simplest explanation.

Gaul (Heb. ga'ael, Gs.), a priest: the leader of the twenty-second course in the service of the sanctuary (1 Chr. xxiv. 17).

Gar. "Sons of Gar" are named among the "sons of the servants of Solomon" in 1 Esd. v. 34, not in Exx. and Neh.

Garden (Heb. gau, gannath, ginath; Gr. kephos). Gardens in the East, as the Hebrew indicates, are enclosures, on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible, we learn that they were surrounded by hedges of thorn (Is. v. 6), or walls of stone (Prov. xxiv. 31). For further protection, lodges (Is. i. 8; Lam. ii. 6) or watchtowers (Mk. xii. 1) were built in them, in which sat the keeper (Job xxvii. 18) to drive away the wild beasts and robbers, as is the case to this day. The gardens of the Hebrews were planted with flowers and aromatic shrubs (Cant. vi. 2, 16), also trees yielding olives, figs, nuts (vi. 11), pomegranates, and other fruits for domestic use (Ex. xxiii. 11; Jer. xxix. 5; Am. ix. 14). Gardens of herbs, or kitchen-gardens, are mentioned in Deut. x. 10, and 1 K. xxi. 2. Cucumbers were grown in them (Is. i. 8; Bar. vi. 70), and probably also melons, leeks, onions, and garlic (Num. xi. 5). (Agriculture; From thence, most probably into Jerusalem, it is said to have been introduced by the prophets, W. of the temple mount, is remarkable as one of the few gardens which, from the time of the prophets,
existed within the city walls. But all of the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane. In addition to the ordinary productions of the country, we are tempted to inter from Is. xvi. 10 that in some gardens in caravanserai were bestowed on rearing exotics. In a climate like that of Palestine, the neighborhood of water was an important consideration in selecting the site of a garden. To the old Hebrew poets, "a well-watered garden," or "a tree planted by the waters," was an emblem of abounding fertility and material prosperity (Is. lviii. 11; Jer. xvii. 8, xxxi. 12). (Eden 1.) From a neighboring stream or cistern were supplied the channels or conduits, by which the gardens were intersected, and the water was thus conveyed to all parts (Ps. i. 3; Eccl. ii. 6; Ecclus. xxiv. 30). On the expression "to water with the foot" in Deut. xii. 10, see AGRICULTURE; EGYPT. The orange, lemon, and mulberry groves which lie around and behind Jaffa, supply perhaps the most striking peculiarities of Oriental gardens—gardens which Maundrell describes as "a confused miscellany of trees jumbled together, without either paths, walks, and row of high hedges, so that they seem like thickets rather than gardens." The kings and nobles had their country houses surrounded by gardens (1 K. xxi. 1; 2 K. ix. 27). and these were used on festal occasions (Cant. v. 1). The garden of Ahasuerus was in a court of the palace (Esth. i. 6), adjoining the banquetting-hall (v. 7). In Babylonia (BABIL) the gardens and orchards were enclosed by the city walls. In large gardens, the orchard was probably, as in Egypt, the enclosure set apart for the cultivation of date and sycamore trees, and fruit-trees of various kinds (Cant. iv. 13; Eccl. ii. 5). The ancient Hebrews made use of gardens as places of burial (Jn. xix. 41). Manasseh and his son Amon were buried in the garden of their palace, the garden of Uzza (2 K. xii. 18, 26). The retirement of gardens rendered them favorite places for devotion (Mat. xxvii. 36; Jn. xviii. 1). In the degenerate times of the monarchy they were selected as the scenes of idolatrous worship, in which images of the idols were probably erected in them. Gardeners are alluded to in Job xxvii. 18 and Jn. xx. 15. But how far the art of gardening was carried among the Hebrews we have few means of ascertaining. That they were acquainted with grafting is evident from Rom. xi. 17, 24, as well as from the minute prohibitions of the Mishnah; and propagating plants by layers or cuttings was not unknown (Is. xvii. 10). The traditional gardens and pools of Solomon, supposed to be alluded to in Eccl. ii. 5, 6, are shown in the Wady 'Ur, 'Attas, L. = garden, about one and a quarter hours S.W. of Bethlehem (compare Jos. vii. 7, § 3). (Pool.) The "king's garden," mentioned in 2 K. xxv. 4; Neb. iii. 15; Jer. xxxix. 4, lii. 7, was near the pool of Sionam, at the mouth of the Tyropoeon, N. of Bir Ezib (EX-ROOM), and was formed by the meeting of the valleys of Jeoshaphat and Hinnom. A Garden-house (Heb. beagh-hangaw), a place by the way of which King Amaziah 3 fled from Jehoash, probably at EX-GANNAH, the modern Jenin (2 K. ii. 27).

Gar (Heb. scabby, Ges.), the "Irritite," one of the heroes of David's army (2 Sam. xxvii. 38; 1 Chr. xi. 42). Gar (Heb. scabby, Ges.), the Hill, in the neighborhood of Jerusalem (Jer. xxxix. only), supposed to have been the place to which lepers were sent from the city (Kitto).


Gar'lie (Heb. shlm) (Num. vi. 5), a vegetable alluded to the onion; the Allium sativum, Linn., which abounds in Egypt.

Gar'ment. Dress; Mantle.

Gar'mite (fr. Heb. = descendant of Garem; bony, Ges.; strong, Fu.). The Keliiah the Garmitae is mentioned in the obscure genealogical lists of Judah (1 Chr. iv. 14). *Gar'ner. Barn; Treasury.

Gar'ri-son. The Hebrew words so rendered in the A. V. are derivatives from the root nisbat, to place, erect, which may be applied to a variety of objects. 1. Matstah and matstakab unh doubtly = a "garrison," or fortified post (1 Sam. xiii. 28, v. 1, iv. 6, 11, 19, 15; 2 Sam. xxviii. 14).—2. Nitth also = "garrison" (1 Chr. xii. 16), but elsewhere (so Mr. Bevan, after the LXX.) = a column erected in an enemy's country as a token of conquest (1 Sam. xiii. 3, A. V. and Ges. = gar- rison). The same word elsewhere (so Mr. Bevan) as the name of various officers placed in the city or city wall, as "gar- garrison" (as to keep watch or guard, L. & E.) was translated "kept with a garrison.""Cah-mun (Heb.) = Geshem (Neb. vi. 1).

Gar'tam (Heb. one pure and thin, Ges.), fourth son of Eliphas, the son of Esau (Gen. xxxvi. x11; 1 Chr. i. 36), and one of the "dukes" of Eliphas (Gen. xxxvi. 18).

Gate (Heb. sharar, usually translated "gate;" pethah or pethach, "entering," "entrance," "entry," "door," "gate;" saph, "threshold," "door-post," "post," "door," "gate," "basin," &c; deloth, usually "door;" also "gate;" two-leaved gate, &c; Chal. Era, twice only, in Dan. iv. 26, ii. 26, "gate;" Gand., "mouth," margin of chalk). The Hebrew generally translated "door," once "gate of the temple; pulon, uniformly "gate;" pulon, "gate," once "porch.") The gates and gateways of Eastern cities anciently held and still hold an important part, not only in the defence but in the public economy of the place. They thus sometimes represent the city itself (Gen. xii. 17, xxiv. 60; Deut. xii. 12; Judg. v. 8; Rv. iv. 10; Ps. lxxxvii. 2, exxii. 2). Among the special purposes for which they were used may be mentioned—1. As places of public resort, for business, conversation, news (Gen. xii. 12; xxi. 30; xxiv. 24; 1 Sam. iv. 18, &c). 2. Places for public deliberation, administration of justice, or of audience for kings and rulers, or ambassadors (Deut. xvi. 18, xxii. 10, xxv. 7; Josh. xx. 4, &c). 3. Public markets (2 K. vii. 1). In heathen towns, the open spaces near the gates appear to have been sometimes used as places for sacrifice (Acts xiv. 18; compare 2 K. xxvii. 38). Regarded, therefore, as places of great importance, the gates of cities were carefully guarded and closely shot at nightfall (Deut. iii. 5; Josh. ii. 5, 7; Judg. ix. 40, 44, &c). They contained chambers over the gateway (2 Sam. xviii. 24). The gateways of Assyrian cities were arched or square-headed entrances in the wall, sometimes flanked by towers. The doors themselves, of the larger gates mentioned in Scripture, were-
leaved, plated with metal, closed with locks, and fastened with metal bars (Deut. iii. 5; Judg. xvi. 3; Ps. cvii. 16; Is. xlv. 1, 2, &c.). Gates not defended by iron were of course liable to be set on fire by an enemy (Judg. ix. 52). The gateways of royal palaces, and even of private houses, were often richly ornamented. Sentences from the Law were inscribed on and above the gates (Deut. vi. 2, xi.

20. The gates of Solomon’s Temple were very massive and costly, being overlaid with gold and carvings (1 K. vi. 34, 35; 2 K. xviii. 16). Those of the Holy Place were of olive-wood, two-leaved, and overlaid with gold; those of the Temple of Sir (1 K. vi. 31, 32, 34; Ez. xii. 23, 24). The figurative “gates” of pearl and precious stones (Is. liv. 12; Rev. xxi. 21) may be regarded as having their types in the massive stone doors in some of the ancient houses in Syria. These are of single slabs several inches thick, sometimes ten feet high, and turn on stone pivots above and below. (Hinge.) Egyptian doorways were often richly ornamented. The parts of the doorway were the threshold (Judg. xix. 27); the side-posts, the lintel (Ex. xii. 7). Levites were the hereditary “porters” (l. e. doorkeepers) in the Temple; and in houses of the wealthier classes and in palaces, persons were especially appointed to keep the door (Jer. xxxii. 5; 2 K. xii. 9, xxx. 18, &c.). “Gates” are figuratively ascribed to heaven (Gen. xxviii. 17), also to death (Job xxxviii. 17, &c.). In Mat. xvi. 18, “the gates of hell” is the power of the kingdom of Satan. Antioch; City; Commerce; Curtain; Fence; City; House; Jérusalem; Judge; Porch; Porter; Temple.

Gath (Heb. winepress), one of the five royal cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17); and the native place of the giant Goliath (1 Sam. xvii. 4, 23). The site of Gath for many centuries remained unknown. After a careful survey of the country in 1857, and a minute examination of the several passages of Scripture in which the name is mentioned, Mr. Porter came to the conclusion that it stood upon the conspicuous hill now called Tell es-Séfiah, where are the foundations of an old castle, with other traces of ancient buildings, and a modern village. This hill, irregular in form, and about 200 feet high, stands upon the side of the plain of Philistia, at the foot of the mountains of Judah, ten miles E. of Ashdod, about the same S. by E. of Ekron, and six miles N. of Eleutheropolis. Thomson (ii. 330) regards Gath as = Eleutheropolis, now Beit Jibrin (= house of giants). He says the name Khurbet Gét (= ruins of Gath) is now applied to one of the heaps of rubbish a short distance W. of the castle of Beit Jibrin. He makes Mareshah (Josh. xv. 44) a suburb of Gath; hence Moresheth-gath (Mic. i. 14). Gath occupied a strong position (2 Chr. xi. 8) on the border of Judah and Philistia (1 Sam. xxi. 10; 1 Chr. xviii. 11); and from its strength and resources, forming the key of both countries, was the scene of frequent struggles, and was often captured and recaptured (2 Chr. xi. 8, xxvi. 6; 2 K. xii. 17; Am. vi. 2). It was near Shocoah and Adullam (2 Chr. xi. 8), and appears to have stood on the war leading from the former to Ekron; for when the Philistines fled on the death of Goliath,
they went "by the way of Shaaraim, even unto Gath and unto Ekron" (1 Sam. xvii, 1, 52). David fled twice to Achish, king of Gath. Ittai 1 was from Gath. The ravages of war to which Gath was exposed appear to have destroyed it at a comparatively early period, as it is not mentioned among the other royal cities by the later prophets (Zeph. li. 4; Zech. ix. 5, 6). GITTITES.

Gath-hepher, or Git'tah-hepher (both Heb. = vine-press of the well), a town on the border of Zebulun, not far from Japhia (Josh. xix. 12, 13), celebrated as the native place of the prophet Joad (2 K. xiv. 25). Porter identifies it with el-Meshhad, a village two miles E. of Safárih (Sepphoris). Jonah's tomb is still shown there.

Gath-rimmon (Heb. press of the pomegranate), Ges.). 1. A city of Dan given to the Levites (Josh. xxii. 24; 1 Chr. vi. 69), situated on the plain of Philistia, apparently not far from Joppa (Josh. xix. 43); supposed by Robinson (i, 67) to be at the modern Deir Dábbán. (Aculam).—2. A town of Manasseh W. of the Jordan, assigned to the Levites (Josh. xxii. 25) = Bileam.

Gaza (L. fr. Heb. 'Azzith = the strong, Ges. ; see Azzah), one of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. It is the last town in the S. W. of Palestine, on the road between Syria and the valley of the Nile. This peculiarity of situation has made Gaza important in a military as well as commercial sense. Its name (= the strong) was well elucidated in its siege by Alexander the Great, which lasted five months. This city was one of the most important military positions in the wars of the Maccabees (1 Mace. xi. 61, 62, xiii. 43). By the Romans it was assigned to the kingdom of Herod, and afterward to the province of Syria. Some of the most important campaigns of the crusaders took place in the neighborhood. The Biblical history of Gaza may be traced through the following stages. In Gen. x. 19 it appears, even before the call of Abraham, as a "border" city of the Canaanites. In the conquest of Joshua, the territory of Gaza is mentioned as one which he was not able to subdue (Josh. x. 41, xi. 29, xiii. 3). It was assigned to Judah (Josh. xv. 47), and that tribe did obtain possession of it (Judg. i. 18); but they did not hold it long; for soon afterward we find it in the hands of the Philistines (Judg. iii. 8, xiii. 1, xvi. 1, 21); indeed, it seems to have been their capital; and, notwithstanding the efforts of Samson, who died here, Gaza apparently continued, through the times of Samuel, Saul, and David, to be a Philistine city (1 Sam. vi. 17, xiv. 52, xxxi. 1; 2 Sam. xxi. 15). Solomon became master of it (1 K. iv. 24, A. V. "Azzah"). But in aftertimes the same trouble with the Philistines recurred (2 K. xviii. 8; 2 Chr. xxvi. 16, xxvi. 6, xxviii. 18; Am. i. 6, 7; Zeph. ii. 4; Zech. ix. 5). Gaza is mentioned in the N. T. (Acts viii. 25) in the account of the baptism of the Ethiopian eunuch on his return from Jerusalem to Egypt. The words "which is desert" have given rise to much discussion. The probability is, that they refer to the road, and are used by the angel to inform Philip, who was then in Samaria, on what route he would find the eunuch. Be-
excellent water. There are a few palm-trees in the town, and its fruit-orchards are very productive. But of chief feature of the neighborhood is the wide-spread olive-grove to the N. and N. E.

GAZAHITES; GAZITES.

Gaza-ra (Gr. = Gazer or Gezer), a place frequently mentioned in the wars of the Maccabees, and of great importance in the operations of both parties (1 Mc. ix. 52, xiii. 55, xiv. 1, 33, 34, xv. 29, xvi. vi.; 2 Mc. x. 22-36); probably = Gezer = Gezrah.

Gazath-lites, the = the inhabitants of Gaza (Josh. xiii. 3); elsewhere Gazites.

Gazer (Heb.) = Gezer (2 Sam. vi. 25; 1 Chr. xiv. 16).

Gaz-za-ra (Gr.). 1. Gazara (1 Mc. iv. 15; vii. 45).—2. Gaz zam (1 Esm. v. 31).

Gaz-ze (Heb. shearer, Ges.), a name which occurs twice in 1 Chr. ii. 46; (1.) as son of Caleb by Ephah his concubine; (2.) as son of Haran, the son of the same woman; the second is possibly a repetition of the first.

Ga-zites, the = the inhabitants of Gazer (Judg. xvi. 2). GAZAITHITES.

Gaz'azam (Heb. devouring, Ges.), ancestor of certain Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 48; Neh. vii. 51).

Ge ba [g as in get] (Heb. the hill). 1. A city of Benjamin, allotted to the priests (Josh. xxvi. 17; 1 Chr. vi. 60). It is named in the first group of Benjamite towns, apparently those lying near to and along the N. boundary (Josh. xviii. 24, A.V. "Gaba"). During the wars of the earlier part of the reign of Saul, Gaba was held as a garrison by the Philistines (1 Sam. xiii. 3), but they were ejected by Jonathan. (Gaza'non. 2) Later, in the same campaign, in defining the position of the two rocks, which stood in the ravine below the garrison of Michmas, the terms fix Gaba on the S. and Michmas on the N. of the ravine (1 Sam. iv. 6, A. V., "Gibeah"). Exactly in accordance with this is the position of the modern village of Jaba, which stands picturesquely on the top of its steep, terraced hill, on the very edge of the great Wady Suweinit, looking N. to the opposite village, which also retains its old name of Mukhmas. Gaba was fortified by Asa (1 K. xv. 22; 2 Chr. vi. 6), and was on the N. limit of the kingdom of Judah (2 K. xxiii. 8). It was occupied by the conquerors after the Captivity (Neh. xi. 31).—2. The Gaba named in Jud. iii. 10 must be the modern village Jaba, on the road between Samaria and Jotba (En-gannim), about three miles from the former.

Ge bal (Heb. mountain, Ges.), a proper name, occurring in Ps. lxxxiii. 7, in connection with Edom and Moab, Ammon and Amalek, the Philistines and the inhabitants of Tyre. Mr. Foulkes maintains that the Gebal of the Psalms = the Gebal of Ez. xxvii. 9, a celebrated maritime town of Phenicia, the "Bibus" (or Beybus) of profane literature, celebrated as the birth-place and principal sanctuary of Adonis. It is called Jobel by the Arabs, and situated on the Mediterranean, about twenty miles N. of Beirût. (Gidlees.) But Ge'zenus, Fürst, Fairharn, Porter (in Kitto), A. C., make the Gebal of Ps. lxxxiii. 7 = Gebalene (now Jobel), the district round Petra. Enom.

Ge-cal (Heb. a man). 1. The son of Geber (nephew in "Bas-gene") was Solomon's commissary, who resided in Ramoth-Gilead, and had charge of Havoth-Jair, and the district of Argob (1 K. iv. 13).—2. Geber the son of Uri, also Solomon's commissary, had a district S. of the former—the "country of Gilead" probably the modern Zulka (1 K. iv. 19). Perhaps the "land" in this verse = the country over which the two kings, Sibon and Og, formerly reigned, excluding the parts assigned to other commissaries (ver. 13, 14); or this Geber may have been a superior officer or superintendent of the three districts, as "the only officer" in the A. V. is literally "one officer."

Ge-bl (Heb., probably = the dikeha, Mr. Grove; cisterns or louveta, Ges.), a village N. of Jerusalem (Is. x. 31), apparently between ANATOTH and the ridge on which Non was situated. Eccl i. 24-29 occupies about the right spot (so Mr. Grove).

Ged-a-wath (fr. Heb. = whom Jehovah has made great or powerful, Ges.). 1. Son of Alilak (Jere-

miah's protector), and grandson of Shaphan, the secretary of King Josiah. After the destruction of the Temple, n. c. 588, Nebuchadnezzar departed from Judea, leaving Gedaliah with a Chaldean guard (Jer. xi. 5) at Mizpah, to govern the vine-dressers and husbandmen (ill. 16) who were exempted from captivity. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters (xl. 6, 11). Gedaliah's gentle and popular character, his hereditary piety, the prosperity of his brief rule (xl. 12), the reverence which revived and was fostered under him for the ruined Temple (xli. 6), fear of the Chaldean conquerors whose officer he was—all proved insufficient to secure Gedaliah from Baalis and Ishmael 6. He was murdered by Ishmael two months after his appointment.—2. A Levite, one of the six sons of Jeduthun who played the lorp in the service of Jehovas (1 Chr. xxv. 2, 9).—3. A priest in Ezra's time (Ezra x. 18).—4. Son of Pashur (Jer. xxxiii. 1), one of those who caused Jeremiah to be imprisoned.—5. Grandfather of Zephaniah the prophet (Zeph. i. 1).

Ged-dur (fr. Gr.) = Gahar (1 Esm. v. 50).

Ged-e-on (Gr. = Gideon). 1. Ancestor of Judith (Jud. viii. 1).—2. Gino (Heb. xi. 2). Geder (Heb. wall, Ges.). The king of Geder was one of the thirty-one kings overcome by Joshua on the W. of the Jordan (Josh. xii. 13). Gesenius makes Geder perhaps = Gedera. Possibly (so Mr. Grove) it may = Gedor in 1 Chr. iv. 28.

Ged-e-ra (Heb. wall, enclosure, field, Ges.), a town of Judah in the lowland country (Josh. xv. 36), apparently in its eastern part; not identified; perhaps (so Gesenius) = Beth-gader.

Ged-e-rathite, the = the native or inhabitant of a place called Gedera, apparently in Benja-

min (1 Chr. xii. 4).

Ged-e-rar, or Ged-e-rite, the = the native or inhabitant of some place named Geder or Gede-

ra (1 Chr. xxvii. 28).

Ged-e-roth (Heb. pl. of Gedera = sheep-cotes), a town in the low country of Judah (Josh. xv. 41; 2 Chr. xxxvii. 18); identified by Wilton (in Fairbank, under Kihish) with el-Judideh, W. of Tell el-Hasy, and S. of Ajin (Egdon).

Ged-e-ro-tha-im (Heb. dual of Gedera = two sheep-folds), a town in the low country of Judah (Josh. xv. 36), named next in order to Gedera.

Gedor (Heb. wall, Ges.). 1. A town in the mountaneous district of Judah (Josh. xv. 30, 34), on the W. border of the country of N. of Hebron; probably at the ruined village Gebor, half way between Beithlehem and Hebron, about two miles W. of the road (Robinson).—2. The town, apparently of Benjamin, which "Jehoram
of Gedor " belonged (1 Chr. xii. 7).—3. An ancestor of Saul (1 Chr. viii. 31, ix. 37).—4. "Pencel the father of Gedor" and " Jered the father of Gedor" are mentioned in the genealogies of Judah (1 Chr. iv. 18).—5. In 1 Chr. iv. 39, certain chiefs of Simeon were said to have gone, in the reign of Hezekiah, "to the entrance of the Gedor: and pitched on the left side of the valley," and expelled thence the Hamites, &c. (Gedera). If what is told in verse 42 was a subsequent incident in the same expedition, then we should look for Gedor between the S. of Judah and Mount Seir, i. e. Petra. No place of the name has been mentioned in that direction. The LXX. read Garar for Gedor.

Geha'zil (Heb. valley of vision, Ges.), the servant or boy of Eliashib. He was sent as the prophet's messenger on two occasions to the good Shunammite (2 K. iv.); obtained fraudulently money and garments from Naaman, was miraculously smitten with ineradicable leprosy, and was dismissed from the prophet's service (v.). Afterward he is mentioned as relating to King Joram all the great things which Eliashib had done, when the Shunammite appeared (vii.).

Ge-hen-na (fr. Heb. gəḥēnān = valley of Hinnom, in A. V. the "valley of Hinnom" or "of the son (or 'children') of Hinnom;" a deep, narrow glen S. of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahab, the idolatrous Jews offered their children to Molech (2 Chr. xxviii. 3, xxxii. 6; Jer. vii. 31, xix. 2-6). It became in later times the image of the place of everlasting punishment. Eternal; Hell; Hinnom, Valley of; Topheh.

Geliloth (Heb. pl. = circuits, circuits, regions, Ges.), a place named on the S. boundary line of Benjamin (Josh. xviii. 17). Mr. Grove supposes Gilgal is the right reading. Or Geliloth may be another name = GILGAL. I.

Gem'al'li (Heb. camel-driver or camel-riding, Ges.), father of Ammidad, the Damiite spy (Num. xiii. 12).

Gem'a-ri'ah (Heb. whom Jehovah has perfected, Ges.). I. Son of Shaphan the scribe, and father of Michaliah. He was one of the nobles of Judah, and had a chamber in the house of the Lord, from which the Levite's alarming prophecy in the ears of all the people, N. c. 606 (Jer. xxxix.).—2. Son of Hilkiah, and bearer of Jeremiah's letter to the captive Jews (xxix.).

Gems [jemz]. Stones, Precious.

Genae'ology (fr. Gr. = an account or record of pedigrees, or lineage; or the lineage itself). In Hebrew the term for a genealogy or pedigree is "the book of the generations;" and because the oldest histories were usually drawn up on a genealogical basis, the expression often extended to the whole history. Nor is this genealogical form of history peculiar to the Hebrews, or the Semitic races. The earliest Greek histories were also genealogies. The promise of the land of Canaan to the seed of Abraham, Isaac, and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its dignity and honors; the succession of kings in David's line; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps in any other nation (Gen. iv., v., x., xi., &c.). With Jacob, the founder of the nation, the system of reckoning by genealogies was much further developed. In Gen. xxxv. 22-26, we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in Ex. i. 1-5. In Gen. xlv. we have an exact genealogical census of the house of Israel at the time of Jacob's going down to Egypt. When the Israelites were in the wilderness of Sinai, their number was taken by Divine command "after their families, by the house of their fathers" (Num. i., iii.). (Cf. Notes.) According to these genealogical divisions they pitched their tents, and marched, and offered their gifts and offerings, chose the spies, and divided the land of Canaan. The tribe of Levi was probably the only one which had no admixture of foreign blood. (Chronology.) In many of the Scripture genealogies it is quite clear that birth was not the ground of their incorporation into their respective tribes (so Lord A. C. Hervey, original author of this article). (Becker; Callcr.) However, birth was, and continued to be throughout their whole national course, the foundation of all the Jewish organization, and the reigns of the more active and able kings and rulers were marked by attention to genealogical operations. When David established the temple services on the footing which had continued till the time of Obed-edom, he divided the priests and Levites into courses, one for each, under the family chief. In Rehoboam's reign we have Iddo's work concerning genealogies (2 Chr. xii. 13). When Hezekiah reopened the Temple, and restored the temple services which had fallen into disuse, he reckoned the whole nation by genealogies (1 Chr. iv. 41, ix. 1; 2 Chr. xxxi. 16-19). In Josiah's reign we find a genealogical reckoning of the Reubenites (1 Chr. v. 17). When Zerubbabel brought back the captivity from Babylon, one of his first cares seems to have been to take a census of those that returned, and to settle them according to their genealogies (1 Chr. iv. 41, ix. 1; 2 Chr. xxxi. 16-19). Passing on to the time of Christ's birth, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, the Jews in the province of Syria immediately went each one to his own city. Another notice of this kind is the record of our Lord's genealogy in two forms as given by Matthew and Luke. (Genealogy of Jesus Christ.) The mention of Zacharias, as "of the course of Abia," of Elizabeth, as "of the daughters of Aaron," and of Anna the daughter of Phanuel, as "of the tribe of Aser," are further indications of the same thing. And this conclusion is expressly confirmed by the testimony of Josephus. From all this it is abundantly manifest that the Jewish genealogical records continued to be kept till near the destruction of Jerusalem. But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before. Some partial records probably survived that event, but the Jewish genealogical system then came to an end. Just notions of the nature of the Jewish genealogical records are of great importance with a view to the right interpretation of Scripture. Let it only be remembered that the Jews have respect to political and territorial divisions, as much as to strictly genealogical descent, and it will at once be seen how erroneous a conclusion it may be, that all who are called "sons" of such or such a patriarch, or chief father, must necessarily be his very children. If any one family or house became extinct, some other would succeed to its place.
called after its own chief father. (Bicker 1.) Hence a census of any tribe, drawn up at a later period, would exhibit different divisions from one drawn up earlier, of the same tribe, as compared (by the same principle) must be borne in mind in interpreting any particular genealogy. Again, when a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief house the person descended. But then as regards the chronology, the use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. (Chronology; Father; Generation; Son, &c.) Another feature in the Scripture genealogies which it is important to notice is the recurrence of the same name, or modifications of the same name, such as Tobias, Tobit, Nathan, Mattatha, and even of names of the same signification, in the same family. The Jewish genealogies have two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Rv. vi. 18-22; 1 Chr. iii.; Mat. i. Of the ascending, 1 Chr. vi. 33-43; Ezr. vii. 1-5; Lk. iii. 23 ff. Females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them. See Gen. xli. 28, xxii. 23, xxxv. 1-4, xxxvi. 22-26; Ex. vi. 35; Num. xxvi. 33; 1 Chr. ii. 4, 19, 50, &c.

**Genealogy of Jesus Christ.** The N. T. gives us the genealogy of but one person, our Saviour (Mat. i.; Lk. iii.). In regard to these two genealogical records respecting our Lord Jesus Christ, two main theories have been held with various modifications—the first, presented below, that both Matthew and Luke give the genealogy of Joseph 11, the reputed and legal father of Jesus (so Calvin, Grotius, Hug. Alford, Ellerton, Lord A. C. Hervey, Fairbairn, &c.); the second that Matthew gives Joseph's genealogy, and Luke that of Mary (Mary, the Virgin), the mother of Jesus (so Luther, Calmet, Lightfoot, Michaelis, Kirnison, Olshausen, Lange, Hailes, Kittto, Robinson, &c.). The following propositions will explain the true construction of these genealogies (so Lord A. C. Hervey):—1. They are both the genealogies of Joseph, i.e. of Jesus Christ, as the reputed and legal son of Joseph and Mary. 2. The genealogy of Matthew is, as Grotius asserted, Joseph's genealogy as legal successor to the throne of David. That of Luke is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. The simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of their being two at all. 3. Mary, the mother of Jesus, was probably the daughter of Jacob, and first cousin to Joseph her husband. But besides these main difficulties, as they have been thought to be, there are several others which cannot be passed over in any account, however concise, of the genealogies of Christ. The most startling is the total discrepancy between them both taken in that of Zerubbabel in Lk. 3. (1 Chr. iii. 19-24). In this last, of seven sons of Zerubbabel, not one bears the name, or any thing like the name, of Rhesa or Abiud; and of the next generation not one bears the name, or any thing like the name, of Elakim or Joanna, which are in the corresponding generation in Matthew and Luke. Rhesa (so Lord A. C. Hervey) is not a name, but the Chaldee title of the princes of the Captivity. It is very probable therefore that this title was placed against the name of Zerubbabel by some early Christian Jew, and thence crept into the text. If this be so, then Luke gives Joanna as the son of Zerubbabel. But Joanna is the very same name as HANANIAH, the son of Zerubbabel according to 1 Chr. iii. 19. In Matthew this generation is omitted. In the next generation Lord A. C. Hervey identifies Matthew's Ab-jud (Abiud) with Luke's Jeda 2, and both with HOZAIANS 1 of 1 Chr. iii. 24, by supposing the NEMALAH 2 of 1 Chr. iii. 22 = the NUMAI 5 of verse 19. The next difficulty is the difference in the number of generations between the two genealogies. Matthew's division into three fourteen gives only 42, while Luke, from Abraham to Christ inclusive, reckons 56, or, which is more to the point (since the generations between Abraham and David are the same in both genealogies), while Matthew reckons 28 from David to Christ, Luke reckons 48, or 42 without Rhesa. But the genealogy itself supplies the explanation. In the second 14, including the kings, we know that three generations are omitted—Abia, Josiah, Amaziah—in order to reduce the generations from 17 to 14: the difference between these 17 and the 19 of Luke being very small. So it is obvious that the genealogies have been abridged in the same way in the third division to keep to the number 14. Another difficulty is the apparent deficiency in the number of the last 14, which seems to contain only 13 names; but Lord A. C. Hervey's explanation of this is, that either in the process of translation, or otherwise, the names of Jehoiakim and Jehoiachin are confused and expressed by the one name Jehochains. The last difficulty of sufficient importance to be mentioned here is a chronological one. In both the genealogies there are but three names between Solomon and David—Boaz, Obed, Jesse. But, according to the common chronology, from the entrance into Canaan (when Solomon was come to man's estate) to the birth of David was 405 years, or from that to 800 years and upward. Now, for about an equal period, from Solomon to Jehoiachin, Luke's genealogy contains 20 names. Lord A. C. Hervey maintains that therefore either the chronology or the genealogy is wrong, and asserts that shortening the interval between the Exodus and David by about 200 years, which brings it to the length indicated by the genealogies, does in the most remarkable manner bring Israelish history into harmony with Egyptian, with the traditional Jewish date of the Exodus, with the fragment of Edomish history preserved in Gen. xxxvi. 31-39, and with the internal evidence of the Israelish history itself. (Chronology.) The following pedigree will exhibit the successive generations as given by the two Evangelists:

<table>
<thead>
<tr>
<th>Ancestral Line</th>
<th>Name</th>
<th>Father</th>
<th>Date</th>
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<tbody>
<tr>
<td>Adam</td>
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<tr>
<td>Seth</td>
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<td>Enos</td>
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<td>Cain</td>
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<td>Malachel</td>
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<td>Jared</td>
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<tr>
<td>Enoch</td>
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<td></td>
</tr>
<tr>
<td>Methuselah</td>
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<td></td>
<td></td>
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<tr>
<td>Lamech</td>
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<tr>
<td>Noah</td>
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<td>Shem</td>
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<td></td>
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<tr>
<td>Arphaxad</td>
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</tbody>
</table>

For the remainder of the genealogy, please refer to the text of the New Testament.
Thus it will be seen that the whole number of generations from Adam to Christ, both inclusive, is 74, without the second Cain and Rhea.

**General** (1 Chr. xxvii. 34).—**Army**

**Generation** (fr. L.), the A. V. translation of Heb. dôr; Chal. dôr; Gr. genea, genesis in Mat. i. 1, γενεά in the phrase “generation (i. e. offspring, progeny) of vipers,” genos in 1 Pet. ii. 9. i. Abstract—time, either definite or indefinite. The primary meaning of the Heb. dôr is revolution: hence period of time. From the general idea of a period comes the more special notion of an age or generation of men, the ordinary period of human life. In the long-lived Patriarchal age, a generation seems to have been computed at 100 years (Gen. xv. 16; compare 18, and Ex. xii. 40); the latter reckoning, however, was the same which has been adopted by other civilized nations, viz., from thirty to forty years (Job xlii. 16). For generation = a definite period of time, see Gen. xv. 16; Deut. xxii. 8, 4, 8, &c. As an indefinite period of time:—for time past, see Deut. xxxii. 7; Is. lviii. 12; for time future, see Ps. xlv. 17, lxxii. 5, &c. “Generation” sometimes = history (Gen. v. 1, vi. 9; Mat. i. 1, &c.); in Genesis ii. 4, a history of the origin (of the heavens and earth). 2. Concrete:—the men of an age, or time. So generation = contemporaries (Is. liii. 8); postically, especially in legal formulæ (Lev. xlii. 17, &c.; fathers, or ancestors (Ps. xlix. 19). Dropping the idea of time, generation = a race, or class of men.—In N. T. for the abstract and indefinite, see Lk. i. 50, Eph. iii. 21 (A. V. “ages”), future: Acts xxv. 21 (A. V. “of old time”), Eph. iii. 5 (A. V. “ages”), past. For concrete, see Mat. xi. 16. CHRONOLOGY; GENEALOGY.

**Genealogy** [g as in get] (L. = GENNESARET) appears in the edition of the A. V. of 1611, in Mark vi. 53, and Luke v. 1, following the spelling of the Vulgate. In Mat. xiv. 34 the A. V. originally followed the Received Greek Text—GENNESARET. **Geneaology** (Gen-iseis) (Gr. origin, generation; Heb. Bereishith = “in the beginning”), the first book of the Law or Pentateuch. A. The book of Genesis has an interest and an importance to which no other document of antiquity can pretend. If not absolutely the oldest book in the world, it is the oldest which lays any claim to being a trustworthy history. If the religious books of other nations make any pretensions to vie with it in antiquity, in all other respects they are immeasurably inferior. Genesis is neither like the Hindoo Vedas, a collection of hymns more or less sublime; nor like the Persian Zendavesta, a philosophic speculation on the origin of all things; nor like the Chinese Yih-king, an unintelligible jumble whose expositors could twist it
from a cosmological essay into a standard treatise on ethical philosophy. It is a history—a religious history. The earlier portion of the book, so far as the end of chapter xi., may be properly termed a history of the world; the latter is a history of the fathers of the Jewish race. But from first to last it is a religious history. It is very important to bear in mind this religious aspect of the history if we would put ourselves in a position rightly to understand it. Of course the facts must be treated like any other historical facts, sifted in the same way, and subjected to the same laws of evidence. But if we would judge of the work as a whole we must not forget the evident aim of the writer. It is only in this way we can understand, e. g., why the history of the Fall is given with so much minuteness of detail, whereas of whole generations of men we have nothing but a bare catalogue. And only in this way can we account for the fact that by far the greater portion of the book is occupied not with the histories of nations, but with the biographies of the three patriarches, ABRAHAM; ISAAC; JACOB 1.—B. Unity and Design. That a distinct plan and method characterize the work is now generally admitted. What, then, is the plan of the writer? First, we must bear in mind that Genesis is after all but a portion of a larger work. The five books of the Pentateuch form a consecutive whole: they are not merely a collection of ancient fragments loosely strung together, but a well-digested and connected composition. The great subject of this history is the establishment of the Theocracy. Its central point is the giving of the Law on Sinai, and the solemn covenant there ratified, whereby the Jewish nation was constituted "a kingdom of priests and a holy nation to Jehovah." The book of Genesis (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. Abraham is the father of the Jewish nation; to Abraham the Land of Canaan is first given in promise. It is a part of the writer's plan to tell us what the Divine preparation of the world was, in order to show, first, the significance of the call of Abraham, and next, the true nature of the Jewish theocracy. He begins with the creation of the world, because the Son who created the world and the God who revealed Himself to the fathers is the midst of the book of Genesis; thus a character of it at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. Its design is to show how God revealed Himself to the first fathers of the Jewish race, that he might make to Himself a nation whom should be His witnesses in the midst of the earth. Five principal persons are the pillars, so to speak, on which the whole super-structure rests, ADAM, NOAH, ABRAHAM, ISAAC, and JACOB. A specific plan is preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. The history of that chosen seed, who were the heirs of the promise and the guardians of the Divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile, as the different families of the earth are still subject to the principal stock, their course is briefly indicated, and, if all doubt, then, we may trace in the book of Genesis in its present form a systematic plan.—C. Integrity. Granting that this unity of design, already noticed, leads to the conclusion that the work must have been by the same hand, are there any reasons for supposing that the author availed himself in its composition of earlier documents? and if so, are we still able by critical investigation to ascertain where they have been introduced into the body of the work? 1. Now it is almost impossible to read the book of Genesis with a critical eye without being struck with the great peculiarities of style and language which certain portions of it present. Thus, e. g., chapter ii. 3-iii. 24 is quite different from both chapter i. and chapter iv. Again, chapter xiv, and (according to Jahn) chapter xxiii, are evidently separate documents transplanted in their original form without correction or modification into the existing work (so Mr. J. S. Perowne, original author of this article). In fact there is nothing like uniformity of style till we come to the history of Joseph. 2. We are led to the same conclusion by the inscriptions which are prefixed to certain sections, as ii. 4, v. 1, vi. 9, x. 1, xi. 10, 27, and seem to indicate so many old documents. At last, the distinct use of the Divine names, Jehovah in some sections, and Elohim (Gon) in others, is characteristic of two different writers. Aスト, a Belgian physician, was the first who broached the theory that Genesis was based on a collection of older documents. Of these he professed to point out as many as twelve, the-universal names, however, having in the first instance suggested the distinction. Subsequently Eichhorn adopted this theory, so far as to admit that two documents, one (the earlier) Elohist, and the other Jehovahite, were the main sources of the book, though he did not altogether exclude others. Since his time the theory has been maintained by many; several who have methodically divided two classes of critics (De Wette, Knobel, Thiel, Delitzsch, Ewald, Hupfeld, Davidson, &c.), whilst another class (Hengstenberg, Keil, Baugarten, Havernick, Ranke, Kurtz, Turner, &c.), has strenuously opposed it. Hupfeld in 1858 thinks that he can discover traces of three original records, an earlier Elohist, a Jehovahist, and a later Elohist. These three documents were, according to him, subsequently united and arranged by a fourth person, as editor of the whole. The advocates of the various theories in regard to documents disagree widely among themselves, some of them (e. g. De Wette, Ewald, Hupfeld, &c.) have adhered to it at different times. (PENTATEUCH,—D. Authenticity. Luther used to say, "Nihil pulchriori Genesii, nihil utilius," i. e. "Nothing is more beautiful, nothing more useful, than Genesis." But hard critics have tried all they can to mar its beauty and to detract from its utility. No book has met with more determined and unsparking assailants. To enumerate and to reply to all objections would be impossible. We will only refer to some of the most important. (1.) The story of Creation, as given in chapter i., has been set aside in two ways: first, by placing it on the same level with other cosmogonies which are to be found in the sacred writings of all nations; and next, by asserting that its statements are directly contradicted by the discoveries of modern science. (a.) Now, when we compare the Biblical with all other known cosmogonies, we are immediately struck with the great moral superiority of the former. There is no confusion between the two. The account of God is before all things, God creates all things; this is the sublime assertion of the Hebrew writer. All the cosmogonies of the heathen world are either Dualistic, i. e. they regard God and matter as two eternal
existential principles; or they are Pantheistic, etc., they confound God and matter, making the material universe a kind of emanation from the great Spirit which informs the mass. (b.) In regard to the objections which have been urged from the results of modern discovery against the literal truth of this chapter, which they despise, we cannot doubt where to look for it. The earliest record of these momentous facts is that preserved in the Bible. (Adam; Eden; Noah; Satan; Serpent, &c.) (3.) When we come down to a later period in the narrative, where we have the opportunity of testing the accuracy of the historian, we find it in many of the most important particulars abundantly corroborated. One of the strongest proofs of the bona fide historical character of the earlier portion of Genesis is to be found in the valuable ethnological catalogue contained in chapter x. (4.) As to the fact implied in the dispensation (xi. 11 f.; Baris, Tower of), that all languages had or had had a phonetic language which has not as yet been carried far enough to lead to any very certain result. The most that has been effected is a classification of languages in three great families. (Tongues, Confusion of.) (5.) Another fact, which rests on the authority of the earlier chapters of Genesis, the derivation of the whole human race from a single pair, has been abundantly confirmed by recent investigations. (Adam; Man.) (6.) Suspicion has been cast upon the credibility of the narrative, because three stories are found in three distinct portions of the Book, which in their main features no doubt present a striking similarity to one another (xii. 10–20, xxx. xxvi. 1–13). These, it is said, are clearly only three different versions of the same story. But all men repeat themselves, and even repeat their mistakes. Abraham might have been guilty twice of the same sinful cowardice; and Isaac might, in similar circumstances, have copied his father’s example, calling it wisdom. There is a further reason which made our early mind reject the theory of the first occurrence (xii. 11, 14). But as she lived to the age of 127, she was then only in middle life, corresponding to a woman now at 33 or 40. It is a minute criticism, hardly worth answering, which tries to cast suspicion on the veracity of the writer, because of difficulties such as these. The positive evidence is overwhelming in favor of his credibility. The patriarchal tent beneath the shade of some spreading tree, the wealth of flocks and herds, the free and generous hospitality to strangers, the strife for the well, the purchase of the cave of Machpelah for a burial-place—we feel at once that these are no inventions of a later writer who knew less; we cannot doubt. So again, what can be more lifelike, more touchingly beautiful, than the picture of Hagar and Ishmael, the meeting of Abraham’s servant with Rebekah, or of Jacob with Rachel at the well of Haran? There is a fidelity in the minute details which convinces us that we are reading history. As in the case of the Judges, etc., so in the days of Josephus, we shall find, although a great deal has been written and nothing more can completely transport us into patriarchal times than the battle of the kings and the interview between Abraham and Melchizedek? Passing on to a later portion of the Book, we find the writer evincing the most accurate knowledge of the state of society in Egypt. (Bible; Canon; Inspiration; Miracles.)

E. Author and date of composition. Moses; Pentateuch.

Gen-nes’sar [g θ as in get] (Gr. = Gennesaret), The Water of (1 Mc. xi. 67). Gennesaret.

Gen-nes’saret [g ζ as in get] (Gr. fr. Heb. = gardens of the priests, Stanley, etc., but probably from Chinnereth, Scriv. = Chinnereth, etc.)." (Gen. vi. 34; 1 Mc. x. 67.) (Cf. Matt. x. 1.) The story of the five thousand, our Lord and His disciples crossed the Lake of Gennesaret and came to the other side, at a place which is called “the land of Gennesaret” (Matt. xiv. 34; Mk. vi. 53). It is generally believed that this term was applied to the fertile crescent-shaped plain on the western shore of the lake, extending from Kban Minyeh on the N. to the steep hill behind Mejdel on the S., and called by the Arabs el-Ghweir, “the little Ghur.” (Arabah). Mr. Porter gives the length as three miles, and the greatest breadth as about one mile; Thomson (i. 536) makes it about four miles by two. Additional interest is given to the land of Gennesaret, or el-Ghweir, by the probability that its scenery suggested the parable of the Sower. Josephus says the soil was so rich that every plant flourished; but it “is now proverbially fruitful in thorns” (Thomson). Gennesaret, Sea of.

Gen-nes’sar’shafs [see above] Sea of, called in the O. T. “the sea of Chinnereth,” or “Chinneroth” (Num. xxxiv. 11; Josh. xii. 3), from a town of that name on or near its shore (Josh. xiii. 35). At its N. W. angle was a beautiful and fertile plain called “the land of Gennesaret” (see above) (Matt. xiv. 36), from which the name of the lake was taken. The lake is also called in the N. T. (the sea of Galilee, from the province of Galilee which bordered on its western side (Mat. iv. 18; Mk. vii. 31; Jn. vi. 1); and “the sea of Tiberias,” from the celebrated city (vi. 1). Its modern name is Bahr Tabaryeh = Sea of Tiberias. Most of our Lord’s public life was spent at or near the Sea of Gennesaret. This region was then the most densely populated in all Palestine. Nine cities stood on the shores of the lake, but seven of them are now uninhabited ruins. (Bethsaida; Capernaum; Magdala; Tiberias, etc.). The Sea of Gennesaret is of an oval shape, about thirteen geographical miles long, and six broad. (See the cut on p. 102.) The river Jordax enters it at its N. end, and passes out at its S. end. In fact, the bed of the lake is just a lower section of the great Jordan valley. Its most remarkable feature is its deep depression, being no less than seven hundred feet below the level of the ocean. The scenery is bleak and monotonous. The great depression makes the climate of the shores almost tropical. This is very sensibly felt by the traveller in going down from the plains of Galilee. In summer the heat is intense, and even in early spring the air has something of an Egyptian calm. The water of the lake is sweet, cool, and transparent; and as the beach is everywhere rocky and pebbly it has a beautiful sparkling look. It abounds in fish now as in ancient times. The fishery, like the soil of the surrounding country, is sadly neglected. One little crazy boat is the sole representative of the fleets that covered the lake in N. T. times. Gennesaret [as in get] (Aph. = Gennesaret). father of Apololones ii (2 Mc. xii. 2).

Gen-tiles [jen-tiles]. I. Old Testament. The Heb. pl. gadám, translated "Gentiles" (Gen. x. 5; Judg. iv. 2, 13, 16; Is. x. 10, xlii. 1, 6, &c.), "nations." (Gen. x. 5, 20, 31, 32, xiv. 1, xii. 2, xiii. 4, &c.,)

heathen" (Neh. v. 8; Ps. 89. 6, &c.), and *nations, the surrounding nations, foreigners as op-
posed to Israel. It acquired an ethnographic and also an invidious meaning, as other nations were idolatrous, rude, hostile, &c., yet the Jews were able to use it in a purely technical, geographical sense, when it is usually translated “nations,” The Heb. sing. gen. usually translated “nation,” is applied to the Jewish nation among others.—II. New Testament. 1. The Gr. ethnos in sing. = a people or “nation” (Mat. xxiv. 7; Acts ii. 5, &c.), and even the Jewish people (Lk. vii. 5, xxiii. 2, &c.). In the pl. it = “heathen,” “gentiles.” 2. The Gr. Hellen ( = Greek) is usually translated “Greek” (Jn. xii. 20; Acts iv. 1, xvii. 4; Rom. i. 16, x. 12, &c.), sometimes “Gentile” as opposed to “Jew” (Jn. vii. 25; Rom. ii. 9, 10, iii. 9; 1 Cor. x. 22, xii. 13). The latter use of the word seems to have arisen from the almost universal adoption of the Greek language. GREEK; compare BARBARIAN.

Ge·nu·bath [g as in get] (Heb. thefet, Gr.), son of the Edomite Harad by the sister of Tahpenes, queen of the Pharaoh who governed Egypt in the latter part of David’s reign. Genumbath was born in Pharaoh’s palace, and became a member of the royal establishment (1 K. xi. 20; compare 16).

Ge·on [g as in get] (Gr.) = Genous, one of the four rivers of Eden (Eccles. xxiv. 27).

Ge·ra (Heb. a grain, Gr.), one of the “sons” (i.e. descendants) of Benjamin, enumerated in Gen. xvi. 21, as already living at the time of Jacob’s migration into Egypt. He was son of Bela (1 Chr. vii. 3). Lord A. C. Hervey regards the text of this last passage as corrupt, and the different genera named in verses 3, 5, 7, as = the son of Bela. He also supposes Gera the ancestor of Eshu (Judg. iii. 15), and of Shimei (2 Sam. xvi. 5) to be the same person (compare AMMAH 3; NAAMAN 2).

Ge·rah (Heb. a grain, berry, Gr.). Weights and Measures.
occur in the O. T., or in the Received Text of the N. T. But some MSS. and critical editions have, in Mat. viii. 23, "Gerasenes" instead of "Gadarenes" or "Geregesenes." Gerasa was a celebrated city on the eastern borders of Perea. It is situated amidst the mountains of Gilead, twenty miles E. of the Jordan, and twenty-five miles S. of Philadelphia, the ancient Bethath-jumma. It is not known when or by whom Gerasa was founded. It is first mentioned by Josephus as captured by Alexander Jan- nus (c. 85 B.C.). It is indebted for its architectural splendor to the age and genius of the Anto- nines (A.D. 138-180). The ruins of Gerasa (modern Jerash) are for the most part very extensive and undulating, with miles of ruins on the pala- tas; heavy masses of masonry distinguish the positions of the great theatres; three gateways are still nearly perfect.

* Gerasenes (gres'ae-zenz') (fr. Gr.) = natives or inhabitants of Gerasa. Geregesenes. Jerusalem. "SAMARIA therefrom" says Prideaux, "became the common refuge and asylum of the refractory Jews." Hyrcanus destroyed the temple on Gerizim, after it had stood there 200 years. Massive existing foundations are regarded by Thomson (ii. 215 ff.) as the remains of the temple, the main building being 241 feet by 235. Robinson (ii. 275) and Porter (in Kitto) suppose them to belong to a for- treses erected by the Emperor Justinian round a Christian church built there after the Samaritans (Samaria 3) were driven from Gerizim A.D. 487.

The Samaritans have now no temple or altar on the mountain, but they still worship there, and their holiest place is a little S. of the ruins just men- tioned. Gerizim is still to the Samaritans what Jeru- salem is to the Jews, and Mecca to the Moham- medans.

Gerizim (gir-i-zem) (fr. Heb. = mountain of the Gerizites, Ges.), a mountain designated by Moses, in conjunction with Mount Ebal, to be the scene of a great solemnity upon the entrance of the children of Israel into the promised land. The law was delivered from Sinai: the blessings and curses affixed to the performance or neglect of it were di- rected to be pronounced upon Gerizim and Ebal (Deut. xxiv.; Josh. viii.). The next question is, Is Gerizim identical with Gerizim (Jebel and Geri- zim? Standing on the E. side of the Jordan, in the land of Moab (Deut. i. 5), he asks: "Are they not on the other side Jordan, by the way where the sun goeth down (i. e. at some distance to the W.), in the land of the Genaanites, which dwell in the char- mess over against Gilgal, beside the plains of Moreh?" There is no room for doubting the Scrip- tural position of Ebal and Gerizim to have been—where they are now placed—in the territory of the tribe of Ephraim; the latter of them overhang- ing the city of Shechem. Joshua 1, standing on the crest of one of the cliffs, uttered his parable in the hearing of the people below (Josh. ix. 7 ff.), the ascent being so difficult that he could escape before any of Abimelech's followers could climb the hill (Porter, in Kitto). Mr. Froude and Dean Stan- ley (247 f.) are inclined to accept the Samaritan tradition that Gerizim was that "one of the moun- tains" mentioned in the land of Moriah 1 ( = Moriah 1 in their view) to which Abraham offered his son Isaac (Gen. xxii. 2 ff.). But Mr. Porter (in Kitto) and Dr. Thomson (ii. 212) reject this tradition, the eighty to one hundred miles from Beer-sheba (com- pare xxx. 23, xxii. 4) to Gerizim being altogether too great a distance to be traversed in that country in less than three days by the ass and men on foot, bur- dened, as they all were (ver. 3 f.). Another tradition, that Mount Gerizim was the spot where Melchizedek met Abraham (xiv. 18), is accepted by Stanley (246), but rejected by Mr. Froude, Porter, Thomson, &c., as too far from Abraham's route by the Jordan Val- ley and from Sodom (Gen. xiv. 15 ff.). (SALEM 1).—The altar which Jacob set up was not Gerizim as the Samaritans contend, though probably about its base, at the head of the plain between it and Ebal, "in the parcel of a field" which that patriarch pur- chased from the children of Hamor, and where he spread his tent (xxxiii. 18-20). Here was likewise his well (Jn. iv. 6), and the tomb of his son Joseph (Josh. xxiv. 32), both of which are still shown.—We

now enter upon the second phase in the history of Gerizim. According to Josephus, a marriage con- tracted between Manasses, brother of the high-priest Jada, and the daughter of Sanballat, having created a great stir amongst the Jews, who had been strictly forbidden to contract alien marriages (Ezr. ix. 2; Neh. xiii. 23), Sanballat, in order to reconcile his son-in-law to this unpopular affinity, obtained leave from Alexander the Great to build a temple upon Mount Gerizim, and to inaugurate there a rival priesthood and altar to those of Jerusa- lem. The Samaritans, therefore, says Prideaux, "became the common refuge and asylum of the refractory Jews." Hyrcanus destroyed the temple on Gerizim, after it had stood there 200 years. Massive existing foundations are regarded by Thomson (ii. 215 ff.) as the remains of the temple, the main building being 241 feet by 235. Robinson (ii. 275) and Porter (in Kitto) suppose them to belong to a fortreses erected by the Emperor Justinian round a Christian church built there after the Samaritans (Samaria 3) were driven from Gerizim A.D. 487. The Samaritans have now no temple or altar on the mountain, but they still worship there, and their holiest place is a little S. of the ruins just men- tioned. Gerizim is still to the Samaritans what Jeru- salem is to the Jews, and Mecca to the Moham- medans.

Gerizites. Gerizites.

Ger-on'ni-ans (fr. Gr., see below), the (2 Mcc. xxxii. 24 only), according to Grutius = inhabitants of the town of Geron, in Egypt, and Wady el-Arish. Ewald, with greater probability, conjectures that the inhabitants of the ancient city of Gerar are meant.

Ger'on' shom (Heb., see below). 1. The first-born son of Moses and Zipporah (Ex. ii. 22, xviii. 6). The name is explained in these passages as = "a stranger there" (margin), in allusion to Moses being a foreigner in Midian—"For he said, I have been a stranger (Odr) in a foreign land." Its true mean- ing, taking it as a Hebrew verb, is "expulsion" (so Mr. Grove, after Gesenius); Fürst interprets banish- ment, exile; Josephus, Kitto, Fairbairn, &c., agree with Exodus. The circumcision of Gershon is prob- ably related in Ex. iv. 23. Gershon was ancestor of Jonathan 5 and Sherel 1.—2. Gershon, the eldest son of Levi (1 Chr. vi. 16, 17, 20, 43, 62, 71, xv. 7).—3. The representative of the priestly family of Phinehas, among those who accompanied Ezra from Babylon (Ezr. viii. 2) = GERSHON.

Gersh'on (Heb. gershon, Ges.), the eldest of the three sons of Levi, born before the descent of Jacob's family into Egypt (Gen. xvi. 11; Ex. vi. 16). But the families of Gershon were notstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron.
At the census in the wilderness of Sinai, the whole number of the males of the sons of Gershon was 7,500 (Num. iii. 22), midway between the Kohathites and the Merarites. Gershon's sons were Liuni 1 and Shimi or Shime 1. Ge'shon, i.e. "the seer," was descended from Gershon. The sons of Gershon had charge of the fabrics of the Tabernacle—the coverings, curtains, hangings, and cords (iii. 25, 26; iv. 25, 26); for the transport of these they had two covered wagons and four oxeen (vii. 3, 7). In the encampment their station was behind the Tabernacle, on the W. side (iii. 25). In the apportion- ment of the Levitical cities thirteen fell to the Ger- shonites. These were in the northern tribes—two in Manasseh beyond Jordan, four in Issachar, four in Asher, and three in Naphtali. Ge'shion 2; Ger- shonites; Levi'tes.

Ge'shoni-tes (fr. Heb.), the = the family descended from Gershon or Gershom, the son of Levi (Num. iii. 21, 22, 24, iv. 24, 27, xxvi. 57; Jech. xxi. 33; 1 Chr. xxiii. 1; 2 Chr. xxix. 12). "The Ger- shonite" (= descendant of Gershon or Gershom), as applied to individuals, occurs in 1 Chr. xxvi. 21 (Laadan), xxix. 8 (Jehiel).

Ge'shon (Gr.) = Gershom 3 (1 Esd. viii. 29).

Ge'zer (fr. Heb. = dwelling in a thorn or desert land, Ges.), the, a tribe who, with the Geshurites and the Amalekites occupied the land between the S. of Palestine and Egypt in the time of Saul (1 Sam. xxvii. 8, margin). (Ge'zrites.) In the name of Mount Gerizim we have (so Mr. Grove and Stanley, after Gesenius) the only remaining trace of the presence of this old nomadic tribe in central Pal- estine.

Ge'sem (Gr. = Ge'shem), the Land of, the Greek form of Goshen (Jd. i. 9).

Ge'shem (fr. Heb. = filthy, Ges.; properly "Ge- shan," as in A. V. of 1611), one of the sons of Jaa- dal, in the genealogy of Judah (1 Chr. ii. 47).

Ge'shem (Heb. = rain, Ges.), and Gash'en, an Arabian (Neh. ii. 19, vi. 1, 2, 6); probably an inhabitant of Arabia Petraea, or of the Arabian Desert, and chief of a tribe. Ge'shem, like Sanballat and Tobiah, seems to have been one of the "governors beyond the river," to whom Nehemiah came, whose mission "grieved them exceedingly" (Neh. ii. 7, 10). The endeavors of these confederates and their failure are recorded in chapters ii., iv., vi.

Ge'shor (Heb. a bridge), a little principality in the N. E. corner of Bashan, adjoining the province of Argos (Deut. iii. 14), and the kingdom of Aram ("Syria" in the A. V.; 2 Sam. xv. 8; compare 1 Chr. ii. 23). It was within the allotted territory of Manasseh, but its inhabitants were never expelled. Probably Geshur was (so Porter) a section of the wild and rugged region now called el-Lejah. King David married the daughter of Talmai 2, king of Geshur, Geshur.

Ge'shor-it (Heb. = Ge'zrurite, or inhabitant of Ge'shor), and Ge'shor-ites. 1. The inhabitants of Geshur (Deut. iii. 14; Josh. xii. 5, xiii. 11, 13).—2. An ancient tribe which dwelt in the desert between Arabia and Philistia (Josh. xiii. 2; 1 Sam. xxvii. 8).

Ge'ther (Heb. se'er, Hiller, Sin.; derej? Ayv.), the third in order of the sons of Aram (Gen. x. 23). No satisfactory trace of the people sprung from this stock has been found.

Ge'them-a-ne (Gr. fr. Aram. = oil-press? Rbn. N. T. Lex.), a small "farm" (A. V. "place"); Mat. xxvii. 58; Mk. xiv. 22), situated across the brook Kidron (Jn. xviii. 1), probably at the foot of Mount Olivet (Lk. xxiii. 50; OLIVES, MOUNT OF), to the N. W., and about one-half or three-fourths of a

mile English from the walls of Jerusalem. There was a "garden," or rather orchard, attached to it, to which the olive, fig, and pomegranate doubtless invited resort by their hospitable shade. And we
know from Lk. xxii. 39 and Jn. xviii. 2 that our Lord ofttimes resorted thereto with his disciples. According to Josephus, the suburbs of Jerusalem abounded with gardens and pleasure-grounds. But Gethsemane has not come down to us as a scene of mirith; its inexhaustible associations are the offering of a single event—the Agony of the Gethsemane; of God on the evening preceding His Passion. A modern garden, in which are eight venerable olive-trees, and a grotto to the N., detached from it, and in closer connection with the Church of the Sepulchre of the Virgin—both securely enclosed and under lock and key—are pointed out by the Latins, as making up the true Gethsemane. Against the contemporary antiquity of the olive-trees, it has been urged that Titus cut down all the trees round about Jerusalem. Probably they were planted by Christian hands to mark the spot; unless, like the sacred olive of the Acropolis, they may have reproduced themselves. The Greeks claim that they have the true site of Gethsemane a little N. of that held by the Latins. Thomson (ii. 483–4) believes both these sites are too near the city and too close to the great thoroughfare to the E., and would place the garden in the seceded vale several hundred yards to the S.

**GEN** (Heb. majesty of God, Ges.), son of Machi; the Gadite spy (Num. xiii. 15).

**Gezer** (Heb., probably = a steep place, precipice, Ges.), an ancient city of Canaan, whose king, Horam, coming to the assistance of Lachish, was killed with all his people by Joshua (Josh. x. 33, xii. 13). The town, however, is not said to have been destroyed. It formed one of the landmarks on the S. boundary of Ephraim, between the lower Beth-horon and the Mediterranean (xvi. 3), the W. limit of the tribe (1 Chr. vii. 28). It was allotted with its suburbs to the Kohathite Levites (Josh. xxi. 21; 1 Chr. vii. 67); but the original inhabitants were not dispossessed (Judg. i. 29); and even down to the reign of Solomon the Canaanites were still dwelling there, and paying tribute to Israel (1 K. ix. 16). Ewald takes Gezer = Geshur. In one place Geon is given as Gezer = (1 Chr. xx. 4; compare 2 Sam. xii. 18). The exact site of Gezer has not yet been determined. Some think it at Gezer 16; others, that with identity for Gezer are put forward by a village called Yasir, four or five miles E. of Joppa, on the road from Ramleh and Lydda. Gazerza; Gazer; Gazer. **Gezrites.**

**Gazites** (Heb. sing. Girtiti, probably = inhabitant of Gezer, Ges.), in the text of the A. V., corresponds to the Keri or marginal reading of the Heb. Bible, the Heb. text having Girtiti translated "Gazerites" in the A. V. margin (1 Sam. xxvii. 8).

**Ghost** = spirit, applied especially to the Holy Spirit. Spirit, the Holy.

**Glah** (Heb. breaking forth, sc. of a fountain, Ges.), a place named only in 2 Sam. vi. 24, to designate the position of the hill Ammah.

**Giants** [g as j]. 1. They are first spoken of in Gen. vi. 4, under the Heb. name nephilim. The Heb. word is derived either from pāāh or pāāl (= mardilous), or, as is generally believed, from naphal, earlier in the sense to throw down, or to fall (= fallers, nephilim, nephilim, nephilim); compare in the LXX. Lk. x. 18. Gesenius prefers to rush into or fall upon. That the word means "giant" is clear from Num. xiii. 32, 33. But in Gen. vi. 1–4, we are told that "there were nephilim (A. V. 'giants') in the earth," and that afterward the "sons of God" mingling with the beautiful "daughters of men" produced a race of violent and insolent gibbōrām (A. V. 'mighty men,' see No. 2 below). The genealogy of the nephilim, or at any rate of the earliest nephilim, is not recorded in Scripture, and the name itself is so mysterious that we are lost in conjecture respecting them.—2. The sons of the marriages mentioned in Gen. vi. 1–4, are called in later the gibbōrām, a general name = powerful (A. V. 'mighty men') (Nimron). They were not necessarily giants in our sense of the word. Yet, as was natural, these powerful chiefs were almost universally represented as men of extraordinary stature. But who were these "giant" sons of God who are "the sons of God"? The opinions are various.—(1.) Men of power, or of high rank (Targum of Onkelos, Samaritan Version, Symmachus, Selden, &c.). (2.) Men with great gifts "in the image of God" (Ritter, Schumann). (3.) Descendants of Cain arrogantly assuming the title (Paulus). (4.) The pious descendants of Seth (compare Gen. iv. 26) (Augustine, Chrysostom, Theodoret, and a host of modern commentators). (5.) Worshippers of false gods (R. S. Poole). (6.) Devils or demons (Cabbalists). (7.) Angels (LXX., Josephus, Philo, most of the older Church Fathers, &c.). The rare passage at Gen. xxxiv. 25 and Gen. xxxviii. 7, 9, 6, 11, and that such is the meaning in Gen. vi. 4 also, was the most prevalent opinion both in the Jewish and early Christian Church. Probably this very ancient view gave rise to the spurious Book of Enoch (Eochen, ook err), and the notion supposed to be quoted from it by St. Juile (ver. 6), and alluded to by St. Peter (2 Pet. ii. 4; compare 1 Cor. xi. 10). Milton alludes to the interpretation in Paradise Regained, ii. 179. —The next race of giants mentioned in Scripture is 3, "The Rephaim," a name which frequently occurs, and in some remarkable passages. The earliest mention of them is the record of their defeat by Chedorlaomer and some allied kings at Asheroth-karnaim (Gen. xiv. 5). Extirpated, however, from the E. of Palestine, they long found a home in the W. (2 Sam. xii. 18 ff.; 1 Chr. xx. 4). Probably they had possessed districts W. of the Jordan in early times, since the "Valley of Rephaim" is named in 2 Sam. xiii. 18; 15, the largest valley S. of Jerusalem, derives its name from them. They were probably one of those aboriginal people, to whose existence the traditions of many nations testify, and of whose genealogy the Bible gives us no information. Some suppose them to be descendants from Japheth. In A.V. the words used for it are "Rephaim," "giants," and "the dead." That it has the latter meaning in many passages is certain (Ps. lxxviii. 10; Prov. xi. 18, ix. 18, xxi. 16; Is. xxvi. 14, 19). An attentive consideration seems to leave little room for doubt that the dead were called Rephaim, from some notion of Sheol (A. V. "hell") being the residence of the fallen spirits or buried giants. Branches of this great unknown people were called Emim, Anakim, and Zuzim (Goliath; Oo; Raphia 1, &c.).—No one has yet proved by experience the possibility of giant races materially exceeding in size the average height of man. There is great variation in the size of mankind. The most stunted tribes of Equinoxians are at least four feet high, and the tallest races of America (e.g. the Guayaquillists and people of Paraguay) do not exceed six and a half feet. The general belief (until very recent times) in the existence of fabulously enormous men arose from fancied giant-graves, and
above all, from the discovery of huge bones, which were taken for those of men, in days when comparative anatomy was unknown. On the other hand, isolated instances of monstrosity (seven, eight, to ten feet high) are sufficiently attested to prove that beings like Goliath and his kinsmen may have existed.

**Gib bar** [g as in get] (Heb. mighty man, hero, warrior, Ges.). Ninety-five "children of Gibbar" (Ginsos in Neh. vii.) returned with Zerubbabel from Babylon (Ezr. ii. 20).

**Gib'be-hotu** (Heb. a height, hill, Ges.), a town allotted to the tribe of Dan (Jos. xix. 44), and afterward given to the Kohathites Levites (xxvi. 23). The Philistines held it when Nahad, and afterward Omri besieged it (1 K. xv. 27, xvi. 15, 17). In the Onomasticon (Gabathon) it is quoted as a small village called Gath, in the seventeenth mile from Cesarea. No name at all resembling it has, however, been discovered in that direction.

**Gib-e'a** (Heb. hill, Ges.). Sheva, "the father of Machbanah," and "father of Gibeah," is mentioned with other names unmistakably those of places, and not of persons, among the descendants of Judah (1 Chr. ii. 49, compare 42). This would seem to prove that the town of Gibeah is not the Gibeah, hand, Madmannah (vers. 49) recalls Madmenah, a town named in connection with Gibeah 4 (Isa. x. 31).

**Gib'e-ah** (Heb. hill), like most words of this kind, gave name to several towns and places in Palestine, doubtless generally on or near a hill. They are--1. A city in the mountain-district of Judah, named with Maon and the southern Carmel (Josh. xv. 57; and compare 1 Chr. ii. 49, &c.), identified by Robinson, Wilson, and Porter with the little village of Jeb'ah, on an isolated hill, six or seven miles S. S. W. of Bethhelehem. Mr. Grove thinks it must have been S. E. of Hebron at some undiscovered site. 2. Gib'e-stili, enumerated among the last group of the towns of Benjamin, next to Jerusalem (Josh. xviii. 28), is generally taken to be = "Gibeah of Benjamin" or "of Saul." But this was five or six miles N. of Jerusalem. The name being in the Hebrew "constuct state"—Gibeah and Gib'e, Mr. Grove would refer it to the following name Kirjath, and denote the hill adjoining that town 3. The place in which the ark remained from the time of its return by the Philistines till its removal by David (2 Sam. vi. 3, 4; compare 1 Sam. vii. 1, 2; see No. 2 above).—4. **Gib'e-ah of Benjamin** does not appear in the lists of the cities of Benjamin in Josh. xviii. (1) We first encounter it in the tragic story of the Levite and his concubine (Judg. xix., xx.), where in many particulars of situation Gibeah agrees very closely with Tuleil el-Ful, a conspicuous eminence, with a heap of ruins on its summit, just four miles N. of Jerusalem, to the right of the road (Rob. i. 577 ff.). It was then a "city" with the usual open street or square (Judg. xix. 16, 17, 20), and containing 700 "chosen men," probably slingers (xx. 15, 16). (2) We next meet with Gibeah of Benjamin during the Philistine wars of Saul and Jonathan (1 Sam. xiii., xiv.). The Philistines were in possession of the village of Gib'e-on, the present Jafa, on the south side of the Wady Sowwinit. S. of the Philistine camp, and about three miles in its rear, was JONATHAN, I, in Gibeah of Benjamin, with a thousand chosen warriors (xii. 2). (3) As "Gibeah of Benjamin" this place is referred to in 2 Sam. xxiii. 29 (compare 1 Chr. xi. 31), and as "Gibeah" it is mentioned by Hosea (v. 8, ix. 3, x. 9), but it does not again appear in the history. It is, however, almost without doubt identical with—5. **Gib'e-ah of Saul.** This is not mentioned as Saul's city till after his anointing (1 Sam. x. 20), when he is said to have gone "home" to Gib'e-on. In the subsequent narrative the town bears its full name (xi. 4). The name of Saul has not been found in connection with any place of modern Palestine, but it existed as late as the days of Josephus, and an allusion of his has fortunately given the clew to the identification of the town with the spot which now bears the name of Tuleil el-Ful. Josephus, describing the march from Cesarea to Jerusalem, gives his route as through Samaria to Gophnah, thence a day's march to a valley "called by the Jews the Valley of Thorns, near a certain village called Gabatha-saoule, distant from Jerusalem about thirty stadia," i. e. just the distance of Tuleil el-Ful. Here he was joined by a part of his army from Emmaus (Nicopolis), who would naturally come up the road by Beth-heron and Gib'e-on, the same which still falls into the northern road close to Tuleil el-Ful. In both these respects therefore the agreement is complete, and Gibeah of Benjamin must be taken as = Gibeah of Saul. In 1 Sam. xxii., 6, xliii. a "Gib'ah" and "Gib'e-ali" (compare 1 Sam. x. 25, xxiii. 23) was the name of a Saul. 6. **Gib-e'ah in the Field**, named only in Judg. xx. 31, as the place to which one of the "highways" led from Gibeah of Benjamin; probably = GERA 1-7. There are several other names connected with Gibeah, which are translated in the A. V.: (1.) the "hill of the foreskins" (Josh. v. 3) (GIBAL); (2.) the "hill of Phinehas" in Mount Ephraim (xxiv. 23); (3.) the "hill of Moreh" (Judg. vii. 1); (4.) the "hill of God" (1 Sam. x. 5); (5.) the "hill of HazaraH" (xxix. 19); (6.) the "hill of Aham" (2 Sam. ii. 24); (7.) the "hill Gara" (Jer. xxxi. 39).

**Gibeath (Heb.) = GIBEATH 2 (Josh. xviii. 28). Gibeath-ile (fr. Heb.), the native of Gibeath (1 Chr. xii. 3).**

**Gibeon (Heb. hill-city, i. e. built on a hill, Ges.), one of the four cities of the Hivites, a great city (Josh. x. 2), the inhabitants of which, by an artifice, made a league with Joshua (ix. 3-15), and thus escaped the doom of the other three cities that day (GIBEONITES).** Gibeon lay within the territory of Benjamin (xxv. 25), and was allotted to the priests (xxi. 17), of whom it became afterward a principal station. We next hear of it at the encounter between David's men under Joab and Ish-bosheth's under Abner (2 Sam. ii. 27 ff.). (HELKATI-HAZERIN.) Here Joab killed Amasa (xx. 6-10), and here he was afterward slain (1 K. ii. 28 ff.). In David's reign the Tabernacle was "in the high place at Gibeon" (1 Chr. xvi. 39, 40, xxi. 29). Here Solomon sacrificed, 1,000 burnt-offerings and asked wisdom of God (1 K. iii. 4 ff., ix. 2; 2 Chr. i. 3). Here Jehoshaphat overtook Ishmael that branch of the house of Gibeah (Jer. xi. 12). "Children of Gibeah" (GIBRHAN) returned after the Captivity (Neh. vii. 25). The situation of Gibeath has fortunately been recovered with as great certainty as any ancient site in Palestine. The traveler who pursues the northern camel-road from Jerusalem, turning off to the left at Tuleil el-Ful (Gibeah) and crossing the Undulating hills westward to Jaffa, finds himself, after crossing one or two stony and barren ridges, in a district of a more open character. The hills are rounder and more isolated than those through which he has been passing, and rise from broad undulating valleys of tolerable extent and fertile soil. This is the central
plateau of the country, the "land of Benjamin;" and these round hills are the Gibeal{s}, Gebas, Gibcon{s}, and Ramah{s}, whose names occur so frequently in the records of this district. Retaining its ancient name almost intact, the modern village of el-Jib stands on the top of a low, round, rocky hill, just at the place where the road to the sea parts into two branches, the one by the lower level of the Wady Salomon, the other by the heights of the Beth-horon{s}, to Ginzu, Lydala, and Doppa. The "wilder-

ness of Gibeon" (2 Sam. ii. 24)—i.e. the waste pasture-grounds (Deissir 2)—must have been to the E., beyond the circle or suburb of cultivated fields, and toward the neighboring swells, which bear the names of Jedrekh and Bir Neballah. Its distance from Jerusalem by the main road is as nearly as possible six and a half miles; but there is a more direct road reducing it to five miles.

Gib'e-on{ites (fr. Heb.), the = the people of Gideon, and perhaps also of the three cities associated with Gibeon (Josh. ix. 17)—Hivites; and who, on the discovery of the stratagem by which they had obtained the protection of the Israelites, were condemned to be perpetual bondmen, hurriers of wood and drawers of water for the congregation, and for the house of God and altar of Jehovah (Josh. ix. 25, 27). Saul appears to have broken this covenant, and in a fit of enthusiasm or patriotism to have killed some and devised a general massacre of the rest (2 Sam. xxi. 1, 2, 5). This was expiated many years after by giving up seven men of Saul{s} descendents to the Gibonites, who hung them or crucified them "before Jehovah"—as a kind of sacrifice—in Gibeath, Saul{s} own town (4, 6, 9). (NUTRIM.)

Individual Gideonites named are Ishmaiah (1 Chr. xii. 4), Melatiah (Neh. iii. 7), the false prophet Hananiah (Jer. xxviii. 1 ff.).

Gib'lites (fr. Heb. = natives or inhabitants of Gebal). The "land of the Gihlbites" is mentioned in connection with Lebanon among the portions of the Promised Land remaining to be conquered by Joshua (Josh. xiii. 5). Gebal.

Gid-dal'it (Heb. I have made great), one of the sons of Heman, the king{s} seer (1 Chr. xxv. 4).

Gid'del (Heb. perhaps = too great, giant, Ges.).

1. Children of Giddel were among the Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 47; Neh. vii. 49).—2. Children of Giddei were also among the "servants of Solomon," who returned to Judah in the same caravan (Ezr. ii. 56; Neh. vii. 88).

Gid'e-on (Heb. perhaps = tree-feller, i.e. impetuous warrior, Ges.), a Manassite, youngest son of Joash of the Abiezerites, an undistinguished family who lived at Ophirah 2 (Judg. vi. 15). He was the fifth recorded Judge of Israel, and for many reasons the greatest of them all. When we first hear of him he was grown up and had sons (vi. 11, viii. 29), and from the apostrophe of the angel (vi. 12), we may conclude that he had already distinguished himself in war against the roving bands of nomadic robbers who had oppressed Israel for seven years, and whose countless multitudes (compared to bocants from their terrible devastations, vi. 2) annually destroyed all the produce of Canaan, except such as could be concealed in mountain-fastnesses (vi. 2). When the angel appeared, Gideon was threshing wheat with a flail in the winepress, to conceal it from the predatory tyrants. His call to be a deliverer, and his destruction of Baal{'}s altar, and the "grove" (Ashe'rah), are related in Judg. vi. After this begins the second act of Gideon{'}s life. Clothed by the Spirit of God (Judg. vi. 34; compare 1 Chr. xii. 18; Lk. xxiv. 49), he blew a trumpet, and, joined
by Zebulun, Naphtali, and even the reluctant Asher, encamped on the slopes of Mount Gilboa. Strengthened by a double sign from God, he reduced his army to 32,000 by the usual proclamation (Deut. xx. 8; compare I Mc. iii. 56). By a second test at "the spring of trembling" (Habon) he again reduced the number of his followers to 300 (Judg. vii. 5 ff.). The midnight attack upon the Midianites, their panic, and the rout and slaughter that followed, are told in Judg. vii. (Lamp 2; Midian.) The memory of this splendid deliverance took deep root in the national traditions (1 Sam. xii. 11; Ps. lxixii. 11; Is. ix. 4, x. 26; Heb. xi. 22). After this there was a peace of forty years, and we see Gideon in peaceful possession of his well-earned honors, and surrounded by the dignity of a numerous household (Judg. viii. 29-31). It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance (viii. 18). In this third stage of his life occur alike his most noble and his most questionable acts, viz. the refusal of the monarchy on theocratic grounds, and the irreligious consecration of a jewelled ephod formed out of the rich spoils of Midian, which proved to the Israelites a temptation to idolatry, although it was doubtless intended for use in the worship of Jehovah. Chronology; Judges, Book of.

Gid-e-ol' (Heb. a cutting down, Ges.), a Benjamite, father of Abidan (Num. i. 11, iii. 22, vii. 60, 65, x. 24).

Gid'om (Heb. a cutting down, Ges.), a place named only in Judg. xx. 45; apparently situated between Gilead (Tmol el-Fad) and the cliff Rimmon; but no trace of the name has yet been met with.

Gif'-er-egle [jeer-eg-gel] (Heb. rádém or rädém, rádámáh or rádámáh), an uncult bird mentioned in Lev. xi. 18 and Deut. xiv. 17. There is no reason to doubt that it is the racham of the Arabs, viz. the Egyptian Vulture (Neophron percnopterus).

**Gift.** The giving and receiving of presents has in all ages been not only a more frequent, but also a more formal and significant proceeding in the East than among ourselves. We cannot adduce a more remarkable proof of the important part which presents play in the social life of the East than the fact that the Hebrew language possesses no less than fifteen different expressions for the one idea. Many of these expressions have specific meanings: e. g. minath or minahah = a "present" from an inferior to a superior, from subjects to a king (Judg. iii. 15; 1 K. x. 25; 2 Chr. xvii. 5) (Meat-offering); maareth = a present from a superior to an inferior, as from a king to his subjects (Esth. ii. 16): misath has very much the same sense (2 Sam. xix. 42, Ileb. 43): shóhad or shekháh is a gift for the purpose of escaping punishment (Judg. iv. 7). We may allude either to a judge (Ex. xiii. 8; Deut. x. 17, A. V. "reward;" Brong) or to a conqueror (2 K. xvi. 8, A. V. "present"); other terms, as matter (Gen. xxxiv. 12; Prov. xviii. 16, &c.), maatánah (Gen. xxv. 6; Ex. xxviii. 38, &c.), meláth (Prov. xxv. 14; Eccl. iii. 13, &c.), were used more generally. In the N. T. the Gr. doima (Matt. vii. 11; Rom. ix. 10, &c.; I Pet. iii. 19) and the Latin prisma (Rom. v. 16; Jas. i. 17), are translated "gift" uniformly; dórón (Matt. ii. 11, 23, 24, &c.) is usually translated "gift," once (Lk. xx. 4) "offering;" anatthramo (= that which is set up, especially a roving offering in the temple, L. & S.) is translated "gift" (Lk. xii. 5 only); charis, uniformly translated "gift" (Rom. i. 11, v. 16, 16, vi. 23; 1 Cor. iv. 9, 28, 30, 31, &c.), a gift bestowed through the grace of God; charis, usually translated "grace" (Lk. ii. 40; Rom. i. 5, 3, 4, 24; 2 Cor. viii. 1, 6, &c.), also translated "favor" (Lk. ii. 40, &c.), "thank" (Lk. vii. 52, &c.), is once translated "gift" (2 Cor. vii. 4, 4). It is clear that the word is frequently used where we should substitute "tribute," or "fee." The tribute (taxes) of subject states was paid not in a fixed sum of money, but in kind, each nation presenting its particular product; and hence the expression "to bring presents = to own submission" (Ps. xxviii. 29, xxxii. 11; Is. xviii. 7). Friends of high rank present to friends on any joyful occasion (Esth. ix. 19, 22), those who asked for information or advice to those who gave it (2 K. viii. 8), the needy to the wealthy from whom any assistance was expected (Gen. xliii. 11; 2 K. xvix. 19, vi. 8); on the occasion of a marriage, the bridegroom not only paid the parents for his bride (A. V. "dowry"), but also gave the bride certain presents (Gen. xxxiv. 12; compare Gen. xxiv. 22). The nature of the presents was as various as were the occasions. The mode of presentation was with as much parade as possible. The refusal of a present was regarded as a high indignity. No less an insult was it, not to bring a present when the position of the parties demanded it (1 Sam. x. 27).

Gil'hoon (Heb. stream, river, Ges.). 1. The second river of Paradise (Gen. ii. 14). (Eden I.-2). A place near Jerusalem, memorable as the scene of the anointing and proclamation of Solomon as king (1 K. i. 32, 38, 45; mentioned also in 2 Chr. xxxiii. 20, xxiii. 14; Conybe 2; Fuller's Field).

Gil'a-lal (Heb. probably = duny, Ges.; weight, Fiu.), one of the priest's sons at the consecration of the wall of Jerusalem (Neh. xii. 36).

Gil'be-a (Heb. bubbling fountain; see Habor, Well of), a mountain range on the eastern side of the plain of Esarhaddon, rising over the city of Jezreel (compare 1 Sam. xxviii. 4 with xxix. 1). It is only mentioned in Scripture in connection with the defeat and death of Saul and Jonathan by the Philistines (1 Sam. xxxi. 1; 2 Sam. i. 6, 21, xxxi. 12; 1 Chr. i. 1, 8). That Gilboa = the ridge which stretches eastward, from the ruins of Jericho, is doubtless. The village on the top of the mount is now called Jelbán. The range of Gilboah extends in length some ten miles from W. to E. The sides are bleak, white, and barren. The greatest height is not more than 500 or 600 feet above the plain. Their modern local name is Jebel Fu'ah.

Gil'e-ad (Heb., see below). 1. A mountaneous
region E. of the Jordan; bounded on the N. by Bashan, on the E. by the Arabian plateau, and on the S. by Moab and Ammon (Gen. xxxi. 21; Deut. iii. 12-17). It is sometimes called "Mount Gilead" (Gen. xxxi. 23), sometimes "the land of Gilead" (Num. xxiii. 1); and sometimes simply "Gilead" (Ps. i. 7; Gen. xxxvii. 25); but a comparison of the several passages shows that they all mean the same thing. The name Gilead is a hard rocky region. The statements in Gen. xxxi. 48 are not opposed to this etymology. The old name of the district was Gilead, but by a slight change in the pronunciation, the radical letters being retained, the meaning was made beautifully applicable to the "heap of stones" Jacob and Laban had built up. (Galen = the heap of witness.) Those acquainted with the modern Arabs and their literature will see how intensely such a play upon the word would be appreciated by them. The extent of Gilead we can ascertain with tolerable exactness from incidental notices in the Scriptures. The frontier of Jordan was its western border (1 Sam. xiii. 7; 2 K. x. 33). A comparison of a number of passages shows that the river Hieromax, the modern Sheridi el-Mandhur or Yarmūk, separated it from Bashan on the N. On the E. the mountain range melts away gradually into the high plateau of Arabia. The boundary of Gilead is here not so clearly defined, but it may be regarded as running along the foot of the range. The valley of Heshbon was probably (so Porter) the S. boundary of Gilead. Gilead thus extended from the parallel of the S. end of the Sea of Galilee to that of the N. end of the Dead Sea—about sixty miles; and its average width scarcely exceeded twenty "Gilead" in Deut. xxxiv. 1; Josh. xxi. 9; and Judg. xx. 1, seems = the whole territory of the Israelites beyond the Jordan; but this is only a vague way of speaking, in common use everywhere. (Compare "England" = England and Wales.) The section of Gilead lying between the Jabbok and the Hieromax is now called Jebel Ajfân; while that to the S. of the Jabbok constitutes the modern province of Rebâa. The most conspicuous peaks in the mountain range still retain the ancient name, being called Jebel Jîlād, "Mount Gilead." (Mizpâh 1; Ramoth Gilead.) The mountains of Gilead have a real elevation of from three to four thousand feet; there is an apparent elevation on the W. side is much greater, owing to the depression of the Jordan valley, which averages about one thousand feet. Their outline is singularly uniform, resembling a massive wall running along the horizon. The rich pasture-land of Gilead—"a place for cattle" (Num. xxxii. 1)—presents a striking contrast to the pasture-land of W. Palestine. At the invasion of the country by the Israelites, one half of Gilead was in the hands of Sihon, king of the Amorites; Og, king of Bashan, had the other section N. of the Jabbok. Afterward Gilead was allotted to Reuben and Gad. Their wandering tent-life and almost inaccessible country made them the protectors of the refugee and the outlaw (2 Sam. ii. 8 ff., xvii. 22 ff.). (Barzillai.) Eljah the Tishbite, Jahaz 2, and Jephthah were Gileadites. Gilead was a frontier land, exposed to the first attacks of the Syrian and Assyrian invaders. The district was thus the resort of various tribes. The name Galaad occurs several times in the history of the Maccabees (1 Mc. v. 9 ff.). Under the Roman dominion the country became more settled and civilized; under Mohammedan rule the country has again lapsed into semi-barbarism. (Balsam; Gadara; Gerasa; Gilead; Madâin; Rabban 1; Sipe;).—2. Possibly this is a mountain W. of the Jordan, near Jericho (Judg. vii. 3). Porter is inclined, however, to agree with the suggestion of Clericus and others, that the true reading in this place should be Gilboa.—3. Son of Machir, and grandson of Manasseh (Num. xxvi. 30).—4. Father of Jophethah (Judg. xi. 2). It is difficult to understand (compare ver. 7) whether this Gilead was an individual or a personification of the community (so Porter).

* Gil-e-ad-îte (fr. Heb.) = one of the Gileadites (Judg. x. 3, xi. 1, &c.).

Gil-e-ad-îtes (fr. Heb.), the = a branch of the tribe of Manasseh, descended from Gilead 3, or inhabitants of the country of Gilead 1 (Num. xxvi. 29; Judg. x. 3, xi. 1, 40, xii. 4, 5, 7; 2 Sam. xvii. 27, xix. 31; 1 K. ii. 7; 2 K. xv. 25; Ezr. ii. 61; Neh. vii. 63). There appears to have been an old standing feud between them and the Ephrimites, who taunted them with being deserters. See Judg. xii. 4, which may be rendered, "And the men of Gilead smote Ephraim, because they said, Runagates of Ephraim are ye (Gilead is between Ephraim and Manasseh);" the last clause being added parenthetically (so Mr. Wright).

G'ilgal (Heb. a circle, or a rolling away, Gen.).—1. The site of the first camp of the Israelites on the W. of the Jordan, the place at which they passed the first night after crossing the river, and where the twelve stones were set up which had been taken from the bed of the stream (Josh. iv. 19, compare 3); where also they kept their first passover in the land of Canaan (v. 10). It was in the "land of the E. of Jecorino" (A. V. "in the E. border of Jericho"), apparently on a hillock or rising ground (v. 3, compare 9), in "the plains of Jericho," i.e. the hot depressed district between the town and the Jordan (v. 10). (Plain 5.) Here the Israelites born on the march through the wilderness were circumcised, and the reproach of Egypt was rolled away. (Circumcision.) The camp established at Gîlgal remained there during the early part of the conquest (ix. 6, x. 6 ff.), and probably Joshua retired thither at the conclusion (xiv. 6, compare 15). See Judg. iii. 19. We again encounter Gilgal in the time of Saul, when it seems to have been the chief sanctuary of two of the three tribes of the nation (1 Sam. vii. 16, x. 8, xi. 14, 15, xiii. 4 ff., xv. 12, 21, 33; compare Judg. ii. 1). We again have a glimpse of it, some sixty years later, in the history of David's return to Jerusalem (2 Sam. xix.). Afterward it (this Gilgal?) was appropriated by the kingdom of Israel to a false worship (Hos. iv. 15, ix. 15, xii. 11; Am. iv. 4, v. 5). Beyond the general statements above quoted, the sacred text contains no indications of the position of Gilgal. Neither in the Apocrypha nor in the N. T. is it mentioned. No modern traveller has succeeded in eliciting the name, or in discovering a probable site. By Josephus the encampment is given as fifty stadia (rather under six miles) from the river, and ten from Jericho, which would place it at or near the modern village of Rebâa (Robinson, Porter). But this was certainly a distinct place from—2, the Gilgal which is connected with the last scene in the life of Elijah, and the account of Elisha's miracles (2 K. ii.). The mention of Baal-shalisha (iv. 42) gives a clew to its situation, when taken with the notice of Eusebius (Onom. Bethsarea) that that place was fifteen miles from Diospolis (Lydda) toward the N. In that very position stand now the ruins of Jîlād,
i.e. Gilgal.—3. The "king of the nations of Gil gal," or rather perhaps the "king of Goim (Heb. nations, Gentiles) at Gilgal," is mentioned in the catalogue of the chiefs overthrown by Joshua (Josh. xii. 23). The name occurs next to Dor (22) in an enumeration apparently proceeding S., and therefore the position of the Gilgal just named is not wholly inappropriate. A village of that name has also been discovered nearer the centre of the country, to the left of the main N. road, four miles from Shiloh (Seilûn), and six miles N. from Bethel (Beth-til). It may be the Beth-Gilgal of Nek. xii. 29 (A.V. "house of Gilgal"); while the Gilgal of Josh. N. of Lydd may be that of Josh. xii. 23—4. A Gilgal is spoken of in Josh. xv. 7, in describing the N. border of Judah; probably = No. 1. (Gelliot).

Gîlôh (Heb. ezîl, Ges.), a town in the mountains of Judah, named with Debir and Eshlem (Josh. xv. 61); it was the native place of Ahitophel (2 Sam. xv. 12). The site has not yet been met with.

Gîlon-îte (fr. Heb.), the = the native of Gîlôh (2 Sam. xv. 12, xxi. 34).

* Gîlîm (Heb. gînûl = camel, Ges.), the third letter of the Hebrew alphabet (Ps. cxix. 5). Writing.

Gi'mzo (Heb. place fertile in eagornos, Ges.), a town with, in its dependent villages, was taken possession of by the Philistines in the reign of Ahaz (2 Chr. xxviii. 18). The name (Jimzî) still remains attached to a large village between two and three miles S. of Lydda, S. of the road between Jerusalem and Jaffa.

Gîn (jîn) = a trap for birds or beasts: it consisted of a net (Is. vii. 14), and a stick to act as a spring (Am. iii. 5). Hunting.

Gi'nath [g as in get] (Heb. protection, Fû), father of Tibni (1 K. xxvi. 21, 22).

Gîn'nê-thô (fr. Heb. Gînneton, Ges.), a chief of the priests who returned to Judea with Zerubbabel (Neh. xii. 4); doubtless the same as Gi'nê-thôn (Heb. ga'ndere, Ges.), a priest who sealed the covenant with Nehemiah (Neh. x. 6).

Gîl'dre (Heb. hîgôr or chôgôr, hîgôrâh, chôgô-rah, ëzîr, mësâch or mësâkh, mëzech or mëzech, abîet; Gr. zônê), an essential article of dress in the East, and worn both by men and women. The common girdle was made of leather (2 K. i. 8; Mat. iii. 4), linen (Is. xxv. 11), or the Bedouins wear the present day. A finer girdle was made of linen (Jer. xiii. 1; Ez. xvi. 10), embroidered with silk, and sometimes with gold and silver thread (Dan. x. 5; Rev. i. 13, xv. 6), and frequently studded with gold and precious stones or pearls. The manufacture of these girdles formed part of the employment of women (Prov. xxxi. 24). The girdle was fastened by a clasp of gold or silver, or tied in a knot, so that the ends hung down in front, as in the figures on the ruins of Persepolis. It was worn by men about the loins (Is. v. 27, xii. 5). The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Prov. xxxi. 17). The military girdle was worn about the waist; the sword or dagger was suspended from it (Judg. iii. 16; 2 Sam. xx. 8; Ps. xlv. 3). Hence "girding up the loins" denotes preparation for battle or for active exertion. In times of mourning girdles of sackcloth were worn as marks of humiliation and sorrow (Is. lii. 24, xii. 12). In consequence of the costly materials of which girdles were made, they were frequently given as presents (1 Sam. xviii. 4; 2 Sam. xviii. 11). They were used as pockets, as among the Arabs still, and as purses (Perses), one end of the girdle being folded back for the purpose (Mat. x. 9; Mk. vi. 8). The girdle (Heb. abôêt) worn by the priests about the close-fitting tunic (Ex. xxviii. 39, xxxix. 29) is described by Josephus as made of linen so fine of texture as to look like the slough of a snake, and embroidered with flowers of scarlet, purple, blue, and fine linen. (Emmonius.) It was about four fingers broad, and was wrapped several times round the priest's body, the ends hanging down to the feet. The "curious girdle" (Heb. hîshêb or chishêb, Ex. xxviii. 8) was made of the same materials and colors as the cephd, i.e. of "gold, blue, and purple, and scarlet, and fine twined linen." Josephus describes it as sewn to the breast-plate. After passing once round, it was tied in front upon the seam, the ends hanging down. "Girdle" is used figuratively in Ps. eix. 19; Is. xi. 5; compare 1 Sam. iv. 4; Ps. xxx. 11, lv. 12; Eph. vi. 14.

Gîr-ga-sîtes (fr. Heb. sing. = dwelling in clayey or loamy soil, Ges.), the, one of the Canaanite nations who were in possession of Canaan before the entrance thither of the children of Israel; apparently (so Mr. Grove) on the W. of Jordan (Gen. 16 A.V. "Girgasite"), xv. 21; Deut. vii. 1; Josh. iii. 10, xxiv. 11; 1 Chr. i. 14; Nek. ix. 8).

Gîr-ga-site (fr. Heb. = Girgashites), the (Gen. xvi. 16). See the foregoing.

Gîs'pa (Heb. carces, flattery, Ges.; attentive listening, Fû), one of the overseers of the Nethinim, in Ophel, after the return from captivity (Neh. xii. 21).

Gît lub-he phe'r (Heb.) = GATH-lIFHER (Josh. xix. 13).

Gît'la'm (fr. dual of Heb. gath, = two vine-presses), a place to which the Beerethites fled (2 Sam. iv. 3). Gittaim is again mentioned in the list of places inhabited by the Benjamites after the Captivity (Neh. xi. 33). Its site is unknown.

Gît'tîte (fr. Heb. = one from Gath, i.e.) Gittites.

Gîttîtes (fr. Heb. = natives or inhabitants of Gath), the six hundred men who followed David from Gath, under Ittai the Gittite (2 Sam. xv. 18, 19), and who probably acted as a kind of bodyguard. Obededom "the Gittite" (vi. 10, 11) may have been so named from Gittaim or from Gath-biram.

Gîttîth (Heb.) = a musical instrument, by some supposed to have been used by the people of Gath, and thence introduced by David into Palestine; and by others to have been employed at the festivities of the vintage (Heb. gath = wine-press) (Ps. viii., lxxxii, lxxiv). It may signify some joyous air or style of musical performance (J. A. Alexander, on Ps. viii.).

Gîz'ou-la'te (fr. Heb. = one from Gizzô [perhaps = quarry, Ges.; pass, ford, Fû], a place otherwise unknown, Ges.), the. The "sons of Hashem the Gizonite" are named among the warriors of David's guard (1 Chr. xli. 34). Kpmblet concludes that Gizonite should be gonei, a proper name, not an appellative.

Glass. The Hebr. zîkhûléth, which, according to the best authorities, means a kind of glass anciently held in high esteem, occurs only in Job xviii. 17, where in A.V. it is rendered "crystal." It seems that Job xvii. 17 contains the only allusion to glass found in the O. T., and even this reference is disputed. In spite of this absence of specific allusion to glass in the sacred writings, the Hebrews must have been aware of the invention. From
paintings representing the process of glass-blowing which have been discovered at Beni-Hassan, and in tombs at other places, we know that the invention is at least as remote as the age of Osiris Senusret I. (perhaps a contemporary of Joseph), 3,500 years ago.

Fragments of wine-vases as old as the Exodus have been discovered in Egypt. The art was known to the ancient Assyrians. There is little doubt that the honor of the discovery belongs to the Egyptians. Glass was not only known to the ancients, but used by them (as Wickeleman thinks) far more extensively than in modern times. The Egyptians knew the art of cutting, grinding, and engraving it, and they could even inlay it with gold or enamel, and "permeate opaque glass with designs of various colors." Besides this they could color it with such brilliance as to be able to imitate precious stones in a manner which often defied detection. In the N.T. glass is alluded to as an emblem of brightness (Gr. hualos, adj. hualinos; Rev. iv. 6, xii. 2, xxi. 18, 21). For "glasses" in Is. ii. 23, and "glass" in 1 Cor. xiii. 12; 2 Cor. iii. 18; Jas. i. 23, see MINNOW. Cleaning. The remarks under CORNER on the definite character of the rights of the poor, or rather of poor relations and dependants, to a share of the crop, are especially exemplified in the instance of Ruth cleaning in the field of Boaz (Ru. ii. 6, 8, 9). The cleaning of fruit-trees, as well as of cornfields, was reserved for the poor.

GLE (gleed) (Heb. r̄dh), the old name for the common kid of the Eastern continent (Milletus ibex, or vulgaries), occurs only in Deut. xiv. 13, among the unclean birds of prey.

Goat (nat) (Gr. kóph), a small, winged insect, regarded as unclean, and mentioned only in the proverbial expression used by our Saviour in Mat. xxiii. 24—"strain at (an error for 'strain out') a goat and swallow a camel."

Goat. The equivalent terms in the Hebrew are (1) matmal (Judg. iii. 31) and (2) dorbān, doralōn (2 Sam. xiii. 21; Eccl. xii. 11). The goat, as still used in S. Europe and W. Asia, consists of a rod about eight feet long, brought to a sharp point, and sometimes cased with iron at the head. Its long handle might be a formidable weapon. The kicking of unruly oxen against the sharp points of the goads (Gr. pl. kentrā, A. V. "pricks") is alluded to in Acts i. 5, xxvi. 14. AGRICULTURE: Prick.

Goat of the Hebrew words translated "goat," "he-goat," and "she-goat" in A. V., the most common is 'ēz, which—theier a he-goat (Ex. xii. 5; Lev. iv. 23, 28, &c.) or a she-goat (Gen. xxx. 55, xxx. 38, xxxii. 14 [Heb. 15], &c.). The Hebr. plural nattōdim, translated "rams" (Gen. xxx. 10, 12), "goats" (Ps. l. 13, &c.), "he-goats" (Num. vii. 17 ff.; Ps. l. 9, &c.), = he-goats; tāvṭhīr (2 Chr. xxix. 21; Dan. viii. 5, &c.), and taqīsh (Gen. xxi. 32, &c.) = "he-goat;" su'îr (Lev. iv. 24, ix. 15, xvi. 7 ff., &c.), often translated "kid" (iv. 23, ix. 3, xvi. 5, &c.), = he-goat (Devil 3; Sattrim); gōdī and genīdīsh are uniformly translated "kid" (Gen. xxvii. 9, 16; Cant. l. 8, &c.); the plural yēṭērim = "wild goats," or mountain goats (1 Sam. xxiv. 2; Job xxxix. 1, and Ps. civ. 18); akkō (Deut. xiv. 5), translated "wild goat" in A. V. after the Tar-gum, Arabic, and Syriac, = the tragelaphus or goat-deer (so Mr. Drake after Shaw; but Gesenius and Fürst translate roebuck or Roe, others Chamois, and others gazelle). On scape-goat (Heb. 'azābel), see Atonement, Day of. In the N.T. the Gr. eriphion (= young kid, Rbn. N. T. Lex.) is translated "goat" in Mat. xxv. 33; eripos (= kid, young goat) is trans-
most marked varieties are the Syrian goat (Cepra \textit{Mammalia, Linn.}), and the Angora goat (\textit{Cepra Angorea, Linn.}), with fine long hair. There is also a variety that differs but little from British specimens.

Goats have from the earliest ages been considered important animals in rural economy both for their milk and the excellent flesh of the young animals. Goats were offered as sacrifices (Lev. iii. 12, &c.; \textit{Sacrifice}); their milk was used as food (Prov. xvii. 27); their flesh was eaten (Gen. xxvii. 9; Deut. xiv. 4); their hair was used for the curtains of the tabernacle (Ex. xxvi. 7; xxxvi. 14), and for stuffing bolsters (1 Sam. xix. 18; 2 Sam. xix. 18; Sackcloth); their skins were for bottles, and sometimes as clothing (Heb. xi. 37). (Bottle; Dress.) The ye'elim ("wild goats," A. V.) not improbably means some species of \textit{ibex}, perhaps the goat of Mount Sinai (\textit{Cepra Sinalica}), the Beden or Jaela of Egypt and Arabia.

**Goat.** \textit{Scape.} \textit{Atone ment, Day of.}

\textbf{Goath} (Heb. \textit{hov}, \textit{hove}, \textit{Ges}), a place apparently in the neighborhood of Jerusalem, and named, in connection with the hill Geren, only in Jer. xxxi. 39.

\textbf{Gob} (Heb. \textit{pit}, \textit{cistern}, \textit{Ges}), a place mentioned only in 2 Sam. xix. 18, 19, as the scene of two encounters between David's warriors and the Philistines. In 1 Chr. xx. 4, the name is given as Geser. On the other hand the LXX. and Syriac have Gath in the first case, a name which in Hebrew somewhat resembles Gob.

\textbf{Goblet} (Heb. \textit{agadon}), a circular vessel for wine or other liquid (Cant. vii. 2). \textit{Bason; Cup.}

* God, the A. V. translation of—1. Heb. \textit{el}, plural \textit{elam} (= strong, mighty, \textit{Ges}), applied to "mighty" ones (Ps. xxix. 1, \&c.), false gods (Ex. xv. 11? xxxiv. 14, \&c.), and idols (Is. xlv. 10, \&c.), as well as the true God (Gen. xiv. 18, xxvi. 13, xviii. 1, \&c.).—2. Heb. \textit{elah}, plural \textit{elahim}. The singular form occurs only in poetry (especially Job), and in the later Hebrew (Neh., Dan., &c.), applied to any god (2 Chr. xxxiii. 15; Dan. xi. 37 f; Hab. i. 11, \&c.), as well as to the living God (Deut. xxxii. 13; Neh. ix. 17; Job iii. 4; Ps. l. 22; Hab. iii. 7, \&c.). The plural is used of deities or gods in general, and translated "gods" (Gen. xxxi. 30, 32, xxxv. 2, 4; Ex. xii. 12; Ps. lxxxi. 8, \&c.), but principally, as a plural of excellency or majesty, of the true God throughout the O. T. (Gen. i. 1 ff., \&c., \&c.). The use in the Pentateuch sometimes of \textit{elahim}, sometimes of \textit{Jehovah}, to designate the true God, has given rise to the document theories respecting the origin of the books of Moses. In Ps. vii. 6 the Heb. \textit{elahim} is translated "angels" in the A. V., Targum, Syriac, LXX., Vulgate, &c.; but here Genesis, Pueri, Br. W. L. Alexander in Kitto, &c., would translate \textit{Jehovah}; and Dr. J. A. Alexander (in Ps.) translates divinity, as vaguely and abstractly referring to all conditions of existence higher than our own.——3. Heb. \textit{Yehôôchôd} (= \textit{Jehovâh; Lord}), when another Hebrew word translated "Lord" precedes it. In this case "God" is printed in capitals in the A. V.—1. Gr. \textit{thes}. This, like No. 1 and 2, for which the LXX. use it, is applied to any god (Acts vii. 43, xiii. 22, \&c.) or idol (vii. 40), as well as throughout the N. T. to the true God (Mat. i. 23, iii. 9, 16, \&c.); also to \textit{Satan} the "god of this world" (2 Cor. iv. 4).—5. Gr. \textit{kuriôs} (Acts xix. 20). This is usually translated "Lord" (Mat. i. 20 ff., \&c.), and in the LXX. = \textit{Jehovâh}. It is also applied to a human "lord" (Mat. x. 24, 28, \&c.), or "master" (vi. 24, \&c.), and is sometimes translated "sir" (xiii. 27, \&c.).——6. Gr. \textit{daimonion} (= \textit{Demon}) in plural once (Acts xvii. 18).—The existence of God is assumed in the Scriptures as abundantly evident (Ps. xiv. 1, xiv. 1; Rom. i. 20, 21, \&c.). The Bible, the volume of His revealed truth (\textit{Inspiration}), sets forth His infinite attributes and perfect excellence (Ex. xxxiv. 6, 7), His works of creation and providence, His government and requirements, the provisions of His grace, and the redemptions of eternity (Gen. xvii. 1; Ex. xx. 17; Ps. cxxxix., cxlv.; Mat. xviii. 19, xxv. 31-46; Mk. xxi. 21-23; Jn. iii. 16, 17; Rom. ii. 11; iii. 20-31, vi. 2, 28, 1, 2, viii. 9, 10; 2 Cor. vi. 11; 1 Tim. i. 17, \&c. (\textit{Almighty}; \textit{Atonement}; \textit{Death}; \textit{Earth}; \textit{Eternal}; \textit{Foot}; \textit{Hand}; \textit{Heaven}; \textit{Hell}; \textit{Idol}; \textit{Idolatry}; \textit{Jesus Christ}; \textit{Lift}; \&c.)

\textbf{Geg} (Heb. \textit{mountain}, l. c. \textit{Crusus, Fab.}). 1. A Reubenite (1 Chr. v. 4), son of Shemaiah.—2. See \textit{Magog}.
GOL

Gold (Heb. usually zāhāb; Gr. chρυσίον, chρυόν), the most valuable of metals, from its color, lustre, weight, ductility, and other useful properties. Hence it is used as an emblem of purity (Job xxiii. 10) and nobility (Lam. ii. 1). Gold was known from the very earliest times (Gen. ii. 11). It was at first chiefly used for ornaments, &c. (Gen. xxxiv. 22). Coined money was not known to the ancients till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes (compare Gen. xliii. 21). Gold was rare and precious (1 Chr. xxix. 4; 2 Chr. xxx. 15, ix. 9; Nah. ii. 9; Dan. iii, i). But this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, &c. (1 K. vi. 22, x.; Cant. iii. 9, 10; Esth. l. 6; Jer. x. 9). The chief countries mentioned as producing gold are Arabia, Sheba, and Ophir (1 K. ix. 28, x. 1; Job xlviii. 16). Other gold-bearing countries were Uzaph (Jer. x. 9; Dan. x. 5) and Parvaim (2 Chr. iii. 6). Metallurgical processes are mentioned in Ps. lxi. 10; Prov. xvii. 3, xviii. 21; and in Is. xlv. 6, the trade of goldsmith (compare Judg. xvii. 4) is alluded to in connection with the overlaying of idols with gold-leaf. Altar, B. (2 Chr. iv. 2); calf, Calf; embroidery, Embroidery; Handcraft; Metals; Mines; Ornaments, Personal. *Gold-en Bowl (Ecc. xii. 6). Medicine. *Gold-smith (Neh. iii. 8, &c.). Gold; Handcraft.

Golgotha (Gr. form of the Heb. or rather Chal. qūgulta = skull), the name of the spot at which Our Lord was crucified (Mat. xxvii. 33; Mk. xvii. 22; Jn. xix. 17). By these three evangelists it is interpreted to mean the "place of a skull." St. Luke's words are really as follows—"the place which is called a 'skull.'"—not, as in the other gospels, "of a skull," thus employing the Greek term exactly as they do the Hebrew one. Two explanations of the name are given: (1) that it was a spot where executions ordinarily took place, and therefore abounded in skulls. Or (2), it may come from the look or form of the spot itself, bald, round, and skull-like, and therefore a mound or hillock, in accordance with the common name for a mound or hill in the direct authority—"Mount Calvary." Whichever of these is the correct explanation, Golgotha seems to have been a known spot. Jerusalem.

Go-lil'ath (fr. Heb. = exile, an exile, Ges.), a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel, and was slain by David (1 Sam. xxvii.). He was possibly descended from the old Rephaim, of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Deut. ii. 20, 21; 2 Sam. xxi. 22). His height was "six cubits and a span," which, taking the cubit at twenty-one inches, would make him ten and a half feet high. But the LXX. and Josephus read "four cubits and a span." (GIANTS.) The scene of his combat with David was the Valley of the Terebinth. (ELAI, VALLEY OF.) For an explanation of 2 Sam. xxi. 19, see ELIANAX I.

Go-mer (Heb. completion, or perhaps head, Fz.).

1. The eldest son of Japheth, and the father of Asshur (Gen. x. 2, 3).
2. His name is subsequently noticed but once (Ex. xxxviii. 6) as an ally or subject of the Scythian king Gog. He is generally recognized as the progenitor of the early Cumimarians, of the later Cimbri and the other branches of the Celtic family, and of the modern Celts and Cymry, the latter preserving with very slight deviation the original name. (TONGUE, CON-

GOL

GOS

FUSION OF)—2. The daughter of Dübaim, and con-

cupine of Hosea (Hos. i. 3).

Go-mor'rah (Heb. 'amdrâh, prob. = submersion), one of the five "cities of the plain" (plain 5) or "vale of Sodom," that under their respective kings joined battle there with Chedorlaomer (Gen. xiv. 2; 8) and his allies, by whom they were discomfited till Abraham came to the rescue. Four out of the five were afterward destroyed by the Lord with fire from heaven (xix. 23-29). Of these Gomorrah seems to have been only second to Sodom in importance, as well as in the wickedness that led to their overthrow (x. 19, xiii. 10; Deut. xxvii. 22, &c.). What that atrocity may have been has not been given in the cognate dialects. Two principal conjectures have been proposed:—1. That the "trees of Gopher" = any trees of the resinous kind, such as pine, fir, &c. (Isaac Vossius). 2. That Gopher is cyprium (Fuller, Bochart, Celsius, Gesenius). Gorg'las [go'ge-as] (Gr.), a general in the service of Antiochus Epiphanes (1 M. iii. 38), who was appointed by his regent Lydia in a command in the expedition against Judea (1 M. c. 166), in which he was defeated by Judas Maccabaeus with great loss (iv. 1 ff.). At a later time (c. 164) he held a gar- rison in Jamnia, and defeated the forces of Joseph and Azarias, who attacked him contrary to the orders of Judas (v. 56 ff.; 2 M. xii. 32). The account of Gorgias in 2 M. vii. 9, x. 14, xii. 32 ff. is very obscure.

Gow'ry'na (L., fr. Gr.), a city of Caesarea, and in ancient times its most important city, next to Cnossus. It appears to have contained Jewish residents (1 M. xv. 23). It was nearly half way between the eastern and western extremities of the island, and seems to have been the capital under the Romans.

Gow'shen (Heb., perhaps fr. Egyptian = boundary of Hercules, Fz.), the name of a part of Egypt where the Israelites dwelt during their sojourn in that country; usually called the "land of Goshen," but also "Goshen" simply. It appears to have borne another name, "the land of Rameses" (Gen. xlvii. 11), unless this be the name of a district of Goshen. It was between the residence of Joseph's Pharaoh and the frontier of Palestine, and apparently the extreme province toward that frontier (xlv. 10, xlvii. 29). Gen. xlv. 33, 34, shows that Goshen was scarcely regarded as a part of Egypt Proper, and was not peopled by Egyptians—characteristics that would positively indicate a frontier province. The next mention of Goshen confirms the previous inference that its position was between Canaan and the Delta (xlvii. 1, 5, 6, 11). Goshen was a pastoral country where some of Pharaoh's cattle were kept. The clearest indications of the exact position of Goshen are those afforded by the narrative of the Exodus. (EXODUS, THE.) The Israelites set out from the town of Rameses in Goshen, made two days' journey to "the edge of the wilderness," and in one day more reached the Red Sea. At the starting-point two routes lay before them, "the way of the land of the Philies . . . that was near," and "the wilderness of the Red Sea" (Ex. xiii. 17, 18). From these indications Mr. R. S. Poole infers that the land
of Goshen was in part near the eastern side of the ancient Delta, Rameses lying within the valley now called the Wadi-t-Tumeyldt, about thirty miles in a direct course from the ancient western shore of the Arabian Gulf. The results of his examination of Biblical evidence are that the land of Goshen lay between the eastern part of the ancient Delta and the western border of Palestine, that it was scarcely a part of Egypt Proper, was inhabited by other foreigners besides the Israelites, and was in its geographical names rather Semitic than Egyptian; that it was a pasture land, especially suited to a shepherd-people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians; and lastly, that one of its towns lay near the western extremity of the Wadi-t-Tumeyldt. These indications seem (so Mr. R. S. Poole) decisively to indicate the Wadi-t-Tumeyldt, the valley along which anciently flowed the canal of the Red Sea. Mr. Poole regards this tract, the whole cultivable part of which is probably under sixty geographical square miles, as sufficient for the sustenance of the Israelites, and argues that the extraordinary fertility of Egypt anciently supported an immense population as compared with its very small superficial extent, that probably the Israelites, like the modern Egyptians, divided their flocks into different tracts of the deserts around, that for the greater part of the sojourn their number must have been far lower than at the Exodus, and that before the Exodus they were partly spread about the oppressor's territory. Robinson (i. 52) supports the usual view of scholars at the present day, that the land of Goshen was the part of Egypt nearest to Palestine, and lay along the Pelusiac arm of the Nile, on the E. of the Delta, in the modern province esk-Shurkyeh, which includes the above-mentioned valley of the ancient canal; but that Goshen probably extended further W. and more into the Delta than has usually been supposed.

The “land” or the “country of Goshen” is twice named as a district in southern Palestine (Josh. x. 41, xi. 16), apparently between the south country and the lowlands of Judah.—2. A town mentioned with Debir, Socoh, &c., as in the mountains of Judah (Josh. xv. 51); not identified.

**Gospels.** Gospel (gr. Anglo-Saxon god and spell = good news) is the A.V. translation in the N.T. of the Gr. euangelon ( = good news, glad tidings; compare Evangelist), denoting especially the message of divine mercy in respect to Jesus Christ and the salvation of sinners (Acts xx. 24, &c.); hence, the scheme of grace and truth made known in this message, i.e. Christian doctrine in general, embracing the truths and duties taught by Jesus Christ and His apostles (Rom. ii. 16, &c.), or the making known of this message and whatever is involved in this (Rom. i. 1, 9, 16, &c.). The name Gospel, or the Gospels, is also applied in common language to the four inspired histories of the life and teaching of Christ (Matthew, Mark, Luke, John) contained in the N. T., of which separate accounts will be given in their place. They were all composed during the latter half of the first century: Matthew and Mark some years before the destruction of Jerusalem; Luke probably about a. d. 64; and John, of the close of this period. Before the end of the second century, there is abundant evidence that the four Gospels, as one collection, were generally used and accepted. For this we have the testimony of Irenæus, Tertullian, Origen, Theophilus, and Tatian. The Muratorian fragment describes the Gospels of Luke and John; but time and carelessness seem to have destroyed the sentences relating to Matthew and Mark. Another source of evidence is open to us in the citations from the Gospels found in the earliest writers. Barnabas, Clemens Romanus, and Polycarp, quote passages from them, but not with verbal exactness. The testimony of Justin Martyr (born about A. D. 99, martyred A. D. 165) is much fuller; many of his quotations are found verbatim in Matthew, Luke, and John, and possibly Mark also, whose words it is more difficult to separate. Besides these, Matthew appears to be quoted by the author of the Epistle to Diognetus, by Hegesippus, Irenæus, Tatian, Athenagoras, and Theophilus. Eusebius records that Pantaneus found in India (the S. of Arabia?) Christians who used the Gospel of Matthew. All this shows that long before the end of the second century the Gospel of Matthew was in general use. From the fact that Mark's Gospel has few places peculiar to it, it is more difficult to identify citations not expressly assigned to him; but Justin Martyr and Athenagoras appear to quote his Gospel, and Irenæus does so by name. Luke is quoted by Justin, Irenæus, Tatian, Athenagoras, and Theophilus; and John by all of these, with the addition of Ignatius, the Epistle of Aristeas, and, it may be, a single passage of Diognetus, that may conclude that before the end of the second century the Gospel collection was well known and in general use. There is yet another line of evidence. The heretical sects, as well as the Fathers of the Church, knew the Gospels; and as there was the greatest hostility between them, if the Gospels had become known in the Church after the dispersion arose, the heretics would have never accepted them as genuine from such a quarter. But the Gnostics and Marcionites arose early in the second century; and therefore it is probable that the Gospels were then accepted, and thus they are traced back almost to the times of the apostles. As a matter of literary history, nothing can be better established than the genuineness of the Gospels. On comparing these four books one with another, a peculiar difficulty claims attention, which has had much to do with the controversy as to their genuineness. In the fourth Gospel the narrative coincides with the other three in three-fifths of the whole only. Putting aside the account of the Passion, there are only three facts which John relates in common with the other Evangelists. Two of these are, the feeding of the five thousand, and the storm on the Sea of Galilee (ch. vi.). The third is the anointing of His feet by Mary. Whilst the others present the life of Jesus in Galilee, John follows him into Judea; nor should we know, but for him, that our Lord had journeyed to Jerusalem at the prescribed feasts. The received explanation is the only satisfactory one, namely, that John, writing last, at the close of the first century, had seen the other Gospels, and purposely abstained from writing anew what they had sufficiently recorded. In the other three Gospels there is a great amount of agreement. If we suppose the history that they contain to be divided into sections, in 42 of these all the three narratives coincide, 12 more are given by Matthew and Mark, 14 by Matthew and John, and 14 by Matthew and Luke. To these must be added 5 peculiar to Matthew, 2 to Mark, and 9 to Luke; and the enumeration is complete. But this applies only to general coincidence as to the facts narrated: the amount of verbal coincidence, i.e. the passages either verbally the same, or coin-
ciding in the use of many of the same words, is much smaller. Without going minutely into the examination of examples, which would be desirable if space permitted, the leading facts connected with this subject may be a few. The verbal and material agreement of the three first Evangelists is such as does not occur in any other authors who have written independently of one another. The verbal agreement is greater where the spoken words of others are cited than where facts are recorded; and yet we may use the words of our Lord. But in some leading events, as in the call of the four first disciples, that of Matthew, and the Transfiguration, the agreement even in expression is remarkable: there are also narratives where there is no verbal harmony in the outset, but only in the crisis or emphatic part of the story (Mat. viii. 9 = Mk. i. 41 = Lk. v. 13, and Mat. xiv. 19, 20 = Mk. vi. 41-43 = Lk. ix. 16, 17). The language of all three is Greek, with Hebrew idioms: the Hebraisms are most abundant in Mark, and fewest in Luke. In quotations from the O. T., the Evangelists, or two of them, sometimes exhibit a verbal agreement, although they differ from the Hebrew and from the LXX. (Mat. iii. 3 = Mk. i. 3 = Lk. iii. 4. Mat. iv. 10 = Lk. iv. 8. Mat. xi. 10 = Mk. i. 2 = Lk. vii. 27, &c.). Except as to twenty-four verses, Mark contains no principal facts not found in Matthew and Luke; but he often supplies details omitted by them, and these are often such as would belong to the graphic account of an eyewitness. There are no cases in which Matthew and Luke exactly harmonize, where Mark does not also coincide with them. In several places the words of Mark have something in common with each of the other narratives, so as to form a connecting link between them, where their words slightly differ. The examples of verbal agreement between Mark and Luke are not so long or so numerous as those between Matthew and Luke, and Matthew and Mark; but as to the arrangement of events, Mark and Luke frequently coincide, where Matthew differs from them. These are the leading particulars; but they are very far from giving a complete notion of a phenomenon well worthy of that attention and reverent study of the sacred text by which alone it can be fully and fairly apprehended. The harmony and the variety, the agreement and the differences, form together the problem with which Biblical critics have occupied themselves for 150 years. The attempts at a solution are so many, that they can be more easily classified than enumerated. The first and most obvious suggestion would be, that the narrators made use of each other's work. Accordingly Grotius, Mill, Wetstein, Griesbach, and many others, have endeavored to ascertain which Gospel is to be regarded as the first; which is copied from the first; and which is the last, and copied from the other two. Each of the six possible combinations has found advocates. But the theory in its crude form is in itself most improbable; and the wonder is that so much time and learning have been devoted to it. It assumes that an Evangelist has taken up the work of his predecessor, and, without substantial alteration, has made a few changes in form, a few additions and retractions, and has then allowed the whole to go forth under his name.—The supposition of a common original from which the three Gospels were drawn, each with more or less material alterations, was an idea that occurred to those who rejected the notion that the Evangelists had copied from each other. It appeared to Eichhorn that the portions common to all the three Gospels were contained in a certain common document, from which they all drew. He considers himself entitled to assume that he can reconstruct the original document, and also that he has seen four other documents to account for the phenomena of the text. Thus he makes—1. The original document. 2. An altered copy which St. Matthew used. 3. An altered copy which St. Luke used. 4. A third copy, made from the two preceding, used by St. Mark. 5. A fourth copy, used by St. Matthew and St. Luke in common. As this no external evidence worth considering that this original or any of its numerous copies ever existed, the value of this elaborate hypothesis must depend upon its furnishing the only explanation, and that a sufficient one, of the facts of the text. Bishop Marsh, however, finds it necessary, in order to complete the account of the text, to raise the number of documents to eight, still without producing any external evidence for the existence of any of them; and this, on one side, deprives Eichhorn's theory of the merit of completeness, and, on the other, presents a much broader surface to the obvious objections. It assumes the existence of—1. An Hebrew original. 2. A Greek translation. 3. A transcript of No. 1, with alterations and additions. 4. Another, with another set of alterations and additions. 5. Another, combining both the preceding, used by St. Mark, who also used No. 2. 6. Another, with the alterations and additions of No. 3, and with further additions, used by St. Matthew. 7. Another, with those of No. 4 and further additions, used by St. Luke, who also used No. 2. 8. A wholly distinct Hebrew document, in which our Lord's precepts, parables, and discourses were recorded, but not in chronological order, used both by St. Matthew and St. Luke. It will be allowed that this elaborate hypothesis, whether in the form given it by Marsh or by Eichhorn, possesses almost every fault that can be charged against an argument of that kind. For every new class of facts a new document must be assumed to have existed. The original Gospel is supposed to have been of such authority as to be circulated everywhere; yet so defective, as to require annotation from any hand, so little revered that no hand spared it. If all the Evangelists agreed to draw from such a work, it must have been widely if not universally accepted in the Church; and yet there is no record of its existence. The force of this dilemma has been felt by the supporters of the theory: if the work was of high authority, it would have been preserved, or at least mentioned; if of lower authority, it could not have become the basis of three canonical Gospels; and various attempts have been made to escape from it. There is another supposition to account for these facts, of which perhaps Gieseler has been the most acute expositor. Probably none of the Gospels was written until many years after the day of Pentecost on which the Holy Spirit descended on the assembled disciples. From that day commenced a widespread work of preaching the Gospel and converting the world. Prayer and preaching were the business of the apostles' lives. Now, their preaching must have been, from the nature of the case, in great part historical; it must have been based upon an account of the life and acts of Jesus of Nazareth. They had been the eye-witnesses; they had no written record to which the hearers might be referred for historical details; and therefore the preachers must furnish not only
inferences from the life of our Lord, but the facts of the life itself. The preaching, then, must have been of such a kind as to be the hearers what they were, but the teachers whom they sent forth, or left behind in the churches they visited, would have to be prepared for their mission; and, so long as there was no written Gospel to put into their hands, it might be desirable that the oral instruction should be as far as possible one and the same to all. The guidance of the Holy Spirit supplied for a time such aid as made a written Gospel unnecessary; but the apostles saw the dangers and errors which a traditional Gospel would be exposed to in the course of time; and, whilst they were still preaching the oral Gospel in the strength of the Holy Ghost, they were admonished by the same Divine habits as those who had rewritten the same language; and though Greek was now widely spread, and was the language even of several places in Palestine, though it prevailed in Antioch, whence the first missions to Greeks and Hellenists, or Jews who spoke Greek, proceeded (Acts xi. 20, xiii. 1-5), the Greek tongue, as used by Jews, partook of the poverty of the speech which it replaced; and, as indeed, it is impossible to borrow a whole language without borrowing the habits of thought upon which it has built itself. It is supposed, then, that the preaching of the apostles, and the teaching whereby they prepared others to preach, as they did, would tend to assume a common form, more or less fixed; and that the portions of the three Gospels which harmonize most exactly owe their agreement not to the fact that they were copied from each other, although it is impossible to say that the later writer made no use of the earlier one, nor to the existence of any original document now lost to us, but to the fact that the apostolic preaching had already clothed itself in a settled or usual form of words, to which the writers inclined to conform without feeling bound to do so; and the differences which occur, often in the closest proximity to the harmonies, arise from the feeling of independence which each wrote what he had seen and heard, or, in the case of Mark and Luke, what apostolic witnesses had told him. The harmonies begin with the baptism of John; that is, with the consecration of the Lord to His Messianic office; and with this event probably the ordinary preaching of the apostles would begin, for its purport was that Jesus is the Messiah, and that as Messiah He suffered, died, and rose again. They are very frequent as we approach the period of the Passion, because the sufferings of the Lord would be much in the mouth of every one who preached the Gospel, and all would become familiar with the words in which the apostles described Him. But as regards the Resurrection, which differed from the Passion in that it was a fact which the enemies of Christianity felt bound to dispute.

(Mat. xxviii. 15), it is possible that the divergence arose from the intention of each Evangelist to contribute something toward the weight of evidence for this central fact. Accordingly, all the four, even Mark (xvi. 14), who often refers to a serious light upon old ground than opens out new, mention distinct acts and appearances of the Lord to establish that He was risen indeed. The verbal agreement is greater where the words of others are recorded, and greatest of all where they are those of Jesus, because here the apostolic preaching would be especially exact; and where the historical fact is the utterance of certain words, the duty of the historian is narrowed to a bare record of them. That this opinion would explain many of the facts connected with the text is certain. Whether, besides conforming to the words and arrangement of the apostolic preaching, the Evangelists did in any cases make use of each other's work or not, it would require a more careful investigation of details to discuss than space permits.—How does this last theory bear upon our belief in the inspiration of the Gospels? Supposing that the proportion of the later written records which have been considered to have been derived from the preaching of the apostles in general, then it is drawn directly from a source which we know from our Lord Himself to have been inspired (Mat. x. 19; Lk. xii. 11, 12; Mk. xii. 11; Jn. xiv., xv., xvi.). Now, the inspiration of an historical writer will consist in its truth, and in its selection of events. Every thing narrated must be substantially and exactly true, and the comparison of the Gospels one with another offers us nothing that does not answer to this test. There are differences of arrangement of events; here some details of a narrative or a discourse are supplied which are wanting there; and if the writer had professed to follow a strict chronological order, or had pretended that his record was not only true but complete, then one inversion of order, or one omission of a syllable, would convict him of inaccuracy. But if it is plain—if it is all but avowed—that minute chronological data are not part of the writer's purpose—if it is also plain that nothing but a selection of the facts is intended, or, indeed, possible (Jn. xxii. 25)—then the proper test to apply is, whether each gives us a picture of the life and ministry of Jesus of Nazareth that is self-consistent and consistent with the others, such as would be suitable to the use of those who were to believe on His Name—that is to say, is the evidence in question adequate to answer the question whether each gives us a picture of the life and ministry of Jesus of Nazareth which is self-consistent and consistent with the others, such as would be suitable to the use of those who were to believe on His Name. We, then, presume to answer the question whether each gives us a picture of the life and ministry of Jesus of Nazareth which is self-consistent and consistent with the others, such as would be suitable to the use of those who were to believe on His Name.
the argument, when exposed, runs in this vicious circle:—There are no miracles, therefore the accounts of them must have grown up in the course of a century from popular exaggeration; and as the accounts are not contemporaneous, it is not proved that there are miracles. (Bible; Cason; New Testament.) That the present Gospels were post-apostolic inventions, would be the greatest of miracles.

TABLE OF THE HARMONY OF THE FOUR GOSPELS.

BY ARPT. THOMSON, ORIGINAL AUTHOR OF THE PRECEDING ARTICLE.—WITH CORRECTIONS BY THE AMERICAN EDITOR.

N. B.—In the following Table, where all the references under a given section are printed in thick type, as under "Two Genealogies," it is to be understood that some special difficulty besets the harmony. Where one or more references under a given section are in thin, and one or more in thick type, it is to be understood that the former are given as in their proper place, and that it is more or less doubtful whether the latter are to be considered as parallel narratives or not.

<table>
<thead>
<tr>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>St. Luke</th>
<th>St. John</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;The Word.&quot;</td>
<td></td>
<td></td>
<td>I. 1-14</td>
</tr>
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<td>Predestination</td>
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<td>&quot;Thy disciples fast not.&quot;</td>
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<th>St. Mark</th>
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</table>

**Miseries in Gennesaret.**
- The bread of life.
- The washeb bands.
- The Syrophoenician woman.
- Miracles of healing.
- Feeding of the four thousand.
- The sign in heaven.
- The leaven of the Pharisees.
- Blind man healed.
- Peter's profession of faith.
- The Passion foretold.
- The Transfiguration.
- Elijah.
- The inatonic healed.
- The Passion again foretold.
- Fish caught for the tribute.
- The little child.
- One casting out devils.
- Offences.
- The lost sheep.
- Forgiveness of injuries.
- Binding and loosing.
- Forgiveness. Parable.
- The salted with fire. Journey to Jerusalem.
- Fire from heaven.
- Woman taken in adultery.
- Dispute with the Pharisees.
- The man born blind.
- The good Shepherd.
- The return of the Seventy.
- The good Samaritan.
- Mary and Martha.
- The Lord's Prayer.
- Prayer effectual.
- Through Bethesda.
- The unclean spirit returning.
- The sign of Jonah.
- The light of the body.
- The Pharisees.
- What to fear.
- *Master, speak to my brother*.
- Consternation.
- Watchfulness.
- Galileans that perished.
- Woman healed on sabbath.
- The grain of mustard-seed.
- The leaven.
- Toward Jerusalem.
- Are there few that be saved?*
- Warning against Herod.
- O Jerusalem, Jerusalem!*
- Dropsy healed on sabbath-day.
- Choosing the chief rooms.
- Parable of the Great Supper.
- Following Christ with the Cross.
- Parables of Lost Sheep, Piece of Money, Prodigal Son, Unjust Steward, Rich Man and Lazarus.
- Offences.
- Faith and merit.
- The ten lepers.
- How the kingdom cometh.
- Parable of the Unjust Judge.
- *the Pharisee and Publican.*
- Divorce.
- Infants brought up.
- The rich man inquiring.
- Promises to the disciples.
- Labours in the vineyard.
- Death of Christ foretold.
- Request of James and John.
- Blind men at Jericho.
- Zaccheus.
- Parable of the Ten Pounds.
- Feast of Dedication.
- Christ in Ephphraim.
- The anointing by Mary.
- Christ enters Jerusalem.
- Cleansing of the Temple (2d).
- The barren fig-tree.
### TABLE OF THE HARMONY OF THE FOUR GOSPELS—continued.

<table>
<thead>
<tr>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>St. Luke</th>
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<td>vi. 14, 15</td>
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**Goth-o-l'ias (Gr. = Athalia).** Josias, son of Gedaliah, was one of the sons of Elam who returned from Babylon with Esdras (1 Esd. vii. 33).

**Goth-o-del (Gr. = Orniselin)**, father of Chabria (Jd. vi. 16).

**Gourd, the A. V. translation of**—1. Heb. kibreion, only in Jon. iv. 6–10. A difference of opinion has long existed as to the plant intended by this word; but Mr. Houghton, with Jerome, Celsius, Böehr., Rosenmüller, Gesenius, Dr. Rolfe in Kitto, Prof. Stowe, &c., maintains that the plant which afforded shade to the prophet Jonas before Nineveh is the Ricinus commutatus, or castor-oil plant, which, formerly a native of Asia, is now naturalized in America, Africa, and Southern Europe. This plant varies considerably in size, being in India a tree, but in England seldom more than three or four feet high. The leaves are large and palmate, with serrated lobes, and were used for the sowing of the sun-stricken prophet. (See cut on p. 343.) The seeds contain the oil so well known under the name of “castor-oil,” which has for ages been in high repute as a medicine. The Mohammedan, Christian, and Jewish inhabitants of Mosul, opposite ancient Nineveh, all agree (so Dr. H. Lobdell in B. S. xii. 397) that Jonas’s “gourd” was the ker'a, a kind of pumpkin peculiar to the East, of astonishingly rapid growth, and very abundant on the banks of the Tigris. Its leaves are large, and its fruit somewhat like the squash.—2. Heb. pl. pakb'oth (2 K. iv. 39), a fruit gathered ignorantly by one of the sons of the prophets, who supposed them to be good for food; doubtless (so Mr. Houghton) a species of the gourd tribe (Cucurbilaceae), which contains some plants of a very bitter and dangerous character. The leaves and tendrils of this family of plants bear some resemblance to those of the vine. Hence the expression “wild vine,” and as several kinds of Cucurbilaceae, such as melons, pumpkins, &c., are favorite articles of refreshing food amongst the Oriental, we can easily understand the cause of the mistake. The etymology of the Hebrew word p"el'da‘, “to split or burst open,” has been thought to favor the identification of the plant with the Ecbas-
lium elaterium or "squirtling cucumber," so called from the elasticity with which the fruit, when ripe, opens and scatters the seeds when touched. Celsius, Rosenmüller, Winer, and Gesenius favor this ex-

plantation. The old versions, however, understand the colocynth, the fruit of which is about the size of an orange. The drastic medicine in such general use is a preparation from this plant. Since the

348

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7, xii. 5, 6), translated "pexu" in Gen. xxxvi, and 1 Chr. i.-2. Heb. hākkēk or chākkēk (Judg. v. 9), and 3. mēhōkēk or mēchōkēk (v. 14), = a ruler in his capacity of "lieutenant" and dispenser of justice, also translated "lawgiver" (Gen. xiii. 10; Num. xxi. 18, &c.).—4. Heb. mōzēd = a ruler considered especially as having power over the property and persons of his subjects; = JUDGE (Gen. xiv. 26; Ps. xxi. 28 [Heb. 29]; Jer. xxx. 31), also translated "rule" or "ruled" (Josh. xii. 2; Ps. cv. 20; Gen. xxiv. 2). The "governors of the people," in 2 Chr. xxii. 20, appear to have been the king's bodyguard (so Mr. Wright, compare 2 K. xi. 19).—5. Heb. nāgīd = a prominent personage, whatever his capacity (2 Chr. xxviii. 7). It is also translated "cap-
tain," "ruler," "leader," "prince," &c., and ap-
plicated to a king as the military and civil chief of his people (2 Sam. v. 2, vi. 21; 1 Chr. xxix. 22), to the general of an army (2 Chr. xxvii. 21), and to the head of a tribe (xix. 11). It denotes an officer of high rank in the palace, the lord high chamberlain (A. V. "chief governor," 2 Chr. xxviii. 7).—6. Heb. nādā' (2 Chr. i. 2), translated usually "prince," also "captain," "chief," &c. The prevailing idea in this word is that of elevation. It is applied to the chief of the tribe (Gen. xvii. 20; Num. ii. 3, &c.), to the heads of sections of a tribe (Num. iii. 32, vii. 2), and to a powerful sheikh (Gen. xxii. 6).—7. Heb. pēkhāh or pekhāh (1 K. x. 15, &c.), also translated "captain," "deputy:" applied to the petty chieftains tributary to Solomon (2 Chr. ix. 14); to the military commander of the Syrians (1 K. xx. 24), the Assyrians (2 K. xviii. 24), the Chaldeans (Jer. li. 23), and the Medes (li. 28). Under the Persian viceroy, during the Babylonian captivity, the land of the Hebrews appears to have been portioned out among "governors," inferior in rank to the satraps (Ezr. viii. 26), like the other provinces under the Per-
sian king (Neh. ii. 7, 9). It is impossible to determine the precise limits of their authority, or the functions which they had to perform. It appears from Ezr. vi. 8 that these governors were intrusted with the collection of the king's taxes; and from Neh. v. 18, xii. 26, that they were supported by a contribution levied upon the people, which was technically termed "the head of the governor" (compare Ezr. iv. 14). They were probably assisted in discharging their official duties by a council (Ezr. iv. 7, vi. 6). The "governor" beyond the river had a judgment-

seat at Jerusalem, from which probably he admin-
istered justice when making a progress through his province (Neh. iii. 7).—8. Heb. pāšā' (Jer. xx. 1), also translated "officer," "overseer," &c.; = simply a person appointed to any office. It is used of the officers proposed to be appointed by Joseph (Gen. xii. 34); of Zebul, Abimelech's lieutenant (Judg. xv. 25); of an officer of the high-priest (2 Chr. xiv. 11); and of a priest or Levite of high rank (Neh. xi. 14, 29).—9. Heb. sēlīyd (Gen. xiii. 6), also translated "ruled," &c.; = a man of authority: appointed to Joseph as Pharaoh's prime minister (Gen. xii. 6); to Arioch, "captain" of the guard to the king of Babylon (Dan. ii. 15); and to Daniel as third in rank under Belshazzar (v. 29).—10. Heb. sār (1 K. xxii. 26; 1 Chr. xxiv. 5, &c.), also translated "captain," "prince," "ruler," "chief," "chief cap-
tain," &c.; = chief, in any capacity. The term is used equally of the general of the army (Gen. xxii. 22), or the commander of a division (1 K. xvi. 8, 24), as of the governor of Pharaoh's prison (Gen. xxxix. 21), and the chief of his butlers and bakers (xl. 2), or herdmen (xviii. 6).—11. Chal. zīqon, pl.
signin (Dan. ii. 48, iii. 2, 3, 27, vi. 7 [Heb. 8],) is a prefect, governor of a province, or of the magi.—12. Gr. ethnarchés (literally ruler of a people, ethnosarch), an officer of rank under Aretas, the Arabian king of Damascus, meaning that he was intrusted with the government of the region, and was thereupon invested with the title of ethnarch, evidently given (LXX.). The kindred Greek participle huphmenos (= leading, a leader) is twice translated "governor" (Mat. ii. 6; Acts vii. 10).—11. Gr. oikonomos, literally manager or ruler of a house (Gal. iv. 2), usually translated "steward" (Lk. xxi. 42, &c.), once a "chamberlain" (Rom. xvi. 29); a "steward," apparently intrusted (Gal.) with the management of a minor's property.—15. Gr. architikinos = master of a feast, Rbn. N. T. Lex. (Jn. ii. 9), "the governor of the feast." Lightfoot supposes him to have been a kind of chaplain, who pronounced the blessings upon the wine that was drunk during the seven days of the marriage feast. He appears to have been on intimate terms with the bridegroom, and to have presided at the banquet in his stead. The duties of the master of a feast are given at full length in Ecles. xxxii. (xxxv. in LXX.).

Gozan (Heb. quarry? Gen.; pass, Ford, Fil.) seems in the A. V. of 1 Chr. v. 26 to be the name of a river; but in 2 K. xvii. 6, and xviii. 11, it is evidently applied not to a river but a country. Gozan was the tract to which the Israelites were carried away captive by Pyl, Tiglath-pileser, and Shalmaneser, or possibly Sargon. It has been variously placed; but probably = the Gazanitis of Ptolemy, and the Magdonia of other writers. It was the tract watered by the Habour, the modern Khabour, the great Mesopotamian affluent of the Euphrates (so Rawlinson, Gesenius, &c.).

Grba = Hagada (1 Ess. v. 29).

Grace (Heb. usually kén or chén; Gr. charia) usually in the Scriptures = favor, kindness in feeling or action, especially as exercised by God and the Lord Jesus Christ toward mankind, and as manifested in the blessings of the Gospel (Gen. vi. 8; Jn. i. 14, 16, 17, &c.). It may also = whatever yields pleasure or gratification, as gracefulness or beauty of form, manner, speech, character, &c. (Ps. xlv. 2; Prov. iii. 22; Eph. iv. 29; Col. iv. 6, &c.). Atone:ment; Justi:fy; Love; Merci, &c.

Grafting. Garden.

Grain. Agriculture; Corn; Food; Wheat, &c.

Grace. Barn; Egypt.

Grass.

Grass. 1. This is the ordinary rendering of the Heb. kítar or chántar = grass, herbage, Gen. (1 K. xvii. 5; Job xi. 15; Ps. civ. 14, &c.), also translated "hay," leeks, &c. As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the perishing fortune of man (Job vi. 12, A. V. "herb;" Ps. xxxvii. 2), and also of the brevity of human life (Is. xi. 6, 7; Ps. xc. 5).

2. In the A. V. of Jer. l. 11, "as the heifer at grass" (Heb. dââhâ) should be "as the heifer treading out corn" (so Gesenius; see Agriculture). A different word (Heb. dââhâ = the firstfruits from the heifer; yâhâ, young, tender grass) is translated "grass" in Gen. i. 11, 12; Is. xv. 6, &c.—3. In Num. xxii. 4, where mention is made of the ox licking up the "grass" of the field, the Heb. is yerek, elsewhere rendered green, (Colors).—4. Heb. tââsh = "herbs" for human food (Gen. i. 30; Ps. civ. 14), but also of fodder, eatables (A. V. "grass"; Deut. xi. 13; Jer. iv. 6, &c.). It is the grass (A. V. "herb") of the field (Gen. ii. 5; Ex. ii. 22) and of the mountain (Is. xiii. 15; Prov. xxvii. 25).—5. In the N. T. "grass" occurs only as the translation of the Gr. choros (Mat. vi. 30, &c.), which is also translated "blade" (xiii. 20; Mk. ix. 29), and "hay" (1 Cor. iii. 13). Agriculture; Barn.

Grass-hop-er. Locust.

Grave. Burial; Engraver; Tomb.


Grav' y'hound = Greyhound.

Great. Arms, ii. 4.

Greek = Grecian [-shan] (L. Graecia; see Grecian = Greece (Dan. viii. 21, &c.).

Grècran [-shan] (L. Graecus, fr. Gr. Graikos = the old, Pott, Fürst), usually = Greek, denoting one from Greece, or one of the race inhabiting Greece; but in the N. T. the A.V. translation of Gr. Hellénnikos = a Hellenist, or Jew speaking the Gr. language (Acts vi. 1, &c.).

Greece (fr. L.; see Grecia). The histories of Greece and Palestine are as little connected as those of any two nations exercising the same influence on the destinies of mankind could well be. Homer's epic in his widest range does not include the Hebrews, while on the other hand the Mosaic idea of the Western world seems to have been sufficiently indefinite. (Eratosthenes,) Moses may have derived some geographical outlines from the Egyptians; but he does not use them in Gen. x. 2-5, where he mentions the descendants of Javan as peopling the isles of the Gentiles. From the time of Moses to that of Joel we have no notice of the Greeks in the Hebrew writings. When, indeed, the Hebrews came into contact with the Ionians of Asia Minor, and recognized them as the longlost islanders of the western migration, it was natural that they should mark the similarity of sound between the Heb. Yâdôn (= Yása), translated "Yavan," and the Gr. Ìána (= Inhabitants of Júnià), and the application of that name to the Asian Greeks would tend to satisfy in some measure a longing to realize the Mosaic ethnography. Accordingly the O. T. word translated in A. V. "Grecia" (Dan. viii. 21, x. 20, x. 2), and "Greece" (Zech. ix. 13), is in Heb. Yâdôn, i. e. Javan, while the Heb. bênêy frâân. Yâdôn is translated "Grecians" (Joel iii. 6 [iv. 6 in Heb.], margin "sons of the Grecians"); "Javan," however, is sometimes retained (Is. lvii. 19; Ez. xxviii. 13). The Greeks and Hebrews met for the first time in the slave-market. The medium of communication seems to have been the Tyrian slave-traders. About a. c. 800 Joel speaks of the Tyrians as selling the children of Judah to the Greeks (Joel iii. 6); and in Ez. xxviii. 13 the Greeks are mentioned as bartering their brazen vessels for slaves. Prophetical notice of Greece occurs in Dan. viii. 21, &c., where the history of Alexander the Great's successors is rapidly sketched. Zechariah (ix. 13) foretells the triumphs of the Macedonians against the Greek empire of Syria, while
Isaiah (lxvi. 19) looks forward to the conversion of the Greeks, among other Gentiles, through the instrumentality of Jewish missionaries. In 1 Mc. xii. 5-23 we have an account of an embassy and letter sent by the Lacedemonians to the Jews. The most remarkable feature in the transaction is the claim which the Lacedemonians prefer to kindred with the Jews, and which Aretas professes to establish by reference to a book. The notices of the Jewish people which occur in Greek writers have been collected by Josephus (Apion, i. 22). The chief are Pythagoras, Herodotus, Cherilus, Aristotel, Theophrastus, and Hecataeus. After the complete subjugation of the Greeks by the Romans, and the absorption into the Roman empire of the kingdoms formed out of the dominions of Alexander, the political connection between the Greeks and Jews as two independent nations no longer existed.—Ancient Greece, called by its inhabitants Hellas, was a country of S. E. Europe which extended from 36° to 40° N. latitude, separated on the N. from Illyricum and Macedonia by a range of mountains, and bounded on all other sides by the sea. That part of Greece on the N. of the Isthmus of Corinth contained the districts or provinces of Thessaly, Epirus, Aetolia, Akarnania, Aetolia, Locris, Doris, Phocis, Lebadea, Megarides, and Attica. To the southern part of the Peloponnesus contained Laconia, Messenia, Arcadia, Elis, Argolis, Achaia, Sicyonia, and Corinth. There were also numerous islands on the E. and W. coasts, all inhabited by the Greek race. Under the Romans the two provinces of Macedonia and Achaia were often both included under the name of Greece. Greece occurs once in N. T. (Acts xx. 2, Gr. Helen), as opposed to Macedonia. The Greeks were fond of tracing back their origin to Hellen, the son of Deucalion and Pyrrha, the survivors of the deluge; and of the four great divisions of the race, the Dorians and Aiolians claimed to be descended from two sons of Hellen, and the Ionians and Aeolians from two of his grandsons. The first inhabitants of Greece were called Pelasgians, and were regarded as a different race; but the history of Greece before the siege of Troy by the Greeks (n. c. 1184), and, indeed, till long afterward, is a matter of much doubt and dispute. The authentic chronology and chronology of Greece begins with the Olympian (B.C. 774). The states were divided into small independent states, some of the time at war among themselves, united into confederacies more or less extensive and lasting, but without any central controlling government; yet broadly distinguished from the rest of the world (Barbarians) by its language, blood, common religious rites and festivals, social institutions and laws. The two states of Greece which attained the greatest historical celebrity, were Sparta in Laconia, and Athens in Attica. Some of the Greek colonies in W. Asia, N. Africa, Italy, and Sicily, attained high distinction. Darius Hystaspis, king of Persia, invaded Greece, and was defeated at Marathon (n. c. 492). His son Xerxes, following eleven years afterward with a land army of 1,800,000, was met by Leonidas, king of Sparta, with 7,000 at the pass of Thermopylae, and successfully resisted for two days, but on the third the Persians, by the help of a traitor, gained the rest of theagenta band and the 1,000 who stood their ground with Leonidas were all slain. The Persians soon took Athens; but on the defeat at Salamis of his naval force (more than 4,000 vessels and 500,000 men), Xerxes fled to Asia. His army under Mardonius was finally defeated at Plataea, and his fleet at Mycale (n. c. 479). Thus the second Persian invasion of Greece ended; but it was followed by contests among the Greeks themselves, including the celebrated Peloponnesian war (n. c. 431-404), which lasted till Athens was captured by the Spartans and their allies. Philip, king of Macedon, established his supremacy in Greece by the battle of Chaeronea (n. c. 388), but was succeeded two years afterward by his son Alexander the Great, who extended Greek influence over the greater part of Asia W. of the Indus, though Greece itself was from this time mostly in subjection, first to Macedon, afterward to Rome (Roman Empire), and still later to Turkey. In 1829 the Greeks threw off the Turkish yoke, and a desultory war began, which lasted till 1829, when Greece took her place again as an independent country.—The language and literature of Greece have made her famous through the civilized world. The almost universal prevalence of this language in our Saviour's time and its admirable adaptability to the expression of thought fitted it to be used in the preaching of the Gospel by the apostles and the writing of the New Testament. Greece was then, as it had long been, "the school of the human intellect," and, though the Greek religion was idolatrous, and Greek wisdom despised the Gospel and its salvation, exerted an important and potent influence in preparing the way for the advent and triumph of Christianity. (Alexandria, Athens; Corinth; Greece; Greek; Philosophy; Septuagint, &c.) See also the article GREECE in the New American Cyclopedia.

*Greek* (see GREECIA), the A. V. translation of —1. Gr. Helen = a native or inhabitant of Greece, or one of the race inhabiting Greece, distinguished for civilization and refinement, and hence opposed to Barbarian (Rom. i. 14); but usually in the N. T. = one who uses the language and customs of this race, and thus equivalent to Gentile, and opposed to Jew (Acts xvi. 1, 3, &c.).—2. Gr. adj. mase. Hellenikos, fcm. Hellenike, neu. Helleniskos (Lk. xxiii. 38. A. V. "of Greek;" Rev. iv. 11. A. V. "Greektongue").—3. Gr. adv. Hellenismi = in Greek, i.e. in the Greek language (Jn. xix. 20; Acts xxi. 37). The Greek language was undoubtedly understood and spoken in Palestine in our Saviour's time to a considerable extent. The Greek inscription of the Stone of the Temple was admitted in Greece by the Apostle Paul to the chief captain at the Temple are referred to above. Two of the apostles (Andrew; Philip) had Greek names. The names Decapolis, Scythopolis (Beth-shean), Philadelphiea (Ramsah 1), Itolomaios (Acco), are all from the Greek. While the Aramean or modified Hebrew (Shemitic Languages) was the language used by the Jews generally in Judea, and by our Saviour in His exclamation on the cross (Mk. xv. 34, compare Mat. xxvii. 46), the Jews of all the larger cities and towns must have been more or less conversant with Greek. In Galilee the language of Herod's origin had marked peculiarities (Mk. ix. 50), and Greek was probably much more prevalent than in Judea. The government of Alexander's successors (Antiochus ii.-vii., &c.) had much more authority and permanence there than in Judea, and Greek was under them the language of the administrators of the government. Greece; New Testament; &c., Greek Versions.
Various are the opinions as to what animal “comely in going” is here intended. Some think a "leopard," others "an eagle," or "a man girt with armor," or "a zebra," or "a war-horse girt with trappings" (Gesenius, Bochart, Rosenmüller, &c.), or "a dancer," when used about the image for a contest (Talmud, Maurer, Mr. Houghton). Kimchi, Stuart, Gosse (in Fbn.), A. V., &c., translate "greyhound."

Grinding. Mill.

Grove, a word used in the A. V., with two exceptions, to translate the Heb. ʿasherah, which is not a grove, but probably an idol or image of some kind. (Asherah.) It is believed also there was a connection between this symbol or image, whatever it was, and the sacred symbolic tree, often represented on Assyrian sculptures, and figured here in several different forms. — The two exceptions noticed above are Gen. xxi. 33, and 1 Sam. xxii. 5 (margin), where "grove" is the translation of the Heb. ṣpedel, which in the text of 1 Sam. xiiii. 6, xxi. 13, is translated "tree" and by Stanley, Gesenius, Fürst, &c., a tamarisk; though Gesenius, thought wrong to shut up the gods within walls, and hence, as Pliny expressly tells us, trees were the first temples; and from the earliest times groves are mentioned in connection with religious worship (Gen. xii. 6, 7, xiii. 18; Deut. xi. 20; A. V. "plain"). The groves were generally found connected with temples, and often had the right of affording an asylum. Some have supposed that even the Jewish Temple had an enclosure planted with palm and cedar (Ps. xiii. 12, 13), and olive (liii. 8), as the mosque on its site now has. This is more than doubtful; but we know that a celebrated oak stood by the sanctuary at Shechem (Josh. xxiv. 26; Judg. iv. 6). There are in Scripture many memorable trees: e. g. Allon-bachuth (Gen. xxxv. 9), the tamarisk in Gibeah (1 Sam. xxii. 6; see above), the "oak" in Shechem (Josh. xxiv. 26) under which the law was set up, the palm-tree of Deborah (Judg. iv. 5), &c. This observation of particular trees was among the heathen extended to a regular worship of them.

Guard, the A. V. translation of — 1. Heb. and Chal. tabbōḵ or tabbōḵ. The latter, originally a cook; and as butchering fell to the lot of the cook in Eastern countries, it gained the secondary term of executioners, and is applied to the body-guard of the kings of Egypt (Gen. xxxvii. 36) and Babylon (2 K. xxv. 5 f.; Jer. xxxix. 9 f.; xi. 1 f.; Dan. ii. 14). — 2. Heb. rud, properly = a runner, the ordinary term employed for the attendants of the Jewish kings, whose office it was to run before the chariot (2 Sam. xv. 1; 1 K. i. 5; A. V. "to run" in both), and to form a military guard (1 Sam. xxix. 17, A. V. "footmen"; 2 K. xix. 16, 2 Chr. xii. 10). (jEss.) (Footman 2; Poet II.) — 3. Heb. mishmereth and mishmar, properly = the act of watching, but occasionally transferred to the persons who kept watch (Neh. iv. 22, A. V. "watch" in iv. 9, vii. 3, xiii. 9; Job vii. 12). (Army; Captain.

Gad-go-dah (Heb. ṭhundr; Gen.; incision, cliff, Ful.) (Deut. x. 7). Hon-Hagidqad.

Gast. Hospitality.

Gallotth (Heb. pl. of gullāth = fountains, A. V. "springs"), a Heb. term used to denote the springs added by Caleb to the S. land in the neighborhood of Debir, which formed the dowry of his daughter Achshah (Josh. xv. 19; Judg. i. 15). The "springs" were "upper" and "lower" — possibly one at the top and the other at the bottom of a ravine or glen. An attempt has been lately made by Dr. Rosen to identify these springs with the 'Ain Nnumkur near Hebron, but the identification can hardly be received without fuller confirmation.

Gā’nil (Heb. colored, dyed, Gr.). 1. A son of Naphtali (Gen. xlii. 24; 1 Chr. vii. 13), the founder of the family of the Gēṇi (Num. xxvi. 48). — 2. A descendant of Gad (1 Chr. v. 15).

Gā’nit’s, the = the descendants of Gēṇi, son of Naphtali (Num. xxvi. 48).

Gar (Heb. whole of a lion, Gr.), the Ca’ing up to, an ascent or rising ground, at which Azniah received his death-blow while flying from Jotham after
the slaughter of Jerah (2 K. ix. 27); probably some place more than usually steep on the difficult road which leads from the plain of Esdraelon to Jezus. Alhaziah 2.

Gur-ba'al (Heb. sojourn of Baal, Ges.), a place or district in which dwelt Syrians, as recorded in 2 Chr. xxvi. 7. It appears from the context to have been in the country lying between Palestine and the Arabian peninsula; but this, although probable, cannot be proved. The Arab geographers mention a place called Baal, on the Syrian road, N. of Medina.

H

Haa-sha'arka-ri (Heb. the Ahabhtarite; or, Pers. prob., the ruler, driver, Ges. etc.; the messenger, courrier, Fü.), a man, or a family, immediately descended from Ashur, the “father of Tekaon,” by his second wife Naarah (1 Chr. iv. 6).

Haa-ba'al (Hb. Jehovah hides or protects, Ges.), ancestor of certain sons of the priests who returned from Babylon with Zerubbabel, but, their genealogy being imperfect, were not allowed to serve (Ezr. li. 61; Neh. vi. 63).

Haa-bak'uk, or Haa-bak-kuk (Heb. embrace, Ges.), in Apocrypha Abacce and Habacce. I. Of the facts of the prophet’s life we have no certain information, and with regard to the period of his prophecy there is great division of opinion. The Rabbinical tradition that Habakkuk was the son of the Shunammite woman in whom the cherubim rested is repeated by Abarbanel in his commentary, and has no other foundation than a fanciful etymology of the prophet’s name, based on the expression in 2 K. iv. 16. In the title of Bel and the Dragon, as found in the LXX. version in Origen’s Tetrafolia, the author is called “Habakkuk the son of Joshua, of the tribe of Levi.” Some have supposed this apocryphal writer to be the prophet. Pseudo-Ephiphanios and Dorotheus say that he was of the tribe of Simeon, and relate that when Jerusalem was sacked by Nebuchadnezzar, Habakkuk fled to Ostracine, and remained there till after the Chaldeans had left the city, restored its defences, and died at his farm two years before the return from Babylon (n. c. 558). It was during his residence in Judea that he is said to have carried food to Daniel in the den of lions at Babylon (B. & D., Euseb., &c.). Habakkuk is said to have been buried at Keri'la (Euseb.). Rabbinical tradition places his tomb at Hezek.-II. The Rabbinical traditions agree in placing Habakkuk with Joel and Nahum in the reign of Manasseh. Kimehi, Abarbanel, Witsius, Jahn, &c., adopt this date. Davidson, following Kell, decides in favor of the early part of the reign of Josiah. Calmet, Ewald, De Wette, Rosenmüller, Knobel, Maurer, Hitzig, Meter, &c., assign the commencement of Habakkuk’s prophecy to the reign of Jehoiakim. Delitzsch concludes that Habakkuk delivered his prophecy about the twelfth or thirteenth year of Josiah (n. a. 690 or 629). This view receives some confirmation from the position of his prophecy in the O. T. Canon (so Mr. Wright, original author of this article). The prophet commences by announcing his office and important mission (i. 1). He bewails the corruption and social disorganization by which he is surrounded, and cries to Jehovah for help (i. 2-4). Next follows the reply of the Deity, threatening swift vengeance (i. 5-11). The prophet, transferring himself to the near future foreshadowed in the divine threatenings, sees the rapacity and boastful impiety of the Chaldean hosts, but, confident that God has only employed them as the instruments of correction, assumes (ii. 1) an attitude of hopeful expectancy, and waits to see God take vengeance. He receives the divine command to write in an enduring form the vision of God’s retributive justice, as revealed to his prophetic eye (ii. 2, 3). The doom of the Chaldeans is first foretold in general terms (ii. 4-6), and the announcement is followed by a series of denunciations pronounced upon them by the nations who had suffered from their oppression (ii. 6-20). The strophical arrangement of these “voes” (three verses each) is a remarkable feature of the prophecy. The whole concludes with the magnificent Psalm in ch. iii., “Habakkuk’s Pindaric ode” (Ewald), a composition unrivaled for boldness of conception, sublimity of thought, and majesty of diction. Bible; Canon; Inspiration; Old Testament; Prophet. Hab-a-zil-nil-lah (fr. Heb. = light or lamp of Jehovah? Ges.; collection of Jahl, Fü.), ancestor of Jazaniah, and apparently head of a family of the Rechabites (Jer. xxxv. 6).

Hab'ak-kuk (B. & D. 33-39).

Ha-be'ra-ge-en [Heb.]. Ar. II. 1, 2.

Ha'bor (Heb. joining together, Ges.), the “river of Gozan” (2 K. xvii. 6, xviii. 11), beyond all reasonable doubt (so Rawlinson, Ritser, Gesenius, &c.) = the famous affluent of the Euphrates, which is called Aborhas by Strabo, Chabors by Pliny and Ptolemy, and now Habor. It is about 200 miles long; its course is tortuous, having a general direction about S. S. W., through rich, flowery meads. It flows from several sources in the mountain-chain, which about 27° N. lat. closes in the valley of the Tigris upon the S.—the Mons Maeus of Strabo and Ptolemy, at present the Kharaf Dayr.

Hach-'a-dal'ah [hak-] (fr. Heb. = whose eyes Jehovah enlightens, Ges.), father of Nehemiah 1 (Neh. i. 1, x. 1).

Hach-'i-lah (Heb. darkness, Ges.), the Hill of, a hill and a wilderness in the wilderness or waste land in the neighborhood of Ziphi 2; in the fastnesses, or passes, of which David and his six hundred followers were lurking when the Ziphites informed Saul of his whereabouts (1 Sam. xxv. 19; compare 14, 15, 18). No trace of the name Hachi-lah has yet been discovered.

Haeck-me'il (Heb. wise, Ges.), Son of, and the Haeck'mo-rite (1 Chr. xxvii. 32, xi. 1), both renderings—the former the correct one—of the same Hebrew words. Hachmon or Hachmoni was no doubt the founder of a family to which Jezreel 5 and Jashobeam belonged: the actual father of Jashob- beam was Zabdiel (xxvii. 2), and he is also said to have belonged to the Korhites (xii. 6), possibly the Levites descended from Korah.

Ha'dad (Heb. powerful, mighty, Fü.; see No. 1 below) was originally the indigenous appellation of the sun among the Syrians, and was thence transferred to the king, as the highest of earthly authorities. He receives the divine commission to be an official one, like Pharoah. It is found occasioned in the altered form Hadar. I. (Heb. = sharp, Ges.; powerful, mighty, Fü.) Son of Ishmael (Gen. xxi. 15; 1 Chr. i. 30.—2. A king of Edom who gained an important victory over the Midianites on the field of Moab (Gen. xxxvi. 35, 36; 1 Chr. i. 46, 47).
king of Edom, with Pau for his capital (1 Chr. i. 50); = Hadar 2.—4. A member of the royal house of Edom (1 K. xi. 14 ff.). In his childhood he escaped the massacre under Joab, in which his father appears to have perished, and fled with a band of followers into Egypt. Pharaoh, the predecessor of Solomon's father-in-law, treated him kindly, and gave him his sister-in-law in marriage. After David's death Hadad resolved to attempt the recovery of his dominion: Pharaoh in vain discouraged him, and upon this he left Egypt and returned to his own country. It does not appear from the Hebrew text how he subsequently to this an "adversary unto Solomon" (ver. 14), still less how he gained the sovereignty over Syria (ver. 26). The Ixx. refers ver. 25 entirely to him, and substitutes for Aram (Syria), Edom.

Hadar-er (Heb. Hadar is his help, Gen.) = Hadarezer (2 Sam. vii. 11–12; 1 K. xi. 23).

Haddarimmon (Heb., see below), according to the ordinary interpretation of Zech. xii. 11 = Hadad in the valley of Megiddo, named after two Syrian idols (Hadar; Rimmon), where a national lamentation was held for the death of King Josiah. Van de Velde (i. 555) identifies Hadadrinmon with the modern village of half an hour S. of Lejjun (Megiddo); but its position is unsuitable (so Porter, in Kitto).

Hadar (Heb. = Hadad). 1. Son of Ishmael (Gen. xxv. 15); = Hadad 1. The mountain Hadad, belonging to Tadmor (Tema) on the borders of the Syrian desert, N. of Medina, perhaps = the ancient dwelling of the tribe descended from him.—2. King of Edom, successor of Baal-hanan the son of Achbor (Gen. xxxvi. 39); = Hadad 2.

Hadarezer (Heb. = Hadarezer), son of Rehob (2 Sam. viii. 3), the king of Zobah, who, while on his way to "establish his dominion" at the Euphrates, was overtaken by David, and defeated with great loss of chariots, horses, and men (1 Chr. xvii. 8 ff.). (Arms, H. 6). After the first repulse of the Ammonites and their Syrian allies by Joab, Hadarezer sent his army to the assistance of the kindred people of Maachah, Rehob, and Ish-tob (xix. 16 ff.; 2 Sam. x. 16 ff., compare 8). Under the leadership of a woman named Rhobel, the captain of the host, they crossed the Euphrates, joined the other Syrians, and encamped at Helam. David himself came from Jerusalem to take the command of the Israelite army. As on the former occasion, the rout was complete.

Hadd-shah (Heb. fam. = nish, a city of Judah, in the maritime low country (Josh. xv. 37 only); probably = Adama. Hitherto it has eluded discovery in modern times.

Hadasah (Heb. myrtle, Ges.), a name, probably the earlier name of Esther (Esth. ii. 7).

Hadasah (Heb. nec, unused, Fut.), according to the A. V. one of the towns of Judah in the extreme S. (Josh. xv. 25); but the Hebrew accents connect the word with that preceding it, as if it were Hazor-hadasah, i. e. New Hazor, in distinction from the Hazor in verse 23. Willot and Rowlands (in Fairbairn, s. v. "South Country") identify Hazor-hadasah with an ancient ruin, Hazor, \( \text{\textit{olden}} \), about twelve miles S. W. of Masada (Scodob) and W. of the Dead Sea.

* Has' [dez] (Gr.). Hell.

Hadid (Heb. sharp, a place named with Lod (Lydda)) and Ono in Ezr. ii. 33; Neh. vii. 37, xi. 54; probably about three miles E. of Lod (Lydda) at the modern village of Haditha. Ameda.
eraly believed that they were named after Hagar. It is uncertain whether the important town and district of Hejer represent the ancient name and a dwelling of the Hagarines; but it is reasonable to suppose that they do. Hejer, or Hejerd, is the capital town, and also a subdivision, of the province of Northeastern Arabia called El-Bahreyn, on the borders of the Persian Gulf.

Hagarites [as g as jet] (fr. Heb. Hagir = descendant of Hagar). The Jaziz the Hagarite had the charge of David's sheep (1 Chr. xxvii. 31).

Haggai or Haggai (Heb. festive, Ges.), the tenth in order of the minor prophets, and first of those who prophesied after the Captivity. With regard to his tribe and parentage, both history and tradition are alike silent. Probably he was one of the exiles who returned with Zerubbabel and Joshua. Ewald infers from chapter ii. 3 that he may have been one of the few survivors who had seen the first temple in its splendor. The rebuilding of the temple, commenced in the reign of Cyrus (n. c. 535), was suspended during the reigns of his successors, Cambyses and Pseudo-Smerdis, in consequence of the determined hostility of the Samaritans. On the accession of Darius Hystaspis (n. c. 521), the prophets Haggai and Zechariah urged the renewal of the undertaking, and promised the completion and a prosperity of the temple, of the king (Ezr. v. 1, vi. 14). Animated by the high course of these devoted men, the people prosecuted the work with vigor, and the temple was completed and dedicated in the sixth year of Darius (n. c. 516). According to tradition, Haggai was born in Babylon, was a young man when he came to Jerusalem, and was buried with honor near the sepulchres of the priests. It has hence been conjectured that he was a priest. Haggai, Zechariah, and Malachi, according to the Jewish writers, were with Daniel when he saw the vision of Dan. x. 7; and were after the Captivity members of the Great Synagogue (Synagogues of the Great; see also Ezra, Book iv.) One tradition places their death in the fifty-second year of the Medes and Persians; another makes Haggai survive till the entry of Alexander the Great into Jerusalem, and even till our Saviour’s time. The names of Haggai and Zechariah are associated in the LXX. with those of Ps. 132, 145-148; in the Vulgate in those of Ps. 111, 145; and in the Peshito Syriac in those of Ps. 123, 126, 145-148. It may be that tradition assigned to these prophets the arrangement of the above-mentioned psalms for use in the temple service. According to Pseudo-Epiphanius, Haggai was the first who chanted the Hallelujah in the second temple. The style of his writing is generally tame and prosaic, though at times it rises to the dignity of severe invective, when the prophet rebukes his countrymen for their selfish indolence and neglect of God’s house. But the brevity of the prophecies is so great, and the poverty of expression which characterizes them so striking, as to give rise to a conjecture, not without reason, that in their present form they are but the outline or summary of the original discourses (so Mr. Wright, after Eichhorn, Jahn, &c.). They were delivered in the second year of Darius Hystaspis (n. c. 520), at intervals from the 1st day of the 6th month to the 24th day of the 9th month in the same year.

Haggarens (as g as jet) (Heb. Hagari = descendant of Hagar; compare Hagarite). Mindar son of Haggari (margin “the Hagarite”) was one of David’s valiant men, according to 1 Chr. xi. 38.

The parallel passage—2 Sam. xxviii. 20—has “Bani the Gadite,” which is probably the correct reading (so Kennicott).

Haggai (Heb. = Haggai, Ges.), second son of Gad (Gen. xvi. 16; Num. xxvi. 13) and founder of the Haggites.

Hagg-gal (fr. Heb. = festival of Jehovah, Ges.), a Merarite Levite (1 Chr. vi. 20).

Hagges, the—as a Gadite family sprung from Haggai (Num. xxvi. 15).

Haggith (Heb. festive, Ges., &c.; a dancer, Mr. Grove), one of David’s wives, the mother of Adonijah (2 Sam. iii. 4; 1 Chr. iii. 11, ii. 18; 1 Chr. iii. ii. 3).

Ha-g'illa (fr. Gr.) = Hattil (1 Esd. v. 34).

Hagigorgia-plia (Gr. = holy writings), Bible.

II. 3; Psalms.

H'ai (Heb. = the Ai) = Ai (Gen. xlii. 8, xiii. 3).

Hail (Heb. bdr'd; Gr. chalas) was the seventh of the plagues of Egypt (Plagues, the Ten.)

Hail is more common than snow in the hill-country of Palestine during the rainy season (Bam. P.Hag. 20 9 f.). Destructive hail-storms sometimes occurred (Ps. cxlviii. 8; Hag. ii. 17, &c.). God smote the Amorites with “hailstones” (Josh. x. 11). “Hail!” is mentioned among the Divine judgments (Ps. lxxvii. 47, 48, cxv. 32; lx. xxviii. 2, 17; Ez. xlvii. 11, 12; Rev. vii. 11, &c.). Rain; Thunder, &c.

Hair. The Hebrews were fully alive to the importance of the hair as an element of personal beauty, whether as seen in the “curled locks, black as a raven,” of youth (Cant. v. 11), or in the “crown of glory” that encircled the head of old age (Prov. vii. 19). The customs of the Gentile nations in regard to the hair varied considerably: the Egyptians allowed the women to wear it long, but kept the heads of men closely shaved from early childhood. The Greeks admired long hair, whether in men or women. The Assyrians also wore it long. (See that under Head.) The Hebrews on the other hand, while they encouraged the growth of hair, observed the natural distinction between the sexes by allowing the women to wear it long (Lk. vii. 38; Jn. xi. 2; 1 Cor. xi. 6 ff.), while the men restrained theirs by frequent clipping to a moderate length. This difference between the Hebrews and the surrounding nations, especially the Egyptians, arose no doubt partly from natural taste, but partly also from legal enactments: clipping the hair in a certain manner and offering the locks, was in early times connected with religious worship: and hence the Hebrews were forbidden to “round the corners of their heads” (Lev. xix. 27), meaning the locks along the forehead and temples, and behind the ears. The prohibition against cutting off the hair on the death of a relative (Deut. xiv. 1) was probably grounded on a similar reason. In addition to these regulations, the Hebrews dreaded baldness, as it was frequently the result of leprosy (Lev. xiv. 50), and hence formed one of the disqualifications for the priesthood (Lev. xxi. 20, LXX.). “Several of the Canaanitish nations shaved some part of the head.” “The beard, moustaches, and eyebrows” of the Hittites “were all closely shaven. They had also a custom of shaving a square place just above the ear, leaving the hair on the top of the face and the whiskers, which hung down in a long plaited lock. The Zuuzim shaved the back of the head. The Moabites of Rabbah shaved the forehead halfway to the crown, combing all the rest of the hair backward” (Osburn’s Anc. Egypt, 125, 126.). Compare margin of
Jer. ix. 26, xxx. 23, &c., "cut off into corners, or, having the corners of their hair jotted." Long hair was admired in the case of young men; it is especially noticed in the description of Absalom's person (2 Sam. xiv. 26). The care requisite to keep the hair in order in such cases must have been very great, and hence the practice of wearing long hair was unusual, and only resorted to as an act of religious observance. (Nazarite.) In times of affliction the hair was altogether cut off (Is. iii. 17, 24, xv. 2; Jer. vii. 29). Tearing the hair (Ezr. ix. 3), and letting it go dishevelled, were similar tokens of grief. Wigs were commonly used by the Egyptians, but not by the Hebrews. The usual and favorite color of the hair was black (Cant. v. 11), as is indicated in the comparisons to a "flock of goats" and the "tents of Kedar" (iv. 1, 1. 5): a similar hue is probably intended by the purple of Cant. vii. 5. A fettitious hue was occasionally obtained by sprinkling gold-dust on the hair: it does not appear that dyes were ordinarily used. Herod is said to have dyed his gray hair. The approach of age was marked by a sprinkling (Hos. vii. 9) of gray hairs, which soon overspread the whole head (Gen. xxii. 28, xxxii. 29; 1 K. ii. 6, 9; Prov. xvi. 31, xx. 29). (Almost.) Pure white hair was deemed characteristic of the Divine Majesty (Dan. vii. 9; Rev. i. 14). The chief beauty of the hair consisted in curls, whether natural or artificial. With regard to the mode of dressing the hair, we have no very precise information; the terms used are of a general character, as of Jezebel (2 K. ix. 30), of Judith (J.d. x. 3). The terms used in the N. T. (1 Tim. ii. 9; 1 Pet. iii. 3) are also of a general character; Schlesner understands them of curling rather than plaiting. (Brodered.) The arrangement of Samson's hair into seven locks, or more properly braids (Judg. xvi. 19, 19), involves the practice of plaiting, which was also familiar to the Egyptians and Greeks.

Greek Manner of Wearing the Hair.—From Hope's Cauter. (Fbn.)

The locks were probably kept in their place by a fillet as in Egypt. Ornaments were worked into the hair, as practised by the modern Egyptians. Combs and hair-pins are mentioned in the Talmud (Head-dress). The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, generally compounded of various aromatic ingredients (Gen. xlii. 2; 2 Sam. xiv. 2; Ps. xxiiii. 5, xiv. 7, xiii. 10; Eccl. ix. 8; Is. iii. 24); more especially on occasion of festivities or hospitality (Mat. vi. 17, xxvi. 7; Lk. vii. 46). (Anointing; Ointment.) It appears to have been the custom of the Jews in our Saviour's time to smear by the hair (Mat. v. 36), much as the Egyptian women still smear by the side-lock, and the men by their beards (Lane, i. 52, 71, notes). Beard; Handicraft; Punsishments; Razor.

Hakkatan (Heb. the little). Johanan, son of Hakkatan, was the chief of the sons of Azgad who returned from Babylon with Ezra (Ezr. viii. 12).

Hakkor (Heb. the thorn); a priest, the chief of the seventh course in the service of the sanctuary, as appointed by David (1 Chr. xxiv. 10). In Ezr. ii. 61, and Neh. iii. 4, 21, the name occurs again as Koz in the A. V.

Hakupha (Heb. bent, crooked, Ges.), ancestor of certain Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 51).

Ha'lah (Heb. (2 K. xvi. 11, xviii. 11; 1 Chr. v. 26) is probably so Rawlinson a different place from the Calah of Gen. x. 11. Rawlinson supposes it = the Chalecit of Ptolemy, a region adjoining Gazantis (Gozan); and that the name remains in the modern Gha, a large mound on the upper Khabour (Habor).

Halak (Heb. the smooth), the Mount, a mountain twice named as the southern limit of Joshua's conquests (Josh. xi. 17, xii. 7); according to Wilton in Fairbairn, article "Karkaa") the modern Jebel Yelek, a long and lofty ridge about 75 miles S. W. from Beer-sheba; according to Kell and Porter (in Kitto) the line of chalk cliffs which form the northern limit of the Arabian (= the ascent of Akrabim, Robinson).

* Half Part (Neh. iii. 9 ff.). Part.

Halhui (Heb. full of holiness, Fb.), a town of Judah in the mountain district (Josh. xv. 58). The name still remains attached to a conspicuous hill, with ruins of walls, a mosque, &c., and a village on the eastern slope, one mile E. of the road from Jerusalem to Hebron, between three and four miles from the latter.

Ha'il (Heb. necklace, trinket, Ges.), a town on the
boundary of Asher, named between Helkath and Beten (Josh. xix. 29).

Hallelu-jah (L. fr. Gr.), in Cariia, a city of great renown, as the birthplace of Herodotus and of the later historian Dionysius, and as embellished by the Mausoleum erected by Artemisia, but of no Biblical interest except as the residence of a Jewish population in the periods between the O. and N. T. histories (1 Me. xv. 29). The modern name of the place is Halil.

Hallel, used of the court of the high-priest's house (Lk. xxii. 55). In Matthew xxvii. 27, and Mark xv. 16, "hàlal" = "PRAXI ÓRÎM," the "judgment-hall" in John xvii. 28. The hall or court of a house or palace would probably be an enclosed but uncorred space, on a lower level than the apartments of the lowest floor which looked into it.

Habled-lu-jah (Heb. halâšyâh = praise ye Jehovah [A. V. "praise ye the Lord"],) in margin of Psalms cxv. 45, cvi. 1, 48, cvii. 1, cxiii. 1, kc., compare Psalms cxx. 33, cxii. 9, kc.; written "Allâlîa" in Tobit xiii. 18, and Revelation x. 6. Psalms cxvii. cvii., were called by the Jews the Halâl (Heb. praise), and were sung on the first of the month and at the feasts of Dedication, Tabernacles, Weeks, and the Passover. These Psalms bear marks of being intended for use in the temple service, the words "praise ye Jehovah" being taken up by the full chorus of Levites. In Revelation x. 6. as the offering of incense (viii.), there is evident allusion to the service of the Temple, as the apostle had often witnessed it in all its grandeur. 

Hosanna; Passover II. e.

Hal-le-lo-hesh (Heb. hebh-lôkhôsh, Gez.), one of the "chief of the people" who sealed the covenant with Nehemiah (Neh. x. 24).

Hal-le-lo-hesh (Heb. Halôlohes). Shallum, son of Halohesh, was "ruler of the half part of Jerusalem" (PART) at the repair of the wall by Nehemiah (Neh. iii. 12).

Ham (Heb. prob. = warm or hot, Ges.; dark-colored, black, Fü.) 1. The name of one of the three sons of Noah, apparently the second in age (so Mr. R. S. Poole, the original author of this article; but Gesenius, Fürst, Knobel, Delitzsch, &c., regard Ham as the youngest of Noah's sons) (Gen. ix. 24). Of the history of Ham nothing is related except his irreverence to his father, and the curse which that patriarch pronounced. The sons of Ham are stated to have been "Cush, and Mizraim and Putt and Ca-naan" (Gen. x. 6; comp. 1 Chr. i. 8). The name of Ham alone, of the three sons of Noah, if Mr. Poole's identification of it with the Egyptian Kem (= Egypt) be correct, is known to have been given to a country (Ps. lxviii. 51, cv. 25, cvi. 22). Mr. Poole concludes that settlements of Cush extended from Babylonia along the shores of the Indian Ocean to Ethiopia above Egypt, and that there was an eastern as well as a western Cush. The Mizraim (= descendents of Mizraim, or [so Mr. Poole] of Mazar [Heb. Mâzôr = Egypt; see Egypt and Mizraim]) occupy a territory wider than that bearing the name of Mizraim. Mr. Poole supposes that Mizraim included all the first settlements, and that in remote times other tribes besides the Philistines migrated, or extended their territories. Phut has been always placed in Africa, where we find, in the Egyptian inscriptions, a great nomadic people corresponding to it. Recently the geographical position of the Canaanites there is no dispute, although all the names are not identified. The Hamathites alone of those identified were settled in early times wholly beyond the land of Canaan. Perhaps there was a primeval extension of the Canaanite tribes after their first establishment on the land called Canaan. For before the specification of its limits as those of their settlements it is stated "afterward were the families of the Canaanites spread abroad" (Gen. x. 18, 19). One of their most important extensions was to the N. E. Philologists are not agreed as to a Hamitic element in the language. Recently Bunsen has applied the term "Hamitism," as he writes it, to Chamitism, to the Egyptian language, or rather family. Sir H. Rawlinson has applied the term Cushite to the primitive language of Babylonia, and the same term has been used for the ancient language of the southern coast of Arabia. The Biblical evidence seems, at first sight, in favor of Hebrew being classed as a Hamitic rather than a Semitic form of speech. It is called in the Bible "the language of Canaan" (Is. xix. 18), although those speaking it are elsewhere said to speak "in the Jews' language" (2 K. xviii. 26, 28; Is. xxvi. 11, 13; Neh. xiii. 24). But the one term, as Gesenius remarks, indicates the country where the language was spoken, the other as evidently indicates a people by whom it was spoken. Elsewhere we might find evidence of the use of a so-called Semitic language by nations either partly or wholly of Hamitic origin. This evidence would favor the theory that Hebrew was Hamitic, but on the other hand we should be unable to dissociate the Semitic language from Semitic peoples. The Egyptian languages would also offer great difficulties, unless it were held to be but partly of Hamitic origin, since it is mainly of an entirely different class from the Semitic. It is mainly Nigritional, but it also contains Semitic elements. Mr. Poole believes that the groundwork is Nigritional, and that the Semitic part is a layer added to a complete Nigritional language. An inquiry into the history of the Hamite nations presents considerable difficulties, since it cannot be determined in the cases of the most important of these commonly held to be Hamite that they were purely of that stock. It is certain that the three most illustrious Hamite nations—-the Cushites, the Phenicians, and the Egyptians—were greatly mixed with foreign peoples. There are some common characteristics, however, which appear to connect the different branches of the Hamite family, and to distinguish them from the children of Japheth and Shem. To these we must add the solid evidence that we look for in vain elsewhere. The early history of each of the chief Hamite nations shows great power of organizing an extensive kingdom, of acquiring material greatness, and checking the inroads of neighboring nomadic peoples. (ABRAHAM; BABILON; EGYPT—8). According to the Masoretic text (Gen. xiv. 5), Chedorlaomer and his allies smote the Zuzim in a place called Ham. If, as seems likely, the Zuzim = the Zanimumim, Ham must be placed in what was afterward the Ammonite territory. Hence it has been conjectured by Tuch, that Ham is but another form of the name of the chief stronghold of the children of Ammon, Rabbah 1, now Anman.—3. In the account of a migration of the Sinonites to the valley of Gedor, and their destroying the pastoral inhabitants, the latter, or possibly their predecessors, are said to have been "of Ham" (1 Chr. iv. 40). This may indicate that a Hamitic tribe was settled here or more precisely, that there was an Egyptian settlement.

Ha'man (Heb. perhaps fr. Pers. = magnificent,
splendid, or fr. Sansc. = the planet Mercury, Ges.), the chief minister or vizier of King Ahasuerus (Esth. iii. 1, &c.). (ESTHER.) After the failure of his attempt to cut off all the Jews in the Persian empire, he was hanged on the gallows which he had erected for Mordecai. The Targum and Josephus interpret the description of him—"the Agagite"—as signifying that he was of Amalekite descent; but he is called a Macedonian by the LXX. in Esth. ix. 24.

**Hamath** (Heb. fortress, citadel, Ges.) appears to have been the principal city of Upper Syria from the time of the Exodus to that of the prophet Amos. It was situated in the valley of the Orontes, about half way between its source near Basebek, and the bend which it makes at Jsr-hadid. It thus naturally commanded the whole of the Orontes valley, from the low screen of hills which forms the watershed between the Orontes and the Litany—the "entrance of Hamath," as it is called in Scripture (so Rawlinson, Stanley, &c., see below) (Num. xxiv. 8; Josh. xiii. 5, &c.), to the defile of Daphne below Antioch; and this tract appears to have formed the kingdom of Hamath, during the time of its independence. Robinson (iii. 568 f.) and Porter (ii. 856) regard "the entrance" or "entering in of Hamath" as the great interval or depression, opening toward the W. in lat. 34° 40', between the N. end of Mount Lebanon and the Nahrirjeh mountains. The Hamathites were a Hamitic race, and are included among the descendants of Canaan (Gen. x. 18). We must regard them as closely akin to the Hittites on whom they bordered, and with whom they were generally in alliance. Nothing appears of the power of Hamath, until the time of David (2 Sam. viii. 10). (Tot.) Hamath seems clearly to have been included in the dominions of Solomon (1 K. iv. 21-24). The "store-cities," which Solomon "built in Hamath" (2 Chr. vii. 4), were places for collecting stores of provisions (xxiii. 28); when situated on the great trade-roads they were no doubt intended to relieve the wants of travellers and their beasts of burden (Bartheau). In the Assyrian inscriptions of the time of Ahab (n. c. 900) Hamath appears as a separate power, in alliance with the Syrians of Damascus, the Hittites, and the Phœnicians. About three-quarters of a century later, Jeroboam II. "recovered Hamath" (2 K. xiv. 28). Soon afterward the Assyrians took it (2 K. xviii. 34, xix. 13, &c.), and from this time it ceased to be a place of much importance. Antiochus Epiphanes changed its name to Epiphaneia. The natives, however, called it Hamath, even in Jerome's time, and its present name, Hamah, is but slightly altered from the ancient form. The population is 30,000 (Porter in Kitto). Huge water-wheels raise water from the Orontes, which is conveyed by rude aqueducts to the gardens and houses in the upper town.

**Hamath-zobah** (Heb. Hamath of Zobah, or fortress of Zobah) (2 Chr. viii. 3) has been conjectured to be = Hamath (so Genesis, Alexander in Kitto, &c.). But Rawlinson supposes Hamath-Zobah = another Hamath, distinguished from the "great Hamath" by the suffix "Zobah."

**Hamath-ite** (fr. Heb. = one from Hamath, Ges.), the, one of the families descended from Canaan, named last in the list (Gen. x. 18; 1 Chr. i. 16).

**Hamath** (Heb. warm springs, Ges.; hot baths, one of the fortified cities in Naphtali (Josh. xix. 35). The phrase of the next verse is doubtful that it was near Tiberias, one mile distant—in fact that it had its name because it contained the hot baths of Tiberias. Josephus mentions it under the name of Emmaus as a village not far from Tiberias. The Hamathim, at present three in number, still send up their hot and sulphureous waters, at a spot rather more than one mile S. of the modern town. In the list of Levitical cities in Naphtali (Josh. xxi. 52) the name of this place seems to be given as Hamathmebon, and in 1 Chr. vi. 76 it is Hammon.

**Ham-med'a-tha, or Ham-me-da-tha** (Heb. fr. Pers. = the Medatha, Ges.; given by the god Hom, Fr.), father of Haman (Esth. iii. 1, 10, viii. 5, ix. 24).

**Ham'me-leeh** [-lek] (Heb. the king), rendered in the A. V. as a proper name (Jer. xxxvi. 26, xxxviii. 6), probably = the king Jehoiakim in the first case, and in the latter Zedekiah. JEREMIAH 3; MELCHIS 8.

**Ham'mer.** The Hebrew language has several names for this indispensable tool. 1. Pattish, used by the gold-beater (Is. xii. 7, A. V. "carpenter") as well as by the quarry-man (Jer. xxiii. 29)—2. Makkabuah, properly a tool for hollowing, hence a stonemason's mallet (1 K. vi. 7).—3. Hamath, used only in Judg. v. 26—4. A kind of hammer, named moppets (Jer. ii. 20, A. V. "battle-axe, AXE), or me-phlus (Prov. xxv. 18, A. V. "maul"); was used as a weapon of war.—5. Cesicipodith (plural) = sledgehammers or axes, Ges. (Ps. lxxxiv. 6).—"Hammer"
HAM

Ham-mo'le-keth (Heb. the queen), daughter of Machir and sister of Gilead (1 Chr. vii. 17, 18).

Ham'mon (Heb. warm, sunny, Ges.). 1. A city in Asher (Josh. xix. 28), apparently not far from Zidon.—2. A city of Naphtali allotted to the Levites (1 Chr. vii. 56); = Hammath and Hammorn-on.

Ham moth-5 (Heb. warm among dwelling), a city of Naphtali, allotted to the Gershonite Levites, and for a city of refuge (Josh. xxii. 32); probably = Hammath.

Ha'no'ah (Heb. multitude), a city, in or near which the multitudes of Gog were to be buried (Ez. xxxix. 16).

Ha'non (Heb. God's multitude), the Valley of, the name to be bestowed on a ravine or glen, previously known as “the ravine of the passengers on the E. of the sea,” after the burial there of “Gog and all his multitude” (Ez. xxxix. 11, 19).

Ha'mor (Heb. on ass, Ges., Fu.), in N. T. EMMOR, a horse (or according to the Alex. LXX. a Horite), who at the time of the entrance of Jacob on Palestine was prince of the land and city of Shechem, and father of Shechem who defied Jacob's daughter (Gen. xxxii. 19, xxxiv. 2, 4, 6, 8, 13, 18, 20, 24, 26).

Ham u-el (fr. Heb. = wrath of God, Ges.; God's a son, Fu.), a man of Simeon; son of Mishma, of the family of Shaul (1 Chr. iv. 26).

Ha'mul (Heb. pitted, spared, Ges.), the younger son of Pharez, Judah's son by Tamar (Gen. xvi. 12; 1 Chr. ii. 5); ancestor of the Hamulites (Num. xxvi. 21).

Ha'mites, the = the descendants of Hamel; a family of Judah (Num. xxvi. 21).

Ha'sim (Heb. = kismian of the dew), daughter of Jeremiah of Libnah; one of the wives of King Josiah, and mother of Jehohaz and Zedekiah (2 K. xxiii. 31, xxiv. 18; Jer. iii. 1).

Han a'mel (Heb. = HANAMEL? Ges.; God is a rock, safely, Fu.), son of Shalum, and cousin of Jeremiah 1, from whom the prophet bought a field (Jer. xxxii. 7–9, 12; and compare 44).

Ha'nan (Heb. merciful, Ges., Fu.). 1. One of the chiefs of Benjamin (1 Chr. viii. 28).—2. The last of the six sons of Azel, a descendant of Saul (1 Chr. viii. 38, ix. 44).—3. “Son of Maachah,” i.e. possibly, a priest of Aram-Maacah, one of David's “valiant men” (1 Chr. xi. 42).—4. Ancestor of certain Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 46; Nehvii. 49).—5. One of the Levites who assisted Ezra in his public exposition of the law (Neh. viii. 7). The same is probably mentioned in x. 10.——6. One of the “heads” of the “people,” who also sealed the covenant (x. 22).—7. Another of the chief laymen on the same occasion (x. 25).—8. Son of Zaccur, son of Mattaniah, whom Nehemiah made one of the stewards of the provisions collected as tithes (xii. 12).—9. Son of Igdalai (Jer. xxxv. 4). His sons had a chamber in the Temple.

Han a'neel (Heb. God has graciously given, Ges.; God is gracious, Fu.), the Tower of, a tower which formed part of the wall of Jerusalem (Neh. iii. 1, xii. 39). From these passages, particularly the former, it might almost be inferred that the Tower of Hananeel = the Tower of Meech; at any rate they were close together, and stood between the south-gate and the fish-gate. This tower is further mentioned in Jer. xxxi. 38, and Zech. xiv. 10, both connecting this tower with the "corner-gate," which lay on the other side of the sheep-gate.

Han a'na'l (Heb. gracious, Ges., Fu.). 1. A son of Hanan, and head of the 18th course of the service (1 Chr. xxiv. 4, 23).—2. A seer who rebuked (2 Chr. 34) Asa, king of Judah (2 Chr. xvi. 7). For this he was imprisoned (10). He (or another Hanani) was the father of Jehu the seer, who testified against Baasha (1 K. xv. 1, 7), and Jehoshaphat (2 Chr. xix. 2, xx. 34).—3. One of the priests who in the time of Ezra had taken strange wives (Ezr. x. 25).—4. A brother of Nehemiah (Neh. ii. 2), made governor of Jerusalem under Nehemiah (vii. 2)—5. A priest (xii. 36), perhaps = No. 3.

Han a-nu'lah (Heb. whom Jehovah has graciously given, Ges.; Jah is Kind, Fu.). 1. One of the fourteen sons of Heman, and chief of the 16th course of singers (1 Chr. xxv. 4, 5, 23).—2. A captain in the army of King Uzziah (2 Chr. xxvi. 11).—3. Father of Zedekiah, a prince in the reign of Jehoiakim (Jer. xxxvi. 12).—4. Son of Azur; a Benjamite of Gibeon, and a false prophet in the reign of Zedekiah, king of Judah. In the fourth year of his reign, b.c. 585, Hanani and Zedekiah, and several Levites, publicly prophesied in the Temple that within two years Jehoiakim and all his fellow-captives, with the vessels of the Lord's house which Nebuchadnezzar had taken away to Babylon, should be brought back to Jerusalem (Jer. xxviii.): an indication that treacherous negotiations were already secretly opened with Pharaoh-hophra. Hananiah corroborated his prophecy by taking from off the neck of Jeremiah the yoke which he wore by Divine command (Jer. xxvii.) in token of the subjection of Judea and the neighboring countries to the Babylonian empire, and breaking it. But Jeremiah was bid to go and tell Hananiah that for prophesying foolish yokes which he had broken he should make yokes of iron, so firm was the dominion of Babylon destined to be for seventy years. The prophet Jeremiah added a rebuke and prediction of Hananiah's death, the fulfilment of which closes the history of this false prophet. The history of Hananiah throws much light upon the Jewish politics of that eventful time, divided as parties were into the partisans of Babylon on one hand, and of Egypt on the other, and also illustrates the manner in which the false prophets hindered the mission, and obstructed the beneficent effects of the ministry, of the true prophets.——5. Hananiah was a grandson of Iddo, the captain of theward at the gate of Benjamin who arrested Jeremiah on the charge of deserting to the Chaldeans (Jer. xxxvii. 13).—6. Head of a Benjamite house (1 Chr. viii. 24).——7. The Hebrew name of SMADRAH. He was of the house of David, according to Jewish tradition (Dan. i. 3, 6, 7, 11, 19, ii. 17).—8. Son of Zerubbabel (1 Chr. iii. 19), from whom Christ derived His descent; according to Lord A. C. Hervey, = Joanna in Luke. (Genealogy of Jesus Christ.)——9. One of the sons of Bebai, husband of a foreign wife in Ezra's time (Ezr. x. 28).—10. A priest, one of the makers of the sacred ointments and incense, who built 20 chambers of the wall of Jerusalem in the days of Nehemiah (Neh. iii. 8). He may be the Hananiah mentioned in verse 30 as having repaired another portion. If so, he was son of Shelemiah; perhaps the same as is named (xii. 41) among the priests with trumpets at the thanksgiving.——11. Head of the priestly course of Jeremiah in the days of Joaiah (xii. 19).——12. Keeper of the palace at Jerusalem under Nehemiah, a faithful, God-fearing man. The arrangements for guarding the gates of Jerusalem were intrusted to him with Hanani, the Tirshatha's brother (vii. 2, 3).——13. A chief of the people who
sealed the covenant with Nehemiah (x. 23); perhaps = 12.

*Hand (Heb. ydyu; Gr. cheir) is used in the Scriptures both literally as a member of the body, and figuratively = power, might, agency, protection, influence, &c. Thus a "hand" or "hands" are often ascribed to God, in describing the exercise of His power, or the bestowment of His favor, gifts, &c. The chief place of honor or dignity was at the right hand of a king, and hence the chief place of heavenly honor is spoken of as at the right hand of God (Ps. Lxxv. 9; Mt. xxvii. 51, &c.). The laying on of hands is a symbolical act in conveying or pronouncing a blessing, offering a sacrifice, setting apart to an office or work, &c. (Gen. liv. 14; Lev. xvi. 21; Num. xxvii. 20; Mat. ix. 18; Acts xiii. 3; 1 Tim. iv. 14, &c.).

*Hand-breath. Weights and Measures.

Hand-craft. In the present article brief notices can only be given of such handicraft trades as are mentioned in Scripture. 1. The preparation of iron for use either in war, in agriculture, or for domestic purposes, was doubtless one of the earliest applications of labor; and, together with iron, working in brass, or rather copper alloyed with tin, bronze, is mentioned in the same passage as practised in antediluvian times (Gen. iv. 22). We know that iron was used for warlike purposes by the Assyrians, and on the other hand that stone-tipped arrows, as was the case also in Mexico, were used in the earlier times by the Egyptians as well as the Persians and Greeks. In the construction of the Tabernacle, copper, but no iron, appears to have been used, though the use of iron was at the same period well known to the Jews, both from their own use of it and from their Egyptian education, whilst the Canaanite inhabitants of Palestine and Syria were in full possession of its use both for warlike and domestic purposes (Ex. xxv. 25, xxv. 3, xxvii. 19; Num. xxxv. 16; Deut. iii. 11, iv. 20, viii. 9; Josh. vii. 31, xvii. 16, 18). After the establishment of the Jews in Canaan, the occupation of a smith became recognized as a distinct employment (1 Sam. xiii. 19). The smith's work and its results are often mentioned in Scripture (2 Sam. xii. 31; 1 K. vi. 7; 2 Chr. xxvi. 14; Is. xliv. 12, iv. 16). The worker in gold and silver must have found employment both among the Hebrews and the neighboring nations in very early times, as appears from the ornaments sent by Abraham to Rebekah (Gen. xxiv. 25, 53, xxv. 4, xxxvii. 18; Deut. vii. 23). Engraver; Ornaments, Personal; Stones, Precious.) But, whatever skill the Hebrews possessed, it is quite clear that they must have learned much from Egypt and its "iron furnaces," both in metalwork and in the arts of setting and polishing precious stones. Various processes of the goldsmith's work are illustrated by Egyptian monuments. After the conquest frequent notices are found both of moulded and wrought metal, including soldering, which last had long been known in Egypt; but the Phcenicians appear to have possessed greater skill than the Jews in these arts, at least in Solomon's time (Judg. viii. 24, 27, xvii. 4; 1 K. xii. 13, 45, 46; Is. xil. 7; Wis. xv. 4; Ecclus. xxxvii. 28; Bar. vi. 50, 55, 57). (An-
The work of the carpenter is often mentioned in Scripture (Gen. vi. 14; Ex. xxxvii.; Is. xliv. 13). In the palace built by David for himself, the workmen employed were chiefly Phenicians sent by Hiram (2 Sam. v. 11; 1 Chr. xiv. 1), as most probably were those, or at least the principal of those who were employed by Solomon in his works (1 K. v. 6). But in the repairs of the Temple, executed under Joash, king of Judah, and also in the rebuilding under Zerubbabel, no mention is made of foreign workmen, though in the latter case the timber is expressly said to have been brought by sea to Joppa by Zidonians (2 K. xii. 11; 2 Chr. xxiv. 12; Ezra iii. 7). That the Jewish carpenters must have been able to carve with some skill is evident from Is. xii. 7, xliv. 13. In N. T. the occupation of a carpenter is mentioned in connection with Joseph the husband of the Virgin Mary, and ascribed to our Lord Himself by way of reproach (Mk. vi. 3; Matt. xiii. 55). (Art.; Axe; Horse; Saw; Tool.) — 3. The masons employed by David and Solomon, at least the chief of them, were Phenicians (1 K. v. 16; Ez. xxiv. 9). Among their implements are mentioned the saw, plumb-line, and measuring-reed. Some of these, also the chisel and mallet, are represented on Egyptian monuments. (See cut on p. 361.) The large stones used in Solomon's Temple are said by Josephus to have been fitted together exactly without either mortar or cramps, but the foundation stones to have been fastened with lead. For ordinary building, mortar was used; sometimes, perhaps, bitumen (Slime), as at Babylon (Gen. xl. 3). The lime, clay, and straw, of which mortar is generally composed in the East, require to be very carefully mixed and united so as to resist wet. The wall "daubed with untempered mortar" of Ez. xiii. 10 was perhaps a sort of cob-wall of mud or clay without lime, which would give way under heavy rain. The use of whitewash on tombs is remarked by our Lord (Matt. xxiii. 27). Houses infected with leprosy were required by the Law to be replastered (Lev. xiv. 40-45). (Arch.; Architecture; Brick; Clay.) — 4. Akin to the craft of the carpenter is that of ship and boat-building, which must have been exercised to some extent for the fishing-vessels on the lake of Gennesaret (Matt. viii. 23, ix. 14; Mark xii. 3, 8). Solomon built, at Ezion-geber, ships for his foreign trade, which were manned by Phenician crews, an experiment which Jeshoshaphat endeavored in vain to renew (1 K. i. 27, xxii. 48; 2 Chron. xx. 19, xxvii. 22). (Art.; Ship.) — 5. The perfumes used in the religious services, and in later times in the funeral rites of monarchs, imply knowledge and practice in the art of the "apothecaries," who appear to have formed a guild or association (Ex. xxv. 25, 55; Neh. iii. 8; 2 Chron. xvi. 14; Ezek. vii. 1, x. 1; Exclus. xxviii. 8). (Medicine; Ointment.) — 6. The arts of spinning and weaving both wool and linen were carried on in early times, as they are still usually among the Bedouins, by women. One of the excellences attributed to the good house-wives is her skill and industry in these arts (Ex. xxxv. 23, 26; Lev. xix. 19; Deut. xxii. 11; 2 K. xxiii. 7; Ez. xvi. 16; Prov. xxxi. 18, 24). The loom, with its beam (1 Sam. xvii. 7), pin (Judg. xvi. 14), and shuttle (Job vi. 6), was perhaps introduced later, but as early as David's time (1 Sam. xvii. 7). (See cut on next page.) We read also of em-
broderie (EMBROIDERER), in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure patterns, or with precious stones set in the needlework (Ex. xxvi. 1, xxviii. 4, xxxix. 6-10).—7. Besides these arts, those of dyeing and of

glaziers, and glass vessels (GLASS), painters, and gold-workers are mentioned in the Mishna. Tent-makers are noticed in Acts xviii. 3, and frequent allusion is made to the trade of the potters. (BOTTLE; PINCHER; PORRICK.)—8. Bakers are noticed in Scripture (Jer. xxxix. 21; Hos. vii. 4; BREAD; OVES); and the valley Tyropoeon at JERUSALEM probably derived its name from the occupation of the cheese-makers, its inhabitants. Butchers, not Jewish, are spoken of (1 Cor. x. 22). AGRICULTURE; ALABASTER (EMBROIDERER), sometimes used in the Talmud, is the Asiatic name for the river Nile, and is used in Acts x. 46, as the name of a beast killed for the heathen sacrifice. The word is derived from the Egyptian (HANNIEL), a compound of Han, the “sudarium,” and the article “the.” The first of these terms, as used in the A. V., = Gr. sudarion, the latter = Gr. simikinithion. Both words are of Latin origin: sudarium = sudarium from suade, to soothe; simikinithion = semicinctium, i.e. a half girdle. The sudarium is noticed in the N. T. as a wrapper to fold up money (Lk. xix. 20)—as a cloth bound about the head of a corpse (Jn. xi. 44, xx. 7), being probably brought from the crown of the head under the chin—and lastly as an article of dress that could be easily removed (Acts xix. 12), probably a handkerchief worn on the head like the keffih of the Bedouins. (HEAD-DRESS.) According to the scholiast quoted by Schleusner, the distinction between the two terms is that the sudarium was worn on the head, and the semicinctium used as a handkerchief.

*Hand'maid. SERVANT; SLAVE.

*Hand-staves (Ex. xxxix. 9). ARMS I. 2, f. 

Hanes [neeze] (Heb. fr. Egyptian = name of a deity corresponding to Hercules, Fr.), a place in Egypt only mentioned in Is. xxx. 4: “For his princes were at Zoan, and his messengers came to Hanes.” Hanes has been supposed by Vitringa, Michaelis, Rosenmiiller, and Gesenius = Heracleopolis Magna, commonly regarded as an ancient royal city of Egypt, on the W. of the Nile, now ANASCH. This identification depends wholly upon the similarity of the two names. Mr. R. S. Poole, Porter (in Kitto), &c., are disposed to think that the Targum is right in identifying it with TAIPAENES, a fortified town on the eastern frontier.

*Hanging. PUNISHMENT.

Hanging; Hangings. These terms represent both different words in the original, and different articles in the Tabernacle furniture (1). The “hanging” (Heb. mabick) was a curtain or “covering” to close an entrance; one was placed before the door of the Tabernacle (Ex. xxvi. 36, 37, xxxix. 38); another was placed before the entrance of the court (Ex. xxvii. 16, xxxviii. 18; Num. iv. 26); the term is also applied to the vail that concealed the Holy of Holies (Ex. xxxv. 12, xxxix. 34, xli. 21; Num. iv. 5). (2) The “hangings” (Heb. kelitum) were used for covering the walls of the court of the Tabernacle, just as tapestry was in modern times (Ex. xxviii. 19, xxx. 17, xxxviii. 39; Num. iii. 26, iv. 26). (LEAF 2.) In 2 K. xxiii. 7, the Heb. bottim, strictly houses, A.V. “hangings,” is probably intended to describe tents used as portable sanctuaries.

Han-l’el (fr. Heb. hanniel), a son of Ula, and chieftain of Asher (1 Chr. vii. 29).

Han-l’ath (Heb. grace or prayer; Gr. and L. form ANSA), one of the wives of Elka-
nab, and mother of Samuel (1 Sam. i., ii.). A hymn of thanksgiving for the birth of her son is in the highest order of prophetic poetry; its resemblance to that of the Virgin Mary (comp. 1 Sam. ii. 1-10 with Lk. i. 46-52; see also Ps. cxiii.) has been noticed by the commentators.

Hanan (Heb. graciously regarded, favored, Ges.). 1. Son of Nahsh (2 Sam. x. 1, 2; 1 Chr. xix. 1, 2), king of Ammon, who dishonored the ambassadors of David (2 Sam. x. 4), and involved the Ammonites in a disastrous war (xii. 31; 1 Chr. xix. 6).-2. A man who, with the people of Zanoah, repaired the valley-gate in the wall of Jerusalem (Neh. iii. 13).-3. Sixth son of Zalaph, who also assisted in the repair of the wall, apparently on the E. side (iii. 30).

Haph'ra-im (fr. Heb. = two pits, Ges.), a city of Issachar, mentioned next to Shim'on (Josh. xix. 19). About six miles N. E. of Lejjun (Megiddo), and two miles W. of Solomon (the ancient Shim'on), stands the village of el-Afsekh, possibly the representative of Haphraim.

Har (Heb. mountainous land, Ges.) (1 Chr. v. 26 only), is either a place utterly unknown, or = Haran or Charran (so Rawlinson). Porter (in Kitto) supposes Har may be the mountainous region N. of Gozan, ancient Mount Masius, now Karja Boghlar.

Harada-n (Heb. trembling, terror, Ges.), a desert station of the Israelites (Num. xxxiii. 24, 25); its position is uncertain. WILDERNESS OF THE WANDERING.

Haran (Heb. mountaineer, Ges.). 1. Third son of Terah, and therefore youngest brother of Abram (Gen. xi. 26). Three children are ascribed to him:—Lot (27, 31), and two daughters, viz. Milcah, who married his uncle Nahor (29), and Iscah (29). Haran was born in Ur of the Chaldees, and he died there while his father was still living (28). The ancient Jewish tradition is that Haran was burnt in the furnace of Nimrod for his watering conduct during the fiery trial of Abraham.—2. A Gershonite Levite in the time of David, one of the family of Shimei (1 Chr. xxii. 9).

Har (Heb. parched, dry, Ges.), son of the great Caleb by his concubine Ephah (1 Chr. ii. 46).

Haran (Heb. parched, dry, Ges.), the place whither Abraham migrated with his family from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves (Gen. xi. 31, 32, xii. 4, 5, xxvii. 43, xxviii. 10, xxx. 4, compare xxiv. 10). It is said to be in Mesopotamia (xxiv. 10), or more definitely, in Padan-aram (xxv. 29), the cultivated district at the foot of the hills, a name which is also applied to the beautiful stretch of country which lies below Mount Masius between the Khabour and the Euphrates. Here, about midway in this district, is a town still called Harran, which really seems never to have changed its appellation, and beyond any reasonable doubt (so Rawlinson, and most authorities) is the Haran or Charran of Scripture. Harran lies upon the Belil (ancient Bilichus), a small affluent of the Euphrates, which falls into it nearly in longitude 35°. It is now a small village inhabited by a few families of Arabs. Dr. Beke supposes that Haran, the "city of Nahor," was at Harran el-Avemid (i. e. Haran of the column), a small village, four hours E. of Damascus, and that Aram-Naharaim = the region between the Abana and Pharpar.

Hara-rit (fr. Heb. = mountaineer, Ges.; one from some place called Harar or Horor [i. c. mountain, Eii.], the, the designation of three men connected with David's "valiant men." 1. Ager, a Hararite, father of Shammah 3 (2 Sam. xxiii. 11).—2. Shammah 5 the Hararite (xxii. 33).—3. Sharr (xxiii. 33), of Sazar (1 Chr. xi. 35), the Hararite, was the father of Ahiam, another of the "valiant men."

Har-bo'na (Heb. prob. fr. Pers. = sudadriver, Ges.), the third of the seven chamberlains, or eunuchs, who served King Ahasuerus (Esth. i. 10).

Har-bo'nah (Heb.) = Harbona (Esth. vii. 9).

Hare (Heb. arnebeth) occurs only in Lev. xi. 6

Hare of Mount Sinai (Lepus Sinaiticus). and Deut. xiv. 7, among the animals disallowed as food by the Mosaic law. There is no doubt that arneth denotes a "hare;" and probably the speci

Hare of Mount Lebanon (Lepus Syriacus).
called areb by the Arabs in Palestine and Syria. It is described as chewing the cud; but is not a true ruminant, though both it and the Hyrax (Coney) have the habit of moving the jaw about like the ruminants.

Har′el (Heb., see below). In the margin of Ex. xiii. 15 the word rendered "altar" in the text is given "Harel, i. e. the mountain of God." Junius (and so Gesenius) explains it of the hearth of the altar of burnt-offering, covered by the network on which the sacrifices were placed over the burning wood. Altar, ii. 1.

Har'ren (Heb., compare 199). Ezr. Those one compare persons, vii. 1-7. They have been mentioned above, and the context seems to prove that the persons, not only those who had returned from Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 53). Those persons, named Hananiah, one of the families of priests who returned from Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 53).

Har′n (Heb. fixed, rooted). 1. A priest who had charge of the third division in the house of God (1 Chr. xxiv. 8).-2. 1,017 "children of Harim," probably descendants of the above, came up with Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 53). The name, probably as representing the family, is mentioned on two other occasions (Neh. x. 5; Ezr. x. 21).-3. It further occurs in a list of the families of priests who went up with Zerubbabel and Jesusah, and of those who were their descendants in the next generation—in the days of Joiakim the son of Jeiel, son of Jozadak. Former the title xii. 4) the name is Rehem. Another family of "children of Harim," 320 in number, came from the Captivity in the same caravan (Ezr. ii. 32; Neh. vii. 35). They also appear among those who had married foreign wives (Ezr. x. 31), as well as those who sealed the covenant (Neh. x. 27).

Har′pil (Heb. autumal rain, Ges.; one early-born, Fü.). 112 "children of Harip," returned from the Captivity with Zerubbabel (Neh. vii. 24). (Jorah). The name occurs again among the "heads of the people" who sealed the covenant (x. 19).

Har′lot (Heb. zôthakh, nochriyâh, keïdshâh; Ge. torzeh). That this class of persons existed in the earlier states of society is clear from Gen. xxxviii. 15. Rahab (Josh. i. 2) is said by the Targum to have been an innkeeper, but if there were such persons, considering what we know of Canaanitish morals (Lev. xviii. 27), we may conclude that they would not have been of this class. The law forbids (xix. 29) the father's compelling his daughter to sin, but does not mention it as a voluntary mode of life on her part without his complicity. The Heb. kedidshâh (=consecrated; see Idolatry; Sodom-rite) points to one description of persons, and nochriyâh (=foreign woman; A. V. "strange woman," =stranger,) &c. to another, of whom this class mostly consisted. The first term refers to the impure worship of Astarte (Ashtoreth; Num. xxv. 1; compare Deut. i. 199). The latter class would grow up with the growth of great cities and of foreign intercourse, and hardly could enter into the view of the Masonic institutions. As regards the fashions involved in the practice, similar outward marks seem to have attended its earliest forms to those which we trace in the classical writers, e. g. a distinctive dress and a seat by the wayside (Gen. xxviii. 14; compare Ez. xvi. 23; Bar. vi. 43).

Public singing in the streets occurs also (Is. xxiii. 16; Ecles. ix. 4). Those who thus pursued their inflamy were of the worst repute; others had houses of resort, and both classes seem to have been known among the Jews (Prov. vii. 8-12, xxxii. 28; Ecles. ix. 7, 8); the two women in 1 K. iii. 16, lived, as Greek courtesans sometimes did, in a house together. In earlier times the price of a kid is mentioned (Gen. xxxviii), and great wealth doubtless sometimes accrued to them (Ez. xvi. 33, 39, xxiii. 26). But lust, as distinct from gain, appears as the inducement in Prov. vii. 14, 15. The "harlots" are classed with "publicans," as those who lay under the ban of society in the N. T. (Mat. xxii. 11). The children of such persons were held in contempt, and could not exercise privileges nor inherit (Jn. viii. 41; Deut. xxiii. 2; Judg. xi. 1, 2).

Har′n (Heb. vempleer, Heb. surng of paunting: Sim.), son of Zophah, of the tribe of Asher (1 Chr. vii. 50).

* Har′ness (Heb. arm or weapons in general (1 K. xx. 11; 2 Chr. ix. 24), or specifically a breastplate or coat of mail (2 Chr. xxiv. 34; 2 Chr. xxiii. 33). (Arms, i. 1). In the sense of equipment or tackling of a draught horse it does not occur in the A. V., though the verb is found once (Jer. xiv. 4). chariot; horse, &c.

Har nessed [-neste], the A. V. translation in Ex. xiii. 18 (margin "by five in a rank") of the Heb. pl. participle hâmâshâhm or châmâshâhn, elsewhere translated "armed" (Jos. i. 14, iv. 12), "armed men" (Judg. vii. 11). Gesenius makes the Hebr. = fierce, armed, very brisk, battle. Forst has equipped, ready for battle, armed.

Har′rod (Heb. trembling, terror, Ges.), the Well of a spring (Heb. 'aqīn = the fountain of Jezer?; he) by which Gideon and his great army encamped on the morning of the day which ended in the rout of the Midianites (Judg. vii. 1), and where the trial of the people by their mode of drinking apparently took place. The 'ahn Jalâd (Ar. = fountain of Goliath), with which Stanley would identify Harod, is very suitable to the circumstances, as the largest spring in the neighborhood, forming a pool of considerable size, at which great numbers might drink.

Har′od-ite (fr. Heb. = one from Harold [see below]), or = Harodite (Dickson and Haratite), the designation of two of David's thirty-seven "valiant men," Shammah and Eliakim (2 Sam. xxiii. 29); doubtless derived from a place named Harod.

Har′o′eh (Heb. the seer), a name in the genealogical list of Judah as a son of "Kirjath-jearim" (1 Chr. iv. 15); = Rehesh? (Heb. Torit, = one of the seers; 1 Sam. xxvii. 12).

Har′or′ite (fr. Heb. = Harotive and Haratite), the, the title given to Shammah, one of David's "valiant men" (1 Chr. xxvii. 27).

Har′o′sheth (Heb. a work, working, in wood, stone, &c.; Ges.; city of crafts, place of artificial work, or [so some] forest, Fü.), or rather "Har–osheth of the Orphalese," as it was called, from the
mixed races that inhabited it, a city in the N. of Canaan, supposed by Mr. Foulkes, &c., to have stood on the W. coast of the lake Merom (el-Huleh), from which the Jordan issues forth in one unbroken stream, and in the portion of the tribe of Naphtali. It was the residence of Sihon, captain of Jabin, king of Canaan (Judg. iv. 2), and the point to which the victorious Israelites under Barak pursued the discomfited host and chariots of the second potentate of that name (Judg. iv. 16). Thomson (ii. 143) identifies Harosheh with an enormous double mound covered with ruins, called in Arabic Harukh (= Harosheth in Hebrew), about eight miles N. N. W. from Megiddo, at the entrance of the pass from the plain of Acre by the Kishon into Edromon.

Harp, the A. V. translation of Heb. cinnōr and Gr. kithara, a stringed instrument of music. The cinnōr was the national instrument of the Hebrews, and was well known throughout Asia. The Penta-

and in the Skilte Hoggibborim it is said to have had forty-seven. Josephus's statement, however, is in open contradiction to what is set forth in 1 Sam. xvi. 23, xviii. 10, that David played on the cinnōr with his hand. Probably (so Prof. Marks, after Munk) there was a smaller and a larger cinnōr,

teach assigns its invention to the antediluvian period (Gen. iv. 21). Touching its shape, a great difference of opinion prevails. The author of Skilte Hoggibborim describes it as resembling the modern

and these may have been played in different ways (1 Sam. x. 5). The Gr. kithara, sometimes in the LXX. = Heb. cinnōr (Gen. xxxi. 27; 2 Chr. ix. 11), occurs in the N. T. in 1 Cor. xiv. 7; Rev. v. 8, xiv. 2, xv. 2; and had (like the lyre, which was larger) a sounding base or bottom from which arose two horns as from a stag's head, these horns being connected near the top by a cross-bar, between which and the base the strings were stretched. It stood on the player's knees, was held with the left hand, and played with the right, sometimes with a plectrum or key (Rbn. N. T. Lex.).

Harrow. The word so rendered (Heb. ādrîts or chārîts; 2 Sam. xii. 31; 1 Chr. x. 3) is probably a threshing-machine or sledge (see Agriculture); the Heb. verb ṣaddâd, translated "to harrow" (Job xxxix. 10) and "break the clods" (Is. xxvii. 24; Hos. x. 11), expresses apparently the breaking of the clods (Gesenius translates harrow, i. e. level a field), but whether done by any such machine as we call a harrow is very doubtful.

Harsha (Chal. eschander, magician, Gen.; worker, Fū.), ancestor of certain Nethinim who came from Babylon with Zerubbabel (Ezr. ii. 52; Neh. vii. 64).

Hart (Heb. ayğal). The hart is reckoned among the clean animals (Deut. xii. 15, xiv. 5, xv. 22), and seems, from the passages quoted as well as from 1 K. iv. 23, to have been commonly killed for food. The Heb. masc. noun ayğal denotes, no doubt, some species of Cervidae (deer-tribe), either the fallow-deer (Dama vulgaris; Cervus Dama, Linn.), or the Barbary deer (Cervus Barbarus), the southern representative of the European stag (C. Elaphus), which occurs in Tunis and the coast of Barbary. (See cut on p. 265.) Ḥiṣd.

Hārum (Heb. ezalted, Gen.), father of Ahareel, in one of the most obscure genealogies of Judah (1 Chr. iv. 8).

Hā-rumaph (Heb. māph-va', Gen., Fū.), father or ancestor of Judah 2 (Neh. iii. 10).

Hārûph-ite, or Harûph-îte (fr. Heb. = descendant of an unknown Harûph or Harîph = the early-born, i. e. strong, Fū.), the, the designation of Shephahattah, one of the Korhites who repaired to David at Ziklag (1 Chr. xil. 5).
HAR

Ha'ruz (fr. Heb. = eager, active, Ges.), a man of Jotham; father of Meshullemeth, queen of Manaseh (2 K. xxi. 19).

HARVEST. AGRICULTURE.

Hash-dil'ah (fr. Heb. = whom Jehovah loves, Ges.), one of a group of five descendants of the royal line of Judah (1 Chr. iii. 20), apparently sons of Zerubbabel, perhaps born after the restoration.

Hase-su'nah (fr. Heb. = the bridling, Ges.), a Benjamite, one of the chief families (1 Chr. ix. 7).

1. A Merarite Levite, son of Amaziah in Ethan's line (1 Chr. vi. 43, Heb. 50).—2. Another Merarite Levite (ix. 14).—3. The fourth of Gedudtham's six sons (xxx. 3), who had charge of the twelfth course in the temple choir (19).—4. A Hebronite Levite (xxvi. 20); possibly = No. 3.—5. Son of Kemuel, who was prince of Levi in the time of David (xxvii. 17).—6. A Levite chief, who officiated for King Josiah at his great passover-feast (2 Chr. xxxix. 9).—7. A Merarite Levite who accompanied Ezra from Babylon (Ezr. viii. 11).—8. One of the chiefs of the priests in the same caravan (24).—9. Ruler of half the circuit or environs (Part) of Kellah; he repaired a portion of the wall of Jerusalem under Nehemiah (Neh. iii. 17).—10. One of the Levites who sealed the covenant after the return from Babylon (x. 11); probably = one of the chiefs of the Levites in the times immediately subsequent to the return from Babylon (xii. 24; compare 26).—11. A Levite, son of Bunni (xi. 15).—12. Another Levite, son of Mattaniah (22).—13. A priest of the family of Hilkiah in the days of Joiakim son of Jeshua (xii. 21).

Ha-sha'banah (Heb. = Hashabad, Ges.), one of the chief of the people who sealed the covenant with Nehemiah (Neh. x. 23).

Hash-ab'uhah (fr. Heb. = Hashabiah, Ges.). 1. Father of Hattush (2 Neh. iii. 10).—2. A Levite who officiated at the great fast under Ezra and Nehemiah when the covenant was sealed (ix. 5).

Hash-bad'a-nah (fr. Heb. = thought in judging, perhaps thoughtful judge, Ges.), one (probably a priest or Levite) who stood on Ezra's left hand while he read the law to the people in Jerusalem (Neh. viii. 4).

Hash'em (Heb. = Hashen). The sons of Hashem the Gizonite are named among David's "valiant men" in 1 Chr. xi. 24, Hashen.

Hash-man'im (Heb. pl., literally = the fat, i.e. the opulent, nobles, princes, Ges.; see below). This word occurs only in the Hebrew of Ps. lxviii. 31: "Hashmannim (A. V. 'princes') shall come out of Egypt, Cush shall make her hands to hasten to God." The old derivation from the civil name of Hermopolis Magna seems reasonable (so Mr. R. S. Poole). This city was on the Nile, at the modern Ashmun, nearly opposite Antinoë. The ancient Egyptian name is Hashmen, or Hashmoon, the abode of light. If we suppose that Hashmannim is a proper name = Hermopolites, the mention might be explained by the circumstance that Hermopolis Magna was the great city of the Egyptian Hermes, Thoth, the god of wisdom. But Kümch, Gesenius, Fürst, J. A. Alexander (on Ps.), &c., sustain the A. V. in rendering "princes."

Hash-mo'nah (Heb. fatness, fat soil, Ges.), a station of the Israelites, mentioned (Num. xxxii. 29) next before Moserah. Mr. Wilson would make Hashmonah = Hashmon, Wilderness of the Wandering.

Hash'shah (fr. Heb. = Hashchith). 1. A son of Pa-hath-mo'ab who assisted in the repair of the wall of Jerusalem (Neh. iii. 11).—2. Another who assisted in the same work (iii. 25).—3. One of the heads of the people who sealed the covenant with Nehemiah (x. 28); perhaps = No. 1 or 2.—4. A Merarite Levite (xi. 15) = Hashchith.

Hashu'bah (Heb. eestemed, Ges.), the first of a group of five men, apparently the latter half of the family of Zerubbabel (1 Chr. iii. 20). Harsabad.

Hashmim (Heb. rich, opulent, Ges.). 1. Two hundred and twenty-three "children of Hashum" came back from Babylon with Zerubbabel (Ezr. ii. 19; Neh. vii. 22). Seven of them had married foreign wives from whom they had to separate (Ezr. x. 23). The chief man of the family was among those who sealed the covenant with Nehemiah (Neh. x. 18).—2. One (probably a priest or Levite) who stood on Ezra's left hand while he read the law to the congregation (vii. 4).


Hashah (Heb.) = Haribas (2 Chr. xxxiv. 22). Hars расса (fr. Heb. = the name, = Sessaith, Ges.). The "sons of Hassenaah" (= Sessaith) rebuilt the fish-gate in the repair of the wall of Jerusalem (Neh. iii. 3).


Hash-u'pha (Heb. = upended, Ges.), ancestor of certain Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 43).

Hat. HEAD-DRESS.

Hat'ach [-tak] (fr. Heb. = erity, Bohlen), one of the eunuchs in the court of Ahasuerus (Esth. iv. 3, 6, 9, 10).

Hat'ath (Heb. terror, dismay, Ges.), one of the sons of Othniel the son of Kenaz (1 Chr. iv. 13).

Hat'i-phah (Heb. seized, captive, Ges.), ancestor of certain Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 54; Neh. vii. 56).

Hat'i-ta (Heb. a digging, exploring, Ges.), ancestor
of certain "porters" (i.e., gate-keepers), who returned from the Captivity with Zerubbabel (Ezr. ii. 42; Neh. vii. 45).

Hát (Heb. waverings, Ges.), ancestor of certain "children of Solomon's servants" who came back from the Captivity with Zerubbabel (Ezr. ii. 57; Neh. vii. 59).

Hát-tiil (Heb. waverings, Ges.), ancestor of certain "children of Solomon's servants" who came back from the Captivity with Zerubbabel (Ezr. ii. 42; Neh. vii. 45).

Hát-tush (Heb., probably = assembled, Ges.). 1. A descendant of the kings of Judah, apparently one of the sons of Shecaniah (1 Chr. iii. 22), in the fourth or fifth generation from Zerubbabel; possibly the one who accompanied Ezra from Babylon to Jerusalem (Ezr. viii. 2).—2. A priest who returned with Zerubbabel, and sealed the covenant with Nehemiah (Neh. x. 4, xii. 2).—3. Son of Hash-ahuniah; one of those who assisted Nehemiah in the repair of the wall of Jerusalem (Neh. iii. 10).

Hav-ărôn (Ar.: Heb. Harrôn or Qwarrân = cave-district, Fr.), a province of Palestine (Ezr. xvi. 16, 18); probably = the well-known Greek province of Aurantia, and the modern Hauran. Josephus frequently mentions Aurantia in connection with Trachonitis, Batanaea, and Gaulanitis, which with it constituted the ancient kingdom of Bashan. The surface is perfectly flat, and the soil among the richest in Syria. It contains upward of one hundred towns and villages, most of them now deserted, though not ruined.

Hävî-lâh (Heb. circle, district, Fr.). 1. A son of Cush (Gen. x. 7); and 2. a son of Joktan (x. 29). Various theories have been advanced respecting these obscure peoples. Probably (so Mr. E. S. Poole) both stocks settled in the same country, and there intermarried; thus receiving one name, and forming one race, with a common descent. The Cushite people of this name formed the westernmost colony of Cush along the S. of Arabia, and the Joktanites were an earlier colonization. It is commonly thought that the district of Khawlan, in the Yemen, preserves the trace of this ancient people. The district of Khâwlân lies between the city of San'a and the Hijâr, i.e. in the N. W. portion of the Yemen. It took its name, according to the Arabs, from Khâwlân, a descendant of Khatân (Joktan), or, as some say, of Kahlân, brother of Himyar. This genealogy says little more than that the name was Joktanite. Khâwlân is a fertile territory, embracing a large part of mythriiferous Arabia, mountainous, with plenty of water, and supporting a large population. Those who separate the Cushite and Joktanite Havilâh either place them in Niobuh's two Khâwlât, or they place No. 2 on the N. of the peninsula, following the supposed argument derived from Gen. xxv. 18, and 1 Sam. xv. 7, and finding the name in that of the Chosolatost on the Persian Gulf. A Joktanite settlement so far N. is, however, very improbable. They discover No. 1 in the Avallite on the African coast, S. of the straits of Bab-el-Mandeb.

Hâvî-lâh (Heb., see above) (Gen. ii. 11). Eenê 1. Hâvî-thajâlr (fr. Heb. = villages of Jair, Ges.), certain villages on the E. of Jordan, in Gilead or Bashan, which were taken by Jair, the son of Manasseh and called after his name (Num. xxxii. 41; Deut. iii. 14). In the records of Manasseh in Josh. xiii. 30, and 1 Chr. ii. 23, the Havoth-jair are reckoned with other districts as making up sixty "cities" (compare 1 K. iv. 13). Porter (ii. 270) concludes that the sixty cities called Bashan-Havoth-jair pertained to the land of Argob, which was in Bashan; and that the twenty-three cities called Havoth-jair were distinct from the former, and situated in Gilead. In Judg. x. 4, thirty cities are called Havoth-jair. Here the allusion is to a second Jair, by whose thirty sons they were governed, and for whom the original number may have been increased.

Hawk, the A. V. translation of the Heb. nils (Lev. xi. 16; Deut. xiv. 13; Job xxxix. 26). The word is doubtless generic, as appears from the expression in Deuteronomy and Leviticus "after his kind," and includes various species of the Falconidae (the falcon or hawk family), with more special allusion perhaps to the small diurnal birds, such as the Kestrel (Falco tinnunculus), the hobby (Hypothieriorius sublato), the gregarious lesser kestrel (Tinnunculus eenehus), common about the ruins in the plain districts of Palestine, all of which were probably known to the ancient Hebrews. With respect to the passage in Job, which appears to allude to the migratory habits of hawks,
the "dry grass" was not stacked, but only cut in small quantities, and then consumed. AGRICULTURE; BARIN; MOWING.

Haz'a-el (Heb. whom God beholds, i. e. cares for, Ges.), a king of Damascus, who reigned from about B. C. 886 to B. C. 849. He appears to have been previously a person in a high position at the court of Ben-hadad II., and was sent by his master to ElisaH, to inquire if he would recover from the malady under which he was suffering. ElisaH's answer led to the murder of Ben-hadad by his ambitious successor, Hazael (2 K. viii. 15). He was soon engaged in hostilities with Ahaziah, king of Judah, and Jehoram, king of Israel, for the possession of Ramoth-Gilead (viii. 28). The Assyrian inscriptions show that about this time a bloody and destructive war was being waged between the Assyrians on the one side, and the Syrians, Hittites, Hamathitites, and Phenicians on the other. Toward the close of the reign of Jehu, Hazael led them against the Israelites (about B. C. 860), when he "smote in all their coasts" (x. 22), thus accomplishing the prophecy of ElisaH (vii. 12). At the close of his life, having taken Gath (xii. 17; compare Am. vi. 2), he proceeded to attack Jerusalem (2 Chr. xxiv. 24), and was about to assault the city, when Joash bribed him to retire (2 K. xii. 18). Hazael appears to have died about the year B. C. 840 (xiii. 24), having reigned forty-six years.

Ha-za'el [za'el] (Heb. whom Jehovah beholdeth, Ges.), a descendant of Sheelah, son of Judah (Neh. xi. 5).

Ha zar-ad dar, &c. HAZAR.

Ha zar-ma' reth (fr. Heb. court of death, Ges.), the third in order of the sons of Joktan (Gen. x. 26).

The name is preserved, almost literally, in the Arabic Hadravvav and Hadramavt, and the appellation of a province and an ancient people of southern Arabia. The province of Hadramawt is situated E. of the modern Yemen. Its capital is Satham, a very ancient city, and its chief ports are Mirbat, Zahiri, and Kisheem, from whence a great trade was carried on, in ancient times, with India and Africa.

* HazaRon-ta mar, HAZEDON-TAMAR.

Haz'er (Heb. a place, a city, or castle, Gene., Fis., Hazer). The name occurs only in Gen. xxx. 27. Authorities are divided between the hazel and the almond tree, as representing the láz. The latter is most probably correct.

Hazaar-leppóni (fr. Heb. = the shade looking upon me, Ges.), the sister of the sons of Etam in the genealogies of Judah (1 Chr. iv. 9).

Haz'er (fr. Heb. házér = an enclosure, hence a court, village, Ges.), topographically, seems generally employed for the "villages" of people in a roving and unsettled life, the semi-permanent collections of dwellings which are described by travellers among the modern Arabs to consist of rough stone walls covered with the tent-cloths. As a proper name it appears in the A. V. = 1. In the plural, Hazérim, and Hazëztot; see below. 2. In the slightly different form of Hazor. 3. In composition with other words.—1. Haz'zar-ad dar (from Heb. = village of Addar, Ges.; Addar-court, Fis.; see Addar), a place on the southern boundary of the land promised to Israel, Joshua xiv. 21; a commanding site above the Jordan, supposed by some to be at Ain el Kedreit, forty or fifty miles W. of Ain el Weibeh (Kadesh-Barnaa?).—2. Ha zor-e-nan (fr. Heb. = village of fountains, Ges.; court of the holy fountain, Fis.), the place at which the northern boundary of the land promised to the children of Israel was to terminate (Num. xxiv. 9, 10; compare Ez. xlvii. 17, xlviii. 1). Porter would identify Hazor-enan with Kurgetyin (Ar. = the two villages), a village more than sixty miles E. N. E. of Damascus.—3. Ha zar-gad-dah (fr. Heb. = court of Gaddeh, an epithet of Venus as a fortune-bringing goddess, Fis.), one of the towns in the southern district of Judah (Josh. xv. 27), named between Moladah and Heshbon; at Jurrub, four or five miles W. S. W. from Moladah?—1. Ha zar-hat-th'en (fr. Heb. = middle village, Ges.), a place named in Ezekiel's prophecy of the ultimate boundaries of the land (Ex. xlviii. 10), on the boundary of Haaran. It is not yet known where.

Ha zar'el [za'rel] (fr. Heb. plural; Hazer). The Ayms are said to have lived "in the villages (A. V. = Haze rim') as far as Gaza" (Deut. ii. 23), before their expulsion by the Caphtorim.

Ha'zar-roth (fr. Heb. plural; Hazer) (Num. xx. 35, xxi. 16, xxxii. 17; Deut. i. 1), a station of the Israelites in the desert, according to Budekhard, Robinson, Stanley, &c., at Ain el-Hudherah, about eighteen hours N. E. from SinaH; according to Wilton, about twenty-five miles N. of Jebel Musa (Sinai?). WILDERNESS OF THE WANDERING.

Haze'zon-ta mar, and Haz'zon-ta mar (fr. Heb. = prerning of the palm, Ges.; palm-rows, palm-forest, Fis.), the ancient name of En-geidi (Gen. xvii. 7; 2 Chr. xx. 2).

Ha'zil (Heb. vision of God, Ges.), a Gershonite Levite in the time of David, of the family of Shimei or Shimii (1 Chr. xxiii. 9).

Haz'o (Heb. vision?), a son of Nahor, by Milcah his wife (Gen. xxii. 22).

Hazor (Heb. = an olive-grove, castle, Gene., Fis., Hazer). 1. A fortified city allotted to Naphttali (Jos. x. 36). Its position was apparently between Ramah and Kadesh (xii. 10), on the high ground overlooking the Lake of Merom. There is no reason for supposing it a different place from that of which Jabin was king (xi. 1; Judg. iv. 2, 17, 1 Sam. xii. 9). It was the principal city of N. Palestine (Jos. xi. 10). It was fortified by Solomon (1 K. iv. 15), and its inhabitants were carried captive by Tiglath-pileser (2 K. xv. 29). We encounter it once more in 1 Mc. xvi. 67 (A. V. = Nazor'). Hazor was probably at Tell Kharaibeh (so Mr. Grove, after Robinson). (Enoch 2.) Porter (in Kittos) would place Hazor about four miles further S., on the S. bank of the Wady Hendjil, where are the ruins of an ancient town on a commanding site. Thomson (i. 439) would identify Hazor with Hazere, ten or fifteen miles W. of the above and of Lake Merom, where are also extensive ruins. Stanley (889) and Keith would place Hazor at Hazari, on a commanding site above the reservoir of the 'ebron, a tributary of the Jordan, supposed by some to be at Ain el Weibeh (Kadesh-Barnaa?).—2. Ha zor-e-nan (fr. Heb. = village of fountains, Ges.; court of the holy fountain, Fis.), the place at which the northern boundary of the land promised to the children of Israel was to terminate (Num. xxiv. 9, 10; compare Ez. xlvii. 17, xlviii. 1). Porter would identify Hazor-enan with Kurgetyin (Ar. = the two villages), a village more than sixty miles E. N. E. of Damascus.—3. Hazor-Hadattah ( = new Hazor), another of the southern towns of Judah (xv. 23). (Hadattan.)—1. "Hazor which is Hazor" (xv. 23); = one of the prerning? or originally named Hazor, afterward Hazron? (Kethith 1).—5. A place
in which the Benjamites resided after the Captivity (Neh. xi. 33); at Tell Asur, about six miles N. of Bethel? (Robinson); at Khurabat Asur, a little W. of Ramah? (Tobler).—6. A place in Arabia (Jer. xiii. 29, 30, 53); = the region settled by descend-

* He (Heb. ḫēd; Gr. kyphē) is used in the Scriptures both literally as the topmost part of the human body or the foremost part of any other animal, and figuratively = that which is highest or chief. The head was covered in adoration (Mourn-
ing), and adorned in festivity, &c. (Anointing).

Sometimes men wore by their head (Mat. v. 36).

Head-dress. The Hebrews do not appear to have regarded a covering for the head as an essential article of dress. The earliest notice we have of such a thing is in connection with the sacerdotal vest-
ments (Ex. xxviii. 40. A. V. "bonnets"). We may infer that it was not ordinarily worn in the Mosaic age. Even in after-times it seems to have been re-
served especially for purposes of ornament; thus the Tūnīykh (Heb.; A. V. "diadem") is noticed as being worn by nobles (Job xxix. 14); ladies (Is. iii. 23, A. V. "hoods"); and kings (Isi. 2, while the Pērēr (Heb.) was an article of holiday dress (Isi. 3, A. V. "beauty"); Ez. xxiv. 17, 23, A. V. "tire"), and was worn at weddings (Is. lxi. 10, A. V. "or-
naments"). The former of these terms undoubtedly describes a kind of turban, and its form probably resembled that of the high-priest's Miter or Mitre (Heb.; A. V. "mitre"), as described by Josephus (iii. 7, § 5). This was worn, primarily as an or-
ament, and is so rendered in the A. V. (Is. lxi. 10; see also verse 3, "beauty"); and is specifically ap-
plied to the head-dress from its ornamental char-
acter. It is uncertain what the term properly de-
scribes, but it may have applied to the jewels and other ornaments with which the turban is frequently decorated. The ordinary head-dress of the Bedouin of the Greek hat by Jason, as an article of dress adapted to the gymnasium, was regarded as a na-
tional dishonor (2 Mc. iv. 12). The Assyrian head-
dress is described in Ez. xxi. 15 under the terms

Modern Egyptian Head-dresses.—(Left.)

"exceeding in dyed attire." The word rendered "hats" in Dan. iii. 21 properly applies to a cloak.

CAUL; CROWN; DIADEM; HIGH-PRIEST; MARRIAGE.

* Healing. MEDICINE; MIRACLES.

Heart (Heb. leb, lēbā; Gr. kardia), sometimes used in the Scriptures literally, but usually figu-

tively. The Hebrews regarded the heart as the seat not only of the feelings or affections, e. g. love, hatred, confidence, courage, &c., and of the will or de-

termination, but also of the mind or intellectual faculta

ies (Judg. xvi. 17; 1 K. x. 2, &c.). Bowels.

Heath (harsh) (Heb. ḥōr or ħēr, mākād, mākādāh, āgār). One way of baking much practised in the East is to place the dough on an iron plate, either laid on, or supported on legs above the vessel sunk in the ground, which forms the oven. The cakes baked "on the hearth" (Gen. xviii. 6) were probably baked in the existing Bedouin manner, on hot stones, cov-
ered with ashes. The "hearth" of King Jehoiakim's winter palace (Jer. xxxvi. 25) was possibly a pan or brazier of charcoal.

BREAD; FIRE.

Heath, the A. V. translation of Heb. 'arāḵēr (Jer. xvii. 6), and 'arāḵ (xvii. 6). The common heath (Erica vulgaris) is a shrub much used in Great Britain to thatch houses, make brooms, beds for the poor, &c.; but Mr. Houghton, Dr. Royle (in Kitto), Robin-
son, Henderson, &c., accept Celsius' conclusion that the Hebrew words translated "heath" = the 'arār of Arabic writers, which is some species of juniper, probably the Juniperus Sabina, or savin. Gesenius translates the Heb. ruwān.

Hen then (ḥā as in this). (Heb. āyā, plural āyām; Gr. ellinikos, plural ellēnē). 1. While as yet the He-
brew nation had no political existence, āyām denoted generally the "nations" of the world, including the des-
cendants of Abraham (Gen. xvii. 18; compare Gal. iii. 16). (Gentiles). The Hebrews, as they grew in number and importance, were distinguished in a mos-
t marked manner from the nations by whom they were surrounded, and were provided with a code of laws and a religious ritual which made the distinc-
tion still more peculiar. The nations from whom they were thus separated (A. V. "Gentiles," "heathen") are ever associated with the worship
of false gods, and the foul practices of idolaters (Lev. xvii., xx.), and these constituted their chief distinctions, as gēyīm, from the worshippers of the one God, the people of Jehovah (Num. xv. 41; Deut. xxviii. 10). This distinction was maintained in its full force during the early times of the monarchy (2 Sam. vii. 25; 1 K. xi. 45; xiv. 24; Ps. xvi. 35-54); 2. But, even in early Jewish times, the term gēyīm received by anticipation a significance of wider range than the national experience (Lev. xxvi. 33, 38; Deut. xxi. 1); and as the latter was gradually developed during the prosperous times of the monarchy, the gēyīm were the surrounding nations generally, with whom the Israelites were brought into contact by the extension of their commerce. In the time of the Maccabees, following the customs of the gēyīm denoted the neglect or concealment of circumcision (1 Mc. i. 15), disregard of sacrifices, profanation of the Sabbath, eating of swine's flesh and meat offered to idols (2 Mc. vi. 6-9, 18, xv. 1, 2), and adoption of the Greek national games (iv. 12, 14). In all points Judaism and heathenism are strongly contrasted. The "barbarous multitude" in 2 Mc. ii. 21 are opposed to those who played the men for Judaism, and the distinction now becomes an ecclesiastical one (compare Mat. xviii. 17). But, in the change of phraseology, the distinction is not dissipated; the word gēyīm (as opposed to the Greek term, gēyīm, or "heathen," had a moral sense which must not be overlooked. In Ps. ix. 5, 15, 17 (compare Ex. vii. 21) the word stands in parallelism with "the wicked," and in verse 7 the people thus designated are described as "forgetters of God," that know not Jehovah (Jer. xx. 23).

Heaven [hev'n], pl. Heavens [hev'az], the A. V. translation of—1. Heb. pl. šēmahayin (fr. an obsolete sing. = the high, Gen.), uniformly translated "heaven" (Gen. i. 1, 8, 9, 14, 15, 17, 20, &c.), or "heavens" (l. 1, 4, &c.), except when connected with a "fowl" or "bird," as in the phrase "fowl of the air" (i. 26, 28, 30, &c.). This Hebrew word occurs in the O. T. not far from 400 times. The kindred Chal. šēmahayin occurs nearly forty times in Ezra (v. 11, 12, &c.), Jeremiah (x. 11), and the Daniel (ii. 18, 19, &c.), and is uniformly translated "heaven" or "heavens." The Hebrew and the English dictionary (gēyīm) define the heathen and earthly (l. 1, ii. 1), the firmament, (Creation Firmament) —2. Heb. shabak or shakak = the sky or heaven, so called from its expanse, Gen. (Ps. lxix. 34, marg. [Heb. 33], and lxxix. 6, 37 [in Heb. 7, 38]), usually in pl. and translated "skies" (2 Sam. xxi. ii, 12, &c.), or "clouds" (Job xxv. 5, &c.).—3. Heb. gāqal once (Ps. lxxvi. 18 [Heb. 19]; Gen. 19; and Fü. translate here whirrwind), elsewhere usually translated "wheel" (Ecc. xii. 6, &c.); literally that which rolls or revoltes.—4. Heb. 'irbād pl. once (Ps. lxxviii. 4, Heb. 5). Professor J. A. Alexander says this version is entirely unauthorized by usage, and thus translates—cast up a highway for the one riding through the desert; in A. V. "extol him that rideth upon the heavens." (Arabah; Desert 1.)—5. Heb. pl. 'ārīphim once only (Is. v. 30, marg. "destructions"). Gesenius makes the Hebrew literally the distilling, poetically the clouds, and by metonymy the heavens.—6. Gr. ouranos, pl. ouranos, oura, or ourai (the &c.), almost uniformly translated "heaven" or "heavens," but "air" in connection with "fowl" or "bird" (Mat. vi. 26, xii. 32, &c.; comp. No. 1), and "sky" in a few cases (Mat. xvi. 2, 3, &c.).

This Greek word occurs nearly 300 times in the N. T., and in the LXX. = No. 1. "Heaven" and "heavenly" are the A. V. translation in the N. T. of this word and of its derivatives only (see below).—Other Hebrew and Greek words may be considered = heaven, e.g. Heb. rākā'ā, uniformly translated "firmament;" Heb. marōm (= height), translated "from above" (2 Sam. xxvii. 17, &c.), "on high" (l. xxiii. 8, &c.), &c.; Gr. hupassos (= height) sometimes translated "on high" (Lk. i. 78, xxiv. 49; Eph. iv. 8); Gr. anōthen = "from above" (Jn. iii. 31, &c.). St. Paul's expression "third heaven" (2 Cor. xii. 2) has led to much conjecture (see below). Grotius said that the Jews divided the heaven into three parts, viz. (1.) the air or atmosphere, where clouds gather; (2.) the firmament, in which the sun, moon, and stars are fixed; (3.) the upper heaven, the abode of God and His angels. (Compare Dan. iv. 12; Gen. xxii. 17; Ps. ii. 4, &c.) Robinson (N. T. Lex.) thus arranges the N. T. significations of Gr. ouranos (No. 6, above): (1) properly and generally = heaven, as including the visible heavens and their phenomena (1 Cor. vii. 5, &c.); (2) specifically = heaven, of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed (Mk. xiii. 25, &c.); (3) specifically also of the lower heaven, or region below the firmament, = the air, atmosphere, where clouds and tempests are. The birds fly (Mat. xxiv. 30, &c.); (4) often, heaven, the heavens, of the upper or superior heaven, beyond the visible firmament, the abode of God and His glory, of the glorified Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God (v. 16, &c.).

Probably 2 Corinthians xii. 2 alludes to the three heavens above designated by Grotius and Robinson, and hence "the third heaven" = the highest heaven, the abode of God and angels and glorified spirits, the spiritual PARADISE (compare ver. 4; Eph. iv. 10; Heb. iv. 13, vii. 26). By metonymy, "heaven," as God's abode, often = God himself (Mat. xxii. 25, &c.).

King: Kingdom.

*Hebel (Heb.) = Abel (Gen. iv. 2, marg.).


Heberites, the = the descendants of Heber 1, a branch of the tribe of Asher (Num. xxxvi. 45).

Hebrew, pl. Hebrews (fr. Heb. 'ibri, pl. 'ibr'im; s'brim; Gr. Hebraios, pl. Hebraioi; L. Hebrews, pl. Hebrei; see below). This word first occurs as applied to Abraham (Gen. xiv. 13). It was afterward given as a name to his descendants. Four derivations have been proposed: I. Patronymic from Abram (Augustine originally, Ambrose): an impossible derivation.—II. Appellative from Heb. verb 'aber (= to pass over, Gen.), applied by the Canaanites to Abraham upon his crossing the Euphrates (Gen. xv. 13).—III. Appellative from the noun 'aber (= breadth, width, expanse, breadth, on the other side), is essentially the same with II., since both rest upon the hypothesis that Abraham and his posterity were called Hebrews to express a distinction between the races E. and W. of the Euphrates. One of these opinions (II. or III.) is maintained by Jerome, Origen, Chrysostom, Grotius,
Selden, Rosenmüller, Gesenius, First, Rev. T. E. Brown, &c. The LXX. in Gen. xiv. 13 translates

*Habran ho peratis* (= Abram the one who carried over, L. and S.; Abram who crossed over, so many).

IV. Patronymic from the patriarch Eber 1 (Josephus, Bochart, Buxtorf, Lenzens, Bauer, Ewald, Havernek, Baumgarten, Bush, Dr. W. J. Alexander in Kitto, &c.). *Eber* is undoubtedly the proper Hebrew form of a patronymic from *Eber* (= Eber). But it is objected that no special prominence is in the genealogy (Gen. xi. 10-26) assigned to Eber such as might entitle him to the position of head or founder of the race, though in Gen. x. 21 Shem is called "the father of all the children of Eber," which Mr. Brown explains as = father of the nations to the E of the Ephrates. The longevity of Eber, however, since, according to the Hebrew text of Gen. xi., he lived almost twice as long as any of his descendants, is a sufficient reason for applying a patronymic from Eber to his descendant Abraham, whose other ancestors, subsequent to Eber, were all dead before he went to Canaan. Besides, Eber may have had other marks of distinction, of which we are ignorant. According to the natural meaning of Gen. x. 21 and xiv. 13, for which a reason appears as above in the Hebrew chronology, Abram was "the father of all the children of Eber" on account of his descent from Eber (or Heber); and when this appellation was once given to him by the Canaanites and other strangers among whom he dwelt, the transfer of it to his descendants, and especially to the Israelites, as a national designation, was easy and natural.

The term "Israelite" was used by the descendants of Jaoon of themselves among themselves: "Hebrew" was the name by which they were known to foreigners (so Mr. Brown, after Ges.). Ewald maintains that "Israelite" was a sacred or religious name appropriate to them as the chosen people of God, and "Hebrew" the common appellation. Mr. Brown and others suppose that "Hebrew" was originally applied to immigrants from beyond the Ephrates by the dwellers on the W. of that river; it was accepted by these immigrants in their external relations; and, after the general substitution of the word *Jew*, it still found a place in that marked and special feature of national contradiction, the language. In the N. T. "the Hebrews" = the Jews of Palestine who used the "Hebrew" or Aramaic language, and inhabited the country of their fathers (Hillelstein); "Hebrew of the Hebrews" = a Hebrew in the strictest sense, i.e. by both parents.

*Hebrew Bible*. *Bible*, *Canon*; *Inspiration*; *Old Testament*.

*Hebrew Language*. *Greek*; *Semitic Languages*; *Writing*.

*Hebrew* (see Hebrew), Epistle to the. I. Canonical authority. Was it received and transmitted as canonical by the immediate successors of the apostles? The most important witness among these, Clement (A. D. 70 or 95), refers to this Epistle in the same way as, and more frequently than, to any other canonical book. Little stress can be laid upon the few possible allusions to it in Barnabas, Hermas, Polycarp, and Ignatius. It is received as canonical by Justin Martyr, the last writer of the Peshito version of the N. T. Basilius and Marcion are recorded as distinctly rejecting the Epistle. But at the close of that period, in the N. African church, where first the Gospel found utterance in the Latin tongue, orthodox Christianity first doubted the canonical authority of the Epistle to the Hebrews. To the old Latin version of the Scriptures, which was compiled probably about A. D. 170, this Epistle seems to have been added as a composition of Barnabas, and as a titulus of canonical authority. During the next two centuries the extant fathers of the Roman and N. African churches regard the Epistle as a book of no canonical authority; but in the fourth century its authority began to revive. At the end of the fourth century, Jerome, the most learned and critical of the Latin fathers, reviewed the conflicting opinions as to the authority of this Epistle. He considered that the prevailing, though not universal, view of the Latin churches was of less weight than the view not only of ancient writers, but also of all the Greek and all the Eastern churches, where the Epistle was received as canonical and read daily; and he pronounced a decided opinion in favor of its authority. The great contemporary light of N. Africa, Augustine, held a similar opinion. The third Council of Carthage, A. D. 397, and a Decretal of Pope Innocent, A. D. 416, gave a final confirmation to their decision. But such doubts were confined to the Latin churches from the middle of the second to the close of the fourth century. All the rest of the orthodox Christendom from the fourth century as agreed upon the canonical authority of this Epistle. Cardinal Cajetan, the opponent of Luther, was the first to disturb the tradition of a thousand years, and to deny its authority. Erasmus, Calvin, and Beza questioned only its authorship. Luther, when he printed his version of the Bible, separated this book from St. Paul's Epistles, and placed it with the Epistles of St. James and St. Jude, next before the Revelation; indicating by this change of order his opinion that the four relegated books are of less importance and less authority than the rest of the N. T., but his opinion has not been adopted in any confession of the Lutheran church. — II. Who was the author of the Epistle? The superscription, the ordinary source of information, is wanting; but there is no reason to doubt that at first, everywhere, except in N. Africa, St. Paul was regarded as the author. The Alexandrian fathers received it in the same sense that the speech in Acts xxii. 21 is received. St. Paul's Epistles, a judgment of St. Luke, the translation of the Epistle into Greek from a Hebrew original of St. Paul. Origen believed that the thoughts were St. Paul's, the language and composition St. Luke's or Clement's of Rome. Tertullian names Barnabas as the reputed author according to the N. African tradition. The view of the Alexandrian fathers, a middle point between the Eastern and Western traditions, won its way in the Church. In the last three centuries every word and phrase in the Epistle has been scrutinized; Rev. C. Forster, Prof. Stuart (in Commentaries), Prof. R. D. C. Robbins (in Bibliotheca Sacra, xvii. 469 ff.), Dr. W. L. Alexander (in Kitto, &c.), advocate the opinion that St. Paul was the author of the language as well as of the thoughts of the Epistle. Dr. S. Davidson (Introduction to N. T.), Dr. Tre- gelles (in Horne's Introduction), and Mr. Bulleck (the original author of this article), substantially agree with the Alexandrian tradition. Still Luther's well-known formula of the text was the author has been widely adopted in Germany, and by Alford in England. Barnabas has been named by Wieseler, Thiersch, &c.; Luke by Grotius; Silas by others. Neander attributes it to some apostolic man of the
Pauline school, whose training and method of stating doctrinal truth differed from St. Paul's. Ewald has recently advocated the hypothesis that it was written by some Jewish teacher residing at Jerusalem to a church in some important Italian town, which is supposed to have sent a deputation to Palestine. Prof. Robbins (I. c.) thus sums up his argument—"The ancient and value of the external evidence, though not perhaps in any one point, taken by itself, so clear as not to admit of question; yet, in almost every particular, is sufficient to render the composition by the Apostle Paul probable. Circumstances alluded to in the Epistle . . . do not certainly any more clearly suggest any other author. The sentiments and doctrines of the Epistle, when its object and aim are taken into view, seem to us strikingly Pauline. . . . The general characteristics of form are the same in the Hebrews and acknowledged Pauline Epistles; but, however, many differences, such as we should expect in any encyclical letter purposely anonymous. . . . The superiority of style so generally attributed to the Hebrews . . . indicates a higher and more studied effort of the same mind and pen. Similarity rather than diversity in the Hebrews and acknowledged Epistles of Paul, in the use of particular words and phrases, is now generally acknowledged. . . . By how much the spirit and doctrine of the Epistle is Pauline, by so much may it be believed that the dietion is entirely the apostle's."—III. To whom was the Epistle sent? This question was agitated as early as the time of Chrysostom, who replies, so the Jews in Jerusalem and Palestine. The argument of the Epistle is such as could be used with most effect to a church consisting exclusively of Jews by birth, personally familiar with and attached to the Temple-service. Ebrard limits the primary circle of readers even to a section of the church at Jerusalem. Some critics have maintained that this Epistle was addressed directly to Jewish believers everywhere: others have restricted it to those who dwelt in Asia and Greece.—IV. Where and when was it written? Eastern traditions of the fourth century, in connection with the opinion that St. Paul is the writer, name Italy and Rome, or Athens, as their place from whose the Epistle was sent. Ebrard would agree with, perhaps was suggested by the mention of Timothy in the last chapter. The Epistle was evidently written before the destruction of Jerusalem in A. D. 70. The whole argument, and especially the passages vii. 4 ff., ix. 6 ff., and xili. 10 ff., imply that the Temple was standing, and that its usual course of Divine service was carried on without interruption. The date which best agrees with the traditioinal account of the authorship and destination of the Epistle is A. D. 63, about the end of St. Paul's imprisonment at Rome, or a year after Albinus succeeded Festus as Procurator.—V. In what language was it written? Like Matthew, the Epistle has afforded ground for much important controversy respecting the language in which it was originally written. The earliest statement is that of Clement of Alexandria to the effect that it was written by St. Paul in Hebrew. Later the LXX. and the Septuagint are put forward, nothing is said to lead us to regard it as a tradition, rather than a conjecture suggested by the style of the Epistle. Bleek argues in support of a Greek original, on the grounds of (1) the purity and easy flow of the Greek; (2) the use of Greek words which could not be adequately expressed in Hebrew without long periphrases; (3) the use of paronomasia; and (4) the use of the LXX. in quotations and references.—VI. Condition of the Hebrews, and scope of the Epistle. The numerous Christian churches scattered throughout Judea (Acts ix. 31; Gal. i. 22) were continually exposed to persecution from the Jews (1 Th. ii. 14); but in Jerusalem there was one additional weapon in the hands of the predominant oppressors of the Christians. The magnificent national Temple might be shut against the Hebrew Christians; and even if this alliteration were not often laid upon him, yet there was a secret burden which he bore within him, the knowledge that the end of all the beauty and amenity of Zion was rapidly approaching. What could take the place of the Temple, and that which was behind the veil, and the Levitical sacrifices, and the Holy City, when they should cease to exist? What compensation could Christianity offer him for the loss which was pressing? The Hebrew Christians were asked to the same service, and more? The writer of this Epistle meets the Hebrew Christians on their own ground. His answer is:—"Your new faith gives you Christ, and, in Christ, all you seek, all your fathers sought. In Christ the Son of God you have an all-sufficient Mediator, nearer than angels to the Father, eminent above Moses as a benefactor, more sympathetic and more prevailing than the High-priest as an intercessor: His sabbath awaits you in heaven; to His covenant the old was intended to be subervient; His atonement is the eternal reality of which sacrifices are but the passing shadow; His city heavenly, not made with hands. Having Him, believe in Him with all your heart, with a faith in the unseen future, strong as that of the saints of old, patient under present, and prepared for coming woe, full of energy, and hope, and holiness, and love." Such was the teaching of the Epistle to the Hebrews.
Abraham then bought from Ephron the Hittite the field and cave of Machpelah, to serve as a family tomb (Gen. xxiii. 2-20). The cave is still there; and the massive walls of the Haram or mosque, within which it lies, form the most remarkable object in the whole city. Abraham is called by Mohammedans el-Khuldi, "the Friend," i.e. of God, and this is the modern name of Hebron. Hebron was taken by Joshua from the descendants of Anak, and given to Caleb (Josh. x. 36, xiv. 16, xv. 13, 14). It was assigned to the Levites, and made a city of refuge (xxi. 13-16). Here David dwelt during the seven and a half years of his reign over Judah (2 Sam. v. 3). Hebron was rebuilt after the Captivity, but soon fell into the hands of the Edomites, from whom it was rescued by Judas Maccabaeus (2 Macc. ii. 25; 1 Macc. vi. 65). A short time before the capture of Jerusalem, Hebron was burned by an officer of Vespasian. About the beginning of the twelfth century it was captured by the Crusaders. In 1187 it reverted to the Moslems, and has ever since remained in their hands. Hebron now contains about 5,000 inhabitants, of whom some fifty families are Jews. It is picturesquely situated in a narrow valley, surrounded by rocky hills. (ESCOL.) The valley runs from N. to S.; and the main quarter of the town, surrounded by the lofty walls of the venerable Haram, lies partly on the eastern slope (Gen. xxxvii. 14; comp. xxxii. 19). The houses are all of stone. About a mile from the town, up the valley, is one of the largest oak-trees in Palestine. (OK.) This, say some, is the very tree beneath which Abraham pitched his tent, and it still bears the name of the patriarch.—2. (Fr. Heb. = reg. Jfox, Ff.). One of the towns of Asher (Josh. xix. 28), on the boundary of the tribe. No one in modern times has discovered its site. Besides, it is not certain whether the name should not rather be Ebnon or Annon 5, since that form is found in many MSS.

Hebronites (fr. Heb.), the = a family of Kohathite Levites, the descendants of Hebron the son of Kohath (Num. iii. 27, xxvi. 58; 1 Chr. xxvi. 23).

Hezéq. Three of the Hebrew words thus rendered in the A. V., gadër, geder, yóderáh, as well as their (fr. equivalent phragmos, denote simply that which surrounds or encloses, whether it be a stone wall, as in Prov. xxiv. 3; 1 Chr. xxii. 10), or a fence of other materials. Gadër and gedéráh are used of the hedge of a vineyard (Num. xxii. 24, A. V., "wall;" Ps. lxxxix. 40; 1 Chr. iv. 23), and the latter is employed to describe the rude walls of stone, or fences of thorn, which served as a shelter for sheep in winter and summer (Num. xxxvii. 16, A. V., "folds"). The stone walls which surround the shepholds of modern Palestine are frequently crowned with sharp thorns. In order to protect the vineyards from the ravages of wild beasts (Ps. lxxx. 12), it was customary to surround them with a wall of loose stones or mud (Matt. xxi. 39; Mk. xiii. 1), which was a favorite haunt of serpents (Ecc. x. 8), and a retreat for locusts from the cold (Nah. iii. 17). A "wall" or fence of this kind is clearly distinguished in Is. v. 5 from the tangled "hedge," Heb. wádéráth (A. V. "thorn hedge," Mic. vii. 4), which was planted as an additional safeguard to the vineyards. See Is. xxxvii. 15, 17. Hezéq, or Hezéq (Heb. fr. Pers. = eunuch, Ben-yes), one of the eunuchs (A. V. "chamberlains") of the court of Ahasuerus (Esth. iii. 8, 15).

Helge (Heb.) = Hégi (Esth. ii. 3).

Helcifer [hel-kefr]. The Hebrew language has no expression that exactly = our heifer; for both 'ghélh and jôdrâh are applied to cows that have calved (1 Sam. vi. 7-19, plural A. V. "kine;" Job xxi. 10; Is. vii. 21, A. V. "cow" in both). The heifer or young cow was not commonly used for ploughing, but only for treading out the corn (Hos. x. 11; but see Judg. xiv. 15), when it ran about without any headstall (Dent. xxv. 4); hence the expression an "unbroken heifer" (Hos. iv. 16, A. V. "back-slippering heifer"), to which Israel is compared. Agriculture; Bell; Heerd; Ox; Purification.

Heir. The Hebrew institutions relative to inheritance were of a very simple character. Under the Patriarchal system the property was divided among the sons of the legitimate wives (Gen. xxi. 10, xxv. 25, xxvii. 5), a larger portion being assigned to one, generally the eldest (First-born), on whom devolved the duty of maintaining the females of the family. The sons of concubines were portioned off with presents (xxv. 6); occasionally they were placed on a par with the legitimate sons (xlix. 1 ff.). At a later period the exclusion of the sons of concubines was rigidly enforced (xlii. 3 ff.). Daughters had no share in the patrimony (Gen. xxxvi. 14), but received a marriage portion. The Mosaic law regulated the succession to real property thus: it was to be divided among the sons, the eldest receiving a double portion (Dent. xxvii. 17), the others equal shares; if there were no sons, it went to the daughters (Num. xxvii. 8), and it was rigidly enforced that they did not marry out of their own tribe (xxxvi. 6 ff.; Tob. vi. 12, vii. 13), otherwise the patrimony was forfeited. If there were no daughters, it went to the brother of the deceased; if no brother, to the paternal uncle; and, failing these, to the next of kin (Num. xxi. 9-11). In the case of a widow left without children, the nearest of kin on her husband's side had the right of marrying her, and in the event of his refusal the next of kin (Rn. iii. 12, 13) with him rested the obligation of redeeming the property of the widow (iv. 1 ff.), if it had been either sold or mortgaged. If none stepped forward to marry the deceased, and it remained with her until her death, and then reverted to the next of kin. The land being thus so strictly tied up, the notion of heirship, as we understand it, was hardly known to the Jews. Testamentary dispositions were of course superfluous. The references to wills in St. Paul's writings are borrowed from the usages of Greece and Rome (Heb. ix. 17), whence the custom was introduced into Judea. Agriculture; Child; Marriage; Widow.

Helah (Heb. rúd, Ges.), one of the two wives of Ashur, father of Tatha (1 Chr. iv. 5).

Helam (fr. Heb. = fortiss, Ff.), a place E. of the Jordan, but W. of the Ephrathas, at which the Syrians were collected by Hadadezer, and at which David met and defeated them (2 Sam. x. 16, 17). The most probable conjecture perhaps is that it = Almatha, a town named by Ptolemy, and placed by him on the W. of the Ephrathas, near Neechophorion (so Mr. G. B. Dalman). Helcab (Heb. fátucz, fertile region, Ges.), a town of Asher, probably on the plain of Phenicia, not far from Sidon (Judg. i. 31).

Helbón (Heb. fatfête, fertile, Ges.), a place only mentioned in Ezekiel xxvii. 18, as noted for wine. Geog-
raphes have hitherto represented Helbon = the city of Aleppo, called Haleb by the Arabs; but Aleppo produces no wine of any reputation. Porter (ii. 330 ff.) and Robinson (iii. 471 f.) identify it with a village and district about ten miles N. of Damascus, still bearing the ancient name Helbon, and still celebrated as producing the finest grapes in the country.

Hel-chiiah [-k-] (1 Esd. viii. 1). Hilkiam 2.

Hel-ch'as (2 Esd. i. 1) = Hilkiam 2.

Hel' dai, or Hel'dai (Heb. worldly, Ges.; enduring, long-lived, Fui). 1. The twelfth captain of the monthly courses for the Temple-service (1 Chr. xxvii. 15) = Hilkiam. Hilkiam?—2. An Israelite who seems to have returned from the Captivity (Zech. vi. 10) = Hel' o-ri? 2. Tobiah 2.

Hel'eb (Heb. fat, fatness, Ges.), son of Banannah, the Netophathite; one of David's "valiant men" (2 Sam. xxii. 39); = Hel' e-b. Hel'dai, Hel'dai, Hel'dai.

Hel'ek (Heb. possession, Fui), a descendant of Manasseh, and second son of Gilead (Num. xxxi. 30); ancestor of the Helemites.

Hel'kites (fr. Heb., the = the family descended from Hel' ek (Num. xxxi. 30).

Hel'en (Heb. hammer of God, Fui). 1. A descendant of Asher (1 Chr. vii. 35); = Ho-than?—2. (Heb. strength, Fui). A man mentioned only in Zech. vi. 14; apparently = Hel'dai 2.

Hel'eph (Heb. exchange, Ges.; place of rashes, Fui), the place from which the boundary of Naphthali started (Josh. xix. 35). Van de Velde proposes to identify it with Beth-far, W. of Kades. Kennicott 3.

Hel'ez (fr. Heb. = low?; strength, Fui). 1. One of David's "thirty" valiant men (2 Sam. xxiii. 26; 1 Chr. xi. 27), an Ephraimite, and captain of the seventh monthly course (xxvii. 10).—2. A man of Judah, son of Azariah, a descendant of Jerahmeel (ii. 39).

He' l (Gr. = Eli). 1. The father of Joseph, the husband of the Virgin Mary (Lk. iii. 23); maintained by Lord A. C. Hervey to have been the real brother of Jacob the father of the Virgin herself. (Genealogy of Jesus Christ).—2. The third of three names inserted among A' chiob and Amariah in the genealogy of Jesus (comp. Ezr. vii. 2, 3).

He' ll'as (Gr.) = Elias or Elizah (2 Esd. vii. 39).

He-l' o' do-rus (L. fr. Gr. = given by the sun), the treasurer of Seleucus Philopator, who was commissioned by the king, at the instigation of Apollonius 1, to carry away the private treasures deposited in the Temple at Jerusalem. According to 2 Mc. iii. 9 ff., he was stayed from the execution of his design by a "great apparition," and fell down speechless. He was afterward restored at the intercession of the High-priest Onias (2 Mc. iii. iii.). The full details of the narrative are not supported by any other evidence.

He l'kai, or Hel'kai (Heb. Jehokah his portion, Ges.), a priest of the family of Meraioth, in the days of Joaakim (Neh. xii. 15).

Hel'kath (Heb. field, Fui), the town named as the starting-point for the boundary of Asher (Josh. xix. 25), and allotted to the Gershonites Levites (xxi. 31); = Hora.

Heli-kath-haz zu-rim (Heb. field of strong men, A. V. Valeuate, Aquila; field of swords, Ges.; bareness of rocks, Fui), a smooth piece of ground, apparently close to the pool of Gikon, where the combat took place between the two parties of Joseph's men and Abner's men, which ended in the death of the whole of the combatants, and brought on a general battle (2 Sam. ii. 16).

Hel' kias = Hilkiam 2 (1 Esd. i. 8).

Hell. This is the word generally used by our translators to render the Heb. Sheol. It would perhaps have been better to retain the Hebrew word, or else render it always by "the grave" or "the pit." It is poetically represented (Earth) as deep (Job xii. 8) and wide (xxvi. 21, 22), lying in the midst of the earth (Num. xvi. 30; Deut. xxxii. 22), having within it depths on depths (Prov. ix. 18), and fastened with gates (Is. xxxvii. 10) and bars (Job xvii. 16). In this cavernous realm are the souls of dead men, the Rephaim, and ill-spirits (Pss. lxxxvi. 13, lxxxix. 48; Prov. xxi. 12; Ez. xxx. 17, xxxii. 21). It is clear that in many passages of the O. T. Sheol can only mean "the grave," and is so rendered in the A. V. (e. g. Gen. xxxvii. 35, xlix. 38; 1 Sam. ii. 6; Job xiv. 13). In other passages, however, it seems to involve a notion of punishment, and is therefore rendered in the A. V. by the word "Hell." But in many cases this translation misleads the reader. It is obvious, e. g., that Job. xi. 8; Pss. cxxix. 8; Am. ix. 2 (where "hell" is used as the antithesis of "heaven"), merely illustrate the representation of Sheol in the bowels of the earth. The LXX. used the Gr. Hades as = Heb. Sheol. The ancient Greeks and Hebrews seemed to have agreed in representing Hades or Sheol as (1.) the common receptacle of departed spirits, good and bad; (2.) divided into two compartments, the one an Elysium or abode of bliss for the good, the other a Tartarus, or abode of sorrow and punishment for the wicked; (3.) situated under ground, in the midst of the earth. But while the heathen had no prospect beyond its shadowy realms, the believing Hebrew regarded Sheol as only his temporary and intermediate abode (Fbn., Bible Dictionary, art. Hades). In the N. T., Hades, like Sheol, sometimes merely = the grave (Rev. xx. 13; Acts ii. 31; 1 Cor. xv. 55), or in general the unseen world. It is in this sense that the creeds say of our Lord "He went down into Hell," meaning the state of the dead in general, without any restriction of happiness or misery, a doctrine certainly, though only virtually, expressed in Scripture (Eph. iv. 9; Acts ii. 25-31). Elsewhere in the N. T. Hades is used of a place of torment (Lk. xvi. 28; 2 Pet. ii. 4; Mat. xii. 40). Consequently it has been the prevalent, almost the universal, notion that Hades is an intermediate state between death and resurrection, divided into two parts, one the abode of the blessed and the other of the lost. The expression most frequently used in the N. T. for the place of future punishment is Gehenna or Geenna of fire. (Geenna and Hinnom.) See also Damnation; Death; Eternal; Hellen; Heaven; Life; Paradise.

Hel'en-ist (fr. Gr. Hellenistes, translated "Grecian" in A. V.). In one of the earliest notices of the first Christian Church at Jerusalem (Acts vi. 1), two distinct parties are recognized among its members, "Greeks" and Hellenistes (Grecians), who appear to stand toward one another in some degree in a relation of jealous rivalry (compare ix. 29). The name (so Mr. Westcott) marks a class distinguished by peculiar habits, and not by descent. Thus the Hellenists as a class included not only the natural subjects of Greek (or foreign) parentage, but also those Jews who, by settling in foreign countries, had adopted the prevalent form of the current Greek civilization, and with it the use of the common Greek dialect. The flexibility of the Greek language gained for it in ancient times a general currency such that which French enjoys in modern Europe; but with
this important difference, that Greek was not only the language of educated men, but also the language of the masses in the great centres of commerce. Peculiar words and forms adopted at Alexandria were undoubtedly of Macedonian origin, but this influence was the barely regarded spurious strain of Oriental Greek. The vocabulary was enriched by the addition of foreign words, and the syntax was modified by new constructions. In this way a variety of local dialects must have arisen. One of these dialects has been preserved after the ruin of the entire language among whom it arose, by being consecrated to the noblest service which language has yet fulfilled. (NEW TESTAMENT; SEPHTAG M.) The functions which this Jewish-Greek had to discharge were of the widest application, and the language itself combined the most opposite features. It was essentially a fusion of Eastern and Western thought. For, disregarding peculiarities of inflection and novel words, the characteristic of the Hellenistic dialect is the combination of a Hebrew spirit with a Greek body, of a Hebrew form with Greek words. The conception belongs to one race, and the expression to another. This view of the Hellenistic dialect will at once remove one of the commonest misconceptions regarding Hellenism. For it will follow directly from the ordinary laws of classic Greek are themselves bound by some common law, and that irregularities of construction and altered usages of words are to be traced to their first source, and interpreted strictly according to the original conception out of which they sprang. The adoption of a strange language was essentially characteristic of the true nature of Hellenism. The purely outward elements of the national life were laid aside with a facility of which history offers few examples, while the inner character of the people remained unchanged. In every respect the thought, so to speak, was clothed in a new dress. Hellenism was, as it were, a fresh incorporation of Judaism according to altered laws of life and worship. It accomplished for the outer world what the Return accomplished for the Palestinian Jews: it was the necessary step between a religion of form and a religion of spirit; it witnessed against Judaism as final and universal, and it witnessed against the foundation of the spiritual religion which should be bound by no local restrictions. The Hellenists themselves were at once missionaries to the heathen, and prophets to their own countrymen. Yet this new development of Judaism was obtained without the sacrifice of national ties. In another aspect Hellenism served as the preparation for a Catholic creed. As it furnished the language of Christianity, it supplied also that literary instinct which counteracted the traditional reserve of the Palestinian Jews. ALEXANDRIA THE GREAT; ANTIQUITIES IV., EPIPHANES; CAPTIVITY; DISPERSION; GREECE.

HE'LU. ARMS. II. 3.

HE'lon (Heb. strong, Ges.), father of Eliab, prince of Zebulun (Num. ii. 9, ii. 7, vii. 24, 22, x. 16).

HE'M of Car'ment (Heb. tsitit; Gr. kraspedon). The importance which the later Jews, especially the Pharisees (Matt. xvii. 3), attached to the hem or fringe of their garments was founded upon the regulation in Num. xv. 38, 39, which gave a symbolical meaning to it. But the fringe was only in the first instance the ordinary mode of finishing the robe, the ends of the threads composing the wool being left in order to prevent the cloth from unravelling, just as in the Assyrian robes represented in the bas-reliefs of Nineveh: the blue ribbon being added to strengthen the border. The outer robe (DRESS, III. 4) was a simple quadrangular piece of cloth, and generally so worn that two of the corners hung down in front; these corners were ornamented with a "ribbin," or rather a dark violet.

Hem'fram (fr. Heb. = faithful, Ges.). 1. Son of Zerah (1 Chr. ii. 6; 1 K. iv. 35). (See No. 2.)—2. Son of Joel and grandson of Samuel the prophet, a Kohathite. He is called the singer," rather, the musician (1 Chr. vi. 43), was the first of the three Levites to whom was committed the vocal and instrumental music of the Temple-service in the reign of David (xv. 16-22), Asaph and Ethan, or rather (xxv. 1, 3) Jeduthun, being his colleagues. A further account of Heman is given 1 Chr. xxv., where he is called (ver. 5) "the king's seer in the matters of God." We there learn that Heman had fourteen sons, and three daughters. Whether or no this Heman is the person to whom the 88th Psalm is ascribed is doubtful. He is there called "the Ezrahite;" and the 88th Psalm is ascribed to "Ethan the Ezrahite." But since Heman and Ethan are described in 1 Chr. ii. 6 as "sons of Zerah, Togarmah" (perhaps, see Knobel) and his deviation from the ordinary laws of classic Greek are themselves bound by some common law, and that irregularities of construction and altered usages of words are to be traced to their first source, and interpreted strictly according to the original conception out of which they sprang. The adoption of a strange language was essentially characteristic of the true nature of Hellenism. The purely outward elements of the national life were laid aside with a facility of which history offers few examples, while the inner character of the people remained unchanged. In every respect the thought, so to speak, was clothed in a new dress. Hellenism was, as it were, a fresh incorporation of Judaism according to altered laws of life and worship. It accomplished for the outer world what the Return accomplished for the Palestinian Jews: it was the necessary step between a religion of form and a religion of spirit; it witnessed against Judaism as final and universal, and it witnessed against the foundation of the spiritual religion which should be bound by no local restrictions. The Hellenists themselves were at once missionaries to the heathen, and prophets to their own countrymen. Yet this new development of Judaism was obtained without the sacrifice of national ties. In another aspect Hellenism served as the preparation for a Catholic creed. As it furnished the language of Christianity, it supplied also that literary instinct which counteracted the traditional reserve of the Palestinian Jews. ALEXANDRIA THE GREAT; ANTIQUITIES IV., EPIPHANES; CAPTIVITY; DISPERSION; GREECE.

HE'NA. ARMS. II. 3.

Hena (Heb. low ground, Fr.) seems to have been one of the chief cities of a monarchial state which the Assyrian kings had reduced shortly before the time of Sennacherib (2 K. xviii. 34, xix. 15; 16, xxxvii. 13). At no great distance from Sippara (SEPPLAVAM) is an ancient town called Ana or Anah, which may be Hena. A further conjecture identifies Ana with a town called Amon, mentioned in the Assyrian inscriptions as situated on an island in the Euphrates. The modern Anat is on
the right bank of the stream, near a string of islands.

**HEN a-dad** (Heb. *favor of Habod*, Ges.), the head of a family of the Levites who took a prominent position in the building of the Temple (Ex. iii. 9; Neh. iii. 18, 24, x. 9).

**He'noch** (Heb. = Hanoch, Enoch). 1. Hanoch 1 (1 Chr. i. 3).—2. Hanoch 1 (i. 32).

**He'pher** (Heb. a *pit, well*, Ges.). 1. Youngest son of Gilead (Num. xxvi. 32), and head of the Her-putites.—2. Son of Ashur, the "father of Tekoa" (1 Chr. iv. 6).—3. The Mecherathite, one of David's "valiant men" (xi. 36); not in 2 Sam. xxi. 34.

**He'pher** (see above), a place in ancient Canaan, which occurs in the list of conquered kings (Josh. xii. 17). It was on the W. of Jordan (compare ver. 7 and I K. x. 10).

**He'pher-lës, the** family of Hepher the son of Gilead (Num. xxvi. 32), a branch of Manas- seh.

**Hephzi-bah** (Heb. my delight is in her). 1. A name to be borne by the restored Jerusalem (Is. lxii. 4).—2. Queen of King Hezekiah, and mother of Manasses (2 K. xxv. 1).—3. A place.

**Her'ald** (Chal. *cirůš*). The only notice of this officer in the O. T. occurs in Dan. iii. 4. The term "herald" might be substituted for "preacher" in 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.

**Herbs.** Agriculture; Bitter Herbs; Food; Garden; Palestine.

**Her'es** (L. fr. Gr. *Herakles* = having fame from the goddess Hera [L. Juno], Stephens's *Thees*), the name commonly applied by the Western nations to the tutelary deity of Tyre (2 Me. iv. 19, &c.), whose national title was Melkart = king of the city. The identification was based upon a similarity of the legends and attributes referred to the two deities, but Herodotus (iv. 44) recognized their distinctness, and dwells on the extreme antiquity of the Tyrian rite. The worship of Melkart was spread throughout the Tyrian colonies, and was especially established at Carthage. There can be little doubt but that Melkart was the proper name of the Baal mentioned in Gen. xlviii. 21, and not the T. Samson.

**Her'd, Herd man, Herds man.** The herd was greatly regarded both in the patriarchal and Moa-saic period. The ox was the most precious stock next to mouse and milk. The herd yielded the most esteemed sacrifice (Num. vii. 3; Ps. lxxix. 31; Is. lxvi. 3; also flesh-meat and milk, chiefly consumed, probably, into butter and cheese (Deut. xxvii. 14; 2 Sam. xvii. 29), which such milk yielded more copiously than that of small cattle. The full-grown ox is hardly ever slaughtered in Syria; but, both for sacrificial and convivial purposes, the young animal was preferred (Ex. xxix. 1). The agricultural and general usefulness of the ox, in ploughing, threshing, and as a beast of burden (1 Chr. xii. 40; Is. xlvii. 1), made such a slaughtering seem wasteful. The animal was broken to service probably in his third year (Is. xv. 5; Jer. xlvii. 34). In the moist season, when grass abounded in the waste lands, especially in the "S." region, herds grazed there. Especially was the eastern table-land (Ex. xxxiii. 18; Num. xxxii. 4) "a place for cattle." Herdsman, &c., in Egypt were a low, perhaps the lowest caste; but of the abundance of cattle in Egypt, and of the care there bestowed on them, there is no doubt (Gen. xlvii. 6, 17; Ex. ix. 4, 20). The slaughter was sent to smite especially the cattle (Ps. lxxviii. 48), the first-born of which also were smitten (Ex. xii. 29). The Israelites de-

**His** parting stipulated for (x. 26) and took "much cattle" with them (xii. 38). Cattle formed thus one of the traditions of the Israelitish nation in its greatest period, and became almost a part of that greatness. With the pastoral life associated the most precious grains (Job vi. 5) was used, as also "chopped straw" (Gen. xxiv. 23; Is. xi. 7, lxx. 25), which was torn in pieces by the threshing-machine and used probably for feeding in stalls, (Agriculture; Barn; Grass; Hay.) These last formed an important adjunct to cattle-keeping, and were useful for shelter at certain seasons (Ex. ix. 6, 10). The occupation of herds-men was honorable in early times (Gen. xviii. 6; 1 Sam. xi. 5; 1 Chr. xxvi. 29, xxviii. 1). Saul himself resumed it in the interval of his cares as king; also Doeg was certainly high in his confidence (1 Sam. xxi. 7). Pharaoh made some of Joseph's brethren "rulers over his cattle." David's herd-masters were among his chief officers of state. The prophet Amos at first followed this occupation (Am. i. 1, vii. 14). Abraham; Shepherd.

**He'res** (Heb. the sun, Ges., Fü.) (Is. xix. 18). (Is-HA-HERES.) For Monat Heres (Judg. i. 59), see INSHEMESH.

**He'esh** (Heb. separate, a Levite attached to the Tabernacle (1 Chr. ix. 15).

**Her'mas** (Gr. = Hermes [i. e. Mercury], or given by Hermes), a Christian resident at Rome to whom St. Paul sends greeting in Rom. xvi. 14. Irenaeus, Tertullian, and Origen, agree in attributing to him the work called the Shepherd, which is supposed to have been written in the pontificate of Clement I.; while others affirm it to have been the work of a namesake in the following age. It existed for a long time only in a Latin version, but the first part in Greek is at the end of the Codex Sinaiticus. (New Testament; Septuagint.) It was never received into the canon; but yet was generally cited with respect only second to that paid to the authoritative books of the N. T., and was held to be in some sense inspired.

**Her'nes** (Gr. = the god known among the Romans as Mercu-rius or Mercury), a man mentioned in Rom. xvi. 23. According to tradition, he was one of the seventy disciples, and afterward Bishop of Dalmatia.

**Her-mog-e-nes [-mq-e-neez] (Gr. begetten by Hermes, i. e. Mercury), a person mentioned by St. Paul in the latest of his Epistles (2 Tim. i. 15), when all in Asia had turned away from him, and among their number "Phygellus and Hermogenes."**

**Her'mon** (Heb. prominent summit, peak, of a mountain, Ges.; prominent, rugged mountain, Fü.), a mountain on the N. E. border of Palestine (Deut. ii. 8; Josh. xii. 1), over against Lebanon (xii. 17), adjoining the plateau of Bashan (1 Chr. v. 25). Its situation being thus clearly defined in Scripture there can be no doubt as to its identity. It stands at the southern end, and is the culminating point of the Anti-Libanus range; it towers high above the ancient border-city of Dan and the mountains of the Jordan, and is the most conspicu-

ous and beautiful mountain in Palestine or Syria. The Sidonians called it Shamash, and the Amorites Sennir. It was also named Son = the elevated (Deut. iv. 48). So now, at the present day, it is called Jebel edh-Sheikh, = the chief mountain; and Jebel uth Thelj = snowy mountain. When the whole country is parched with the summer sun, white lines of snow stretch out from the height of Hermon. This mountain was the great landmark of the Israelites. It was associated with their northern border almost
TABLE OF THE HERODIAN FAMILY, BY REV. B. F. WESTCOTT.

(1) Antipater (Antipas), governor of Idumea (Jos. Ant. xiv. 1, § 3)

(2) Antipater
   - Cypres (on Ambrian: Jos. Ant. xiv. 1, § 3)

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"Ant. xvii. 1, § 2.

"B. J. i. 19, § 1.

In this table signifies married.

(1) Herod the King, Matt. ii. 1 ff.; Lk. i. 5.
(15) Herod the Tetrarch, Matt. xiv. 1; Lk. iii. 1, 19; ix. 7. King Herod, Mt. vi. 14.
(27) Herod the King, Acts xii. 1.
(36) King Agrippa, Acts xxv. 15.
as intimately as the sea was with the western. Hermon has three summits, situated like the angles of a triangle, and about a quarter of a mile from each other. They may be reckoned at 10,000 feet. Hermon was probably the "high mountain" (Mat. xvii. 1 ff.; Mk. ix. 2 ff.; Lk. ix. 28 ff.), or "holy mount" (2 Pet. i. 18), on which our Lord was transfigured (so Porter, Stanley, &c.), though a tradition of long standing makes this to have been Tabor (Robinson, ii. 358). The name "Hermon" or "Little Hermon" is given to the range of Jebel ed-Duby near Tabor, but only one "Hermon" is mentioned in the Scriptures.

Her'non-ites (fr. Heb. pl. of Hermon), the. Properly the "Hermonites," with reference to the three summits of Mount Hermon (Ps. xiii. 6 [Heb. 7]).

The text of the several accounts are given of the ancestry of the Herods; but neglecting the exaggerated statements of friends and enemies, it seems certain that they were of Idumean descent. (EOMITES.) But though aliens by race, the Herods were Jews in faith. The general policy of the whole Herodian family centred in the endeavor to found a great and independent kingdom, in which the power of Judaism should subsist to the consolidation of a state. The family relations of the Herods are singularly complicated from the frequent recurrence of the same names, and the several accounts of Josephus are not consistent in every detail. The table on p. 376, by Mr. Westcott, original author of this article, seems to offer a satisfactory summary of his statements. — I. Her'od the Great was the second son of Antipater, appointed procurator of Judea by Julius Cesar, b. c. 47, and Cypros, an Arabian of noble descent. At the time of his father's elevation, though only fifteen years old, he received the government of Galilee, and shortly afterward that of Cæsarea. When Antony came to Syria (n. c. 41), he appointed Herod and his elder brother Phasael tetrarchs of Judea. Herod was forced to abandon Judea next year, by an invasion of the Parthians, who supported the claims of Antigonus, the representative of the Asmonian dynasty, and fled to Rome (n. c. 40). At Rome he was well received by Antony and Octavian (Augustus), and was appointed by the senate king of Judea, to the exclusion of the Asmonian line. In a few years, by the help of the Romans, he took Jerusalem (n. c. 37), and completely established his authority throughout his dominions. After the battle of Actium he visited Octavian at Rhodes, and his noble bearing won for him the favor of the conqueror, who confirmed him in the possession of the kingdom (n. c. 31), and in the next year increased it by the addition of several important cities, and afterward gave him the province of Trachonitis and the district of Panæas. The remainder of the reign of Herod was undisturbed by external troubles, but his domestic life was embittered by an almost uninterrupted series of injuries and cruel acts of vengeance. The terrible acts of bloodshed which Herod perpetrated in his own family were accompanied by cruelty to his subjects, from the number who fell victims to him. According to the well-known story, he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his death might be attended by universal mourning. Herod was at the time of his fatal illness, that he must have caused the death of his grandsons at Bethlehem (Mat. ii. 16–18), and from the comparative insignificance of the murder of a few young children in an unimportant village when contrasted with the deeds which he carried out or designed, it is not surprising that Josephus has passed it over in silence. (Hermonites.) In dealing with the religious feelings or prejudices of the Jews, Herod showed as great contempt for public opinion as in the execution of his personal vengeance. But while he alienated in this manner the affections of the Jews by his cruelty and disregard for the Law, he adorned Jerusalem with many splendid monuments of his taste and magnificence. The Temple, which he rebuilt with scrupulous care, was the greatest of these works. The restoration was begun b. c. 20, and the Temple itself was completed in a year and a half. But fresh additions were constantly made in succeeding years, so that it has been said, "For sixty years he was building" (Jn. ii. 20), a phrase which expresses the whole period from the commencement of Herod's work to the completion of the latest addition then made.— II. Her'od Anti-pas was the son of Herod the Great by Malthace, a Samaritan. His father had originally destined him as his successor in the kingdom, but by the last change of his will appointed him "tetrarch of Galilee and Perea" (Mat. xiv. 1; Lk. iii. 19, ix. 7; Acts xiii. 1; compare Lk. iii. 1). He first married a daughter of Aretas, king of Arabia Petraea, but after some time he made overtures of marriage to Herodias, the wife of his half-brother Herod Philip I, (IV. below), which she received favorably. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss. This defeat, according to the famous passage in Jos. xviii. 5, § 2, was attributed by many to the murder of the son of the Baptist, which had been committed by Antipas shortly before, under the influence of Herodias (Mat. xiv. 4 ff.; Mk. vi. 17 ff.; Lk. iii. 19). At a later time the ambition of Herodias proved the cause of her husband's ruin. She urged him to go to Rome to gain the title of king (compare Mk. vi. 14); but he was opposed at the court of Caligula by the emissaries of Agrippa, and condemned to perpetual banishment at Lugdunum (a. n. 39). Herodias voluntarily shared his punishment, and he died in exile. Pilate took occasion from our Lord's residence in Galilee to send Him for examination (Lk. xxiii. 6 ff.) to Herod Antipas, who came up to Jerusalem to celebrate the Passover. The city of Tiberias, which Antipas founded and named in honor of the emperor, was the most conspicuous monument of his long reign.— III. Ar-che'la-us (Archelaus).— IV. Her'od Philipp I. ("Philip," Mk. vi. 17) was the son of Herod the Great and Mariamne, and must be carefully distinguished from the tetrarch Philip II. (V. below). He married Herodi-a, the sister of Agrippa I, by whom he had a daughter Salome. Herodias, however, left him, and made an infamous marriage with his half-brother Herod Antipas (II. above), (Mat. xiv. 3; Mk. vi. 17; Lk. iii. 19). He was excluded from his father's possessions in consequence of his mother's treachery, and lived afterward in a private station.— V. Her'od Philipp II. was the son of Herod the
Great and Cleopatra. Like his half-brothers Antipas and Archelaus, he was brought up at home. He received the government of Batanea, Trachonitis, Auranitis (Gaulonitis), and Damascus, about the title of tetrarch (Lk. iii. 1). He built a new city on the site of Paneas, near the sources of the Jordan, which he called Cesarea (Cesarea Philippi) (Mat. xvi. 13; Mk. viii. 27), and raised Bethsaida to the rank of a city under the title of Judea. He was given the title of Caesar and tetrarch (Mat. xxi. 37). He married Salome, the daughter of Herod Philip I. and Herodias, but, as he left no children at his death, his dominions were added to the Roman province of Syria.

VI. Herod Agrippa I. was the son of Aristobulus and Berenice, and grandson of Herod the Great. He was brought up at Rome with Claudius and Drusus, and, after a life of various vicissitudes, was thrown into prison by Tiberius, where he remained till the accession of Caligula (A. D. 37). The new emperor gave him the governments formerly held by the tetrarchs Philip and Lysanias, and bestowed on him the ensigns of royalty and other marks of favor (Acts xii. 1). On the banishment of Antipas, his dominions were added to those already held by Agrippa. Afterward Agrippa rendered important services to Claudius, and received from him in return (A. D. 41) the government of Judea and Samaria. Unlike his predecessors, Agrippa was a strict observer of the Law, and he sought with success the favor of the Jews. Probably with this view he put to death James the son of Zebedee, and further imprisoned Peter (xii. 1 ff.). But his sudden death interrupted his ambitious projects. In the fourth year of his reign over the whole of Judea (A. D. 44) Agrippa attended some games at Cesarea, held in honor of the emperor. When he appeared in the theatre (xii. 21) his flatterers saluted him as a god; and suddenly he was seized with terrible pains, and, being carried from the theatre to the palace, died after five days' agony.

VII. Herod Agrippa II. was the son of Herod Agrippa I. and Cypros, a grand-niece of Herod the Great. At the time of his father's death (A. D. 44) he was at Rome. Not long afterward, however, the emperor gave him (about A. D. 50) the kingdom of Chalcis, which had belonged to his uncle; and then transferred him (A. D. 52) to the tetrarchies formerly held by Philip and Lysanias with the title of king (xxv. 15). The relation in which he stood to his sister Berenice (xxv. 19) was the cause of grave suspicion. In the last Roman war Agrippa took part with the Romans, and after the fall of Jerusalem retired with Berenice to Rome, where he died in the third year of Trajan (A. D. 100). The appearance of St. Paul before Agrippa (A. D. 60) offers several characteristic traits. The "pomp" with which the king came into the audience-chamber (xxv. 23) was accordant with his general bearing; and the cold irony with which he met the impassioned words of the apostle (xxvi. 27, 28) suits the temper of one who was contented to take part in the destruction of his nation.—VIII. Bernice or Herenice (Hebr. shī'ēb, LXX. Dres. τὰ ἱδρυματάτα τῶν κυρίων. He-rod-ians: (Gr. οἱ ῥωδοῦς Χριστοῦ). In the account (Mat. xxii. 15 ff.; Mk. xii. 13 ff.) of the last efforts made by different sections of the Jews to obtain from our Lord Himself the materials for His accusation, a party under the name of Herodians is represented as acting in concert with the Pharisees (Mat. xxii. 16 ff.; Lk. xii. 13; Rom. xi. 15). There were probably many who saw in the power of the Herodian family the pledge of the preservation of their national existence in the face of Roman ambition. Two distinct classes might thus unite in aspiring to what was Roman tyranny as contrasted with absolute dependence on Rome; those who saw in the Herods a protection against direct heathen rule, and those who were inclined to look with satisfaction upon such a compromise between the ancient faith and heathen civilization, as Herod the Great and his successors had endeavored to realize, as the true and highest consummation of Jewish hopes.

Herodias (Gr. a female Herod), daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and consequently sister of Agrippa I. She first married Herod Philip I.; then she eloped from him to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Jeneas or Aretas, king of Arabia. The consequences both of the crime, and of the reproof from John the Baptist which it incurred, are well known. Aretas made war upon Herod for the injury done to his daughter, and routed him with the loss of his whole army. The head of John the Baptist was granted to the request of Herodias (Mat. xiv. 8-11; Mk. vi. 24-28). According to Josephus, the execution took place in a fortress called Machæus, looking down upon the Dead Sea from the S. She accompanied Antipas into exile to Lugdunum, probably (so Mr. Foulke) to Lugdunum Convenarum, a town of Gaul, on the right bank of the Garonne, at the foot of the Pyrenees, now St. Bérand de Coninques, on the frontier of Spain.

Herodion (Gr.), a relative of St. Paul, to whom he sends his salutation among the Corinthians at Rome (Rom. xi. 11). Heron, the A.V. translation of the Heb. en-dphkah, the name of an unclean bird in Lev. xi. 19, Deut. xiv. 18. It was probably (so Mr. Bevan) a generic name for a well-known class of birds. The only point on which any two commentators seem to agree is that it is not the heron. On etymological grounds, Gesenius considers the name applicable to some irritable bird, perhaps the goose. But Mr. P. H. Gosse (in Fln.) supports the A. V., and says: The herons are wading-birds, peculiarly irritable, remarkable for their vivacity, frequenting marshes and oozy rivers, and spread over the East. One of the commonest species in Asia is Ardea cinerea, the little golden egret or cow-heron.

Herod (Hebr. kindness, mercy, Ges.). The "son of Heres" ("Ben-hesed," margin) was commissary for Solomon in "Arboth, Sochoh, and all the land of Hepher" (1 K. iv. 10).

Heshbon (Hebr. reason, intelligence, Ges.; strong-hold, Fln.), the capital city of Sihon, king of the Amorites (Num. xx. 26). It stood on the western border of the high plain (Plain 4; Josh. xiii. 17), and on the boundary-line between the tribes of Reuben and Gad. The ruins of Heshbon, twenty miles E. of the Jordan, on the parallel of the N. end of the Dead Sea, mark the site, as they bear the name of the ancient Heshbon. Heshbon was rebuilt by the tribe of Reuben (Num. xxxvii. 37), but was assigned to the Levites from Gad (Josh. xxxi. 39). After the Captivity it fell into the hands of the Moabites, to whom it had originally belonged (Num. xxxii. 26), and hence is mentioned in the denunciations against Moab (Is. xv. 4; Jer. xlvi. 2, 24, 43). In many centuries it wholly desolate. The ruins of Heshbon stand on a low hill rising out of the great undulating plateau.
They are more than a mile in circuit, but not a building remains entire. There are many cisterns among the ruins (compare Cant. vii. 4).

In about a (Heb. feh, Ges.), a place named between Moladah and Beer-sheba in the extreme S. of Judah (Josh. xv. 27); = Azmon (Mr. Grove); supposed by Witton = Hashmonaih, and identified with 'Ain Houb, about fifteen miles S. of the Dead Sea; supposed by Rowlands (in Fm., under "S. country") at Hazphon-sendai, an ancient site near the S. E. of Beer-sheba.

Hes'ron (L.) = Hezron, son of Reuben (Num. xxvi. 6 in some copies).

Hes'ron-ites, the = the descendants of Hezron, the son of Reuben (Num. xxvi. 6 in some copies).

Heth (Heb. terror, dread, Ges.), the forefather of the nation of the Hittites, called "sons" and "children of Heth" (Gen. xxiii. 3 ff., xxv. 10, xlix. 32). Once we hear of "daughters of Heth" (xxvi. 46). In the genealogical tables of Gen. x. and 1 Chr. i., Heth is a son of Canaan. The Hittites were therefore but a Hamitic race.

Heth'in (Heb. wrt, ngt, place, Ges.), a place in Samaria, on border of Palestine (Ex. xlviii. 15, lviii. 1). Probably the "way of Hethlon" is the pass at the N. end of Lebanon, and thus = "the entrance of Hamath" in Num. xxxiv. 8, &c.

Hez-e-kh (fr. Heb. = Hezekiah), a Benjamite, one of the sons of Elpaad, a descendant of Shammai (1 Chr. viii. 17).

Hez-e-kkh (fr. Heb. Hizckylah = Johovah strength- ened, Ges.), twelfth king of Judah, son of the apostate Ahaz and Abi (or Abijah), ascended the throne at the age of twenty-five, B. C. 726. (Israel, King- dom of; Judah, Kingdom of.) Since, however, Ahaz died at the age of thirty-six, some prefer to make Hezekiah only twenty years old at his accession, as otherwise he must have been born when Ahaz was eleven years old; but, if any change be desirable, it is better (so Mr. Farrar) to suppose that Ahaz was twenty-five and not twenty years old at his accession. Hezekiah was one of the three best kings of Judah (2 K. xvii. 5; Ecclus. xlix. 4). His first act was to purge, and repair, and reopen with splendid sacrificial and perfect ceremonial, the Temple which had been despoiled and neglected during his father's careless and idolatrous reign. This consecration was accompanied by a revival of the theocratic spirit, so strict as not even to spare "the holy places," which, although tolerated by many well-intentioned kings, had naturally been profaned by the worship of images and Asherahs (A. V. "groves"; see ASHERAH; 2 K. xvii. 4). A still more decisive act was the destruction of a brazen serpent, said to have been the one used by Moses in the miraculous healing of the Israelites (Num. xxi. 9), which had become an object of admiration. When the kingdom of Israel had fallen (more probably before this, in the first year of his reign), Hezekiah extended his pious endeavors to Ephraim and Manasseh; and, by inviting the scattered inhabitants to a peculiar Passover, kindled their indignation also against the idolatrous practices which still continued among them. This Passover was, from the necessities of the case, celebrated at an unusual, though not illegal (Num. ix. 10, 11) time; and by an excess of Levitical zeal it was continued for the unprecedented period of fourteen days (2 Chr. xxxix., xxx., xxxi.). At the head of a repentant and united people, Hezekiah ventured to assume the aggressive against the Philistines: and in a series of victories not only rewon the cities which his father had lost (xxvii. 18), but even dispossessed them of their own cities, except Gaza (2 K. xxviii. 8) and Gath. It was perhaps to the purpose of this war that he was induced to assume the money of Shalmanezar, according to the agreement of Ahaz with his predecessor, Tiglath-pileser. When, after the capture of Samaria, the king of Assyria applied for this impost, Hezekiah refused it, and in open rebellion omitted to send even the usual presents (xxviii. 7). Instant war was avenged by the keenest and long-continued resistance of the Tyrians under their king El-helwus. This must have been a critical and intensely anxious period for Jerusalem; and Hezekiah used every available means to strengthen his position, and render his capital impregnable (2 K. xx. 20; 2 Chr. xxix. 3-5, 36; Is. xxvi. 8-11, xxxii. 18). According to a scheme of chronology proposed by Dr. Hillecks, Hezekiah's dangerous illness (2 K. xx.; Is. xxxviii.; 2 Chr. xxxii. 24) nearly synchronized with Sargon's futile invasion in the fourteenth year of Hezekiah's reign, eleven years before Sennacherib's invasion. That it must have preceded the attack on Sennacherib and gained time for the fulfillment of the promise in 2 K. xx. 6, as well as from modern discoveries. Hezekiah, whose kingdom was in a dangerous crisis, who perhaps had at that time no heir (for Manasseh was not born till four years after, 2 K. xxi. 1), "turned his face to the wall and wept sore" at the threatened approach of desolation. God had compassion on his anguish, and heard his prayer. Isaiah had hardly left the palace when he was ordered to promise the king's immediate recovery, and a fresh lease of life, ratifying the promise by a sign, and curing the boil by a plaster of figs, which were often used medicinally in similar cases (Is. xxxviii.). What was the exact nature of the disease we cannot say: according to Mead it was fever terminating in abscess. (Ment.) Various ambassadors came with letters and gifts to congratulate Hezekiah on his recovery (2 Chr. xxxii. 23), and among them an embassy from Merodach-baladan (or Berodach, 2 K. xx. 12), the viceroy of Babylon, the Mardokempados of Polyphem's canon. The ostensible object of this mission was to compliment Hezekiah on his convalescence (2 K. xx. 12; Is. xxxix. 1), and "to inquire of the wonder that was done in the land" (2 Chr. xxxii. 31), a rumor of which could not fail to interest a people devoted to astrology; but its real purpose was perhaps to discover how far an alliance between the two powers was possible or desirable, for Mardokempados, no less than Hezekiah, was in apprehension of the Assyrians. Community of interest made Hezekiah receive the overtures of Babylon with unceasing gratification; and, perhaps, to enhance the opinion of his own importance as an ally, he displayed to the messengers the princely treasures which he and his predecessors had accumulated. If ostentation were his motive it received a terrible rebuke, and he was informed by Isaiah that from the then tottering and subordinate province of Babylon, and not from the mighty Assyria, would come the ruin and captivity of Judah (Is. xxxix. 5). Sargon was succeeded (b. c. 702) by his son SENNACHERIB, whose two invasions occupy the greater part of the Scripture records concerning the reign of Hezekiah. The first of these took place in the third year of Senhakhenephon (b. c. 708), and occupied only three months, but was so disastrous as to force the Assyrians to stretch the route of the advancing Assyrians may be traced in Is. x. 5 xi. The rumor of the inva-
sion redoubled Hezekiah's exertions, and he prepared for a siege by providing offensive and defensive works, stopping up the wells, and diverting the watercourses, conducting the water of Gihon into the city by a subterranean canal (Eccles. xlviii. 17). But the main hope of the political faction was the alliance with Egypt, and they seem to have sought it by presents and private entreaties (Is. xxx. 6). The account given of this first invasion in the "Annals of Sennacherib" is that he attacked Hezekiah because the Ekronites had sent their king Padiya (or Haddiya) as a prisoner to Jerusalem (compare 2 K. xvii. 4), that he took forty-six cities ("all the fenced cities") in 2 K. xviii. 13 is apparently a general expression,compare xix. 8) and 200,000 prisoners; that he besieged Jerusalem with mounds (compare xix. 22); and although Hezekiah promised to pay 500 talents of silver (of which perhaps 500 only were ever paid) and 30 of gold (xvii. 14), yet, not content with this, he mulcted him of a part of his dominions, and gave them to the kings of Egypt, Ashdod, and Gaza. In almost every particular this account agrees with the notice in Scripture. Hezekiah's bribe (or fine) brought a temporary release, for the Assyrians marched into Egypt, where, if Herodotus and Josephus are to be trusted, they abandoned the siege of Jerusalem. In spite of this advantage, Sennacherib was forced to raise the siege of Ptolusmus, by the advance of T civilized. Returning from his futile expedition, Sennacherib "dealt treacherously" with Hezekiah (Is. xxxiii. 1) by attacking the stronghold of Lachish. This was the commencement of that second invasion, respecting which we have such full details in 2 K. xvii. 17 ff.; 2 Chr. xxxvi. 9 ff.; Is. xxxvi. Although the annals of Sennacherib on the great cylinder in the British Museum reach to the end of his eighth year, and this second invasion belongs to his fifth year (n. c. 698, the twenty-eighth year of Hezekiah), yet no allusion to it has been found. So shameful a disaster was naturally concealed by national vanity. From Lachish he sent against Jerusalem an army under two officers and his cup-bearer the orator Ralshakhe, with a blasphemous and insulting summons to surrender. Hezekiah's ministers were thrown into anguish and dismay, but the undaunted Israelites in the hour of peril shrunk not from the unavailing eloquence and force. Meanwhile Sennacherib, having taken Lachish, was besieging Libnah, when, alarmed by a "smoke of Tirhakah's" advance, he was forced to relinquish once more his immediate designs, and content himself with a defiant letter to Hezekiah. The next event of the campaign, about which we are informed, is that the Jewish king with simple piety prayed to God with Sennacherib's letter outspread before him, and received a prophecy of immediate deliverance. Accordingly "that night the Angel of the Lord went out and smote in the camp of the Assyrians 182,000 men." It is very probable that the second secondary cause was employed in the accomplishment of this event. Josephus, followed by an immense majority of ancient and modern commentators, attributes it to the pestilence. Hezekiah only lived to enjoy for about one year more his well-earned peace and glory. He slept with his fathers after a reign of twenty-nine years, and in the forty-fourth year of his age (n. c. 697).—2. Son of Nechariah, descendant of the royal family of Judah (1 Chr. iii. 23).—3. The same name, though in the A. V. Hizkiya, is found in Zeph. i. 1—4. Ater of Hez-e-kiala. Ater. He-zi'on (l. fr. Heb. = vision, Ges.), a king of Aram ("Syria"), father of Tabrimon, and grandfather of Ben-hadad 1. He and his father are mentioned only in 1 K. xv. 18. In the absence of all information, the natural suggestion is that he is Rezon, the contemporary of Solomon, in x. 23; the two names being very similar in Hebrew, and still more so in the versions. Hez'ir (Heb. avine, Ges.). 1. A priest in David's time, leader of the seventeenth monthly course in the service (1 Chr. xxiv. 15).—2. One of the heads of the people (laymen) who sealed the solemn covenant with Nehemiah (Neh. x. 20). Hez'ir or Hezira (fr. Heb. = enclosed, walled in, Ges.), one of David's "thirty" valiant men (2 Sam. xxiii. 33); = Hezro. Hez'ro (fr. Heb.) = Hezrazi (1 Chr. xii. 37). Hez'ron (fr. Heb. = Hezrazi, Ges.). 1. A son of Reuben, ancestor of the Hebrews (1 Gen. xvi. 9; Ex. vi. 14).—2. A son of Pharez, ancestor of the Hebrews (2 Gen. xlii. 12; Ru. iv. 18).—3. Hazor 4 (Josh. xiv. 25). Hez'ron-ites (fr. Heb.), the. 1. Descendants of Hezron the son of Reuben (Num. xxvi. 6).—2. A branch of the tribe of Judah, descendants of Hezron, the son of Pharez (xxvi. 31). Hid' dal or Hid'dal (Heb. mighty, chief, Fü.), one of David's "thirty" valiant men (2 Sam. xxiii. 30); = Hezra. Hid-de-kel (Heb. the rapid Tigris, Ges.; the rapid river, the river swift as an arrow, Fü.; see below), one of the rivers of Eden 1, the river which "goeth eastward to Assyria" (Gen. ii. 14), and which Daniel calls "the Great river" (Dan. x. 4), seems to have been rightly identified by the LXX. with the Tigris. Dekel (so Rawlinson) clearly = Digla or Digholah, a name borne by the Tigris in all ages. The name now in use among the inhabitants of Mesopotamia is Dijlah. It has generally been supposed that Dijlah is a mere Semitic corruption of Tygra, and that this latter is the true name of the stream; but it must be observed that the two forms are found side by side in the Babylonian transcript of the Behistun inscription, and that the ordinary name of the stream in the inscriptions of Assyria is Tiggar. Hi'el (Heb. = Jehiel? Ges.; God is animation, Fü.), a native of Bethel, who rebuilt Jericho in the reign of King Ahab (1 K. xxi. 23) and in whom was fulfilled the curse pronounced by Joshua (Josh. vi. 26). Hie-ra-pal'edis (Gr. sacred city, said to have been so called from the number of its temples), a city of Paphlagonia, celebrated for its hot calculating springs, which have deposited vast and singular incrustations. It is mentioned (Col. iv. 15 only) with Cossose and Laodicea, the three towns being all in the basin of the Meander, and within a few miles of one another. The situation of Hierapolis is extremely beautiful; and its ruins are considerable, the theatre and gymnasion being the most conspicuous. Its modern name is Pamukkale-Kalekis. Hie-ra-em'ed (Gr.) = Jehiel (1 Esd. ix. 21). Hie-ra-em'oth (Gr.). 1. Jeremoth (1 Esd. ix. 27).—2. Ramoth (Is. 20). Hie-ra-em'us (1 Esd. ix. 27) = Jeremot in Eztr. x. Hie-ra'emas (Gr.) = Ramiah (1 Esd. ix. 26). Hie-ron-y-um'us (L. fr. Gr. = of hallowed name, l. & S.), a priest general in the time of Antiochus V. Eupator (2 Me. xiii. 2). Higg'galon [gā'yon] (Heb., see below), a word which occurs in the Hebrew in Ps. ix. 17 (A. V. 16, "Higgigaln", margin "meditation"), xix. 15 (A. V. 14, "meditation" [so Gesenius, Fürst], xcll. 4 (A. 15).
V. 3, "a solemn sound," margin "Higgaiyon"; Lam. iii. 62, "device," A. V., Ges., Fu.). In Ps. xxii. Gesenius and Fürst translate with the murmurd (or gentle sound) of the harp, A. V. "upon the harp with a solemn sound." In Ps. ix. First makes it an air, perhaps a muffled music as a pause or a peculiar kind; Gesenius explains it as a musical sign (compare Selah). It seems that Higgaiyon has two meanings, one of a general character implying thought, reflection, and another in Ps. ix. 17, xii. 4, of a technical nature, the precise meaning of which cannot now be determined.

High Places (Heb. pl. hînîm; see Baalotu). From the earliest times it was the custom among all nations to erect altars and places of worship on lofty and conspicuous spots. To this general custom we find constant allusion in the Bible (Is. lv. 7; Jer. iii. 6; Ez. vi. 13, xviii. 6; Hos. iv. 13), and it is especially attributed to the Moabites (Is. xv. 2, xvi. 12; Jer. xviii. 13). Even Abraham built an altar to the Lord on a mountain near Bethel (Gen. xii. 7, 8; compare xxii. 2-4, xxxi. 54), which shows that the practice was then as innocent as it was natural; and although it afterward became mingled with idolatrous observances (Num. xxii. 3), it was never for far less likely than the consecration of groves (Hos. iv. 13). (Grovci.) It is, however, quite obvious that if every grove and eminence had been suffered to become a place for legitimate worship, especially in a country where they had already been defiled with the sins of polytheism, the utmost danger would have resulted to the pure worship of the one true God. It was therefore forbidden by the law of Moses (Deut. xii. 11-14), which also gave the strictest injunction to destroy these monuments of Canaanitish idolatry (Lev. xxvi. 30; Numb. xxxiii. 52; Deut. xxxiii. 29), without stating any general reason for this command, beyond the fact that they had been connected with such associations. The command was a prospective one, and was not to come into force until such time as the tribes were settled in the promised land. Both Gideon and Manoah built altars on high places by Divine command (Judg. vi. 25, 26, xiii. 16-23), and it is clear from the tone of the book of Judges that the law on the subject was forgotten or practically obsolete (so Mr. Farrar). This worship at other places than the Tabernacle seems to have been occasioned by the disturbed state of the country and the difficulty of uniting in journeys to Shiloh for the great feasts, and may have been permitted as a recurrence to the patriarchal system (R. S. Poole in Kitto). It is more surprising to find this law apparently ignored at a much later period—as by Samuel at Mizpeh (1 Sam. vii. 10) and at Bethlehem (xvi. 5); by Saul at Gilgal (xiii. 9) and at Ajalon (7 iv. 53); by David (1 Chron. xxii. 26); by Elijah on Mount Carmel (1 K. xvii. 90); and by other prophets (1 Sam. x. 5). In some of these cases the rule was evidently superceded by a Divine intimation; the Tabernacle and Zadok the priest were for a time at Gibon, where Solomon sacrificed, while the ark was at Jerusalem (1 K. vii. 4; 2 Chron. 1 i. 3 f.; compare 1 Chron. xvii. 57 f., xxv. 29, 30); and reasons of which we are ignorant may have justified the irregularity in other cases; but it is certain that the worship in high places was common in Judea, not only during (1 K. iii. 2-4), but even after, the time of Solomon. The convenience of them was obvious, because, as local centres of religious worship, they obviated the unpleasant and dangerous necessity of visiting Jerusa-

len for the celebration of the yearly feasts (2 K. xxiii. 9). In fact, the high places seem to have supplied the need of synagogues (Ps. lxxiv. 8). (Syn.-cocy.) Many of the pious kings of Judah were either too weak or too ill-informed to repress the worship of Jehovah at these local sanctuaries, while they of course endeavored to prevent it from being contaminated with polytheism. Asa and Jehoshaphat seem to have removed the high places so far as they had been employed in the service of false gods; but allowed them to continue as convenient meeting-places where the people had been wont to assemble for the worship of Jehovah (1 K. xv. 14; 2 Chron. iii. 17, xvii. 6, xx. 23) (Michaelis, Schulz, Her- theau, Fairbairn). At last Nehemiah set himself in good earnest to the suppression of this prevalent corruption (2 K. xviii. 4, 22), both in Judah and Israel (2 Chr. xxxii. 1), although, so rapid was the growth of the evil, that even his sweeping reformations required to be finally consummated by Josiah (2 K. xxiii.), and that too in Jerusalem and its immediate neighborhood (2 Chron. xxxiv. 3). After the time of Josiah we find no further mention of these Jebotic high places. Idolatry.

High-priest. The office of high-priest among the Israelites may be considered—1 Legally. II. Theologically. III. Historically.—I. The legal view of the high-priest's office comprises all that the law of Moses ordained respecting it. The first distinct separation of Aaron to the office of the priesthood, which previously belonged to the first-born, was that recorded Ex. xxvii. We find from the very first the following characteristic attributes of Aaron and the high-priests his successors, as distinguished from the other priests:—(1) Aaron alone was anointed (Lev. viii. 12), whence one of the distinctive epithets of the high-priest was "the anointed priest" (Lev. iv. 3, 5, 16, xxi. 10; see Num. xxxv. 25). This appears also from Ex. xxix. 29, 50. The
is alluded to in Ps. cxxvii. 2. The anointing oil is described in Ex. xxx. 22-25. The manufacture of it was introduced by the angel apophthegmatics (Neh. iii. 8). (Ointment.) — (2.) The high-priest had a peculiar dress, which passed to his successor at his death. This dress consisted of eight parts, as the Rabbinists constantly note, the breast-plate, the ephod with its curious girdle, the robe of the ephod, the mitre, the breastplate, or didyma, the tunic and the girdle, the materials being gold, blue, red, emerald, and fine (white) linen (Ex. xxviii.). (Colors.) To the above are added, in verse 42, the breeches or drawers (Lev. xvi. 4) of linen; and to make up the number 8, some reckon the high-priest's mitre, or the plate separately from the bonnet; while others reckon the curious girdle of the ephod separately from the ephod. Of these eight articles of attire, four—viz. the coat or tunic, the girdle, the breeches, and the bonnet or turban (Heb. mīghā'di) instead of the mitre (Heb. mitnēseph)—belonged to the common priests. Taking the articles of the high-priest's dress in order, we have (a) the breastplate (Heb. kěněq or chōkè), or, as it is further named (Ex. xxviii. 4, 15, 29, 30), the breastplate of judgment. It was, like the inner curtains of the Tabernacle, the vail, and the ephod, of “cunning work” (Ezr. ix. 23). The breastplate was originally two spans long, and one span broad, but when doubled it was square, the shape in which it was worn. It was fastened at the top by rings and chains of wreathen gold to the two onyx-stones on the shoulders, and beneath with two other rings and a lace of blue to two corresponding rings in the ephod, to keep it fixed in its place, above the curious girdle. But the most remarkable and most important part of this breastplate were the twelve precious stones, set in four rows, three in a row, thus corresponding to the twelve tribes, and divided in the same manner as their camps were; each stone having the name of one of the children of Israel engraved upon it. According to the LXX. and Josephus, and in accordance with the language of Scripture, it was these stones which constituted the Urim and Thummim. The addition of precious stones and costly ornaments expresses glory beyond simple justification (compare Is. xiii. 3; Rev. xxi. 11, 12-21). But, moreover, the high-priest being a representative personage, the fortunes of the whole people were in some sense in his hand. A striking instance of this, in connexion too, was his sacerdotal vestments, the symbolical dress, as to be found in Zech. iii. It seems to be sufficiently obvious that the breastplate of righteousness or judgment, resplendent with the same precious stones which symbolize the glory of the New Jerusalem, and on which we were engraved the names of the twelve tribes, worn by the high-priest, who was then said to bear the judgment of the children of Israel upon his heart, was intended to express by symbols the acceptance of Israel grounded upon the sacrificial functions of the high-priest. — (b.) The Epion. This consisted of two parts, of which one covered the back, and consists called the front, i.e. the breast and upper part of the body. These were clasped together on the shoulder with two large onyx-stones, each having engraved on it six of the names of the tribes of Israel. It was further united by a “curious girdle” of gold, blue, purple, scarlet, and fine twined linen round the waist. — (c.) The High-priest's robe (Lev. xxviii. 34) was of the color of the deep purple; it was of the finest linen. This was of inferior material to the ephod itself, being all of blue (Ex. xxvii. 31), which implied its being only of “woven work” (xxxix. 22). It was worn immediately under the ephod, and was longer than it. The blue robe had no sleeves, but only slits in the shoulders, joined by small square joined by small square, which when the high-priest went in and came out of the Holy Place.—(d.) The mitre or upper turban (Hea'd-dress), with its gold plate, engraved with “HOLINESS TO THE LORD,” fastened to it by a ribbon of blue (xxviii. 36 ff.). Josephus applies the Hebrew term mitsnēseph to the turban of the common priests as well, but says that in addition to this, and sewn on to the top of it, the high-priest had another turban of blue; that besides this he had outside the turban a triple crown of gold, i.e. consisting of three rings one above the other, and terminating at top in a kind of conical calyx, like the invertebrate of the herb myosotis (meconia). Josephus doubtless gives a true account of the high-priest's turban as worn in his day. He also describes the lamina or gold plate, which he says covered the forehead of the high-priest. — (e.) The broidered coat (Heb. cĕthōneth tashēkû; Deiss. III. 1; Emend. Deiss.) was a tunic or long skirt of linen with a tasselled or diaper pattern, like the setting of a stone. The girdle, also of linen, was wound round the body several times from the breast downward, and the ends hung down to the ankles. The breeches or drawers, of linen, covered the loins and thighs, and the bonnet (Heb. mīghā'ād; Crowns; Hea'd-dress) was a turban of linen partially covering the head, but not in the form of a cone like that of the high-priest when the mitre was added to it. These four last were common to all priests. (Priest.)—(3.) Aaron had peculiar functions. To him alone it was permitted, and he alone was permitted, to enter the Holy of Holies, which he did once a year, on the great day of atonement (Atonement, Day of), when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the vail (Lev. xi.). He is said by the Talmudists not to have worn his full pontifical robes on this occasion, but to have been clad entirely in white linen (Lev. xvi. 4, 32). It is singular, however, that on the other hand, Josephus relates that when the great fasts were set, if not on the only day of the year, when the high-priest wore all his robes. — (4.) The high-priest had a peculiar place in the law of the messenger, and his taking sanctuary in the cities of refuge. The messenger might not leave the city of refuge during the lifetime of the existing high-priest who was anointed with the holy oil (Num. xxxv. 25, 28). It was also forbidden to the high-priest to follow a funeral, or rend his clothes for the dead, according to the preceding in Lev. x. 6. The other respects in which the high-priest exercised superior functions to the other priests arose rather from his position and opportunities, than were distinctly attached to his personal character and abilities of the high-priest. Even that portion of power which most naturally and usually belonged to him, the rule of the Temple, and the government of the priests and Levites who ministered there, did not invariably fall to him alone. This might very frequently of one second in dignity to the high-priest, whom they call the Saner, and who often stood in the high-priest's room. He is the same who in the
IIH
O. T. is called "the second priest" (2 K. xxiii. 4, xxv. 11). Thus too it is explained of Anas and Caiaphas (Lk. iii. 2), that Annas was Sophon, or Zadok. Anas is also thought by some to have been *Sugen*, acting for the high-priest (Acts xxiii. 2). It does not appear by whose authority the high-priests were appointed to their office before there were kings of Israel. But as we find it invariably done by the civil power in later times, it is probable that, in other times preceding the monarchy, it was by the elders, or Samaria. The usual age for entering upon the functions of the priesthood, according to 2 Chr. xxxi. 17, is considered to have been twenty years, though a priest or high-priest was not actually incapacitated if he had attained to puberty. Again, according to Lev. xxv. no one that had a blemish could officiate at the altar.—I. The *theological* view of the high-priesthood does not fall within the scope of this Dictionary. Such a view would embrace the consideration of the office, dress, functions, and ministries of the high-priest, considered as typical of the Messiah's office. As, however, of the latter part of the Babylonian Captivity till the cessation of the office at the destruction of Jerusalem. (a. The high-priests of the first group who are distinctly made known to us are as follows—1. Aaron; 2. Eleazar; 3. Phinehas; 4. Eli; 5. Ahitub (1 Chr. ix. 11; Neh. xi. 11; 1 Sam. iv. 3); 6. Ahiah; 7. Ahimelech. Phinehas, the son of Eli, and father of Ahitub, died before his father, and so was not high-priest. Of the above, the three first succeeded in regular order, Nadab and Abihu, Aaron's eldest sons having died in the wilderness (Lev. x). But Eli, the fourth, was of the line of Ithamar. What was the exact interval between the death of Elia and the return of Eli, what led to the transference of the chief priesthood from the line of Eleazar to that of Ithamar, we have no means of determining from Scripture. Josephus asserts that the father of Bukki—whom he calls Joseph, and Abi-azer, i.e. Abi-ha—a was the last high-priest of Phinehas's line, before Zadok. If Abi-ha died, leaving a son or grandson under age, Eli, as head of the line of Ithamar, might have become high-priest as a matter of course, or he might have been appointed by the elders. If Ahiah and Ahimelech are not variations of the name of the same person, they must have been brothers, since both were sons of Ahitub. The high-priests, then, before David's reign may be set down as eight in number, of whom seven are said in Scripture to have been high-priests, and one by Josephus alone. —(b) Passing to the second group, we begin with the unexplained circumstance of there being two priests in the reign of David, apparently of nearly equal rank and authority. Zadok and Abiathar (1 Chr. xv. 11; 2 Sam. vii. 17). It is not unlikely (so Lord A. C. Hervey, the original author of this article), that after the death of Ahimelech and the secession of Abiathar to David, Saul may have made Zadok priest, and that David may have avoided the difficulty of deciding between the claims of his faithful friend Abiathar and Zadok by appointing them to a joint priesthood: the first place, with the Ephe, and Uriam and Thummim, remaining with Abiathar, who was in actual possession of them. The first considerable difficulty that meets us in the historical survey of the high-priests of the second group is to ascertain who was high-priest at the dedication of Solomon's Temple. Josephus says that Zadok was, and the Seder Olam makes him the high-priest in the reign of Solomon; but 1 K. iv. 2 distinctly asserts that Azariah the son of Zadok was priest under Solomon, and 1 Chr. vi. 10 tells us of Azariah, "he it is that executeth the priest's office in the temple that Solomon built in Jerusalem," obviously meaning at its first completion. We can hardly therefore be wrong in saying that Azariah the son of Ahimeaz was the first high-priest of Solomon's Temple. In constructing the list of the succession of priests of this group, we must compare the genealogical list in 1 Chr. vi. 8-15 (A. V.) with the notices of high-priests in the Scriptures, and with the list given by Josephus. Now, as regards the genealogy, it is seen at once that there is something defective; for whereas from David to Jeconiah there are twenty kings, from Zadok to Jehonadak there are but thirteen priests. Then again, while the pedigree in its six first generations from Zadok, inclusive, exactly suits the history, yet is there a great gap in the middle; for between Amariah, the high-priest in Jehoshaphat's reign, and Shallum the father of Illikiah, the high-priest in Josiah's reign—an interval of about 240 years—there are but two names, Ahitub and Zadok, and those liable to the utmost suspicion from their reproducing the same sequence which occurs in the earlier part of the same genealogy—Amariah, Ahitub, Zadok. But the historical books supply us with four or five names for this interval, viz. Jehoiada in the reigns of Athaliah and Joash, and probably still earlier; Zechariah his son; Azariah in the reign of Uzziah; Urijah in the reign of Ahaz; and Azariah in the reign of Hezekiah. If, however, in the genealogy of 1 Chr. vi., Azariah and Illikiah have been accidentally transposed, as is not unlikely, then the Azariah who was high-priest in Hezekiah's reign will be that of another high-priest, and in putting the additional historical names at four, and deducting the two suspicious names from the genealogy, we have fifteen high-priests indicated in Scripture as contemporary with the twenty kings, with room, however, for one or two more in the history. In addition to these, the Sudaus of Josephus, who corresponds to Zedekiah in the reign of Amaziah in the Seder Olam, and Odeas, who corresponds to Hoshaiah in the reign of Manasses, according to the same Jewish chronicle, may really represent high-priests whose names have not been preserved in Scripture. This would bring up the number to seventeen, or, if we retain Azariah, perhaps to eighteen, which agrees nearly with the twenty kings. Reviewing the high-priests of this second group, the following are some of the most remarkable incidents:—(1) The transfer of the seat of worship from Shiloh in the tribe of Ephraim to Jerusalem in the tribe of Judah, executed by the building of the magnificent Temple of Solomon. (2) The organization of the Temple-service under the high-priest. (3) The revolt of the ten tribes. (4) The overthrow of the usurpation of Athaliah by Jehoiada the high-priest.
(5.) The boldness and success with which the high-priest Azariah withstood the encroachments of the king Uzziah upon the office and functions of the priesthood. (6.) The repair of the Temple by Jehoiahd, the restoration of the Temple services by Azariah in the reign of Hezekiah, and the discovery of the book of the law and the religious reformation by Hilkiah in the reign of Josiah. (7.) In all these great religious movements, however, excepting the one headed by Jehoiahd, it is remarkable how the civil power took the lead. The preponderance of the civil over the ecclesiastical power, as an historical fact, in the kingdom of Judah, although kept within bounds by the hereditary succession of the high-priests, seems to be proved from these circumstances. The priests of this series ended with Seraiiah, who was taken prisoner by Nebuzar-adan, and slain at Riblah by Nebuchadnezzar, together with Zephaniah the second priest or Sogani, after the burning of the Temple and the plunder of all the sacred vessels (2 K. xx. 18). His son Jehozadak or Josechec was at the same time carried away captive (1 Chr. vi. 15). The time occupied by these high-priests was about 454 years, which gives an average of something more than twenty-five years to each high-priest. It is remarkable that not a single instance is recorded after the time of David of an inquiry by Uriah and Thummim. The ministry of the prophets seems to have superseded that of the high-priests (see e. g. 2 Chr. xv., xviii., xx. 14, 15; 2 K. xix. 1, 2, xxii. 12-14; Jer. xxxi. 1, 2).—(c) An interval of about fifty-two years elapsed between the high-priests of the second and third group, during which there was neither Temple, nor altar, nor high-priest, nor officials, nor sords, dilapidated as was Babylon. The pontifical office revived in its son Jeshua, of whom such frequent mention is made in Ezra and Nehemiah, Haggai and Zechariah, 1 Esdras and Ecclesiasticus; and he therefore stands at the head of the third and last series, honorably distinguished for his zealous cooperation with Zerubbabel in rebuilding the Temple, and restoring the dilapidated commonwealth of Israel. His successors, as far as the O. T. guides us, were Jojakim, Elieliah, Jolada, Johanan (or Jonathan), and Jaddua, high-priests in the time of Alexander the Great. Juddua was succeeded by Onias I., his son, and he again by Simon the Just, the last of the men of the great synagogue. (Jerusalem; Synagogue, the Great.) Upon Simon's death, his son Onias being under age, Eleazar, Simon's brother, succeeded him. The high-priesthood of Eleazar is memorable as being that under which the LXX. version of the Scriptures (Septuagint) was made at Alexandria for Ptolemy Philadelphus, according to the account of Josephus taken from Aristaeus. Viewed in its relation to Judaism and the high-priesthood, this translation was a sign, and perhaps a helping cause, of their decay. It marked a growing tendency to Hellenize, utterly inconsistent with the spirit of the Mosaic economy. What, however, for a time saved the Jewish institutions, was the cruel and impolitic persecution of Antiochus Epiphanes. The result was that after the high-priesthood had been brought to the lowest degradation by the apostasy and crimes of the last Has. of Maccabaeus, the son of Eleazar, and after a vacancy of seven years had followed the brief pontificate of Alcimus, his no less infamous successor, a new and glorious succession of high-priests arose in the Maccabean family (Maccabees), who united the dignity of civil rulers, and for a time of independent sovereignties, to that of the high-priesthood. The Asmonean family were priests of the course of Jofaiah, the first of the twenty-four courses (1 Chr. xxiv. 7), whose return from captivity is recorded 1 Chr. ix. 10; Neh. xi. 10. They were probably of the house of Eleazar, though this cannot be affirmed with certainty. This Asmonean dynasty lasted from n. c. 153, till the family was damaged by intestine divisions, and then destroyed by Herod the Great. Aristobulus, the last high-priest of his line, brother of Mariamne, was murdered by order of Herod, his brother-in-law, n. c. 35. There were no fewer than twenty-eight high-priests from the reign of Herod to the destruction of the Temple by Titus, a period of 107 years. The N. T. introduces us to some of these later and oft-changing high-priests, viz. Annas, Caiaphas, and Ananias. Theophulus, the son of Ananus, was the high-priest from whom Saul received letters to the synagogue at Damascus (Acts x. 1, 14). Phannas, the last high-priest, was appointed by lot by the Zealots from the course of priests called by Josephus Enichim (probably a corrupt reading for Jachim). The subjoined table shows the succession of high-priests, as far as it can be ascertained, and of the contemporary civil rulers:

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<thead>
<tr>
<th>CIVIL RULER</th>
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<tr>
<td>Moses</td>
<td>Aaron</td>
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<td>Azariah?</td>
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<td>Exilin</td>
<td>Jehoibelah</td>
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<td>Zerubbabel</td>
<td>(Yrus and Darius)</td>
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<td>Josua</td>
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<td>Mordecai?</td>
<td>(Nerses)</td>
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| Ezra and Neehah (Artaxerxes) | Eliliah, Darius Nothus, Artaxerxes Memnon, Johanan, Alexander the Great, Judea
| Onias I. (Ptolemy Soter, Antigonos) | Onias I. |
| Ptolemy Soter | Simon the Just |
| Ptolemy Philadelphus | Eleazar, Manassch, Onias I. |
| Ptolemy Euergetes | Simon II. |
| Ptolemy Philagor | Simon II. |
| Ptolemy Epifanes and Antiochus Epiphanes | Onias III. |
| Antiochus Epiphanes | (Joshua, or Aaron) |
| Onias, or Memebhus, | |
| Aelcimus, or Alcimus, Alexander Balas | Jonathan, brother of Judas, Macbethes (Asmonean) |
| Simon (Asmonean) | Simon (Artus) |
| John Hyrcanus (Asm.) | John Hyrcanus, (Artus) |
| King Aristobulus (Artus), Aristobulus (Artus) |
| Queen Alexander (Artus) | Hyrcanus II. (Artus) |
| King Aristobulus II. | (Astrono- |
| King Aristobulus II. | (Artus) |
HIGH-PRIEST.

Pompey the Great and Hyrcanus, or rather, toward the end of his pontificate, Anti-

Hyrcanus II. (Amm.)

Antigonus (Amm.)

Pasoeus the Parthan. Antigonus (Amm.)

Herod the Great, king of Judea.

Ananus.

Aristobulus (last of Asmo-

Ananias.

Jesus, son of Ananias.

Simon, son of Ananus, father-

in-law to Herod.

Mattathias, son of Theophilus.

Joazar, son of Simon.

Arebalus, king (or etharch) of Judea.

Elezar, brother of Joazar.

Jesus, son of Eleazar.

Simon, son of Joazar (second time).

Valerius Gratus, procurator of Judea.

Ishmael, son of Phabi.

Simon, son of Kamilth.

Vitellius, governor of Syria. Cataphus, called also Joseph.

Jonathan, son of Ananus.

Theophilus, brother of Jonathan.

Herod Agrippa.

Simon Cantheras.

Matthathias, brother of Jonathan, son of Ananus.

Elineus, son of Cantheras.

Herod Agrippa II.

Joseph, son of Caiam.

Aminias, son of Shculeus.

Jonathan.

Isaac, son of Fabi.

Joseph Cai, son of Simon.

Ananus, son of Ananus, or Amanias.

Appointed by the people.

Jesus, son of Damnuus.

Jesus, son of Gamaliel.

Do. (Whiston on Jos. B. J. iv.

E.)

Matthathias, son of Theophilus.

Chose by lot.

Phantinus, son of Samuel.

HIGHWAY (Lev. xxvi. 22; Judg. v. 6; 2 K. xviii. 17; Mat. xxii. 9, &c.). Roads of some kind apparently existed in Palestine at a very early period; but probably most of them were, as now, only narrow tracks, by which beasts of burden or travellers on foot pass from city to city. The law in regard to cities of refuge (Giity or Herce) required ways to be kept open by which the man slayer might flee thither (Deut. xiii. 3: see Talmud). The "king's highway" is mentioned (Num. xxxii. 22); language derived from roads in use in the earlier period (v. xxxvi. 11, xii. 10, &c.); in some parts of the land, at least, carriages and chariots were used (Carriage; Cart; Chariot; Wagon); but for its best roads Palestine was indebted to the Romans. Traces of the Roman roads still remain; but for centuries little or no attention has been paid to road-making in Palestine. Instead of wheeled vehicles, we find horses, camels, and asses principally used for transportation.

JERUSALEM.

Hill (Heb. fortiss. Fr., a city of Judah allotted to the priests (1 Chr. vi. 68); = Holon 1.

HILLAH (fr. Heb. = portion of Jehovah, Ges.). 1. Father of Eliakim 1 (2 K. xviii. 18, 26, 27, xix. 2; Is. xxi. 20, xxxvi. 3, 11, 22, xxxvii. 2).—2. High-priest in the reign of Josiah (2 K. xxii. 4 ff.; 2 Chr. xxxiv. 9 ff.; 1 Esd. i. 8). — According to the genealogy in 1 Chr. vi. 13 (A. V.) he was son of Shallum, and from Ezr. vii. 1, apparently the ancestor of Ezra the scribe. His high-priesthood was rendered particularly glorious by the great refor-

mation effected under it by King Josiah, by the solemn Passover kept at Jerusalem in the eighteenth year of that king's reign, and above all by the discovery which he made of the book of the law of Moses in the Temple. With regard to the latter, Kennicott is of opinion that it was the original autograph copy of the Pentateuch written by Moses, in which Hilkiah found, but his argument is far from conclusive. A difficult and interesting question arises, What was the book found by Hilkiah? Our means of answering this question seem to be limited, (1) to an examination of the terms in which the depositing of the book of the law in the ark was originally enjoined; (2) to an examination of the contents of the book discovered by Hilkiah, as far as they transpire; (3) to any indications which may be gathered from the contemporary writings of Jeremiah, or from any other portions of Scripture. A consideration of all these points raises a strong probability that the book in question was the book of Deuteronomy (so Lord A. C. Hervey, De Wette, Gesenius, Rosenmüller, &c. Josephus, Le Clerc, Keil, Ewald, Lengerke, Hawi-

ner, &c., suppose it was the whole Pentateuch). — 3. A Merariite Levite, son of Azm (1 Chr. vi. 45, Heb. 20).—1. Another Merariite Le- 

vite, second son of Iosiah (xxvi. 11).—5. One of those who stood on the right hand of Ezra when he read the law to the people; probably a priest (Neh. viii. 4). He may = the Hilkiah who came up in the expedition with Jeshua and Zerubbabel (xii. 7). — 6. A priest of Amathus, father of the prophet Jeremiah (Jer. i. 1).—7. Father of Gemariah, who was one of Zedekiah's envoys to Babylon (Jer. xxix. 3).

HILL. The structure and characteristics of the hills of Palestine will be most conveniently noticed in the general description of the features of the country. The word "hill" has been employed in the A. V. as the translation of—1. Heb. gilh' unh, from a root which seems to have the force of curvature or humphness. A word involving this idea is peculiarly applicable to the rounded hills of Pal-

estine.—2. Heb. har, which has a much more extended sense than gilh' unh, meaning a whole district rather than an individual eminence, and to which our word "mountain" answers with tolerable accuracy. This translation of har by "hill" sometimes obscures the meaning of a passage where it is desirable that the topography should be unsim-

pllicable. For instance, in Ex. xxiv. 4, the "hill" is the same which the shepherds in the wilderness (12, 13, 18, &c.) and book, consistently and ac-

curately rendered "mount" and "mountain" (M.

ZAR). The country of the "hills" in Deut. i. 7; Jos. ix. 1, x. 40, xi. 16, is the elevated district of Judah, Benjamim, and Ephraim, which is correctly called "the mountain" in Num. xii. 29, &c.; in 2 K. i. 9 and iv. 27, the use of the word "hill" ob-

sures the allusion to Carmel, which in other pas-

gages (e. g. 1 K. xviii. 19; 2 K. iv. 25) has the term "mount" correctly attached to it.—3. Heb. mari'ah, better "ascent," once (1 Sam. xi. 1). (MAALEH-

CARABBIM).—4. Gr. baounos (Lk. iii. 22, xxil. 30).—5, Gr. aor. aoros (Lk. iv. 36); Latin "mount" (Mat. iv. 8, v. 1, &c.); or "mount" (xxi. 1, &c.). "The "hill" (Lk. iv. 37) = "the mountain" (ver. 28). In Lk. i. 39, 63, the "hill country" (Gr. he oregeon) is the "mountain of Judah" frequently referred to in the O. T. (Judah 1 IV.).

HILLER (Heb. prame, Ges.). a native of Pirathon in Mount Ephraim, a favorite of Abdon, judge of Israel (Judg. xii. 13, 15).

HIN (Heb.). WEIGHTS AND MEASURES.

HIND (Heb. aygdhah, aygdhal), the female of the common stag or Cervus elaphus. (HART.) It is
frequently noticed in the poetical parts of Scripture as emblematic of activity (Gen. xlix. 21; 2 Sam. xxii. 34; Ps. xviii. 23; Hab. iii. 19), gentleness (Prov. v. 19), feminine modesty (Cant. ii. 7, iii. 5), earnest longing (Ps. xiii. 1, "hart"), and maternal affection (Jer. xiv. 5). Its shyness and remoteness from the haunts of men are also alluded to (Job xxxix. 1), and its timidity, causing it to crouch under the sound of thunder (Ps. xxix. 9). **ALETH SHARAH.**

Hinge (Heb. pAdh, tAir). Both ancient Egyptian and modern Oriental doors were and are hung by means of pivots turning in sockets both on the upper and lower sides (1 K. vii. 59). In Syria, and especially the Hauran, there are many ancient doors consisting of stone slabs with pivots carved out of the same piece, inserted in sockets above and below, and fixed during the building of the house. (Gate.) The allusion in Prov. xvi. 14 is thus clearly explained.

**Hinnom (I.e., a continual burning.) Ayre: full of goodwill or favor, or endorsed with goods, rich, furn.).** Valley of, otherwise called "the valley of the son" or "children of Hinnom;" a deep and narrow ravine, with steep, rocky sides to the S. and W. of Jerusalem, about one mile and a half in length, separating Mount Zion to the N. from the "Hill of Evil Counsel," and the sloping rocky plateau of the "plain of Rehobim" to the S. ( _Aceldama;_ Gios.) The earliest mention of the Valley of Hinnom in the sacred writings is in Josh. xv. 8, xviii. 16, where the boundary-line between Judah and Benjamin is described as passing along the bed of the ravine. On the southern brow, overlooking the valley's extremity, Solomon erected high places for Moab (1 K. xi. 7), whose horrid rites were revived from time to time in the same vicinity by the later idolatrous kings. Abaz and Manasseh made their children "pass through the fire" in this valley (2 K. xvi. 3; 2 Chr. xxviii. 3, xxviii. 6), and the fiendish custom of infant sacrifice to the fire-gods seems to have been kept up in Terrae, at its S. extremity, for a considerable period (Jer. vii. 31; 2 K. xxx. 10). To put an end to these abominations, the place was polluted by Jojash, who rendered it ceremonially unclean by spreading over it human bones, and other corruptions (2 K. xxiii. 10, 13, 14; 2 Chr. xxiv. 4, 5), from which it appears to have become one of the common cesspools of the city, into which its sewage was conducted, to be carried off by the waters of the Kidron, as well as a latrinal, where all its solid filth was collected. From its ceremonial defilement, and from the detested and abominable fire of Moab, if not from the supposed ever-burning funeral-piles, the later Jews applied the name of this valley (Heb. Gey Hinom), Geshena, to denote the place of eternal torment. (Hell.) The name by which it is now known is Wady Jechonam, or Wady el-Kubah.

**Hippopotamus.** (L. fr. Gr. = river-horse.) _Irenopotamus._

Hirah (Heb. nobly birth, Ges.), an Adullamite, the friend of Judah (Gen. xxxviii. 1, 12; and see 29).

Hiram, or Huram (both Heb. = noble, high-born, Ges.). 1. The king of Tyre who sent workmen and materials to Jerusalem (1 K. v. 1; 2 K. v. 11) to build a palace for David, whom he ever loved (1 K. v. 1), and again (v. 10; 2 Chr. ii. 14, 16) to build the Temple for Solomon, with whom he had a treaty of peace and commerce (1 K. v. 11, 12). The contempt with which he received Solomon's present of Curab (ix. 12) does not appear to have caused any breach between the two kings. He admitted Solomon's ships, issuing from Joppa, to a share in the profitable trade of the Mediterranean (x. 22); and Jewish sailors, under the guidance of Tyrians, were taught to bring the gold of Ophir (ix. 26) to Solomon's two harbors on the Red Sea. Dius, the Phoenician historian, and Menander of Ephesus assign to Hiram a prosperous reign of thirty-four years; and relate that his father was Abibai, his son and successor Balaazar. Others relate that Hiram, besides supplying timber for the Temple, gave his daughter in marriage to Solomon.—2. A man of mixed race (vii. 13, 40, 45), the principal architect sent by King Hiram to Solomon. Handicraft; Huram; Temple.

Hircanus (L. fr. Gr.), "a son of Tobias," who had a large treasure placed for security in the treasury of the Temple at the time of the visit of Heliodorus (about 167 B.C.), 2 Me. iii. 11).

* Hircling = one who serves for hire. Ser.

°** Hiramon (1 K. vii. 40 margin) = Hiram 2.**


**Hittites (fr. Heb.) Hitti, pl. Hittim or Chittim, f. the nation descended from Heth, the second son of Canaan. Our first introduction to the Hittites is in the time of Abraham, when he bought, from the "sons" or "children of Heth," the field and the cave of Machpelah, belonging to Ephron the Hittite. They were then settled at the town which was afterward, under its new name of Hiren, to become one of the most famous cities of Palestine, then bearing the name of Jirath-arba, and perhaps also of Mamre (Gen. xxiii. 19, xxv. 9). The propensities of the tribe appear at that time to have been rather commercial than military. As Ewald well says, Abraham chose his allies in warfare from the Amorites, but he goes to the Hittites for his grave. But the tribe was evidently as yet but small, not important enough to be noticed beside the Canaanite and the Perizite who shared the bulk of the land between them (Gen. xii. 6, xiii. 7). Throughout the book of Exodus, the name of the Hittites occurs only in the usual formula of the occupancy of the Promised Land. From this time their quiet habits vanish, and they take their part against the invader, in equal alliance with the other Canaanite tribes (Josh. ix. 1, xi. 3, &c.). Henceforward the notices of the Hittites are very few and faint. The individual Hittites mentioned in the Bible are—Aban (Gen. xxxvi. 2), Ahimelech (1 Sam. xxvi. 6), Hashmath (Gen. xxxvi. 34), Beroth, Elon, Emron (xxiii. 10, &c.), Judith (xxvi. 34), Uriah (2 Sam. xi. 3 ff., xxix. 39, &c.), Zohar (Gen. xxix. 8). The Egyptian annals tell us of a very powerful confederacy of Hittites in the valley of the Orontes, with whom Sether I., or Sethos, waged war about n. c. 1580 b.C. Hid whose capital proved to be correct, it affords a clow to the meaning of some passages which are otherwise puzzling (Josh. i. 4; Judg. i. 26; 2 K. x. 29; 2 K. v. 6; 2 Chr. i. 17). Hair.
HIY

Hi'vite, pl. Hi'vites (fr. Heb. Hi'vî or Chi'wî = dweller in an encampment or nomadic village, Fû, Ges. doubtfully; inhabitant of the interior or midland, Ewald, the). The name is, in the original, uniformly found in the singular number. In the genealogical tableau of the gene (Num. xiii. 29); perhaps this is owing to the then insignificance of the Hiivites. The name constantly occurs in the formula by which the country is designated in the earlier books (Ex. iii. 8, 17, &c.), and also in the later ones (1 K. ix. 29; 2 Chr. viii. 7). We first encounter the ancient people of the Hiivites at Jacob's return to Canaan. Abraham was then in their possession, Hamor the Hiivite being the "prince of the land" (Gen. xxxiv. 2). They were at this time, to judge of them by their rulers, a warm and impetuous people, credulous and easily deceived by the crafty and cruel sons of Jacob. The narrative further adds that they were given to "trade" (10, 21), and to the acquiring of "possessions" of cattle and other "wealth" (10, 23, 28, 29). We next meet with the Hiivites during the conquest of Canaan (Josh. ix. 7, xi. 19). (Ginenox.) Their character is now in some respects materially altered. They are still evidently averse to fighting, but they have acquired—possibly by long experience in traffic—an amount of craft which they did not before possess, and which enables them to turn the tables on the Israelites in a highly successful manner (Josh. ix. 3—27). The main body of the Hiivites, however, were at this time living on the northern confines of Western Palestine—"under Hermon, in the land of Mitzpeh " (Josh. xi. 3)—"in Mount Lebanon, from Mount Baal-Hermon to the entering in of Hamath " (Judg. iii. 3, comp. 2 Sam. xxiv. 7). AYIM.

Hiz-kî'lah (fr. Heb. = Hizke'lah), an ancestor of Zephaniah the prophet (Zeph. i. 1). Hizkî'lah ( Heb. = Hizke'lah), according to the A. V., a man who sealed the covenant with Nehemiah (Neh. x. 17). But there is no doubt that the name should be taken with that preceding it, as "Ater-Hizkîjah = "Ater of Hizke'lah." Ater 2.

Ho'bah (Heb. beloved, Ges.). This name is found in two places only (Num. x. 29; Judg. iv. 11), and it seems doubtful whether it denotes the father-in-law of Moses, or his son, i.e. Moses' brother-in-law. (1.) In favor of the latter are (a.) the express statement that Hobab was "the son of Raguel" (Num. x. 29); Raguel or Reuel being identified with Jethro, not only in Ex. ii. 18 (comp. iii. 1, &c.), but also by Josephus. (b.) The fact that Jethro had some time previously left the Israelite camp to return to his own country (Ex. xviii. 27). (2.) In favor of Hobab's identity with Jethro are (a.) the words of Judg. iv. 11; but this is of later date than the other, and altogether a more casual statement. (b.) Josephus, in speaking of Raguel, remarks that he "had gotten," i.e. Jethro, for a "father-in-law." The Mohammedan traditions favor the identity of Hobab with Jethro. But whether Hobab was the father-in-law of Moses or not, the notice of him in Num. x. 29—32, though brief, is full of point and interest. While Jethro is preserved to us as the wise and practised administrator, Hobab appears as the experienced Bedouin sheik, to whom Moses looked for the material safety of his numerous caravan in the new and difficult ground before them.

Ho-bah (Heb. hidden, hiding-place, Ges.), the place to which Abraham pursued the kings who had pillaged Sodom (Gen. xiv. 16). It was situated "to the N. of Damascus." Apart from tradition makes the village of Burzeh, three miles N. of Damascus, the place where Abraham offered thanks to God after the discomfiture of the kings. The Jews of Damascus affirm that the village of Jabar, about three miles N. E. of Damascus = Hobah.

Hod (Heb. splendor, majesty, Ges.), a son of Zophah, and chieflain of Asher (1 Chr. vii. 37).


Ho-da-v'lah (fr. Heb. = Hoda'jah, Ges.). 1. A man of Manasseh, one of the heads of the half-tribe of E. of Jordan (1 Chr. v. 24).—2. A man of Benjamin, son of Hassenuah (1 Chr. ix. 7).—3. A Levite, who seems to have given his name to an important family in the tribe (Exr. ii. 40); = Hodevah and Jedah 3.

Ho-de'sh (Heb. the new moon, a month, Ges.), a woman named to the other special names of Benjamin (1 Chr. viii. 9) as the wife of Shaalim.

Ho-de-vah (Heb. = Hodi'jah, Ges.) = Hodavit'jah 3 (Neh. vii. 43).

Ho-di'lah (fr. Heb. = Hodi'lah), one of the two wives of Ezra, a man of Judah (1 Chr. iv. 19); doubtless = Hedu'dim in verse 18.

Ho-di'jah (Heb. splendor of Jehovah, Ges.). 1. A Levite in the time of Ezra and Nehemiah (Neh. viii. 7; probably also ix. 5, x. 10).—2. Another Levite at the same time (x. 13).—3. A layman, one of the "heads" of the people at the same time (x. 18).

Ho-gah (Heb. portri'dge, Ges.), the third of the five daughters of Zelah (Num. xxvi. 52—xxvii. 1, xxxvi. 11; Josh. xvii. 5). HUN.

Ho'ham (Heb. probably = whom Jehovah impels, Ges.), king of Hebron at the conquest of Canaan (Josh. x. 3).

* Hol = a fortress or place held by a garrison (Judg. xix. 46, 49, &c.; 1 Sam. xxiv. 4, 5, &c.), tower; W. E. 1. 

* Hole, Cave.

Holm-tree [home-] (Gr. prinos; L. ilex), a species of oak, named only in Sus. 58. (DANIEL, APOCRYPHAL ADITIONS TO.) The Gr. prinos of Theophrastus and Dioscorides no doubt = the Quercus coccerfa. The L. ilex was applied both to the holm-oak (Q. ilex) and to the kermes-oak (Q. coccerfa).

Hol'o-fe'ner [onez] (Gr. Olophernis, probably fr. Pers., but the meaning uncertain), according to Jd. ii. 4, &c., a general of Nebuchadnezzar, king of the Assyrians, who was slain by Juditi during the siege of Bethulia.

Ho'lon (Heb. sandy, Ges.). 1. A town in the mountains of Judah, allotted to the priests; named between Goshen and Giloh, in the group with Debir (Josh. xv. 51, xxi. 15); = Hilen.—2. A city of Moab (Jer. xlviii. 21 only). No identification of it has yet taken place.

* Hol'ly Chil'dr, The Song of the Three. DANIEL, APOCRYPHAL ADITIONS TO.

* Hol'ly Cl't. JERUSALEM.

* Hol'ly Da'y, FESTIVALs.

* Hol'ly Ghost, SPIRIT, THE HOLY.

* Hol'ly Land, CANAAN; PALESTINE.

* Hol'ly of Hol'es; TEMPLE.

* Hol'ly Sp'rit, SPIRIT, THE HOLY.
Ho'mam (Heb. destruction, Ges.), an Edomite (1 Chr. i. 39) = He'mam.
Ho'ver (Heb. hōvēr or chōnēr = a heap, Ges.).

Weights and Measures.

Hōney [hun'ny] usually = Heb. debash, or Gr. meli. The Heb. nōphēth ta'ūphīn is translated in Ps. xix. 10 (Heb. 11) = the "honey-comb," margin (and so Gesenius) "the dropping of honey-comb," i. e., honey dropping from the combs: taūph. debash is also translated "honey-comb" (Prov. xvi. 24); nōphēth (= a sprinkling, dropping, sc. of honey, Ges.) is translated "honey-comb" (v. 3, xxiv. 13, xxvii. 7; Cant. iv. 11); ya'ar (Cant. v. 1) or ya'arāth had-dēbash (1 Sam. xiv. 27) = the redundancy, or overflowing, or dropping of honey, Ges.; see above) is translated "honey-comb." The Gr. meliōs kērion = "honey-comb" in Lk. xxiv. 42. - The Heb. debash, in the first place, was the product of the bee, to which we exclusively give the name of honey. All travelers agree in describing Palestine as a land "flowing with milk and honey" (Ex. i. 6); but coral abundant even in the remote parts of the wilderness, where they deposit their honey in the crevices of the rocks or in hollow trees. In some parts of Northern Arabia the hills are so well stocked with bees, that no sooner are hives placed than they are occupied. In the second place debash = a deposition of the juice of the grape, which is still called dibash, and which forms an article of commerce in the East; it was this, and not ordinary bee-honey, which Jacob sent to Joseph (Gen. xxiii. 11), and which the Tyrians purchased from Palestine (Ex. xxvii. 17) (so Mr. Burn, Gesenius, &c.). A third kind has been described by some writers as "vegetable honey, by the deposit of mud or mudlike matter in the crevices of rocks and shrubs, such as the Tamaris moniferus, found in the peninsula of Sinai, or the stunted oaks of Luristan and Mesopotamia. The honey, which Jonathan ate in the wood (1 Sam. xiv. 25), and the "wild honey" (Gr. meli agrion), which supported John the Baptist (Mat. iii. 4), have been referred to this species. But it was probably the honey of the wild bees. A fourth kind is described by Josephus, as being manufactured from the juice of the date.

Food.

Hood. Dress; Head-dress.

Hook. Hooks. Various kinds of hooks are noticed in the Bible, of which the following are the most important.

Fish-hooks (Psalm) (Heb. tsā'ānād, sir, horēth or chochēth) (Am. iv. 2; Job xii. 1; Is. xix. 8; Hab. i. 15 [A. V. "angle" in the two last]; Gr. aküstērion (Mat. xvii. 27). - 2. Heb. hōth or chōnēth, properly = a ring (A. V. "thorn") placed through the mouth of a large fish and attached to a cord to a stake for the purpose of keeping it alive in the water (Job xii. 2); the Heb. agōnān meaning the cord is rendered "hook" in the A. V. - 3. Heb. hāh or chāch and hōth or chōnēh, A. V. "hook" (2 K. xix. 28; Is. xxvii. 29). Ex. xxix. 4, xxxviii. 4), properly = a ring, such as in our country is placed through the nose of a bull, and similarly used in the East for loading lions (Ex. xiv. 9, where the A. V. has "with or 'in' chains"), camels and other animals. A similar method was adopted for leading prisoners, as in the case of Manasseh, who was led with rings (2 Chr. xxxiii. 11; A. V. "in the thorns"). Illustrations, it is true, are found in Assyrian sculptures, which represent the king holding a bridle or cords attached to rings in the lips of captives. - 4. The hooks of the pillars of the Tabernacle (Heb. pl. šā'ānāм; Ex. xxvi. 32, 37, xxvii. 10 ff., xxxvi. 36, 38, xxxviii. 10 ff.); 5. Heb. moa'mēr, possibly = a vinedresser's "pruning-hook" (Lk. ii. 17; iv. 5; Mic. iv. 3; Joel iii. 10). - 6. Heb. ma'azley, mizlagh = a "flesh-hook" for getting up the joints of meat out of the boiling-pot (Ex. xxvii. 3; 1 Sam. ii. 13, 14, &c.; see altars). - 7. Heb. shephatayim, probably = "hooks" used for hanging up animals to flay them (Ex. xv. 43).
entirely distinct from the preceding, named in Num. xxxiv. 7, 8 only, as one of the marks of the northern boundary of the land which the children of Israel were about to conquer. The identification of this mountain has always been one of the puzzles of Sacred Geography. The Mediterranean was the western boundary. The northern boundary started from the sea; the first point in it was Mount Hor, and the second the entrance of Hamath. The entrance of Hamath seems to have been determined by Mr. Porter as the pass at Kalet el-Husn, close to Hums, the ancient Hamath—at the other end of the range of Lebanon. Surely "Mount Hor" then was the great chain of Lebanon itself, the natural northern boundary of the country (so Mr. Grove.).

Horam (Heb. height, Ges.), king of Gezzan at the conquest of the southwestern part of Palestine (Josh. x. 33).

Ho'reb (Heb. dry, desert, Ges.) (Ex. iii. 1, xvii. 6, xxxii. 6; Deut. i. 2, 8, 19, iv. 10, 15, v. 2, iv. 8, xviii. 16, xix. 1; 1 K. vii. 9, xix. 8; 2 Chr. v. 10; Ps. cxi. 19; Mal. iv. 4; Ecles. xlviii. 7). Sinai.

Hor (Heb. devoted, Ges.), one of the fortified places in Naphtali; named with Iron and Migdal-el (Josh. xiv. 38). Van de Velde suggests Horah, near Farin (Iron?), as the site of Horem.

Har-ha-gidgad (Heb. Mount Gidgd, IXX., Vulg.; hole of thunder? Ges.), a desert station where the Israelites encamped (Num. xxxiii. 32), probably = Gudgoda (Deut. x. 7). (Deuteronom. B. i. 5.) On the W. side of the Arabah, about forty-five miles N. W. of 'Akabah, Robinson (i. 181) has a broad sand-wady Ghulabghosh (Ar. diminutives), the junction of which with the Arabah would not be unsuitable. Mr. Wilton suggests that Hor-hagidgad may be a conspicuous conical mountain, Jebel 'Arif ef-Nabûh, about twenty miles further N., and Gudgoda a valley near it.

Hor (Heb. a dweller in caverns, troglodyte, Ges.; noble, free, Fû.), 1. A Horite, son of Lotan, the son of Seir (Gen. xxxvi. 22; 1 Chr. i. 39).—2. In Gen. xxxvi. 30, "Hori" has in the original the article prefixed = the Horite; and is the same word with that in which in verses 21, 29, is rendered in the A. V. "the Horites."—3. A man of Simeon; father of Shaphat (Num. xiii. 5). was fulfilled at the latter, and the name given by anticipation. The Amalekites, &c., pursued the defeated Israelites to Hornah (Num. xiv. 45; Deut. i. 44).

Horn (Heb. kerem; Gr. keras), primarily, the hard, projecting, pointed organ growing, commonly in pairs, on the heads of certain animals, as oxen, goats, rams, deer, &c., and often used as a weapon of defence or offence. I. Literal (Gen. xxii. 13; Ex. xxi. 29; Deut. xxxii. 17; Dan. vii. 7, 8, viii. 3 ff.; Josh. vi. 4, 5; compare Ex. xiii. 13; 1 Sam. xvi. 1, 13; 1 K. i. 39; Job xiii. 14, &c.). Two purposes are mentioned in the Scriptures to which the horn seems to have been applied. Trumpets were probably at first merely horns perforated at the tip, such as are still used in many places in Syria. They were farm-laborers, &c., at meal-time. (Cornet.) The word horn also = a flask, or vessel made of horn, containing oil (1 Sam. xvi. 1, 13; 1 K. i. 39), or used as a kind of toilet-bottle, filled with the preparation of antimony with which women tinged their eyelashes. (Paint.—II. Metaphorical. 1. From similarity of form. To this use belongs the application of the word horn to a trumpet of metal. "Horns of ivory" (Ex. xxvii. 15) = elephants' teeth. The horns of the altar (Altar; Ex. xxvii. 2) are not supposed to have been made of horn, but have been metallic projections from the four corners. The peak or summit of a hill was called a horn (Is. v. 1, margin). In Hab. iii. 4 "horns coming out of his hand" = rays of light. 2. From similarity of position and use. Two principal applications of this metaphor will be found—strength and honor. Of strength the horn of the unicorn was the most frequent representation (Deut. xxiii. 17, &c.), but not always; compare 1 K. xxii. 11, where probably horns of iron, worn defiantly and symbolically on the head, are intended. Among the Druses upon Mount Lebanon the married women wear silver horns on their heads. In the sense of honor, the word horn stands for the abstract (my horn, Job xvi. 19; all the horns [A. V. 

View of the summit of Mount Hor (No. 1).—(From Laborde.)
Horn of Israel, Lam. ii. 3), and so for the supreme authority. It also stands for the concrete, whence it = king, kingdom (Dan. viii. 2, &c.; Zech. i. 18). Out of either or both of these last two metaphors sprang the idea of representing gods with horns.

Hor'net. That the Hebrew ts'ărāh = the hornet, may be taken for granted on the almost unanimous authority of the ancient versions. Not only were bees exceedingly numerous in Palestine, but from the name Zonae (Josh. xx. 32) we may infer that hornets in particular infested some parts of the country. In Scripture the hornet is referred to only as the means which Jehovah employed for the extirpation of the Canaanites (Ex. xxii. 28; Deut. vii. 20; Josh. xxiv. 12; Wis. xii. 8). Some commentators (Bochart, Rosenmiller, Bush, &c.) regard the word as used in its literal sense, but it is more probably (so Mr. Bevan, Michaelis, Gesenius, &c.) expresses under a vivid image the consternation with which Jehovah would inspire the enemies of the Israelites, as declared in Deut. ii. 25 and Josh. ii. 11.

Hor'ona'im (Heb. two caverns), a town of Moab, possibly a sanctuary, named with Zoar and Luhith (Is. xv. 5; Jer. xlvii. 3, 5, 34). No clowd is afforded to its position, either by the notices of the Bible or by mention in other works. It seems to have been on an eminence, and approached by a road which is styled the "way" (Is. xv. 9), or the "descent" (Jer. xlviii. 5).

Hor'one, or Hor'oneh (fr. Heb. = one from Horo'saim, Ges.; = one from Birth-hor, Fr.), the, the designation of Sanballat (Neh. ii. 10, 19, xiii. 25).

Horse (see below). The most striking feature in the Biblical notices of the horse (Equus caballus of naturalists) is the exclusive application of it to warlike operations; in no instance is that useful animal employed for ordinary locomotion or agriculture, if we except Is. xxviii. 28, where we learn that horses (A. V. "horsesmen") were employed in threshing, not, however, in that case put in the gears, but simply driven about wildly over the strewed grain. This remark will be found to be borne out by the historical passages hereafter quoted; but it is equally striking in the poetical parts of Scripture. The animated description of the horse in Job xxxix. 19-25 applies solely to the war-horse. The terms under which the horse is described in Hebrew are usually hām and pārādāh. There is a marked distinction between the hām and the pārādāh; the former were horses for driving in the war-chariot, of a heavy build, the latter were for riding, and particularly for cavalry. This distinction is not observed in the A. V., from the circumstance that pārādāh also signifies horseman; the correct sense is essential in the following passages—1 K. iv. 26, "forty thousand chariot-horses and twelve thousand cavalry-horses;" Ez. xxvii. 14, "driving-horses and riding-horses;" Joel ii. 4, "as riding-horses, so shall they run," and Is. xxvi. 7, "a train of horses in couples." In addition to these terms, the Heb. recēg = a swift horse, used for the royal post (Esth. viii. 10, 14) and similar purposes (1 K. iv. 28; A. V. "dromedary" as also in Esth.), or for a rapid journey (Mic. i. 13); romānuē once = a mare (Esth. viii. 10); snāً, in Cant. i. 9, is regarded in the A. V. as a collective term, "company of horses;" it rather means, according to the received punctuation, my mare, but still better, by a slight alteration in the punctuation, mares. In the N. T., the Gr. kippōs = "horse" and the derivatives hippeō and hippikon are applied to "horsemen." The Hebrews in the patriarchal age, as a pastoral race, did not stand in need of the services of the horse, and for a long period after their settlement in Canaan they dispensed with it, partly in consequence of the hilly nature of the country, which only admitted of the use of chariots in certain localities (Judg. i. 19), and partly in consequence of the prohibition in Deut. xvii. 16. (Army; Chariot; Ma-corn.) David first established a force of cavalry and chariots after the defeat of Hadadzer (2 Sam. viii. 4). But the great supply of horses was subsequently effected by Solomon through his connection with Egypt (1 K. iv. 26). Solomon also established a very active trade in horses, which were brought by dealers out of Egypt and resold at a profit to the Hittites, who lived between Palestine and the Euphrates (1 K. x. 28, 29). In the countries adjacent to Palestine, the use of the horse was much more frequent. It was introduced into Egypt probably by the Hyksos (Shepherd kings), as it is not represented on the monuments before the eighteenth dynasty. The Jewish kings sought the assistance of the Egyptians against the Assyrians in this respect (Is. xxxi. 1, xxxvi. 8; Ez. xvii. 15). But the cavalry of the Assyrians and other Eastern nations was regarded as most formidable; the horses themselves were highly bred, as the Assyrian sculptures still testify, and fully merited the praise bestowed on them in Hab. i. 8. With regard to the trappings and management of the horse we have little information; the bridle (Heb. remēn) was placed over the horse's nose (Is. xxx. 28), and a bit

Heads of modern Asiatics ornamented with horns.
HOR

Ps. 39:1

HORSE

Ps. 107:15; Heb. xlviii. 15.

HORSE--gate, a gate of Jerusalem (2 Chr. xxiii. 15; Neh. iii. 28; Jer. xxxix. 40); probably belonging to the wall which enclosed the Temple (Gen.).

Horse-leech (Heb. 'alāzakh) occurs only once, viz. Prov. xxx. 15. There is little, if any, doubt that 'alāzakh denotes some species of leech, or rather is the generic term for any blood-suckingannelid, such as Hirudo (the medicinal leech), Hemospis (the horse-leech), Limnatis, Trocheia, and Autolatona, if all of which occur in the records and papyri of the Bible-lands. The blood-sucking leeches, such as Hirudo and Hemospis, were without a doubt known to the ancient Hebrews, and as the leech has for ages been the emblem of repugnance and cruelty, there is no reason to question that this annelid is denoted by 'alāzakh. The Arabs to this day denominate the Limnatis nilotica, 'alāk. The expression "two daughters" figuratively denotes its bloodthirsty propensity.

Horse men. Army; Horse.

Hosah (Heb. taking refuge, or a refuge, Ges.), a city of Asher (Josh. xix. 29), the next landmark on the boundary to Tyre.

Hosah (Heb., see above), a Merarite Levite, one of the first doorkeepers to the ark after its arrival in Jerusalem (1 Chr. xxvi. 10, 38).

Hosai (Heb. Hōṣā' or Chōzā' = sees, Ges.), in the margin of 2 Chr. xxxiii. 19, "the seers" in the text. Genesis, Fürst, &c., make it the proper name of a poem.

Hosam'na (z-an-) (Gr. fr. Heb. = save now; save, we pray), the cry of the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (Matt. xxi. 9, 13; Mark. xi. 9, 10; John. xii. 13). The Psalm from which it was taken, the 118th, was one with which they were familiar, from being accustomed to recite the 25th and 26th verses at the Feast of Tabernacles. On that occasion the Hallel, consisting of Psalms exii.--xxviii., was chanted by one of the priests, and at certain intervals the multitudes joined in the responses, waving their branches of willow and palm, and shouting, as they waved them, HALLELUJAH, or Hosanna, or "O Lord, I beseech thee, send now prosperity" (Ps. cxviii. 23). On each of the seven days of the feast the people thronged in the court of the Temple, and went in procession about the altar, setting their boughs bending toward it; the trumpets sounding as they shouted Hosanna. It was not uncommon for the Jews in later times to employ the observances of this feast, which was pre-eminently a feast of gladness, to express their feelings on other occasions of rejoicing (1 Mc. xili. 51; 2 Mc. x. 6, 7).

Hosea (Heb. = Hoshea), son of Beeri, and first of the Minor Prophets, as they appear in the A. V. (Bible; Canon).--Time. This question must be settled, as far as it can be settled, partly by reference to the title, partly by an inquiry into the contents of the book. For the beginning of Hosea's prophecy the title gives us the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., and it therefore yields a date not later than c. 783. The pictures of social and political life which Hosea draws so forcibly are rather applicable to the inter-regnum after the death of Jeroboam (c. 782-772), and to the reign of the succeeding kings. (Isaiah, Kingdom or.) It seems almost certain that very few of his prophecies were written until after Jeroboam's death (c. 783), and probably the life, or rather the prophetic career, of Hosea extended from c. 784 to c. 725, a period of fifty-nine years.--Place. There seems to be a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel.--Tribe and Parentage. Tribe quite unknown. The Pseudo-Epiphanius, it is uncertain upon what ground, assigns Hosea to the tribe of Issachar. Of his father Beeri we know absolutely nothing.--Order in the Prophecies. Most ancient and medieval interpreters make Hosea the first of the Prophets, and the prophetic empire of the second prophecy generally assigned the third place. It is perhaps more important to know that Hosea must have been more or less contemporary with Isaiah, Amos, Jonas, Joel, and Nahum. --Division of the Book. It is easy to recognize two great divisions, which, accordingly, have been generally adopted: (1) chap. i. to iii.; (2) iv. to vii. The subdivision of these several parts is a work of greater difficulty: that of Eichhorn will be found to be based upon a more subtle, though by no means precarious, criticism. (1) According to him, the first division should be subdivided into three separate poems, each originating in a distinct aim, and each after its own fashion attempting to express the idolatry of Israel by imagery borrowed from the matrimonial relation. The first, and therefore the least elaborate of these, is contained in chap. iii., the second in i. 2--11, the third in i. 2--9, and ii. 1--28. These three are progressively elaborate, developments of the same reiterated idea. Chap. i. 2--9 is common to the second and third poems, but not repeated with each severally. (2) Attempts have been made by Wells, Eichhorn, &c., to subdivide the second part of the book. These divisions are made either according to reigns of contemporary kings, or according to the subject-matter of the poem. The former course has been adopted by Wells, who gets five, the latter by Eichhorn, who gets sixteen poems out of this part of the book. These prophecies were probably collected by Hosea himself toward the end of his career.--Hosea's Marriage with Gomer has its literal and its allegorical interpreters. For the literal view we have the majority of the Fathers, and of the ancient and medieval interpreters, Horsley, Lowth, Henderson, Pusey, Kurtz, &c. For the allegorical are the Chaldee Paraphrase, some Rabins, Origen's school, Junius, and the bulk of modern commentators. Eichhorn shows that the marriage of a harlot is not necessarily used by "a wife or whomeroses," which may very well = a wife who, after marriage, becomes an adulteress, though chaste before. He also observes the unfitness of a wife unchaste before marriage to be a type of Israel. --References in N. T. Mat. ix. 19, xii. 7; Luke iii. 6; Acts ix. 12, xiii. 16, xvi. 10; Romans v. 15, xii. 13, xiv. 6. Rom. ii. 10, 11, 22, 26, 27; 1 Pet. ii. 10, 11, 16; 1 Cor. x. 10, 24; xvi. 11; 2 Cor. xiv. 4, 10; Heb. ii. 2, xiii. 15; II. Pet.
stands for all ages as an example of hospitality, embodying the command to love one's neighbor as himself (Lk. x. 59 ff.). The neglect of Christ is symbolized by inhospitality to our neighbors (Mat. xxv. 43).

The apostles urged the church to exercise charity, "the love of hospitality" (Rom. xii. 13; compare 1 Tim. v. 10); to remember Abraham's example (Heb. xiii. 2); to "use hospitality one to another without grudging" (1 Pet. iv. 9); while a bishop must be a "lover of hospitality" (Tit. i. 8; compare 1 Tim. iii. 2). The practice of the early Christians was in accord with these precepts. Their hospitality was a characteristic of their belief. Such having been the usage of Biblical times, it is important to remark how hospitality was shown. In the patriarchal ages we may take Abraham's example as the most fitting, as we have of it the fullest account (Gen. xiv.). "Hospitality," says Mr. Lane, "is a virtue for which the natives of the East in general are highly and deservedly admired; and the people of Egypt are well entitled to commendation on this account... Very few persons here would think of sitting down to a meal, if there was a stranger in the house, without inviting him to partake of it, unless the latter were a man of rank, in whom he endeavored to be invited to eat with the servants. ... By a Sumerian traveller may claim entertainment of any person able to afford it to him for three days. The account of Abraham's entertaining the three angels, related in the Bible, presents a perfect picture of the manner in which a modern Bedawee sheikh receives travellers arriving at his encampment. He immediately orders his wife or women to make bread, slaughters a sheep or some other animal, and dresses it in haste, and bringing milk or any other provisions that he may have ready at hand, with the bread and the meat which he has dressed, sets them before his guests. If these be persons of high rank, he stands by them while they eat, as Abraham did in the case above alluded to. Most Bedawees will suffer almost any injury to themselves or their families rather than allow their guests to be ill-treated while under their protection. There are Arabs who even regard the chastity of their wives as not of so much importance as to be sacrificed for the gratification of their guests." The Oriental respect for the covenant of bread and salt, or salt alone, certainly sprang from the high regard in which hospitality was held. ALMS; FOOD; INN; LOAN; MEALS; POOR; WASHING THE HANDS AND FEET.

* Hos'la-ges (i.e. e. persons taken as security for the faithful performance of a treaty, &c.) are mentioned (2 K. xiv. 14; 2 Chr. xxv. 24) as taken by Joash, king of Israel, after his victory over Amaziah of Judah. Hostages are often mentioned in the Apocrypha (1 Mc. i. 10, vii. 7, ix. 53, x. 6, 9, xi. 22, xii. 16). LOAN; WAR.

Ho'lahm (Heb. a seal, signet-ring, Ges.), a man of Asher;son of Heber, of the family of Beriah (1 Chr. vii. 32), = He'lem i?

Ho'lah (i. e., properly Thilaham, a man of Atoe, father of Shama and Jehiel, among David's "valiant men" (1 Chr. xi. 44).

Ho'heit (Heb. to make higher or superior, Fii.), thirteenth son of Hemaa, "the king's seer" (1 Chr. xxv. 4, 28), a Kolathite Levite. He had charge of the twenty-first course of musicians.

Hour (Chal. ša'dā, ša'dāthi; Gr. ἡ ώρα). The ancient Hebrews were probably unequainted with the division of the day into twenty-four parts. (Chronology I.; DIAL.) The general dis-
tinction of "morning, evening, and noonday" (Ps. Iv. 17) were sufficient for them at first, as they were for the early Greeks; afterward the Hebrews parcelled out the period between sunrise and sunset into a series of minute divisions distinguished by the sun's course. The early Jews appear to have divided the day into four parts (Neh. ix. 9), and the night into three watches (Judg. xii. 19), and even in the N. T. we find a trace of this division in Mat. xx. 1-5. The Greeks adopted the division of the day into twelve hours from the Babylonians. At what period the Jews became first acquainted with this way of reckoning time is unknown, but it is generally supposed that they too learned it from the Babylonians during the Captivity. In whatever way originated, it was known to the Egyptians at a very early period. They had twelve hours of the day and of the night. There are two kinds of hours, viz. (1) the astronomical or equinoctial hour, i. e. the twenty-fourth part of a civil day, and (2) the natural hour, i. e. the twelfth part of the natural day, or of the time between sunrise and sunset. These are the hours meant in the N. T., Josephus, and the Rabbis (Jn. xi. 9, xc.), and it must be remembered that they perpetually vary in length, so as to be very different at different times of the year. What horological contrivances the Jews possessed in the time of our Lord is uncertain; but we may safely suppose that they had gnomons, dials, and clepsydra, all of which had long been known to the Persians and other nations with whom they had come in contact. For the purposes of prayer the old division of the day into four portions was continued in the Temple-service, as we see from Acts ii. 15, iii. 1, x. 9.

House (Heb. brith; Gr. oikos) = a dwelling in general, whether literally, as house, tent, palace, cottage, cave, citadel, tomb; derivatively, as tabernacle, temple, heaven; or metaphorically, as family. Although, in Oriental language, every tent may be regarded as a house, yet the distinction between the permanent dwelling-house and the tent must have taken rise from the moment of the division of mankind into dwellers in tents and builders of cities, i. e. of permanent habitations (Gen. iv. 17, 20; Is. xxxviii. 12). The Hebrews did not become dwellers in the cities till the sojourn in Egypt, and after the conquest of Canaan (Gen. xxi. 3; Ex. xii. 7; Heb. xi. 9), while the Canaanites as well as the Assyrians were from an earlier period builders and inhabitants of cities, and it was into the houses and cities built by the former that the Hebrews entered to take possession after the conquest (Gen. x. 11, 19, xix. 1, xxiii. 10, xxxiv. 20; Num. xi. 27; Deut. vi. 10, 11). The houses of the rural poor in Egypt, as well as in most parts of Syria, Arabia, and Persia, are for the most part mere huts of mud, or sunburnt bricks. In some parts of Palestine and Arabia stone is used, and in certain districts caves in the rock are used as dwellings (Am. v. 11). The houses are usually of one story only, viz. the ground floor, and sometimes contain only one apartment. Sometimes a small court for the cattle is attached; and in some cases the cattle are housed in the same building, or the people live on a raised platform, and the cattle round them on the ground (I Sam. xlviii. 24). (Barn.) The windows are small apertures high up in the walls, sometimes grated with wood. (Lattice; Window.) The roofs are commonly, but not always, flat, and are usually formed of a plaster of mud and straw laid upon boughs or reeds; and upon the flat roofs, tents, or "booths" of boughs and rushes, are often raised to be used as sleeping-places in summer. The difference between the poorest houses and those of the class next above them is greater than between these and the houses of the first rank. The prevailing plan of Eastern houses of this class presents, as was the case in ancient Egypt, a front of wall, whose blank and mean appearance is usually relieved only by the door and a few lattice and projecting windows. Within this is a court or courts with apartments opening into them. In some houses at Damascus are seven such courts. When there are only two, the innermost is the harem, in which the women and children live. Over the door is a projecting window with a

A Nesterian House, with Stages upon the Roof for sleeping.—(Layard, Nineveh, 1. 118.)
lattice more or less elaborately wrought, which, except in times of public celebrations, is usually closed (2 K. ix. 30). An awning is sometimes drawn over the court, and the floor strewn with carpets on festive occasions. On the ground floor is generally an apartment for male visitors, called *mandarah*, having a portion of the floor sunk below the rest, called *durka*'. The rest of the floor is a raised platform, called *lavan* with a mattress and cushions at the back on each of the three sides. This seat or sofa is called *deon* or divan. The stairs to the upper apartments are in Syria usually in a corner of the court. Around part, if not the whole, of the court is a veranda, often nine or ten feet deep, over which, when there is more than one floor, runs a second gallery of like depth with a balustrade. Bearing in mind that the reception-room is raised above the level of the court, we may, in explaining the circumstances of the miracle of the paralytic (Mk. ii. 3; Lk. v. 18), suppose 1. either that our Lord was standing under the veranda, and the people in front in the court. The bearers of the sick man ascended the stairs to the roof of the house, and taking off a portion of the boarded covering of the veranda, or removing the awning, in the former case let down the bed through the veranda roof, or in the latter, down by way of the roof, and deposited it before the Saviour. 2. Another explanation presents itself in considering the room where the company were assembled as the "upper chamber," and the roof opened for the bed to be the true roof of the house. 3. And one still more simple is found in regarding the house as one of the rude dwellings now to be seen near the Sea of Galilee, a mere room ten or twelve feet high and as many or more square, with no opening except the door. The roof, used as a sleeping place, is reached by a ladder from the outside, and the bearers of the paralytic, unable to approach the door, would thus have ascended the roof, and, having uncovered it, let him down into the room where our Lord was. When there is no second floor, but more than one court, the women's apartments, *harem* or *bara*, are usually in the second court; otherwise they form a separate building within the general enclosure, or are above on the first floor. When there is an upper story, the *k’dah* (a second room fitted with *deiros*) forms the most important apartment, and thus probably answers to the "upper chamber," which was often the "guest-chamber" (Lk. xxiii. 12; Acts i. 13, ix. 37, xx. 8). The windows of the upper rooms often project one or two feet, and form a kiosk or latticed chamber. Such may have been the "chamber in the wall" (2 K. iv. 10, 11). The "lattice" through which Ahaziah fell, perhaps belonged to an upper chamber of this kind (i. 2), as also the "third loft," from which Ezechias fell (Acts xx. 9; compare Jer. xxii. 18). There are usually no special bedrooms in Eastern houses. (Bib.) The outer doors are closed with a wooden lock, but in some cases the apartments are divided from each other by curtains only. There are no chimneys, but *riska* is made when required with charcoal in a chafing-dish; or a fire of wood might be kindled in the open court of the house (Lk. xxiii. 55). Some houses in Cairo have an apartment called *mak’ed*, open in front to the court, with two or more arches, and a railing; and a pillar to support the wall above. It was in a chamber of this kind, probably one of the largest size to be found in a palace, that our Lord was being arraigned before the high-priest, when the denial of Him by St. Peter took place. He "turned and looked" on Peter as he stood by the fire in the court (Lk. xxiii. 56, 61; Jn. xviii. 24), whilst He Himself was in the "Hall of Judgment." The roofs of Eastern houses are mostly flat, though there are sometimes domes over some of the rooms. The flat portions are plastered with a composition of mortar, tar, ashes, and sand. In many cases the terrace roof is little better than earth rolled hard. Sometimes the roof is of boards, stone slabs, palm-leaf, or even cornstalks or brushwood spread over with gravel, &c. In no point do Oriental domestic habits differ more from European
than in the use of the roof. Its flat surface is made useful for various household purposes, as drying corn, hanging up linen, and preparing figs and raisins. The roofs are used as places of recreation in the evening, and often as sleeping-places at night (3 Sam. xi. 2, xvi. 22; Dan. iv. 29; 1 Sam. ix. 25, 28; Job xxviii. 18; Prov. xi. 9). They were also used as places of devotion, and even idolatrous worship (Jer. xxxii. 29, xix. 13; 2 K. xxix. 12; Zeph. i. 5; Acts x. 9). At the time of the Feast of Tabernacles, booths were erected by the Jews on the tops of their houses. Protection of the roof by parapets (A. V. "a battlement") was enjoined by the law (Deut. xxii. 8). In ancient Assyrian and also in Egyptian houses, a sort of raised storied was sometimes built above the roof, and in the former an open chamber, roofed or covered with awning, was sometimes erected on the house-top. Special apartments were devoted in larger houses to winter and summer uses (Jer. xxxvi. 22; Am. iii. 13). The "ivory house" of Solomon was probably a palace largely ornamented with inlaid ivory. The circumstance of Samson's pulling down the house by means of the pillars may be explained by the fact of the company being assembled on tiers of balconies above each other, supported by central pillars on the basement; when these were pulled down, the whole of the upper floors would fall also (Judg. xvi. 20). ARCHITECTURE; CEILING; CITY; FURNITURE; GATE; HANDICRAFT; IXI; LEPROSSY; PARLOR; VILLAGE; WALL.

Hakkok (Heb. what is cut in = a ditch, Fii.; or doeer, lane, Ges.), a place on the boundary of Naphtali (Josh. xix. 34) named next to Azor-tabor; probably at Yakik, a village in the mountains of Naphtali, W. of the upper end of the Sea of Galilee, about seven miles S. W. of Safed.

Hukkok (Heb. = HUKKOK) = HELKATH in Josh. xxi. (1 Chr. vi. 75).

Hal (Heb. circle, Ges.), second son of Aran, and grandson of Shem (Gen. x. 23). The geographical position of the people whom he represents is in favor well decided. The strongest evidence is in favor of the district about the roots of Lebanon, where Arod el-Hehe now = a district N. of Lake Merom.

Haidah (Heb. modest, Ges, Fii.), a prophetess, whose head was beautiful but whose heart was unclean in King Josiah's time. To her Josiah had recourse when Hilkiah found a book of the Law, to procure an authoritative opinion on it (2 K. xxii. 14; 2 Chr. xxxix. 22). COLLEGE.

Hamea (Heb. place of lizards, or bulwark, Ges.), a city of Judah in the mountain-district, the next to Hebron (Josh. xv. 34).

Hantag. The objects for which hunting is practiced indicate the various conditions of society and the progress of civilization. Hunting, as a matter of necessity, whether for the extermination of dangerous beasts, or for procuring sustenance, betokens a rude and semi-civilized state; as an amusement, it betokens an advanced state. The Hebrews, as a pastoral and agricultural people, were not given to the sports of the field; the density of the population, the earnestness of their character, and the tendency of their ritual regulations, particularly those affecting food, all combined to discourage the practice. The beasts of the field were numerous and as dangerous (Ex. xxiii. 29). Some of the fiercer animals survived to a late period, as lions. The manner of catching these animals was either by digging a pitfall, which was the usual manner with the larger animals, as the lion (2 Sam. xxiii. 20; Ex. xi. 4, 8); or by a trap, which was set under ground (Job xvi. 10), in the run of the animal (Prov. xxii. 5), and caught it by the leg (Job xvii. 9); or lastly by the use of the sark, of which there were various kinds, as for the gazelle (Is. ii. 29, A. V. "wild ass"), and other animals of that class, they formed an article of food among the Hebrews (Lev. xvii. 13), and much skill was exercised in catching them. The following were the most approved methods:—(1.) The trap, which consisted of two parts, a net, strained over a frame, and a stick to support it, but so placed that it should give way at the slightest touch (Am. iii. 5, "gu "; Ps. lxix. 22, "trap "). (2.) The snare (Job xvi. 9, A. V. "robb er"), consisting of a cord (xvii. 10; compare Ps. vii. 5, xxvi. 3, xxv. 5), so set as to catch the bird by the leg. (3.) The net. (4.) The decoy, to which reference is made in Jer. v. 26, 27. ARMS; CAT; FISH; FOWL; SPARROW.

Hupham (Heb. coast-man = Ges.; protected, Fii.), a son of Benjamin; founder of the family of the Huphamites (Num. xxxvi. 39) = HUPPIM.

Hupham-ites (fr. Heb., the = the descendants of Hupham (Num. xxxvi. 39).

Huppin (Heb. covering, protection, Ges., Fii.), a priest in David's time, having charge of the thirteenth course (1 Chr. xxiv. 18).

Huppin (Heb. pl. = coverings, Ges.; protection, Fii.), head of a Benjamite family. According to the text of the LXX. in Gen. xvi. 21, a son of Bela; but I Chr. vii. 12 tells us that he was son of Ir, or Iri. HURHAM.

Hur (Heb. a hole, Ges.; immutability, nobility, Fii.). 1. A man mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim (Ex. xvii. 10), when with Aaron he stayed up the hands of Moses (12). He is mentioned again in xiv. 14, as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. The Jewish tradition is that he was the husband of Miriam, and that he was identical with—2. The grandfather of Bezaleel, the chief artificer of the Tabernacle—"son of Uri, son of Hur—of the tribe of Judah" (Ex. xxxi. 2, xxxv. 30, xxxvii. 22; 2 Chr. i. 5). Fii. likens the Hurites of 2 Chronicles 21 to the people of Hur, in 1 Chronicles the pedigree is more fully preserved. Hur there appears as one of the great family of Parez. He was son of Caleb the son of Hezron, by a second wife, Ephrath (1 Chr. ii. 19, 20; compare 5, also iv. 1), the first fruit of the marriage (ib. 50, iv. 4), and the father, besides Uri (ver. 29), of three sons, who founded the towns of Kirjath-jearim, Bethlehem, and Beth-gader (51). Hur's connection with Bethel would seem to have been of a closer nature than with the others (iv. 4).—3. The fourth of the five kings of Midian slain with Baham after the "matter of Peor" (Num. xxxvi. 8). In a later mention of them (Josh. xiii. 23) they are called "princes" of Midian and "Jukes."—4. Father of Rephaihah, who was ruler of half of the environs of Jerusalem, and assisted Nehemiah in the repair of the wall (Neh. iii. 9)—5. The "son of Hur"—margin "Ben-hur"—was commissariat officer for Solomon in Mount Ephraim (1 K. v. 14). They are called Hurai (Heb. noble, Ges.; free, noble, Fii.), one of David's "valiant men"—Hurai of the sons of Gaash" (1 Chr. xi. 32). HIDAD.

Hiram (Heb. noble, high-born, Ges.). 1. A Benjamite; son of Bela, the first-born of the patriarch (1 Chr. viii. 5).—2. The king of Tyre in alliance.
with David and Solomon—elsewhere Hiram (1 Chr. xiv. 1; 2 Chr. ii. 3, 11, 12, viii. 2, 18, ix. 10, 21).—
3. Hiram the artificer (li. 13, iv. 11, 16).
Hiru (Heb. worker in linen, Ges.), a Gadite; father of Abihail (1 Chr. v. 14).

Husband. MAN; MARRIAGE.
Hushah (Heb. haste, Ges., Fii.), a name in the genealogies of Judah (1 Chr. iv. 4)—"Ezer, father of Hushah;" perhaps the name of a place.
Hushai (Heb. hastening, Ges.), an Archite (2 Sam. xv. 32 fl., xvi. 16 fl.). He is called the "friend of David" (xxviii. 37); in 1 Chr. xxvii. 33, the word is rendered "companions." To him David confided the delicate and dangerous part of a pretended adherence to the cause of Absalom. His advice was preferred to Ahithophel's, and speedily brought to pass the ruin which it meditated. He was probably the father of Baanah (1 K. iv. 16).

Husham (Heb. haste, Ges.), early king of Edom (Gen. xxxvi. 34, 35; 1 Chr. i. 45, 46).
Hushai-ite (fr. Heb. = one from Hushai, Ges., Fii.), the designation of two of David's "valiant men." 1. SHIBBEKAI of Shibbechah (2 Sam. xxvi. 18; 1 Chr. xi. 29, xx. 4, xxvii. 11). Jospehus calls him a Hittite.—2. MERUBBAI (2 Sam. xiii. 27), probably a corruption of Shibbechah.

Hushim (Heb. pl. = the hastings, Ges., Fii.).
1. In Gen. xlv. 23, "the children of Dan" are said to have been Hushim. The name is plural, as if of a tribe rather than an individual. In Num. xxxvi. the name is changed to Shubham.—2. A Benjamite (1 Chr. vii. 12); and here again apparently the plural nature of the name is recognized, and Hushaim is stated to be "the sons of Hesher."—3. One of the two wives of Shaharaim (viii. 8).

Husks. The Gr. pl. kerasia, rendered in the A.V. "husks" (Lk. xv. 16), describes really the fruit of a particular kind of tree, viz. the carob or Cercotropa Silicica of botanists. This tree is very com-

Hymen. Hymeneus (L. = Hymenex, fr. Gr. = a wedding-song, marriage, L. & S.), a person named twice in St. Paul's Epistles to Timothy; the first time classed with Alexander (1 Tim. i. 20); and the second time classed with Philutus (2 Tim. i. 17, 18). In the error with which he was charged—"saying, that the resurrection is past already"—he stands as one of the earliest of the Gnostics. As regards the sentence passed upon him—it has been asserted by some writers of eminence, that the "delivering to Satan" is a mere synonym for ecclesiastical excom-

Hymenaeus (L. = Hymenex, fr. Gr. = a wedding-song, marriage, L. & S.), a person named twice in St. Paul's Epistles to Timothy; the first time classed with Alexander (1 Tim. i. 20); and the second time classed with Philutus (2 Tim. i. 17, 18). Even apart from actual intervention by the apostles, boisterous visitations are spoken of in the case of those who approached the Lord's Supper unworthily (1 Cor. xi. 30). On the other hand, Satan was held to be the instrument or executioner of all these visitations. Thus, while the "delivering to Satan" may resemble ecclesiastical excommunication in some respects, it has its own characteristics like-


A particular kind of tree, viz. the carob or Cercotropa Silicica of botanists. This tree is very com-

men in Syria and Egypt; it is evergreen, and grows to the height of twenty or thirty feet; it produces pods, shaped like a horn, varying in length from six to ten inches, and about a finger's breadth, or rather more. These pods, containing a thick pithy substance, very sweet to the taste, were eaten by cattle, and particularly by pigs, and by the poorer classes of the population.

Huz (fr. Heb. muz, eldest son of Nahor and Milcah (Gen. xxi. 21).

Huz-zab (fr. Heb. = it is fixed, or determined, Ges.; fr. Pers. = beautifully beaming, Fii.), according to the general opinion of the Jews, was the name of the queen of Nineveh when Nahum delivered his proph-
ecy (Nah. ii. 7). The moderns follow the rendering in the margin of our English Bible—"that which was established." Still (so Rawlinson) Huzzab may really be a proper name = "the Zab country," or the fertile tract E. of the Tigris, watered by the upper and lower Zab rivers (Zab Mu' or Zab Asfal), the A-dib-ênê of the geographers. This province—the most valuable part of Assyria—might well stand for Assyria itself.

H. y. p. (L. fr. Gr.), a river noticed in Jd. i. 6, in connection with the Euphrates and Tigris. It is uncertain what river it is referred to; the well-

H. y. p. name of the word is equally adapted to either, the hyena being stroked. The only other instance in which it occurs is as a proper name, Zirazas (1 Sam. xiii. 18, "the valley of Hyenas," Aquila; Nch. xi. 34). The hyena was a fierce, strong beast, common in ancient as in modern Egypt, and is constantly depicted on monuments: it must therefore have been well known to the Jews, if indeed not equally common in Palestine (Eccles. xiii. 18).

Demoniacs; Miracles.
Hymn (fr. Gr. = a song) (Eph. v. 19; Col. iii. 16). Among the later Jews the word psalm had a definite meaning (Psalm), and more or less vague in its application, and capable of being used as occasion should arise. To Christians the Hymn has always been something different from the Psalm; a different conception in thought, a different type in composition. There is some dispute about the Hymn made by our Lord and His apostles on the occasion of the Last Supper; but even supposing it to have been the Hallel, or Paschal Hymn, consisting of Ps. exii.-xxviii. (HAL-LELUJAH; PASSOVER), it is obvious that the word hymn is in this case applied not to an individual Psalm, but to a number of psalms chanted successively, and altogether forming a kind of devotional exercise not unaptly called a hymn. In the jul at Philippi, Paul and Silas “sang hymns” (A. V. “praises”) unto God, and so loud was their song that their fellow-prisoners heard them. This must have been what we mean by singing, and not merely recitation. It was in fact a verbal singing of hymns. And it is remarkable that the noun hymn is only used in reference to the services of the Greeks, and in the same passages is clearly distinguished from the Psalm (Eph. v. 19; Col. iii. 16)—“psalms, and hymns, and spiritual songs.” It is worth while inquiring what profane models the Greek hymnographers chose to work after. In the old religion of Greece the word hymn had already acquired a sacrilegious and liturgical meaning. The special forms of the Greek hymn were various. The Homeric and Orphic hymns were written in the epic style, and in hexameter verse. Their metre was not adapted for singing. In the Phœnician hymns we find a sufficient variety of metre, and a definite relation to music. These were sung to the accompaniment of the lyre; and it is very likely that they engaged the attention of the early hymn-writers. The first impulse of Christian devotion was to run into the moulds ordinarily used by the worshippers of the old religion. In 1 Cor. xiv. 26, allusion is made to improved hymns, which, being the outburst of a passionate emotion, would probably assume the dithyrambic form. It was in the Latin church that the trochaeic and iambic metres became most deeply rooted, and acquired the greatest depth of tone and grace of finish. The introduction of hymns into the Latin church is commonly ascribed to Ambrose. But it is impossible to conceive that the West should have been so far behind the East; and it is more likely (so Mr. Brown) that the tradition is due to the very marked prominence of Ambrose as the greatest of all the Latin hymnographers. The trochaeic and iambic metres, thus impressed into the service of the church, have continued to hold their ground, and are in fact the 7's, Short Metre, Common Metre, and Long Metre of our modern hymns; many of which are translations or imitations of Latin originals.

Hys-sap (Heb. ezob; Gr. hauss scopos; L. hyssopus), a plant much used in the Hebrew purifications and sprinklings. Perhaps no plant mentioned in the Scriptures has given rise to greater differences of opinion than this. The difficulty arises from the fact that in the LXX. the Greek hauss scopos is the uniform rendering of the Hebrew ezob, and that this rendering is indorsed by the apostle in Hb. vi. 19, 21, when speaking of the nominal observances of the Levitical law. Whether, therefore, the LXX. made use of the Greek hauss scopos as the word most nearly resembling the Hebrew in sound, as Stanley sug-

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* I am, and I am that I am. JEHOWAH.

Ibhar (fr. Heb. = whom God chooses, Ges.), a son of David (2 Sam. v. 13; 1 Chr. iii. 6, xiv. 5), born in Jerusalem.

Ib'icam (fr. Heb. = he consumes the people, Ges.), a city of Manasseh, with villages or towns dependent on it (Judg. i. 27), in the territory of Issachar or Asher (Josh. xvi. 11). The ascent of Gerar was “at Helem” (2 K. ix. 27), somewhere near the present Jenin, probably to the N. of it. Bileam.

Ib'nelah [nee-yah] (fr. Heb. Jehovah will build, Ges.), son of Jehoram, a Benjamite (1 Chr. i. 8).

Ib'njah (Heb. = Innehah, Ges.), a Benjamite (1 Chr. i. 8).

Ibro (Heb. = Hebrew), a Merarite Levite of the family of Jaziah in David's time (1 Chr. xxiv. 27).

Ibzan (fr. Heb. = of tint; Ges.; splendid, beautiful, Fls.), a native of Bethlehem (in Zebulun?), who judged Israel for seven years after Jephthah (Judg. xii. 8). His hair had thirty daughters, and took home thirty wives for his sons, and sent out his daughters to as many husbands abroad. He was buried at Bethlehem. Boaz.

Ict. Frost 2.
sequence, as the capital of the Seljukian sultans. Konieh is still a town of considerable size, the residence of a pasha, and head of a province.

Id-alah (Fr. Heb. = what God exalted, Sim.; fr a Heb. verb = to go softly and secretly; Ges.: memorial-stone of God, Fü.), a city of Zebulun, named between Shimron and Bethlehem (Josh. xix. 15).

Id hash (Fr. Heb. = honeyed; Ges.: a stout, fat one, Fü.), one of the three sons of "the father of Etam," among the families of Judah (1 Chr. iv. 3).

Id do (Heb. [except Nos. 3 and 6] = lively, Ges.; one born on a feast-day, Fü.). 1. Father of Ahinadab (1 K. iv. 14).—2. A descendant of Gershom, son of Levi (1 Chr. vi. 21) = Adahiah.—3. (Fr. Heb. = loving, Ges.; favorite, Fü.), Son of Zechariah, ruler of Manasseh, E. of Jordan in David's time (xxvii. 21).—4. A seer whose "visions" against Jeroboam incidentally contained some of the acts of Solomon (2 Chr. ix. 29). He appears to have written a chronicle or story relating to the life and reign of Abijah (xvii. 22), and also a book concerning genealogies, in which the acts of Rehoboam were recorded (xvii. 15). These books are lost, but they may have formed part of the foundation of the existing books of Chronicles. Ancient Jewish traditions identified Iddo with the "man of God" out of Judah who denounced Jeroboam's altar (1 K. xii. 1).—5. Grandfather of the prophet Zechariah (Zech. i. 1, 7), although in other places Zechariah is called "the son of Iddo" (Ezr. x. 1, vi. 14). Iddo returned from Babylon with Zerubbabel and Jeshua (Neh. xii. 4, 16).—6. (Heb. misfortune, Ges.; powerful, Fü.). The chief of those who assembled at Casiphia, at the time of the second caravan from Babylon. He was one of the Nehumim (Ezr. viii. 17; compare 20).

Idol (Fr. Gr.). Image (Fr. L.). As no less than twenty-one different Hebrew words have been rendered in the A. V. either by "idol" or "image," and that by no means uniformly, it will be of some advantage to attempt to discriminate between them, and assign, as nearly as the two languages will allow, the English equivalents for each. But, before proceeding to the discussion of those words which in themselves indicate the objects of false worship, it will be necessary to notice a class of abstract terms, which, with a deep moral significance, express the degradation associated with it, and stand out as a protest of the language against the enormities of idolatry. Such are—1. Heb. aveq (Aves), rendered elsewhere "nought," "vain," "vanity," "iniquity," "wickedness," "sorrow," &c., and once only "idol" (Is. xxxi. 3). The primary idea of the root seems to be emptiness, nothingness, as of breath or vapor; and, by a natural transition, in a moral sense, wickedness in its active form of mischief, and then, as the result, sorrow and trouble. Hence aveq = a vain, false, wicked thing, and expresses at once the essential nature of idols, and all the consequences of their worship.—2. Heb. idil is thought by some to have a sense akin to that of falsehood, and would therefore much resemble aveq, as applied to an idol (Lev. xiv. 4, xxxvi. 1, &c.). It is used of the "images" of Noph or Memphis (Ez. xxx. 15). In strong contrast with Jehovah it appears in Ps. xxxv. 5, xxvii. 7.—3. Heb. egóth, "horror," or "terror," and hence an object of horror or terror (Jer. i. 88), in reference either to the hideousness of the idols or to the gross character of their worship. In this respect it is closely connected with—4. Heb. meliboth (≡ a fright, horror), applied to the idol of Maacah, probably of wood, which Asa

Ich-a-bod (Heb. inglorious, Ges.), son of Phinehas, and grandson of Eli (1 Sam. iv. 21, xiv. 3). The word appears to be a compound of the verb "to be honored" and a preposition, and denotes the absence of honor or glory. It is found only in the Old Testament, and is applied to what is regarded as an honor or glory that has been taken away. It is used of the glory of the sanctuary at Shiloh, which was taken away by the Philistines (1 Sam. iv. 21). It is also used of the glory of the ark, which was taken away by the Philistines (1 Sam. xiv. 19). It is also used of the glory of the tabernacle, which was taken away by the Philistines (1 Sam. xiv. 19). It is also used of the glory of the temple, which was taken away by the Babylonians (Ezra i. 1). It is also used of the glory of the city of Jerusalem, which was taken away by the Babylonians (Jer. x. 20). It is also used of the glory of the kingdom of Israel, which was taken away by the Babylonians (2 Ki. xxv. 23).

Ido
cut down and burned (1 K. xv. 13; 2 Chr. xv. 10), and while some, when questioned, replied that the symbol of the productive power of nature and the nature-godess. (Asherah.) With this must be noticed, though not actually rendered "image" or "idol,"—5. Heb. bosheth, "shame," or "shameful thing" (A. V. Jer. xi. 13; Hos. ix. 10), applied to Baal or Baal-peor, as characterising the obscenity of his worship. When idolatry is found in close connection—6. Heb. gilblem, a term of contempt, but of uncertain origin (A. V. uniformly "idols," Ez. xxx. 13, &c.). The Rabbinical authorities favor the interpretation of the A. V. margin in Deut. xxix. 17, "dungy gods." The expression is applied, principally in Ezekiel, to false gods and their symbols (Deut. xxix. 17; Ez. viii. 10, &c.). It stands side by side with other contemptuous terms, e. g. with Heb. shekets, "abomination" (Ez. viii. 10, A. V. "abominable"), and (xx. 8) with—7. The cognate Heb. shikkdts, "abomination," "abominable filth," &c., especially applied, like shekets, to that which produced corruption (see Gen. xxxv. 29). It occurs in 2 Chr. xxxix. 7, 15 (A. V. "idol"); Deut. iv. 16 ("figure"), and Ez. viii. 3, 5 ("image")—9. Heb. and Chal. telar (Chal. also telem) is by all lexicographers, ancient and modern, connected with Heb. tel, "a shadow." It is the "image" of God of which man was created (Gen. i. 26, 27, v. 3, iv. 8, &c.). (Anam.) It is unquestionably used to denote the visible forms of external objects, and is applied to figures of gold and silver (1 Sam. vi. 5; Num. xxxii. 52; Dan. iii. 1 ff., &c.), such as the golden image of Nebuchadnezzar, as well as to those painted upon walls (Ex. xxii. 14). "Image" perhaps is better, and all sorts of images (Ez. xxv. 2). Applied to the human countenance (Dan. iii. 19. A. V. "form"), it signifies the expression,—10. Heb. emunah, rendered "image" in Job iv. 16; elsewhere "similitude" (Deut. iv. 12, 15, 16, &c.), "likeness" (23, 25, v. 8, &c.); form or shape would be better (so Mr. Wright).—11. Heb. atshah (1 Sam. xxi. 9, &c.), 12. atshah (Jer. xxii. 28), or 13. atshah (Is. xxxv. 5, "a figure," all derived from a root atshah (= to work or fashion), are terms applied to idols as expressing that their origin was due to the labor of man.—14. Heb. tslewr, once only applied to an idol (Is. xlv. 10), = a form or model, and hence an "idol."—15. Heb. nebaksh, anything set up, a statue, a memorial stone (Gen. xxiii. 18, xxxi. 45, xxxv. 15, &c., A. V. "pillar"). (Anointing.) The word is also used to denote the obelisks which stood at the entrance to the temple of the Sun at Heliopolis (Jer. xviii. 13). It is also used of the statues of Baal (2 K. iii. 2), whether of stone (x. 27) or wood (xi. 13), at Bethel, which were, as some think, from this circumstance Bethylona. Many such are said to have been seen on the Lebanon, near Heliopolis, dedicated to various gods. The Palladium of Troy, the black stone in the Baal at Mecca, said to have been brought from heaven by the angel Gabriel, and the stone at Ephesus "which fell down from Jupiter" (Acts xix. 35), are examples of the belief, anciently so common, that the gods sent down their images (meteoric stones) upon earth. Closely connected with these "statues of Baal," and in the interpretation of obelisks or otherwise, were—16. Heb. pl. hammeq, cir.

The word has given rise to much discussion. Gesenius mentions the occurrence of hammaq and cranuq with Baal in the Phoenician and Palmyrene inscriptions on consecrated statues or columns, and translates Baal the solar, Baal the sun. The Palmyrene inscription at Oxford has been thus rendered:—"This column (Channadni), and this altar, the sons of Malcho, &c., have erected and dedicated to the Sun. From the expressions in Ez. vi. 4, 6, and Lev. xxvi. 30, it may be inferred that these columns, which perhaps represented a rising flame of fire, and stood upon the altar of Baal (2 Chr. xxiv. 4), were of wood or stone.—17. Heb. maschith occurs in Lev. xxvi. 1 (A. V. "image," margin "picture," "figure")—Num. xxvii. 52 (A. V. "pictures"); Ez. viii. 12 (A. V. "imagery"); deuter.

The general opinion appears to be that Heb. oBen maschith, A. V. "image of stone" (Lev. xxvi. 1), = a stone with figures graven upon it. Gesenius explains it as a stone with the image of the idol, Baal or Astarte; Furst says, a stone formed into an idol.—18. Heb. teraphin. (Teraphim.)—The terms which follow have regard to the material and workmanship of the idol rather than to its character as an object of worship.—19. Heb. peel, and Heb. pl. peshar, usually translated in the A. V. "graven" or "carved images." In two passages the latter is ambiguously rendered "quarries" (Judg. iii. 19 [margin "graven images"]), 26), following the Targum. Prof. Cassell understands here landmarhs, i.e. pillars or heaps of stone on the boundary between the territory held by the Moabites and the Amorites, as the altar of the Hebrews; but there seems no reason for departing from the ordinary signification. These sculptured images were apparently of wood, iron, or stone, covered with gold or silver (Deut. vii. 25; Is. xxx. 22; Hab. ii. 18), the more costly being of solid metal (Is. xli. 19). They could be burnt (Deut. vii. 5; 2 Chr. xxvii. 4; Is. xlv. 7), or cut down (Deut. xii. 3) and pounded (2 Chr. xxvii. 4), or broken in pieces (Is. xxi. 9). In making them, the skill of the wise iron-smith (Deut. xxvii. 15; Is. xli. 20) or carpenter, and of the goldsmith, was employed (Judg. xvii. 3, 4; Is. xii. 7), the former supplying the rough mass beaten into shape on the anvil (Is. xiv. 12), while the latter overlaid it with plates of gold and silver, probably from Tarshish (Jer. x. 3), and decorated it with silver chains. The image thus formed was adorned with embroidered robes (Ex. xviii. 18). Brass and clay were among the materials employed for the same purpose (Is. iv. 20, x. 22). The several stages of the process by which the metal or wood became the "graven image" are so vividly described in Is. xlv. 10-20, that it is only necessary to refer to that passage, and we are at once introduced to the mysteries of idol manufactu.
tive, which, as at Ephesus, "brought no small gain unto the craftsmen."—21. Heb. mesech, or serech (Is. xlii. 29, xlviii. 5; Jer. x. 14), &c., and 22. mon-
sechah, which may be regarded as a "molten" image. Masechah is frequently used in distinction from pesel or pešīm above (Deut. xxvii. 15; Judg. xvii. 3, &c.). The golden calf which Aaron made was "fashioned with a graving tool" (Ex. xxxiv. 2, 25. Gr. eikodon, = "imitated," uniformly "image""). A V., is the "image" or head of the emperor on the coinage (Matt. xxii. 20, &c.), an idol-"image" or statue (Rev. xii. 14, 15, &c.), &c.; in LXX. = No. 8, 9, 12—24. Gr. eikodon, uniformly translated "idol" in A. V., denotes either the "image" (Acts vii. 41, &c.) or by metonymy the idol-god or deity himself (Acts xv. 20; 1 Cor. viii. 4, &c.); in LXX. = No. 6, 20.—Among the earliest objects of worship, regarded as symbols of deity, were, as has been said above, the meteoric stones which the anciently believed to have been the images of the gods sent down from heaven. From these they transferred to the rough blocks of stone to columns or pillars of wood, in which the divinity worshipped was supposed to dwell, and which were consecrated, like the sacred stone at Delphi, by being anointed with oil, and crowned with wool on solemn days. Such customs are remarkable illustrations of the solemn consecration by Jacob of the stone at Bethel, as showing the religious reverence with which these memorials were regarded. Of the forms assumed by the idolatrous images we have not many traces in the Bible. Dagon, the fish-god of the Philistines, was a human figure terminating in a fish; and that the Syrian deities were represented in later times in a symbolical human shape we know for certainty. The Hebrews imitated their neighbors in this respect as in others (Is. xlv. 13; Wis. xiii. 13). When the process of adorning the image was completed, it was placed in a temple or shrine appointed for it (Bar. 12, 19; Wis. xiii. 15; 1 Cor. viii. 10). From these temples the idols were sometimes carried in process sion (Is. iv. 26) on festival days. Their priests were maintained from the idol treasury, and feasted upon the meats which were appointed for the idols' use (B. & D. 3, 13). Gentiles; God; Heathen; Idolatry; Temple. Idolatry (fr. Gr. eidolotria; Heb. kedidhah, strictly speaking, denotes the worship of deity in a visible form, whether the images to which homage is paid are symbolical representations of the true God, or of the false divinities which have been made the objects of worship in His stead. (Adoration; Prayer; Sacrifice).—1. The first undoubted allusion to idolatry or idolatrous customs in the Bible is in the account of Rachel's stealing her father's tera phim (Gen. xxxi. 19), a relic of the worship of other gods, whom the ancestors of the Israelites served "on the other side of the river, in old time" (Josh. xxiv. 2). These Laban consulted as oracles (Gen. xxxi. 27, A. V. "learned by experience," "Divination, 8), though without entirely losing sight of the God of Abraham and the God of Nahor, to whom he appealed when occasion offered (xxxii. 53), while he was ready, in the presence of Jacob, to acknowledge the benefits conferred upon him by Jehovah (xxx. 27). Such, indeed, was the character of most of the objects of worship in the ancient world. Like all the Cuthian colonists in Samaria, who "feared Jehovah, and served their own gods" (2 K. xvii. 33), they blended in a strange manner a theoretical belief in the true God with the external reverence which, in different stages of their history, they were led to pay to the idols. This combination of beliefs is evident in many instances. And this marked feature of the Hebrew character is traceable through the entire history of the people. During their long residence in Egypt, the country of symbolists, they defiled themselves with the idols of the land, and it was long before the tainted influence was removed (Jesh. xxiv. 14; Ex. xx. 7). To these gods, Moses, as the herald of Jehovah, flung down the gauntlet of defiance, and the plagues of Egypt smote their symbols (Num. xxxiii. 4). Yet, with the memory of their deliverance fresh in their minds, their leader absent, the Israelites clambered for some visible shape in which they might worship the God who had brought them up out of Egypt (Ex. xxxii.). Aaron lent himself to the popular cry, and chose as the symbol of deity one with which they had long been familiar—the calf—embodiment of Apis, and emblem of the productive power of nature. For a while the erection of the Tabernacle, and the festival of the worship which accompanied it, satisfied that craving for an outward sign which the Israelites constantly exhibited; and for the remainder of their march through the desert, with the dwelling-place of Jehovah in their midst, they did not again degenerate into open apostasy. But it was only so long as their contact with the nations was of a hostile character that this seeming orthodoxy was maintained. During the lives of Joshua and the elders who outlived him, they kept true to their allegiance, but the generation following, who knew not Jehovah, nor the works He had done for Israel, swerved from the plain path of their fathers, and were caught in the toils of the foreigner (Judg. ii.). From this time forth their history becomes little more than a chronicle of the inevitable sequence of offence and punishment (ii. 12, 14). By turns each conquering nation strove to establish the worship of its national god. Thus far idolatry is a national sin. The episode of Micah, in Judg. xviii., xiitm., sheds a lurid light on the secret practices of individuals, who, without formally renouncing Jehovah, though ceasing to recognize Him as the theocratic King (xviii. 6), linked with His worship the symbols of ancient idolatry. The house of God, or sanctuary, which Micah made in imitation of that at Shiloh, was decorated with an ephod and teraphim dedicated to God, and with a graven and molten image (idol) consecrated to some inferior deities. It is a significant fact, showing how deeply rooted in the people was the tendency to idolatry, that a Levite, who should have been most sedulous to maintain Jehovah's worship in its purity, was found to assume the office of priest to the images of Micah; and that this Levite, priest afterward to the idols of Dan, was no other than Jonathan, the son of Gershon, the son of Moses. In later times the practice of secret idolatry was carried to greater lengths. Images were set up on the corn-flows, in the vineyards, and behind the doors of private houses (Is. xvii. 8; Hose. ix. 1, 2); and to check this tendency, the statute in Deut. xxvii. 15 was originally promulgated. Under Samuel's administration a fast was held, and purificatory rites performed, to mark the public renunciation of idolatry (1 Sam. vii. 3-6). But in the reign of Solomon all this was forgotten. As Ex. LXX. this was to punish the foreign women brought with her the gods of her own nation; and the gods of Ammon, Moab, and Zidon, were
of the Shenitic races consisted, in the opinion of Movers, in the delineation of the powers and laws of nature; these powers being considered either as distinct and independent, or as manifestations of one supreme and all-ruling being. In most instances the two ideas were connected. By analogy, following human analogy, was conceived of as male and female: the one representing the active, the other the passive principle of nature; the former the source of spiritual, the latter of physical life.

The sun and moon were early selected as outward symbols of this divinity—under the name of the Amorites (xxi. 26). Compared with the worship of Baal, the worship of the calves was a venal offence, probably because it was morally destitute and also less anti-national (xii. 28; 2 K. x. 28-31). Henceforth Baal-worship became so completely identified with the northern kingdom, that it is described as walking in the way or statutes of the kings of Israel (xvi. 3, xvii. 8), as distinguished from the sin of Jeroboam. The conquest of the ten tribes by Shalmaneser was for them the last scene of the drama of abominations which had been enacted uninterruptedly for upward of 250 years. The efforts of the Moa-mer arose to vary the long line of royal apostates; whatever was effected in the way of reformation, was done by the hands of the people (2 Chr. xxxi. 1). The first act of Hezekiah on ascending the throne was the restoration and purification of the Temple, which had been dismantled and closed during the latter part of his father's life (xxviii. 24, xxix. 3). The iconoclastic spirit was not confined to Judah and Benjamin, but spread throughout Ephraim and Manasseh (xxxii. 1), and to all external appearance idolatry was extirpated. But the reform extended little below the surface (Is. xxix. 10).

With the death of Josiah ended the last effort to revive among the people a purer ritual, if not a purer faith. The lamp of David, which had long shed but a struggling ray, flickered for a while, and then went out in the darkness of Babylonian capricity. But foreign exile was powerless to eradicate the deep imbré tendency to idolatry. One of the results of Josiah's reform was his own death, and which brought him well-nigh to despair, was the haste with which his countrymen took them foreign wives of the people of the land, and followed them in all their abominations (Ezr. ix.).

The conquests of Alexander III. the Great in Asia caused Greek influence to be extensively felt and Greek idolatry to be first tolerated, and then practised by the Jews (1 Mc. i. 43-50, 54). The attempt of Antiochus IV. Epiphanes to establish this form of worship was vigorously resisted by Mattathias (ii. 23-26). (MacCabeus.) The erection of synagogues has been assigned as a reason for the comparative purity of the Jewish worship after the Captivity, while another cause has been discovered in the hatred for images acquired by the Jews in their intercourse with the Persians. It has been a question much debated whether the Israelites were ever so far given up to idolatry as to lose all knowledge of the true God. It would be hard to enter into the discussion, and still more difficult to prove. But there is still room for grave suspicion that among the masses of the people, though the idea of a Supreme Being—of whom the images they worshipped were but the distorted representatives—was not entirely lost, it was so obscured as to be but dimly apprehended (2 Chr. xv. 2).—II. The old religion

IDO

401

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IDO
the fish-god of the Philistines, though Ashaziah sent stealthily to Baal-zebub, the fly-god of Ekron (2 K. l. 11:20), and in later times the brazen serpent (Serpent, Brazen) became the object of idolatrous homage (xvii. 4). (Aishma; Nerag; Nirmaz.) Of pure hero-worship among the Shemitic races we find no trace. The reference in Wis. xiv. 15 (worship of a deceased child) is to a later practice introduced by the Greeks. The singular reverence with which trees have been honored is not without example in the history of the Hebrews. The terebinth (Oak) at Mamre, beneath which Abraham built an altar (Gen. xii. 7, xiii. 18), and the memorial grove planted by him at Beer-sheba (xxi. 33), were intimately connected with patriarchal worship. Mountains and high places were chosen spots for offering sacrifice and incense to idols (1 K. xi. 7, xiv. 23); and the retirement of gardens and the thick shade of woods offered great attractions to their worshipers (2 K. xiv. 4; Is. i. 29; Hos. iv. 13). The host of heaven was worshipped on the house-top (2 K. xxiii. 12; Jer. vii. 9, xxxii. 29; Zeph. i. 6). The priests of the false worship are sometimes designated Chemarim, a word of Syrian origin applied to the non-Levitical priests who burnt incense on the high places (2 K. xxiii. 5) as well as to the priests of the calves (Hos. x. 5). In addition to the priests there were other persons intimately connected with idolatrous rites, and the impurities from which they were inseparable. Both men and women condescended themselves to the service of idols; the former as keduhash (Heb. plural masculine, A. V. "Sodomites"), Deut. xxi. 20; and Semorr, the latter as keduhasheth (Heb. plural feminine), who wove shrines for Astarte (2 K. xxiii. 7). The same class of women existed among the Phenicians, Armenians, Lydians, and Babylonians (Bar. vi. 42). They are distinguished from the public prostitutes (Hos. iv. 14) and associated with the performances of sacred rites. (Harlot.) Besides these accessories, there were the ordinary rites of worship which idolatrous systems had in common with the religion of the Hebrews. Offering burnt sacrifices to the idol gods (2 K. v. 17), burning incense in their honor (1 K. xi. 8), and bowing down in worship before their images (xix. 18), were the chief parts of their ritual; and from their very analogy with the ceremonies of true worship were more seductive than the grosser forms. No stronger or more persistent in the language in which these ceremonies were denounced by Hebrew law. Every detail of idol-worship was made the subject of a separate enactment, and many of the laws, which in themselves seem trivial and almost absurd, receive from this point of view their true significance. We are told by Maimonides that the prohibitions against sowing a field with mingled seed, and wearing garments of mixed material, were directed against the practices of idolaters, who attributed a kind of magical influence to the mixture (Lev. xix. 19). Such too were the precepts which forbade that the garments of the sexes should be interchanged (Lev. xvi. 43). There are supposed to be allusions to the practice of necromancy in Is. lxx. 4, or at any rate to superstitions rites in connection with the dead. (Divination; Magic.) Cutting the flesh for the dead (Lev. xix. 28; 1 K. xvi. 28), and making a baldness between the eyes (Deut. xiv. 1), were associated with the Hebrew death customs among the Syrians. (Hair; Mourning.) The law which regulated clean and unclean meats (Lev. xx. 23—26) may be considered both as a sanitary regulation and also as tending to separate the Israelites from the surrounding idolatrous nations. The mouse, one of the noisiest animals (Am. i. 28-29), was sacrificed by the ancient Magi (Is. lvi. 17). Eating of the things offered was a necessary appendage to the sacrifice (compare Ex. xviii. 12, xxxii. 6, xxxiv. 15; Num. xxx. 2, &c.). The Israelites were forbidden "to print any mark upon them" (Lev. xix. 28), because it was a custom of idolaters to brand upon their flesh some symbol of the deity they worshipped, as the ivy-leaf of Bacchus (3 Mc. ii. 29). Many other practices of false worship are alluded to, and made the subjects of rigorous prohibition, but none are more frequently or more severely denounced than those which peculiarly distinguished the worship of Molech. It has been attempted to deny that the worship of this idol was polluted by the foul stain of human sacrifice, but the allusions are too plain and too pointed to admit of reasonable doubt (Deut. xxi. 21; 2 K. iii. 27; Jer. vii. 31; Ps. cxi. 37; Ez. xxvii. 29). Nor was this practice confined to the rites of Molech; it extended to those of Baal (Jer. xv. 3), and the king of Moab (2 K. iii. 27) offered his son as a burnt-offering to his god Chemosh. Kissing the images of the gods (1 K. xix. 18; Hos. xiii. 2), hanging votive offerings in their temples (1 Sam. xxx. 10), and carrying them to battle (2 Sam. vi. 21), as the Jews of Macabaeus' day did with the things consecrated to the idols of the Jannites (2 Mc. xii. 40), are usages connected with idolatry which are casually mentioned, though not made the objects of express legislation. But soothsaying, interpretation of dreams, necromancy, witchcraft, magic, and other forms of divination, are alike forbidden (Deut. xviii. 9; 2 K. i. 2; Is. xiv. 4; Ez. xxxii. 21).—III. It remains now briefly to consider the light in which idolatry was regarded in the Mosaic code, and the penalties with which it was visited. If one main object of the Hebrew polity was to teach the unity of God, the extermination of idolatry was but a subordinate end. Jerovan, the God of the Israelites, was the civil head of the nation. He was the theocratic king of the people, who had delivered them from bondage, and to whom they had taken a willing oath of allegiance. Idolatry, therefore, to an Israelite was a state offence (1 Sam. xv. 23), a political crime of the gravest character, high treason against the state, and more blameworthy than all this. While the idolatry of foreign nations is stigmatized merely as an abomination in the sight of God, which called for His vengeance, the sin of the Israelites is regarded as of more glaring enormity and greater moral guilt. In the figurative language of the prophets, the relation between Jehovah and His people is represented as a marriage bond (Is. liv. 5; Jer. iii. 14), and the worship of false gods with all its accompaniments (Lev. xx. 26) becomes then the greatest of social wrongs (Hos. ii.; Jer. iii., &c.). (Adultery.) Regarded in a moral aspect, false gods are called "stumbling-blocks" (Ex. xx. 5), and "devils" (Am. ii. 4; Rom. i. 25), "horrors" or fragils (Jer. i. 58; Deut. iii. 4), "abominations" (Deut. xxix. 17, xxxii. 16; 1 K. xi. 5; 2 K. xxxii. 13), "sin" (Am. viii. 14), and with a profound sense of the degradation consequent upon their worship, they are characterized by the prophets, whose mission it was to warn the people against them (Deut. xxii. 17, xxxii. 12).—IV. It is curious to note (xi. 13; Hos. ix. 10). As considered with reference to Jehovah, they are "other gods" (Josh. xxiv. 2, 16), "strange gods" (Deut. xxxii. 16), "new gods"
“wilderness” on its skirts (xxi. 11); = Im 1; not identified. 

BDARIM; DESERT 2.


Ijon (fr. Heb. = a ruin, Ges.), a town in the N. of Palestine, belonging to Naphtali. It was taken and plundered by the captains of Ben-hadad (1 K. xv. 20; 2 Chr. xvi. 4), and a second time by Tiglath-pileser (2 K. xv. 29). At the ascent of the mountains of Naphtali, a few miles N. W. of the site of Dan, is a fertile and beautiful little plain called Meir 'Ayin, and near its n. end is a large mound, Tell Dhibbin, on which are traces of a strong and ancient city, probably the site of Ijon (so Robinson, Porter, Van de Velde, Thomson, &c.).

Ik'kesh (Heb. perverse, Ges.), father of Ira the Tekoite (2 Sam. xxiii. 26; 1 Chr. xi. 28, xxix. 9).

I'tal (Heb. supreme, Ges.), an Aholite, one of David's "valiant men" (1 Chr. xii. 29). ZALMON.

Il-lyr-tum (L. fr. Gr.; according to Appian named from Ilyria, son of the Cyclops Polyphemus, and progenitor of the people), an extensive district lying along the eastern coast of the Adriatic from the boundary of Italy on the N. to Epirus on the S., and contiguous to Moesia and Macedonia on the E. (Rom. xv. 19). Within these limits was DALMATIA.

Im'a-ga (Heb. idol).

Im'la (fr. Heb. = whom God makes full, Ges.), father or progenitor of Micahia the prophet (2 Chr. xviii. 7, 8); = IMLAH.

Im'lah (fr. Heb.) = IMLA (1 K. xii. 8, 9).

Im-man-u-el (Heb. God with us; L. form EMMANUEL), the symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and the people of Judah, as the sign which God would give of their deliverance from their enemies (Is. vii. 14). It is applied by the Apostle Matthew to the Messiah, born of the Virgin (A. V. "Emmanuel," Mat. i. 23). In the early part of the reign of Ahaz the kingdom of Judah was threatened with annihilation by the combined armies of Syria and Israel. Jerusalem was menaced with a siege. The king had gone to "the conduit of the upper pool," when the prophet met him with the message of consolation. Not only were the designs of the hostile armies to fail, but within sixty-five years the kingdom of Israel would be overthrown. In conditions such as these the prophet bids Ahaz ask a sign of Jehovah, which the king, with pretended humility, refused to do. After administering a severe rebuke to Ahaz for his obstinacy, Isaiah announces the sign which Jehovah Himself would give unasked: "Behold! the virgin is with child and beareth a son, and she shall call his name Emmanuel." The interpreters of this passage are naturally divided into three classes. The first class consists of those who refer the fulfilment of the prophecy to an historical event, which followed immediately upon its delivery. The majority of Christian writers, till within the last fifty years, form a second class and apply the prophecy exclusively to the Messiah; while a third class, almost equally numerous, consider both these explanations true, and hold that the prophecy had an immediate and literal fulfillment, but was completely accomplished in the miraculous conception and birth of Jesus Christ. Among the first are the Jewish writers of all ages, who are representation. Some, as Rashid and Aben Ezra, refer the prophecy to a son of Isaiah himself, others to Hezekiah, and others, as Kimchi and Abarbanel, to a son of Ahaz by another wife. Interpreters of the second class, who refer the prophecy solely to the Messiah, of course understand by
the "virgin," the Virgin Mary. Against this hypothesis of a solely Messianic reference it is objected that the birth of the Messiah could not be a sign of deliverance to the people of Judah in the time of Ahaz. Vitringa explains it thus: as surely as Messiah would be born of the virgin, so surely would God deliver the Jews from the threatened evil. But this explanation involves another difficulty. Before the child shall arrive at years of discretion, the prophet announces the desolation of the land whose kings threatened Ahaz. In view of the difficulties which attend these explanations of the prophecy, the third class of interpreters above alluded to have recourse to a theory which combines the two preceding, viz. the hypothesis of the double reference. They suppose that the immediate reference of the prophet was to some contemporary occurrence, but that his words received their true and full accomplishment in the birth of the Messiah. From the manner in which the quotation occurs in Mat. i. 23, there can be no doubt that the Evangelist did not use it by way of accommodation, but as having in view its actual accomplishment. Whatever may have been his opinion as to any contemporary or immediate reference it might contain, this was completely obscured by the full conviction that burst upon him when he realized its completion in the Messiah. The hypothesis of the double sense satisfies most of the requirements of the problem, and as it is at the same time supported by the analogy of the apostle's quotations from the 0. T. (Mat. ii. 15, 18, 23, iv. 15), we accept it as approximating most nearly to the true solution (so Mr. Wright, author of this article). *Old Testament, B. 2.*

**Im'mer (Heb., talkative, Ges.).** 1. The founder of an important family of priests (1 Chr. ix. 12; Ezr. ii. 37, x. 29; Neh. iii. 29, vii. 40, xi. 13; Jer. xx. 1). This family had charge of, and gave its name to, the sixteenth course of the service (1 Chr. xxiv. 14).—2. Apparently a place in Babylonia, from which some returned to Jerusalem who could not prove their genealogy (Ezr. ii. 59; Neh. vii. 61).

*Im'mor-tal'ity (fr. L.), the A. V. translation of—1. Gr. athanasion = deathlessness, exemption from death (1 Cor. xv. 53, 54: 1 Tim. vi. 16).—2. Gr. aphtharia = incorruption, exemption from decay, Robinson, N. T. Lex. (Rom. ii. 7: 2 Tim. i. 10), elsewhere translated "incorruption" (1 Cor. xxv. 42, 50, 53, 54) and "sincerity," i. e. moral incorruptness (Eph. vi. 24; Tit. ii. 7). Death; Eternal; Life; Resurrection.

**Im'na (fr. Heb. = whom God keeps back, Ges.).** A prince of Asher; son of Helem (1 Chr. vii. 53; compare 40).

**Im'nah (fr. Heb. = good fortune, Ges.; = Jím'ná, Jímmán).** 1. The first-born of Asher (1 Chr. vii. 30); = Jímmán.—2. A Levite, father of Kore, who assisted in the reforms of Hezekiah (2 Chr. xxxix. 14).

*Im'pu'te (fr. L. impu'to = to bring into the reckoning, to reckon, charge or ascribe, Andrews' Frieden's L. Lex.), to the A. V. translation of—1. Heb. hāhābrew or chāhab (Lev. vii. xvii. 18; Ps. xxxii. 2), elsewhere translated "to think" (Gen. i. 29; Job xxxv. 2, &c.), "to count" (Lev. xxv. 27, 31, 52, &c.), "to reckon" (Num. xxiii. 9, &c.), "to esti-
mate" (Is. lii. 3, 4; Lam. iv. 2, &c.), "to devise" (2 Sam. iv. 14; Esth. viii. 3, &c.), "to imagine" (Ps. x. 2, &c.), "to purpose" (Lam. ii. 8, &c.), &c. —2. Heb. sānān or sānān (1 Sam. xxi. 15; 2 Sam. xix. 19, Heb. 20), usually translated "to put" (Gen. ii. 8, xxiv. 2, 9, 47, &c.), "to set" (15, vi. 16, &c.), or "to make" (xxi. 13, 18, &c.). In Heb. i. 17, therefore, is no Hebrew equivalent.—3. Gr. el'legow (Rom. vi. 13 only), elsewhere translated "put on account" (Phn. 18 only).—4. Gr. logízomai (Rom. iv. 6, 8, 11, 22-24; Gal. iii. 6; margin; 2 Cor. v. 19; Jas. ii. 23), elsewhere translated "to reason" (Mk. xi. 31), "to reckon" (Lk. xxii. 57; Rom. iv. 9, 10, &c.), "to number" (Mk. xx. 28), "to count" (Rom. ii. 26, iv. 3, 5, &c.), "to account" (viii. 36; 1 Cor. iv. 1, &c.), "to think" (Rom. ii. 3; 1 Cor. xiii. 11, &c.), "to suppose" (2 Cor. xi. 5; 1 Pet. v. 12), "to conclude" (Rom. iii. 28, &c.; in LXX. = No. 1).

**Im'nāh (fr. Heb. = refractory, Ges.), a chief of Asher, of the family of Zornah (1 Chr. vii. 36).**

**Im'ri (Heb. eloquent, Ges.).** 1. A man of Judah of the family of Pharez (1 Chr. ix. 4).—2. Father or progenitor of Zacc'r 4 (Neh. iii. 2).

Incense (Heb. kāthārā, kāthērā, lēḇōnā [Frankincense]; Gr. thūmiama). The incense employed in the service of the temple was composed of the perfumes stacte, onycha, galbanum, and pure frankincense. All incense not made of these ingredients was forbidden to be offered (Ex. xxx. 9). According to Rashi on Ex. xxx. 24, the above-mentioned perfumes were mixed in equal proportions, seventy manehs being taken of each. In addition to the four ingredients already mentioned, Rashi enumerates seven others. Josephs mentions thirteen. The proportions of the additional spices are given by Maimonides as follows: Of myrrh, cassia, spikenard, and saffron, sixteen manehs each. Of coccus twelve manehs, cinnamon nine manehs, sweet bark three manehs. The weight of the entire confection was 505 manehs. To these was added the fourth part of a cab of salt of Sodom, with amber of Jordan, and an herb called "the smoke-raiser," known only to the cunning in such matters, to whom the secret descended by tradition. In the ordinary daily service, one maneh was used, half in the morning and half in the evening. Allowing then one maneh of incense for each day of the solar year, the three manehs which remained were again pounded, and used by the high-priest on the day of atonement (Lev. xvi. 12). A store of it was constantly kept in the Temple. The incense possessed the threefold characteristic of being salted (not "tempered" in Aramaic), of incorruptness and being incorruptible, and symbol of incorruptness, and nothing, says Maimonides, was offered without it, except the wine of the drink-offerings, the blood, and the wood (compare Lev. ii. 13). Aaron, as high-priest, was originally appointed to offer incense, but in the daily service of the second Temple the office devolved upon the inferior priests, from among whom one was chosen by lot (Lk. i. 9), each morning and evening. The officiating priest appointed another, whose office it was to take the fire from the brazen altar. The times of offering incense were specified in the instructions first given to Moses (Ex. xxx. 7, 8). The morning incense was offered when the lamps were trimmed in the Holy place, and before the sacrifice, when the watchman set for the purpose announced the break of day. When the lamps were lighted "between the evenings," after the evening sacrifice and before the drink-offerings were offered, incense was again burnt on the golden altar, which was burning "as the (A. V. "that was by the oracle," 1 K. v. 22), and stood before the veil which separated the Holy place from the Holy of Holies, the throne of God (Rev. viii. 4). When
the priest entered the Holy place with the incense, all the people were removed from the Temple, and from between the porch and the altar (compare Lk. i. 10). Profound silence was observed among the congregation who were praying without (compare Rev. viii. 1), and at a signal from the priest cast the incense on the fire, and, bowing reverently toward the Holy of Holies, retired slowly backward, not prolonging his prayer, that he might not alarm the congregation, or cause them to fear that he had been struck dead for offering unworthily (Lev. xvi. 13; Lk. i. 21). On the day of atonement (atonement, day of) the service was different. The offering of incense has formed a part of the religious ceremonies of most ancient nations. It was an element in the idolatrous worship of the Israelites (Jer. xi. 12, 17, xlviii. 35; 2 Chr. xxxiv. 23). With regard to the symbolical meaning of incense, opinions have been many and widely differing. For many, with many others, looks upon prayer as the reality of which incense is the symbol (Ps. exil. 2; Rev. v. 8, viii. 3, 4). Looking upon incense in connection with the other ceremonial observances of the Mosaic ritual, it would rather seem to be symbolical, not of prayer itself, but of that prayer acceptable, the intercession of Christ (so Mr. Wright). In Rev. viii. 3, 4, the incense is spoken of as something distinct from, though offered with, the prayers of all the saints (compare Lk. i. 10); and in Rev. v. 8 it is the golden vials, and not the odors or incense, which are said to be the prayers of saints.

* In-cor-rupt-ion (fr. L.), = freedom from corruption or decay. IMMORTALITY.

In-dia [ind'ya, or in-de-a] (L. fr. the river Indus; Heb. 'Heb'da). The name of India does not occur in the Bible before Esther, where it is noticed as the limit of the territories of Ahasuerus in the E., as Ethiopia was in the W. (Esth. i. 1, viii. 9). The India of Esther is not the peninsula of Hindostan, but the country surrounding the Indus, the Punjab and perhaps Scinde. In 1 Mc. viii. 8, India is reckoned among the countries which Eumenes, king of Pergamus, received out of the former possessions of Antiochus the Great. (IONIA.) A more authentic notice of the country occurs in 1 Mc. x. 37. But though the name of India occurs so seldom, the people and productions of that country must have been tolerably well known to the Jews. There is undoubted evidence that an active trade was carried on between India and Western Asia. (ARABIA.) The trade opened by Solomon with Ophir through the Red Sea chiefly consisted of Indian articles. The connection thus established with India led to the opinion that the Indians were included under the ethnological title of Cush (Gen. x. 6).

In-gath-ing, Feast of (Ex. xxiii. 16). TABERNACLE.

In-her-its-ane, Heir.

Ink, Inkhorn. Writing.

Inn. The Heb. melâbthus rendered literally = a lodging-place for the night. Inns, in our sense of the term, were, as they still are, unknown in the East, where hospitality is religiously practised.

The khans, or caravanserais, are the representatives of European inns, and these were established but gradually. It is doubtful whether there is any allusion to them in the O. T. The halting-place of a caravan was selected originally on account of its proximity to water or pasture, by which the travelers pitched their tents and passed the night. Such was undoubtedly the "inn" at which occurred the incident in the life of Moses, narrated in Ex. iv. 24 (compare Gen. xlii. 27, xiii. 21). On the more frequent routes, remote from towns (Jer. ix. 2, A. V. "lodging-place"), caravanserais were in course of time erected, often at the expense of the wealthy. The following description of one of those on the road from Bagdad to Babylon will suffice for all:—"It is a large and substantial square building, in the distance resembling a fortress, being surrounded with a lofty wall, and flanked by round towers to defend the inmates in case of attack. Passing through a strong gateway, the guest enters a large court, the sides of which are divided into numerous arched compartments, open in front, for the accommodation of separate parties and for the reception of goods. In the centre is a spacious raised platform, used for sleeping upon at night, or for the devotions of the faithful during the day. Between the outer wall and the compartments are wide vaulted arcades, extending round the entire building, where the beasts of burden are placed. Upon the roof of the arcades is an excellent terrace, and over the gateway an elevated tower containing two rooms—one of which is open at the sides, permitting the occupants to enjoy every breath of air that passes across the heated plain. The terrace is tolerably clean; but the court and stabling below are ankle-deep in chopped straw and filth" (Loftus, Chaldea, p. 13). The "inn" (Gr. pandecheion, lit. a place where all are received, Röm. N. T. Lex.) of

Eastern Inn or Caravanserai.—From an original sketch.—(Ayto.)
is a spirit in man; and the inspiration of the Almighty gave them understanding." Gesechuus here
and in xiii. 4 makes the Hebrew = the Spirit of God, imparting wisdom and life; first makes it =
the spiritual inspiration of God in man, giving spiritual power and physical life. Wts. xv. 11 speaks
of God as having "inspired into (Gr. ἐνθοπνεύοντος, lit. having breathed in) him (man) an active soul,
and breathed in a living spirit."—2. In 2 Tim. iii. 16 in the translation of the Gr. θεοπνεύων, lit. God-
breathed or God-inspired, in A. V. "given by inspiration of God." Ver. 16, 17 read: "All Scripture is
given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction
in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."
The "is" in both clauses is supplied by the translators; but many would supply "is" only once, thus:
"All Scripture given by inspiration of God, is also profitable," &c. This construction is allow-
able, but less natural than that of the A. V. Some of those who adopt the latter construction under-
stand it, "All" (or every) "Scripture" that is given by inspiration," &c., implying that some Scripture
may not be given by inspiration, and hence that both profableness for doctrine, &c., and inspiration are
strictly affirmed here of only a part of the Scripture, but both the Scriptur being "given by inspiration" and
the being "profitable for doctrine," &c., properly belong, according to the apostle's argument, to "all Scripture."
In ver. 15 he gives a characteristic of "the holy Scriptures"—not of some of them merely, but of the
whole collection of the O. T. writings thus design-
ated, what is known as the "Bible" (or "Canon") which are able to make thee wise unto salvation through faith
which is in Christ Jesus"; and then he uses like
comprehensive language in ver. 16, 17. It makes little difference in the general sense whether the
phrase "given by inspiration" is considered with the A. V. as a part of the predicate, or simply as
an epithet of the subject "all Scripture." Thus
Origen, Bishop Elliott, Dean Alford, &c., who adopt the
latter view, regard the epithet as applying to the
entire O. T. Certainly no distinction between inspired
and uninspired Scripture is either made or hinted
at by the apostle; and the attempts (by Semler, &c.) to
make this distinction is inconsistent with the apostle's argument, with the proper construction of language, and with the known
reverence of the Jews and primitive Christians for the
whole O. T.—II. Theories and Definitions of the
Inspiration of the Scriptures. Setting aside for
the present the views of those who deny the divine ori-
gin and authority of the Scriptures, there are three
theories more or less prevalent among those who claim to be evangelical Christians, which may be
styled.—1. The mechanical theory, or the theory of
verbal inspiration, which holds that not only the
thoughts, but also the very words of Scripture, are
the direct product of the divine mind, the human
writers of the various books being thus only the
amanuenses who wrote down the language which
the Spirit of God dictated. So (according to Knapp)
Justin and other fathers, Schubert, Ernesti, &c.;
so (apparently) Gaussen.—2. The common Evangel-
ical theory, sometimes called the dynamical theory,
which holds that in all Scripture, without impairing
the free use of each writer's own natural powers, so
moulded his views in regard to the subject-matter to
be communicated to men, and, when necessary, in regard to the very language to be used by him,
as to secure the communication in the Scriptures of that, and of that only, which, properly inter-
preted, is truth—the truth which in its substance and form is in perfect accordance with the divine
mind and will. So Henderson, Lee, Torrey, Fitch
(see below), Fairbairn, Ayre, the editor of this vol-
ume, &c., &c. This theory holds that the inspira-
tion of the Scriptures is perfectly consistent with
their recording falsehoods uttered (e. g. by the ser-
pent to Eve), unsound arguments and perverted
truths set forth (e. g. by Job's friends), mistakes,
faults, and unholy contentions even of apostles and
others whom God inspired to communicate truth,
uninspired opinions or judgments (e. g. of Paul in 1
Cor. vii., &c.). In such cases the inspiration has
nothing to do with originally uttering the language
or exhibiting the conduct recorded, but is concerned
in making an infallible record of the fact that such
language was uttered, such conduct took place in the
given circumstances, &c. This theory admits the
occurrence in copies of the Scriptures of mistakes
in transcribing, translating, and printing, which it is the business of Biblical criticism to in-
vestigate and determine. Those who thus agree in
maintaining the inspiration of the Scriptures may
differ among themselves as to the authorship and
dates of composition of particular books, the scope
of particular prophecies, the nature of particular
precepts or doctrines, the meaning of particular
passages, and even the general principles of inter-
pretation.—3. The broad church or liberal the-
ory, which holds that inspiration secures the infal-
libre correctness of the Scriptures in regard only
to moral and religious truth. This theory admits the
occurrence in the Scripture of positive errors or
untruths in natural science, chronology, archaeolo-
gy, geography, &c. So Dr. Samuel Davidson, the
late Dr. Thomas Arnold, some of the prominent
contributors to Smith's Dictionary of the Bible,
Coleridge, Tholuck, Olshausen, &c.—Various and
somewhat discrepant definitions have been given
of inspiration and revelation. Knapp (Christian The-
ology) defines inspiration "an extraordinary divine
influence by which the teachers of religion were in-
structed what and how they should write or speak,
while discharging the duties of their office." Rev.
William Lee (The Inspiration of Holy Scripture,
Dublin, 1857) makes revelation = "all God's direct mani-
festations of Himself, with their necessary connections
and dependencies," embracing "the whole circle of
truths and of facts, whether knowable or not know-
able by unaided human reason, which are necessary
to make what God communicates clearly intellig-
able to, and practically operative on, beings consti-
tuted as we are, and with all our passions and in-
firmities;" and constituting "one simple and con-
ected system of supernatural divine teaching, by
word and fact, of which the Scriptures of the O. and
N. T. are the faithful record." He defines inspira-
tion as "that guidance from above, whereby the
sacred writer, in writing as divine reve-
lation to writing, were preserved from all such error
as would interfere with the end which God, in
giving this revelation to man, proposed." Mr. West-
cott (Introduction to the Gospels) conceives that by
inspiration" man's natural powers are quickened, so that he contemplates with a divine intuition the truth as it exists still among the ruins of the moral and physical worlds; while "by revelation we see, as it were, the dark veil removed from the face of things, so that the true springs and issues of life stand disclosed in their eternal nature." "If you inquire," says Professor E. T. Fitch (R. S. xxvi. 253) "in what sense the Bible is breathed forth from God, the true answer is, the whole book was prepared by His direction, in subservience to a scheme of redemption through Christ, which had been planned in His eternal wisdom; by men, to whom He gave direct revelations or imparted necessary wisdom and knowledge to guide them in their writings; and that, consequently, the whole book has inclosed upon it His name and authority. While all other books are the books of men, this is the book of God. While others are liable to err respecting truth and duty, this is infallible."—III. Proofs of the Inspiration of the Scriptures. In opposition to those who admit the truth of the Biblical narrative as a whole and the general credibility of the Scriptures, but deny their inspiration; to those, also, who admit the divine authority of the revelation or system of truth contained in the Scriptures, but deny that the Scriptures, as a whole, constitute this revelation, and would modify or explain away a large portion of their contents as marred by human imperfection, and inconsistent with the real or absolute truth which alone, in their view, the Holy Spirit did or could dictate; we may allege—1. The claim of the Scriptures themselves. A large part of the O. T. and N. T. consists of what are positively declared to be messages or instructions from God; e. g. the Ten Commandments, and many other parts of the Pentateuch (Moses), and the communications of the prophets generally (Prophecy) (Ex. xx. 1; Lev. i. 1; Num. i. 1; Is. vii. 1, lxvi. 1, &c.). The Apostle Paul gives to the whole O. T. the significant title, "the oracles of God" (Rom. iii. 2). In 2 Tim. iii. 15-17 (see i. above), he gives inspiration for the whole O. T., then familiarly known as "the Holy Scriptures" "the Scriptures" (Mat. xxi. 42, &c.), "the Scripture" (Jn. vii. 53, 42, &c.). A similar claim for the writings of the O. T. particularly the Law (xxii. 20), is "no prophecy of the Scripture is of any private interpretation" (i. e. the prophecy is not from the prophet himself as interpreting or unfolding by his own unassisted powers the will or purposes of God, as is further explained in the next verse). "For the prophecy came not in old time" (margin, "at any time," Gr. poieo) "by the will of man; but holy men of God spake they were moved by the Holy Ghost." In the N. T. the words of Jesus Himself come with the claim of full divine authority: "For He whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto Him" (Jn. iii. 94). Not merely as He uttered them at first, but as afterward repeated by the apostles, guided according to His promise, into all truth by the Spirit of truth (xvi. 13), and having all things brought to their remembrance (xv. 20), do these words claim for themselves the credit of being inspired of God. Paul claimed inspiration (1 Cor. ii. 13). It is also the case that in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (i. e. comparing the teachings of the Gospel with those of the O. T.; but Robinson [N. T. Ez.] translates combining spiritual things with spiritual, i. e. expressing thoughts taught by the Spirit in words taught by the Spirit; Greswell and Robinson translate explaining spiritual things to spiritual men). Both Paul and Peter wrote as "apostles" (Rom. i. 1, &c.; 1 Pet. i. 1, &c.), i. e. as divinely commissioned to communicate the word of God. Peter ranks the epistles of Paul with "the other Scriptures," citing them as agreeing in doctrine with what he taught, and ascribes their divine character thus given unto Paul (2 Pet. iii. 15, 16). The Apostle John, in Revelation, repeatedly exhibits his divine commission, and, in closing the words of his prophecy, solemnly threatens with the wrath of God any man who should add to or take away from them (Rev. i. 1, 19, ii. 1, xiv. 13, xxi. 18, 19, &c. (see also Mark; Luke; Jude, &c.). Thus scattered up and down, from the beginning to the end of the Scriptures of truth, are express claims that they are the inspired word of God. —2. The need of it in order to make the Scriptures truly authoritative as the word of God. If the writers were not directly inspired, we know neither what nor where the word of God is. If man by his unaided reason must pick out the fragments of absolute or spiritual truth here and there, as he may be able to discover them in the mass of rubbish and values, to which those would reduce the Scriptures who regard them as but partially or not at all divinely inspired, he is little better off now than the heathen who for 4,000 years n. c. searched for divine truth by the light of nature, without finding God or arriving at a saving knowledge of His truth even then (Rom. i. 20 ff.). The need of the word of God is not met by any such "inspiration" as is common to mankind generally, or possessed by eminent poets, artists, men of genius, &c.; for this does not exempt their productions from dangerous mistakes and imperfections. The inspiration of the Scriptures is no more impossible than any other miracle (MIRACLES); and the character of God makes it certain that He will give this inspiration, or work any other miracle, whenever it is necessary to promote the ends of wisdom and love for which His government exists. —3. The impossibility of otherwise satisfactorily accounting for the marvellous perfection of the Scriptures as the word of God. They give a rational view of the world and of His dealings with the universe, and especially to man. They have been—they are—the power of God unto salvation. Where the Scriptures have been known—read—loved, the Christian religion and church have flourished, though multitudes of enemies have risen up and threatened to overwhelm them. Nothing else has been found to fill the place for living power which the Scriptures occupy and have occupied from age to age. They are perfect in their adaptation to the moral and spiritual wants of mankind. It is also a fact that after centuries of investigation by acute and subtle foes, as well as by able and candid friends, the writers still claim to be consistent with themselves from the beginning of Genesis to the end of Revelation. Countless discrepancies have been discovered, but they are discrepancies in appearance only, not in reality; or if real, their existence may be readily accounted for: e. g. all alleged discrepancies in the parts of Scriptures in regard to chronology may be satisfactorily explained, or so far explained, by the supposition of mistakes in copying numbers (Amos 1; Amaziah 2; Israel, Kingdom of, &c.), by reference to the Hebrew custom of reckoning incomplete days or years at the beginning or end of a
sacrifice their lives for the truth, and were exceedingly scrupulous about receiving as canonical or inspired (and these were, in their minds, closely connected) any book which did not bring with it the proper credentials. The known differences of opinion in regard to some books of the N. T. (Canon), show that evidence of worthiness to be accredited came before any general or even partial reception among Christians of a book as divinely inspired. Both the divine Author of the Gospel and His followers belong to the kingdom of truth (Jn. xviii. 37); and no rational account can be given of the origin of the Scriptures and their general reception among Christians as the word of God, except that they were, as they claim to be, “given by inspiration of God.”

In\'stant (fr. L.), In\'stant-ly, the A. V. translation of five distinct Greek words = pressing, urgent, urgently, or fervently, as will be seen from the following passages (Lk. vii. 4, xxiii. 23; Acts xxvi. 7; Rom. xii. 12). In 2 Tim. iv. 2 we find “be instant in season and out of season; literally, stand ready; be alert for whatever may happen.” In Luke ii. 38, “that instant” literally = in that hour.

In-ter-ces-sion (fr. L.) = prayer for another or for others (Jer. vii. 16, &c.); rarely, prayer against others (Rom. xi. 2).

In-ter-pre-ta\'tion (fr. L. = making known the meaning, explanation). INSPIRATION; OLD TESTAMENT.

I-o\'na (Gr., said to be named fr. Ion, an early king of the country). The substitution of this word for “Is\'dia” in 1 Mc. viii. 8 is a conjecture of Grotius without any authority of MSS. The name was given in early times to that part of the western coast of Asia Minor which lay between Zeolis on the N. and Doris on the S. In Roman times Ionia ceased to have any political significance, being absorbed in the province of Asia.

I-\'ph-e-del-ah [i\'f-\'de-yah] (fr. Heb. = whom Jehovah sets free, Ges.), a Benjamite chief, son of Zhashak (1 Chr. viii. 25).

I-r (Heb. city, Ges.) = Irr 1 (1 Chr. vii. 12).

I\'ra (Heb. wake\'ful, Ges.) 1. “The Jarite,” named in the catalogue of David’s great officers (2 Sam. xx. 26).—2. “The Iirimite,” one of David’s “valiant men” (xxiii. 38; 1 Chr. xi. 40).—3. Another of David’s “valiant men,” a Tekoite, son of Ikkesh, born at the birth of the third month (2 Sam. xxii. 26; 1 Chr. xi. 28, xxvii. 9).

I\'rad (Heb. = Ar\'an? = J\'ah\'en, Fr.), son of Enoch; grandson of Cain, and father of Mehujael (Gen. iv. 18).

I\'ram (Heb. belonging to a city, Ges.), a “duke” of the Edomites (Gen. xxxvi. 43; 1 Chr. i. 54), i.e. the chief of a family or tribe. No identification of him or of his posterity has been found.

In-\'ha-\'he res (Heb., see below), in A. V. “the city of destruction” (margin “Heres,” or “the sun”), the name or an appellation of a city in Egypt, mentioned only in Is. xix. 18. There are various explanations: 1. The city of the sun, a translation of the Egyptian sacred name of Heliopolis. (Os.) 2. The city Heres, a transcription in the second word of the Egyptian sacred name of Heliopolis. Ha-ra, the abode (literally house) of the sun. 3. A city destroyed, literally a city of destruction, meaning that one of the five cities mentioned should be destroyed, or that the city should be destroyed, meaning that one of the five cities mentioned should be preserved. The first of these explanations is highly improbable, for we find elsewhere both the
sacred and civil names of Heliopolis, so that a third name merely a variety of the Hebrew rendering of the sacred name is very unlikely. The second explanation, which we believe has not been hitherto put forth, is liable to the same objection as the preceding one, besides that it necessitates the exclusion of the article. The fourth explanation would not have been noticed, had it not been supported by the name of Gesenius. The common reading and old rendering remain, which certainly present no critical difficulties. A very careful examination of a passage common to Genesis, and of the eighteenth and twentieth, which are connected with it, has inclined us to prefer it (so Mr. R. S. Poole, original author of this article). Calvin supposes the passage to mean that five cities of Egypt would profess the true religion = “speak the language of Canaan,” while one admitting it would be called “city of destruction,” not as its proper name, but as descriptive of its doom.

Iri (Heb. = IRAM). 1. A Benjamite, son of Bela (1 Chr. vii. 7); = IR. 2. Uriah (1 Esd. viii. 62).

I-ral (Heb. founded [1. c. constituted of] Jerorah, Ges.), son of Shelahiah; a “captain of the ward,” which, as held by Mr. Burton, is the name of a certain city, the “gate of Benjamin,” assigned him of being about to desert to the Chaldeans, and led him back to the princes (Jer. xxxvii. 13, 14).

Ir-nahash, or Ir-na'hash (Heb. serpent-city), a name which, like many other names of places, occurs in the genealogical lists of Judah (1 Chr. iv. 12, margin “the city of Nahash”). No trace of it attached to any site has been discovered. Ir-nahash = BETHLEHEM 1 (so Jerome). Nahash 2.

Iron (fr. Heb. = πίστης, a city of Naphtali (Josh. xix. 38); identified by Van de Velde (i. 175); &c., with Yarim, a village about ten miles W. of Lake Merom.

Iron (tûrn) (Heb. bared; Chal. par'la; Gr. sideron), mentioned with brass as the earliest of known metals (Gen. iv. 22). As it is rarely found in its native state, but generally in combination with oxygen, the knowledge of the art of forging iron, which is attributed to Tubal Cain, argues an acquisition of a high degree of skill. As iron melts at about 3,000° Fahrenheit, and to produce this heat large furnaces supplied by a strong blast of air are necessary. A method is employed by the natives of India, extremely simple and of great antiquity, which though rude is very effective, and suggests the possibility of similar knowledge in an early stage of civilization. Malleable iron was in common use, but it is doubtful whether the ancients were acquainted with cast-iron. The natural wealth of the soil of Canaan is indicated by describing it as “a land whose stones are iron” (Deut. viii. 9). The book of Job contains passages which indicate that iron was well known. It declares that “iron is taken out of the earth” (Job xxviii. 2, margin “dust”). The “furnace of iron” (Deut. iv. 24; 1 K. viii. 51) is a figure which vividly expresses hard bondage, as represented by the severe labor which attended the operation of smelting. Sheet-iron was used for common purposes (Ez. xxviii. 13). Tamps were made of it, and it was used for nails. That it was plentiful in the time of David appears from 1 Chr. xxii. 3. The market of Tyre was supplied with bright or polished iron by the merchants of Dan and Javan (Ez. xxviii. 19). The Chalymes of the Pontus were celebrated as workers in iron in very ancient times. The produce of the labor was supposed to be alluded to in Jer. xv. 12, as being of superior quality. It was long supposed that the Egyptians were ignorant of the use of iron, and that the allusions in the Pentateuch were anachronisms, as no traces of it have been found in their monuments; but in the sepulchres at Thebes butchers are represented as sharpening their knives on a round bar of metal attached to their corsets, which from its blue color is presumed to be steel. One iron mine only has been discovered in Egypt, which was worked by the ancients. It is at Hamam, between the Nile and the Red Sea; the iron found by Mr. Burton was in the form of specular and red ore. That no articles of iron should have been found is easily accounted for by the fact that it is easily destroyed by moisture and exposure to the air. The Egyptians obtained their iron almost exclusively from Assyria Proper in the form of bricks or pigs. Specimens of Assyrian iron-work overlaid with bronze were discovered by Mr. Layard, and are now in the British Museum. Iron weapons of various kinds were found at Nimroud, but fell to pieces on exposure to the air. The rendering given by the LXX. of Job xli. 18—verse 13, in the LXX. “his backbone (is) iron poured,” i.e. made of liquid, melted, cast; A. V. “his bones (are) like bars of iron”—is merely employed to imply something hard and solid, in contrast to the horn, like that of casting was known, and is supported by a passage in Diodorus (v. 13). In Ecles. xxxviii. 28, we have a picture of the interior of an iron-smith’s (Is. xlv. 12) workshop. Arm; Axe; Chariot; Furnace; Handicraft; Knife; Metals; Mines; Tool, &c.

Ir-pe'el (fr. Heb. = restored by God), one of the cities of Benjamin (Josh. xviii. 27); site unknown.

Ir-she'mesh (Heb. city of the sun), a city of the Danites (Joshi. xix. 41), probably = Beth-shemesh, and, if not identical, at least connected with Mount Hazor (Judg. i. 35).

Ire (Heb. = IRAM?), eldest son of the great Caleb son of Jephunneh (1 Chr. iv. 15).

Isa.-zak] (fr. Heb. = laughter), the son whom Sarah, in accordance with the Divine promise, bore to Abraham, probably at Gerar, when Abraham was one hundred and Sarah ninety years old (Gen. xviii. 17). After the infancy he became the father of Ishmael’s jealousy; and in his youth (when twenty-five years old, according to Jos. i. 13, § 2) the victim, in intention, of Abraham’s great sacrificial act of faith. When forty years old he married Rebekah his cousin, by whom, when he was sixty, he had two sons, Esau and Jacob. In his seventy-fifth year he and his brother Ishmael buried their father Abraham in the cave of Machpelah. From his abode by the well Lahai-roi, in the South Country—a barren tract, comprising a few pastures and wells, between the hills of Judea and the Arabian desert, touching at its W. end Philistia, and on the N. Hebron—Isaiah was driven by a famine to betake himself to Moab. Here Jehovah appeared to him and bade him dwell there and not go over into Egypt, and renewed to him the promises made to Abraham. Here he subjected himself, like Abraham in the same place and under like circumstances (Gen. xx. 2), to a rebuke from Balaameth, the Philistine king, to whom Jehovah said: “If you should impart to him that which is in your heart, you shall not remain there; but was repeatedly dispossessed by the Philistines of the wells which he sunk at convenient stations. At Beer-sheba Jehovah appeared to him by night and blessed him, and he built an altar there: there, too, like Abraham, he received a visit from the Philistine king, who came with whom he made a covenant of peace. After the deciet by which
Jacob acquired his father's blessing. Isaac sent his son to seek a wife in Padan-aram; and all that we know of him during the last forty-three years of his life is that he saw that son, with a large and prosperous family, return to him at Hebron (xxxv. 27) before he died there at the age of 180 years. He was buried by his two sons in the cave of Machpelah. In the N. T. reference is made to the offering of Isaac (Heb. xi. 17; Jas. ii. 21), and to his blessing his sons (Heb. xi. 20). As the child of the promise, and as the progenitor of the children of the promise, he is contrasted with Ishmael (Rom. ix. 7, 10; Gal. iv. 28; Heb. xi. 18). In our Lord's remarkable argument with the Sadducees, his history is carried beyond the point at which it is left in the O. T., and beyond the grave. Isaac, of whom it was said (Gen. xxxv. 29) that he was gathered to his people, is represented as still living to God (Lk. xx. 38, &c.); and by the same Divine authority he is proclaimed as an acknowledged heir of eternal glory (Matt. xxii. 31, &c.). It has been asked, What are the persecutions sustained by Isaac from Ishmael to which St. Paul refers (Gal. iv. 29)? Rashi relates a Jewish tradition of Isaac suffering personal violence from Ishmael, a tradition, which, as Mr. Ellicott thinks, was adopted by St. Paul. But it seems most unlikely not whether the phrase in Gen. xxi. 9 bears the construction apparently put upon it. The offering up of Isaac by Abraham has been viewed in various lights. By Bishop Warburton (Div. Leg. vi. § 5) the whole transaction was regarded as "merely an information by action, instead of words, of the great sacrifice of Christ for the redemption of mankind, given at the earnest request of Abraham, who longed impatiently to see Christ's day." Mr. Maurice (Patriarchs and Lawgivers, iv.) draws attention to the offering of Isaac as the last and culminating point in the divine education of Abraham, that which taught him the meaning and ground of self-sacrifice. Isaac, the gentle and dutiful son, the faithful and constant husband, became the father of a house in which order did not reign. His life, judged by a worldly standard, might seem inactive, ignoble, and unfruitful; but the guileless years, prayers, gracious acts, and daily thank-offerings of pastoral life are not to be less esteemed, though they make no show in glory. The same is true of the typical views referred to in the N. T.; it is drawn out with minute particularity by Philo and those interpreters of Scripture who were influenced by Alexandrian philosophy. Jewish legends represent Isaac as an angel made before the world, and descending to earth in human form; as one of the three men in whom human sinfulness has no place, as one of the six over whom the angel of death has no power; as instructed in Divine knowledge by Shem; as the originator of evening prayer.

*Isa* (L. fr. Heb.) = Jesse (1 Chr. x. 14, margin).

**Isaiah** [-za'yah] (fr. Heb. = *salvation of Jehovah; Jah is helper, Fr.; = Jesaja, Jeshaiah), the prophet, son of Amoz. (Bible; Canon; Inspiration; Old Testament; Prophe.) Kimchi (A. D. 1230) says in his commentary on Is. i. 1, "We know not his race, nor of what tribe he was." 1. The first verse of his book runs thus: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." A few remarks on this verse (so Mr. Huxtable, original author of this article) will open the way to the solution of several inquiries relative to the prophet and his writings. 1. This verse plainly prefaces at least the first part of the book (chs. i.-xxxix.), which leaves off in Hezekiah's reign; and the obvious construction would take it as applying to the whole book. 2. We are authorized to infer, that no part of the vision, the fruits of which are recorded in this book, belongs to the reign of Manasseh. A rabbinical tradition, indeed, apparently confirmed by Heb. xi. 37, reports that Isaiah was sawn asunder in the trunk of a tree by order of Manasseh; and a very old mulberry-tree, near the pool of Siloam, on the slopes of Ophel, is now pointed out as the spot of the martyrdom. 3. Isaiah must have been an old man at the close of Hezekiah's reign. The ordinary chronology gives 578 n. c. for the date of Jotham's accession, and 698 for that of Hezekiah's death. This gives us a period of 60 years. And since his ministry commenced before Uzziah's death (how long we know not), supposing him to have been no more than 20 years old when he began to prophesy, he would have been 80 or 90 at Manasseh's accession. 4. The circle of hearers upon whom his ministry was immediately designed to operate is determined to be "Judah and Jerusalem." 5. It is the most natural and obvious inference that those "visions" are in the main placed in the collection according to their chronological order. If we compare the contents of the book with the description here given of it, we recognize prophesying which are certainly to be assigned to the reigns of Uzziah, Ahaz, and Hezekiah; but we cannot so certainly find any belonging to the reign of Jotham. 7. We naturally ask, Who was the compiler of the book? The obvious answer is, that it was Isaiah himself aided by a scribe (compare Jer. xxxvi. 1-5). Isaiah we know was otherwise an author (2 Chr. xxvi. 22, xxxii. 32). (Prophe.)—II. In order to realize the relation of Isaiah's prophetic ministry to his own contemporaries, we need to take account both of the foreign relations of Judah at the time, and internally of its social and religious aspects. Our materials are scanty, and are to be collected partly out of 2 Kings and 2 Chronicles, and partly out of the remaining writings of contemporary prophets, Joel (probably), Obadiah, and Micah, in Judah; and Hosea, Amos, and Zephaniah, in Israel. Of the most direct assistance is obtained from Micah. 1. Under Uzziah the political position of Judah had greatly recovered from the blows suffered under Amaziah; the fortifications of Jerusalem itself were restored; cities were built in the country; new arrangements in the army and equipments of defensive artillery were established; and considerable successes in war gained against the Philistines, the Arabsians, and the Ammonites. This prosperity continued during the reign of Jotham, except that toward the close of this latter reign, troubles threatened from the alliance of Israel and Syria. The consequence of this prosperity was an influx of wealth, and this with the increased means of military strength withdrew men's confidence from Jehovah, and led them to trust in worldly resources. Moreover, great disorders existed in the internal administration, all of which, whether moral or religious, were, by the very nature of the country, as theocratic, alike amenable to prophetic rebuke. 2. Now, what is the tenor of Isaiah's message in the time of Uzziah and Jotham? This we read in chapters i.-v. Chapter i. is very general in its contents. The seer stands (perhaps) in the Court of
ISA

the Israelites denouncing to nobles and people, then assembling for divine worship, the whole estimate of their character formed by Jehovah, and His approaching chastisements. This discourse suitably heals the book; it sounds the keynote of the whole; fires of judgment destroying, but purifying a remnant—such was the burden all along of Isaiah's prophecies. Of the other public utterances belonging to this period, chapters ii.-iv. are by almost all critics considered to be one prophecying—the leading thought of which is that the present prosperity of Judah should be destroyed for her sins, to make room for the real glory of 

Jehovah. While chapter v. forms a distinct discourse, whose main purport is that Israel, God's vineyard, shall be brought to desolation. At first he invites attention by reciting a parable (of the vineyard) in calm and composed accents (ch. v.). But as he interprets the parable his note changes, and a sixfold "woe" is poured from with terrible invective. It is levelled against the covenent amassers of land; against luxurious revelers; against bold sinners, who defied God's works of judgment; against those who confounded moral distinctions; against self-conceited skeptics; and against profane perverters of judicial justice. In fury of wrath Jehovah speaks His voice. Here there is an awful vagueness in the images of terror which the prophet accumulates, till at length out of the cloud and mist of wrath we hear Jehovah hiss for the stern and irresistible warriors (the Assyrians), who from the end of the earth should crowd forward to spoil—after which all distinctness of description again fades away in vague images of sorrow and despair.—3. In the year of Uzziah's death an ecstatic vision fell upon the prophet. In this vision he saw Jehovah, in the Second Person of the Godhead (Jn. xii. 41; compare Mal. iii. 1), enthroned aloft in His own earthly tabernacle, attended by seraphim, whose praise filled the sanctuary as it were with the smoke of incense. As John at Patmos, so Isaiah was overwhelmed with awe; he felt his own sinfulness and that of all with whom he was connected, and cried "woe" upon himself as if brought before Jehovah to receive the sentence. But Patmos was but the Son of Man laid His hand upon John, saying, "Fear not!" so, in obedience evidently to the will of Jehovah, a seraph with a hot stone (Col. 3) taken from the altar touched his lips, the principal organ of good and evil in man, and, thereby removing his sinfulness, qualified him to join the seraphim in whatever service he might be called to. This vision in the main was another mode of representing what, both in previous and in subsequent prophecies, is so continually denounced—the almost utter destruction of the Hebrew people, with yet a purified remnant. It is a touching trait, illustrating the prophet's own feelings, that when he next appears before us, some years later, he has a son named Shear-jashub = "Remnant shall return." The name was evidently given with significance; and the fact discovers alike the sorrow which ate his heart, and the hope in which he found solace.—4. Some years elapse between chapters vi. and vii., and the political aspects; the Assyrian power of Nineveh now threatens the Hebrew nation; Tiglath-pileser has already spoiled Pekah of some of the fairest parts of his dominions. After the Assyrian army was withdrawn, the Syrian kingdom of Damascus rises into notice; its monarch, Rezin, combines with the now weakened king of Israel, and probably with other small states around, to consolidate (it has been conjectured) a power which shall confront Asshur. Alhaz keeps aloof, and becomes the object of attack to the allies; he has been already twice defeated (2 Chr. xxxvii. 5, 6); and now the allies are threatening him with a combined invasion (n. c. 741). The news that "Aram is encompassed in Ephraim" (Is. vii. 2, A. V. "Syria is confederate") fills both king and people with consternation, and the king is gone forth from the city to take measures, as it would seem, to prevent the upper reservoir of water from falling into the hands of the enemy. Under Jehovah's direction Isaiah goes forth to meet the king, surrounded no doubt by a considerable company of his officers and of spectators. The prophet is directed to take with him the child whose name, Shear-jashub, was so full of mystical promise, to add greater emphasis to his message. As a sign that Judah was not yet to perish, he announces the birth of the child _Immanuel_, who should not "know to rebuke the evil and choose the good," before the land of the two hostile kings should be left desolate. But the threat which mingles with the promise in Shear-jashub appears, and again Isaiah predicts the Assyrian invasion.—6. As the Assyrian empire began more and more to encroach upon the commonwealth with utter overthrow, the prediction of the Messiah, the Restorer of Israel, becomes more positive and clear. The king was bent upon an alliance with Assyria. This Isaiah steadfastly opposes (compare x. 20). "Neither fear Aram and Israel, for they will soon perish; nor trust in Asshur, for she will be thy direct oppressor." Such is Isaiah's strain. And by divine direction he employs various expedients to make his testimony the more impressive. He procured a large tablet (viii. 1), and with witnesses he wrote thereon, in large characters suited for a public notice, the words "MAHER-SHALAL-HAHANAZ = Hasten, booty Speed-spoil;" which tablet was no doubt to be hung up for public view, in the entrance (we may suppose) to the Temple. And further: his wife—who appears to have been herself possessed of prophetic gifts ("the prophetesses")—just at this time gave birth to a son. Jehovah bids the prophet name him Maher-shalal-hash-baz = "Speed-spoil as above, adding, that before the child should be able to talk, the wealth of Damascus and the booty of Samaria should be carried away before the king of Assyria. The people of Judah were split into political factions. The court was for Assyria, and indeed formed an alliance with Tiglath-pileser; but a popular party was for the Syro-Ephraimitic connection formed to resist Assyria. "Fear none but Jehovah only! fear Him, trust Him; He will be your safety." Such is the purport of the discourse vii. 5-ix. 7._6. A prophecy was delivered at this time against the kingdom of Israel (ix. 8-ix. 4). As Isaiah's message was only to Judah, we may infer that the object of this utterance was to check the disposition shown by many to connect Judah with the policy of the sister kingdom._7. The utterances recorded in x. 5-xii. 6, one of the most highly-wrought passages in the whole book, was probably one single outpouring of inspiration. It stands wholly disconnected with the preceding in the circumstances which it presupposes; and to what period to assign it, is not easy to determine._8. The next eleven chapters, xiii.-xxiii., contain chiefly a collection of utterances, each of which is styled a "burden." (a.) The first (xiii. 1-xiv. 27) is against Babylon; placed first, either because it was first in
point of utterance, or because Babylon in prophetic vision, particularly when Isaiah compiled his book, headed in importance all the earthy powers opposed to God's people, and therefore was to be first struck down by the shaft of prophecy. The ode of triumph (xiv. 3-23) in this burden is among the most poetical passages in all literature. (6.) The short and pregnant "burden" against Philistia (xvii. 29-32), in the year that Ahaz died, is occasioned by the revolt of the Philistines from Judah, and their successful inroad recorded 2 Chr. xxviii. 18. (c.) The "burden of Moab" (xv. xvi.) is remarkable for the elegiac strain in which the prophet bewails the disasters of Moab, and for the dramatic character of xvi. 1-6. (d.) Chapters xvii., xviii. This prophecy is headed "the burden of Damascus," and yet after verse 3 the attention is withdrawn from Damascus and turned to Israel, and then to Ethiopia. Israel appears as closely associated with Damascus. This brings us to the time of the Syro-Ephraimite alliance; at all events Elijah prophesies the destruction of Damascus in 2626 B.C. (xviii. 12-14, as well as xxviii. 1-7, points again to the event of xxvii. But why this here? The solution seems to be that, though Assyria would be the ruin both of Aram and Israel, and though it would even threaten Judah ("us," verse 14), it should not then conquer Judah (compare turn of xiv. 31, 32). (c.) In the "burden of Egypt" (xix.) the prophet seems to be pursuing the same object. Both Israel (2 K. xvii. 4) and Judah (Is. xxxi.) were naturally disposed to look toward Egypt for succor against Assyria. Probably to counteract this tendency the prophet is here directed to prophesy the utter helplessness of Egypt under God's judgment. But the result should be that numerous cities of Egypt should own Jehovah for their God. (Isa-Ha-meek) (f.) In the midst of these "burdens," chapter xx. presents Isaiah in a new aspect, an aspect in which he appears in this instance only. The more emphatically to enforce the warning already conveyed in the "burden of Egypt," Isaiah was commanded to appear for three years (from time to time, we may suppose) in the streets and Temple of Jerusalem stripped of his sackcloth mantle, and wearing his vest only, with his feet also bare. (Deut. III. I.) (g.) In "the burden of the desert of the sea," a poetical designation of Babyonia (xxi. 1-10), the images in which the future overthrow is pictured with the rapidity of Eschylus and certainly not less than the awfulness and grandeur of that great tragic poet of Greece. (h.) "The burden of Dumah" and "of Arabia" (xii. 11-17) relate apparently to some Assyrian invasion. (i.) In "the burden of the valley of Vision" (xxii. 14) it is doubtless Jerusalem that is thus designated. The scene presented is that of Jerusalem during an invasion; in the hostile army are named Elam and Kir, nations which no doubt contributed troops both to the Ninevite and to the Baby- lonian armies. The latter is probably here contemplated. (k.) The passage xxii. 15-26 is singular in Isaiah as a prophesying against the individual. Shebna was one of the king's highest functionaries, and seems to have been leader of a party opposed to Jehovah (verse 23). Perhaps he was disgraced and exiled by Hezekiah after the event of xxvii. If his fall was the consequence of the Assyrian over- throw, we can better understand both the individual action against the individual and the position it occupies in the record. (l.) The last "burden" is against Tyre (xxiii.). Her utter destruction is not predicted by Isaiah as it afterward was by Ezekiel. —9. The next four chapters, xxiv.-xxvii., form one prophecy essentially connected with the preceding ten "burdens" (xiii.-xxiii.), of which it is in effect a general summary. The elegy of xxiv. is interruped at verse 13 by a glimpse at the happy remnant, but is resumed at verse 16 till at verse 21 the dark night passes away altogether to usher in an inexpressibly glorious day. In xxv., after commemorating the destruction of all oppressors, the prophet gives us in verses 6-9 a most glowing description of Messianic blessings, which connects itself with the N. T. by numberless links, indicating the oneness of the prophetic Spirit ("the Spirit of Christ," 1 Pet. I. 11) with that which dwells in the latter revelation. In xxvi., verses 12-18 describe the new, happy state of God's people as God's work wholly. In xxvii. 1, "Leviathan the fleeing (A. V. 'piercing,' margin 'crossing like a bar') serpent, and Leviathan, the twisting (A. V. 'crooked') serpent and the dragon in the sea," are perhaps Ninevah and Babylon—two phases of the same Assur- and Egypt (compare xxvi. 1-2). The revolution, xxviii.-xxx. symbolizing adverse powers of evil.—10. Chapters xxviii.-xxx. The former part of this section seems to be of a fragmentary character, being probably the substance of discourses not fully communicated, and spoken at different times. xxviii. 1-6 is clearly predictive; it therefore preceded Shalmaneser's invasion, when Samaria ("the crown of pride") was destroyed. And her eyes have a picture given us of the way in which Jehovah's word was received by Isaiah's contemporaries. Priest and prophet were drunk with a spirit of infatuation—"they erred in vision, they stumbled in judgment," and therefore only scorned at his needful warnings. —Chapter xxix. Jerusalem was to be visited with extreme danger and terror, and then sudden deliverance (verses 1-8). But the threatening and promise seemed very enigmatical; prophets, and rulers, and scholars, could make nothing of the riddle (9-12). Alas! the people themselves will only hearken to the prophets and priests speaking out of their own heart; even their so-called piety to Jehovah is reg- ulated, not by His true organs, but by pretended ones (verse 13); but all their vaunted policy shall be confounded; the wild wood shall become a fruitful field, and the fruitful field a wild wood—the humble pupils of Jehovah and these self-will leaders shall interchange places. The cry of the land is for the prosperity (verses 13-24). One instance of the false leading of these prophets and priests (xxx. 1) in opposition to the true prophets (verses 10, 11) was the policy of courting the help of Egypt against Assyria. Against this, Isaiah is commanded to protest, which he does both in xxx. 1-17, and in xxxi. 1-5, pointing out at the same time the fruitlessness of all measures of human policy and the necessity of trusting in Jehovah alone for deliverance. In xxx. 18-38, and xxxi. 4-9, there is added to each address the prediction of the Assyrian's overthrow and its consequences, xxx. 19-24. As the time approaches, the spirit of prophecy becomes more and more glow- ing; that marvellous deliverance from Assur, wherein God's "Name" (xxx. 27) so gloriously came near, opens even clearer glimpses into the time when God should indeed come and reign, in the Anointed One, and when virtue and righteousness should be established everywhere (xxxii. 1-8, 19-20); then the mighty Jehovah should be a king dwelling amongst His people (xxxiii. 17, 22). The sinners in Zion should be filled with dismay, dreading lest His ter- rible judgment should alight upon themselves also.
ISA

Eichhorn, Justi, De Wette, Gesenius, Ilissig, Knobel, Ewald, &c., upon the integrity of the whole book, different critics pronouncing different portions of the first part spurious, and many concurring to reject the second part altogether (the last twenty-seven chapters). Defenders of the integrity of the book have not, however, been wanting, e.g.: Jahn, Hengstenberg, Müller, Delitzsch, Hase, Hennecke, Stier, Keil, Delitzsch (in Fbn.), &c. The circumstance mainly urged by those who gainsay Isaiah's authorship of this second part is the unquestionable fact that the author takes his stand-point at the close of the Babylonish Captivity, as if that were his present, and from thence looks forward into his subsequent future. Other grounds which are alleged are necessarily secondary and external, and are really of no great weight. The most important of these is founded upon the difference of style. On the other hand, for the authenticity of the second part the following reasons may be advanced. (a) Externally. The unanimous testimony of Jewish and Christian tradition (compare Ecles. xlviii. 24); the use apparently made of the second part in Jer. x. 1-16, v. 25, xxv. 31, 1, 11, in Ez. xxiii. 40, 41, and Zeph. ii. 15, iii. 10; the decree of Cyrus in Ezr. i. 2-4, which plainly is founded on Is. xlv. 28, xlvi. 1, 13; and the evidence of the N. T. quotations (Mat. iii. 2; Lk. iv. 17; Acts viii. 28; Rom. x. 16, 20). (b) Internally. The unity of design which connects these last twenty-seven chapters with the preceding; the oneness of diction which pervades the whole book; the peculiar elevation and grandeur of style which characterize the second part as well as the first; the absence of any other name than Isaiah's claiming the authorship of the claims written, the writer makes to the foreknowledge of the deliverance by Cyrus, which claims, on the opposing view, must be fraudulent; lastly, the Messianic predictions which mark its inspiration, and remove the chief ground of objection against its having been written by Isaiah. Ewald thus characterizes Isaiah: "Just as the subject requires, he has resolutely at command every several kind of style and every several change of delineation; and it is precisely this that, in point of language, establishes its greatness, as well as in general forms one of his most towering points of excellence. His only fundamental peculiarity is that in which the unity of his style, His discourse varies into every combination; it is tender and stern, dictating and threatening, mourning and again exulting in divine joy, mocking and earnest; but ever at the right time it returns to its original elevation and repose, and never loses the clear ground-color of its divine seriousness." In point of style we can find no difficulty in recognizing in the second part the presence of the same plastic genius as we discover in the first. And, altogether, the aesthetic criticism of all the different parts of the book brings us to the conclusion that the whole of the book is united in one mind, and that no one of the most sublime and variously-gifted instruments which the Spirit of God has ever employed to pour forth its Voice upon the world.

Isa'eh (fr. Heb. עשת(abroad, Ges. = Jeh in a looking out, Fbn.), daughter of Haran, the brother of Abram, and the mother of Milcah, father of Lot (Gen. xi. 29). As the Jewish traditions she is identified with Sarai.

Is-kar'-lot, JUDAS ISCARIOIT.

Is-da-el (Gr.) = GIDDEP, 2 (1 Esd. v. 38).

Is'-lî bâh (fr. Heb. גידל试验区[praising], Ges.), a man in the
line of Judah, the "father of Eshtemoa" (1 Chr. iv. 17).

Ish-bak (fr. Heb. = leaving, Ges.), a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32), and the first-mentioned of a family of Ish-bakan, possibly (so Mr. E. S. Poole) in the valley called Sabak, or, it is said, Sibak, in the Dahlin, a fertile and extensive track, belonging to the Benne-Teneem, in Nejd, or the highland of Arabia, on the N. E. E. of it. There is, however, another Dahlin, nearer to the Proprieties, and some confusion may exist regarding the true position of Sabak; but either Dahlin is suitable for the settlements of Ishbak. The first-mentioned Dahlin lies in a favorable portion of the widely-stretching country known to have been peopled by the Keturahites. Porter (in Kittu) supposes the name and first possession of Ishbak preserved in the great castle of Saback, about twelve miles N. of Petra. This castle was a chief stronghold of the Crusaders, who called it Mous Regalis.

 Ish-bl’-be-nob (fr. Heb. = my seat is at Nob, Ges.), son of Rapha; one of the race of Philistine giants, who attacked David in battle, but was slain by Abishai (2 Sam. xx. 16, 17).

Ish’-bosheth, or Ish’-bo’-sheth (Heb. man of shame), the youngest of Saul’s four sons, and his legitimate successor. His name appears (1 Chr. viii. 32, ix. 59) to have been originally Esh’-b’-shel, the man of Bret. He was thirty-five years of age at the time of the battle of Giloah, but for five years Abner was engaged in restoring the dominion of the house of Saul over all Israel. Ish-bosheth was then "forty years old when he began to reign over Israel, and reigned two years" (2 Sam. ii. 10). During these two years he reigned at Mahanaim, though only in name. The wars and negotiations with David were entirely carried on by Abner (ii. 12, iii. 6, 12). When Ish-bosheth heard of Abner’s death, "his hands were feeble, and all the Israelites were troubled" (iv. 1). In this extremity of weakness he fell a victim, probably, to revenge for a crime of his father. Two Beerothites (Balash I and Rechab 2), in remembrance, it has been conjectured, of the murder of Ish-bosheth, determined to take advantage of the helplessness of the royal house to destroy the only prominent representative that was left, excepting the child Mephibosheth (iv. 4). After assassinating Ish-bosheth, they took his head to David as a welcome present. They met with a stern reception. David rebuked them for the cold-blooded murder of an innocent man, and ordered them to be executed. The head of Ish-bosheth was carefully buried in the sepulchre of his great kinsman Abner, at the same place (iv. 9-12).

 Ish’ (fr. Heb. = saving, salutary, Ges.). 1. A descendant of Judah; son of Aparaim (1 Chr. ii. 51); one of the great house of Hezron.—2. Another descendant of Judah, with a son Zoleth (iv. 20).—3. Head of a family of Simeon (iv. 42).—4. A chief of Manasseh E. of Jordan (v. 24).

 Ish’-li (Heb. = my man, my husband), in Hos. ii. 16, is the Israelite term, in opposition to Basi the Canaanite term with the same meaning, though the latter, customarily applied to heathen gods, conveys the idea of possession and rule rather than of affection.

Ish’-lah (fr. Heb. = whom Jehovah lends, Ges. ; = Ishshah, Ishshah, Ishshah), the fifth of Ishmael’s five sons; a chief of Issachar in David’s time (1 Chr. vii. 3).

Ish’-lah (fr. Heb. = Ishshah), a lay Israelite of the sons of Harim, who had married a foreign wife (Ezr. x. 31).

Ish’ma (fr. Heb. = waste, desolation, Ges.), a son "of the father of Etam" in the genealogy of Judah (1 Chr. vii. 4).—Ishmael (fr. Heb. = whom God hears). 1. The son of Abraham by Hagar the Egyptian, his concubine; born when Abraham was eighty-six years old (Gen. xvi. 15, 16). Ishmael was the first-born of his father, born in Abraham’s house, when he dwelt in the plain of Mamre; and on the institution of the covenant of circumcision, was circumcised, he being then thirteen years old (xvii. 25). With the institution of the covenant, God renewed his promise respecting Ishmael. He does not again appear in the narrative until the weaving of Isaac. The latter was born when Abraham was one hundred years old (xxx. 6), and as the weaving, according to Eastern usage, probably took place when the child was between two and three years old, Ishmael himself must have been then between fifteen and sixteen years old. At the great feast made in celebration of the weaving, "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, playing" and urged Abraham to cast out him and his mother. The patriarch, comforted by God’s renewed promise that of Ishmael He would make a nation, sent them both away, and they departed and wandered in the wilderness of Beer-sheba. Here the water being spent in the bottle, Hagar cast her son under one of the desert shrubs, and went away a little distance, "for she said, Let me not see the death of the child," and wept. "And God heard the voice of the lad, and the angel of the Lord called to Hagar out of heaven," renewed the promise already thrice given, "I will make him a great nation," and "opened her eyes, and she saw a well of water." Thus miraculously saved from perishing by thirst, "God was with the lad; and he grew, and dwelt in the wilderness; and became an archer." It is doubtful whether the wanderers halted by the well, or at once continued their way to the "wilderness of Paran," where we are told he dwelt, and where "his mother called his name Ephron." So "Ismael the lad of Egypt" (9-21). This wife of Ishmael is not elsewhere mentioned; she was, we must infer, an Egyptian. No record is made of any other wife of Ishmael, though the repeated mention of his daughter as "sister of Nebajoth" seems to point to a different mother for Ishmael’s other sons. According to Rabbinical tradition, Ishmael put away his wife and took a second. The Arabs assert that he married (1) an Amalekite, by whom he had no issue; and (2) a Joktanite of the tribe of Jurhum. He had twelve sons and one daughter. Of the later life of Ishmael we know little. He was present with Isaac at the burial of Abraham (xxx. 9). Esau contracted an alliance with him when he "took unto the wives which he had Mahalath (or Bashe MATH, xxxvi. 3) the daughter of Ishmael Abraham’s son, the sister of Nebajoth, to be his wife" (xxviii. 9). The death of Ishmael is recorded in a previous chapter, after the enumeration of his sons (1 Chr. iv. 1), taken place at the age of one hundred and thirty-seven years (xxx. 17, 18). It remains for us to consider—1. the place of Ishmael’s dwelling; and 2, the names of his children, with their settlements, and the nation sprung from them. —1. From the narrative of his expulsion, we learn that Ishmael first went into the wilderness of Beer-sheba, and thence, but at what interval of time is
The second day Ishmael perceived from his elevated position a large party coming southward along the main road from Shechem and Samaria. He went out to meet them. They proved to be eighty devotes, who, with rent clothes, and with shaven beards, mutilated bodies, and with other marks of heathen devotion, and weeping as they went, were bringing in consequence and offerings to the ruins of the Temple. At his invitation they turned aside to the residence of the superintendent. As the unsuspecting pilgrims passed into the court-yard he closed the entrances behind them and there he and his band butchered the whole number in one act, or rather by the offer of heavy ransom for their lives. The seventy corpses were then thrown into the well which was within the precincts of the house, and was completely filled with the bodies. This done, he descended to the town, surprised and carried off the daughters of King Zedekiah, who had been sent there by Nebuchadnezzar for safety, with their eunuchs and their Chaldean guard (xli. 10, 16), and all the people of the town, and made off with his prisoners to the country of the Ammonites. The news of the massacre had by this time got abroad, and Ishmael was quickly pursued by Johanan and his companions. He was attacked, two of his braves slain, the whole of the prey recovered; and Ishmael himself, with the remaining eight of his people, escaped to the Ammonites, and thenceforward passed into obscurity.

**Ishmael** (fr. Heb.) = descendant of Ishmael. **Ishma’i’ah** [i-ma-yah], or **Ish-ma’i’ah**, fr. Heb. = whom Jehovah heareth, a term of the Chaldean ruler of Zebulun in David’s time (1 Chr. xxvii. 19).

**Ishme’el’i’s** (fr. Heb.) (1 Chr. ii. 17) and **Ishme’el’ites** (Gen. xxxvi. 25, 27, 28, xxxix. 1) = descendant or descendants of Ishmael.

**Ishme’rai** (fr. Heb. = whom Jehovah keeps, Ges.), a Benjamite, of the family of Elpaal (1 Chr. viii. 18). **Ishshod** (fr. Heb. = man of glory, Ges.), one of the tribe of Manasseh E. of Jordan; son of Hammelek (1 Chr. vii. 18).

**Ishpan** (fr. Heb. = bold? Ges.; a firm, strong one, Fr.), a Benjaminite, of the family of Shaphak (1 Chr. viii. 22).

**Ish-lah** (Heb., probably = men of Ton), apparently one of the small kingdoms or states which formed part of the general country of Aram (Syria), named with Zobah, Rehob, and Maacah (2 Sam. x. 6, 8) (Ton.)


**Ish-‘u’al** (fr. Heb. = Ishah, Ges.; Jah is self-satisfying, Fr.), third son of Asher (1 Chr. vii. 50); founder of a family bearing his name (Num. xxxvi. 44, A. V. „Jesuites“).

**Ishu’ud** (fr. Heb. = Ishuai), second son of Saul by his wife Ahinoam (1 Sam. xiv. 49, comp. 50).
Island (I.) (Heb. i.; Gr. νήσων, νῆσος) = Isle.

For "wild beasts of the island," see Is. 69. 6.

Ise (Heb. i.; Gr. νήσος). The radical sense of the Hebrew word seems to be habitable place, dry land as opposed to water, and in this sense it occurs in Is. xli. 15, A. V. "islands." Hence it means secondarily any maritime district, whether belonging to a continent or to an island; thus it is used of the shore of the Mediterranean (Is. xx. 6, xxxii. 2, 6), and of the coasts of Elishah (Ez. xxvii. 7), i.e. of Greece and Asia Minor. In this sense it is more particularly restricted to the shores of the Mediterranean, sometimes in the fuller expression "islands of the sea" (Is. xi. 11). Occasionally the word is specifically used of an island, as of Caphtor or Crete (Jer. xlvii. 4. A. V. "country," margin "isle"). But more generally it is applied to any region separated from Palestine by water, as fully described in Jer. xxv. 22. The Gr. νήσος (in LXX. = Heb. i.) properly in N. T. = "island" (Acts xxvi. 26, xxviii. 1, 7, 9, &c.) or "isle" (xiii. 6, xxviii. 11; Rev. viii. 9) of the Gr. νήσον, translated "island" (Acts xxvii. 10 only), = small island, islet.


Is-ma'lah [-ma-yah], or Is-ma'-lah (fr. Heb. = Ishmai-el, Ges.), a Gibeonite chief who joined David at Ziklag (1 Chr. xii. 4). Is'lah (fr. Heb. = Ishpa-n, Ges., Fü.)., a Benjamite chief, of the family of Bereiah (1 Chr. vii. 10). Is'la (fr. Heb. = servant or soldier of God, Ges.; God is ruler, Fü.). The name given (Gen. xxxii. 28) to Jacob after his wrestling with the Angel ( Hos. xii. 4) at Peniel. The A. V. translates the Hebrew שָׁלָה שָׁלָה in Gen. xxxii. 29 (A. V. 28) "as a prince hath thou power;" but Rosenmüller and Gesenius give it the meaning, "thou hast contended."—2. It became the national name of the twelve tribes collectively. They are so called in Ex. iii. 16 and afterward.—3. It is used in a narrower sense, excluding Judah, in 1 Sam. xi. 8; 2 Sam. x. 1; 1 K. xii. 16. Thenceforth it was assumed and accepted as the name of the Northern kingdom. (Israel, Kingdom of.)—4. After the Babylonian captivity, when the duration of the nation was resumed, the name Israel as the designation of their nation. The name Israel is also used to denote laymen, as distinguished from Priests, Levites, and other ministers (Ezr. vi. 16, ix. 1, x. 25, Neh. xi. 3, &c.). "Israel" figuratively = God's faithful people (Ps. lxiii. 1; Rom. ix. 6, xi. 26; Gal. vi. 16, compare iii. 29, &c.).—Abraham; David; Dispersion; He-brew; Isaac; Jerusalem; Jew; Joshua; Judah, Kingdom of; Judge; Moses; Samuel; Saul; Solomon, &c.

Is'ra-el (see Israel). King dom of. 1. The prophet Ahijah of Shiloh, who was commissioned in the latter days of Solomon to anoint the task of establishing the kingdom, left one tribe (Judah) to the house of David, and assigned ten to Jeroboam (1 K. xii. 35, 31). These were probably Joseph (= Ephraim and Manasseh), Issachar, Zebulun, Asher, Napthali, Benjamin, Dan, Simeon, Gad, and Reuben; Levi being intentionally omitted. Eventually divisions of the kingdom, left part of Benjamin, as probably the whole of Simeon and that part of Dan in the neighborhood of Judah, were included, as if by common consent, in the kingdom of Judah. With respect to the conjectures of David, Moab appears to have been attached to the kingdom of Israel (2 K. iii. 4), so much of Syria as remained subject to Solomon (see 1 K. xi. 24) would probably be claimed by his successor in the Northern kingdom; and Ammon, though connected with Rehoboam as his mother's native land (2 Chr. xii. 13), and afterward tributary to Judah (xxvii. 5), was at one time allied (xx. 1), we know not how closely or how early, with Moab. The sea-coast between Achcho and Japho remained in the possession of Israel. (Palestine) —2. The population of the kingdom is not expressly stated. (Army; Census) Jeroboam brought into the field an army of 800,000 men (2 Chr. xiii. 8). If in 2 M. c. 957 there were actually under arms 800,000 men of that age in Israel, the whole population may perhaps have amounted to at least three and a half millions.—3. Shishkah was the first capital of the new kingdom (1 K. xii. 25), venerated for its traditions, and beautiful in its situation. Subsequently Tirzah became the royal residence, if not the capital, of Jeroboam (xxv. 17) and his successors (xxv. 35, xvi. 8, 17, 23). Samaria, uniting in itself the qualities of beauty and fertility, and a commanding position, was chosen by Omri (xvi. 24), and remained the capital of the kingdom, until it had given the last proof of its strength by its suspension for three years the onset of the hosts of Assyria. Jeroboam was probably not only a royal residence but of some of the Israelish kings.—4. The disaffection of Ephraim and the Northern tribes having grown in secret under the prosperous but burdensome reign of Solomon, broke out at the critical moment of that monarch's death. Then Ephraim, the centre of the movement, under Jeroboam I an instrument prepared to give expression to the rivalry of centuries.—5. The kingdom of Israel developed no new power. It was but a portion of David's kingdom, deprived of many elements of strength. Its frontier was as open and as widely extended as before; but it wanted a capital for the seat of organized power. Its territory was as fertile and as tempting to the spoiler, but its people were less united and patriotic. A corrupt religion poisoned the source of national life. These causes tended to increase the misfortunes and to accelerate the early end of the kingdom of Israel. It lasted 254 years, from b. c. 975 to b. c. 721, about two-thirds of the duration of the Palestinian kingdom (Judah, Kingdom of.) But it may be doubted whether the division into two kingdoms greatly shortened the independent existence of the Hebrew race, or interfered with the purposes which it is thought, may be traced in the establishment of David's monarchy.—6. The detailed history of the kingdom of Israel will be found under the names of its nineteen kings. A summary view may be taken in four periods:—(a) b. c. 975-929. Jeroboam had not sufficient force of character in himself to make a lasting impression on his people. A king, but not a founder of a dynasty, he aimed at nothing beyond securing his present elevation. (Calf; Isolatry.) The army soon learned its power to dictate to the isolated monarch and disunited people. Baasha, in the midst of the army at Gibbethon, slew the son and successor of Jeroboam; Zechari, a captain of chariots, slew the son and successor of Baasha; Omri, the captain of the host, was chosen to punish Zimri; and after a civil war of four years he prevailed over Tibni, the choice of half the people.—(b) b. c. 929-884. For forty-five years Israel was governed by the house
of Omri. That sagacious king pitched on the strong hill of Samaria as the site of his capital. The prince of his house cultivated an alliance with the kings of Judah, which was cemented by the marriage of Jehoram and Athaliah. The adoption of Baal-worship led to a reaction in the nation, to the moral triumph of the prophets in the person of Elijah, and to the extinction of the house of Ahab in obedience to the bidding of Eliseus.—(c) n. c. 884-772. Unparalleled triumphs, but deeper humiliation, awaited the kingdom of Israel under the dynasty of Jehu. Hazael, the ablest king of Damascus, reduced Jehoshaphat to the condition of a vassal, and triumphed for a time over both the disunited Hebrew kingdoms. Almost the first sign of the restoration of their strength was a war between them; and Jehoash, the grandson of Jehu, entered Jerusalem as the conqueror of Amaziah. Jehoash also turned the tide of war against the Syrians; and Jeroboam II. the most powerful of all the kings of Israel, captured Damascus, and recovered the whole ancient frontier from Hamath to the Dead Sea. This short-lived greatness expired with the last king of Jehu's line.—(d) n. c. 772-721. Military violence, it would seem, broke off the hereditary succession after the obscure and probably confused reign of Zachariah. An unsuccessful usurper, Shallum, is followed by the cruel Menahem, who, being unable to make head against the first attack of Assyria under Pul, became the agent of that monarch for the oppressive taxation of his subjects. Yet his power at home was sufficient to insure for himself a ten years' reign, his son and successor, Pekahiah, being cut off after two years by a bold usurper, Pekah. Abandoning the northern and transjordanic regions to the encroaching power of Assyria under Tiglath-pileser, he was very near subjugating Judah, with the help of Damascus, now the coequal ally of Israel. But Assyria interposing summarily put an end to the independence of Damascus, and perhaps was the indirect cause of the assassination of the baffled Pekah. The irredeemable Hoshea, the next and last usurper, became tributary to his invader, Shalmaneser, betrayed the Assyrian to the rival monarchy of Egypt, and was punished by the loss of his liberty, and by the capture, after a three years' siege, of his strong capital, Samaria. Some gleanings of the ten tribes yet remained in the land after so many years of religious decline, moral debasement, national degradation, anarchy, bloodshed, and deportation. Even these were gathered up by the conqueror and carried to Assyria, never again, as a distinct people, to occupy their portion of that goodly and pleasant land which their forefathers won under Joshua from the heathen.

7. The following Table, by Mr. Bullock, original author of this article, shows at one view the chronology of the Kings of Israel and Judah. Columns 1, 2, 3, 7, 8, 9, 10, are taken from the Bible. Column 4 is the scheme of Chronology adopted in the margin of the A. V., which is founded on the calculations of Archbishop Usher; column 5 the computation of Clinton (Fasti Hellenici); column 6 the computation of Winer.

<table>
<thead>
<tr>
<th>Year of preceding King of Israel</th>
<th>Duration of reign</th>
<th>Kings of Israel</th>
<th>Commencement of reign</th>
<th>Kings of Judah</th>
<th>Duration of reign</th>
<th>Year of preceding King of Israel</th>
<th>Queen Mother in Judah</th>
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<td>975 976 977</td>
<td>988 989 990</td>
<td>Rehoboam......</td>
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<td>Abijah.........</td>
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<td>993 994 995</td>
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<td>20th</td>
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<td>1044 1045 1046</td>
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<td>1078 1079 1080</td>
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<td>9 Interregnum..............</td>
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<td>Jerusalem.......</td>
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<td>Jehoiakim</td>
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27
The numerous dates given in the Bible as the limits of the duration of the kings' reigns act as a continued check on each other. The apparent discrepancies between them have been unduly exaggerated by some writers. To meet such difficulties various hypotheses have been put forward:—that an interregnum occurred; that two kings (father and son) reigned conjointly; that certain reigns were dated not from their real commencement, but from some arbitrary period in that Jewish year in which they commenced; that the Hebrew copists have transcribed the numbers incorrectly, either by accident or design; that the original writers have made mistakes in their reckoning. All these are mere suppositions, and even the most probable of them must not be insisted on as if it were an historical fact. But in truth most of the discrepancies may be accounted for by the simple fact that the Hebrew annalists reckon in round numbers, never specifying the months in addition to the years of the duration of a king's reign. Consequently some of these writers seem to set down a fragment of a year as an entire year, and others omit such fragments altogether. Hence, in computing the date of the commencement of each reign, without attributing any error to the writer or transcribers, it is necessary to allow for a possible mistake amounting to something less than two years in our interpretation of the indefinite phraseology of the Hebrew writers. But there are a few statements in the Hebrew text which cannot thus be reconciled. (a.) There are in the Second Book of Kings three statements as to the beginning of the reign of Jehoram, king of Israel, which in the view of some writers involve a gross error, and not a mere numerical one. His accession is dated (1.) in the second year of Jehoram, king of Judah (2 K. i. 17); (2.) in the fifth year before Jehoram, king of Judah (vIII. 16); (3.) in the eighteenth year of Jehoshaphat (iii. 1). But these statements may be reconciled by the fact that Jehoram, king of Judah, had two accessions which are recorded in Scripture, and by the probable supposition of Archbishop Usher that he had a third and earlier accession which is not recorded. These three accensions are, (1.) when Jehoshaphat left his kingdom to go to the battle of Ramoth-gilead, in his seventeenth year; (2.) when Jehoshaphat (vIII. 16) first took an interest in the kingship, and made his son joint-king, in his twenty-third; and (3.) when Jehoshaphat died, in his twenty-fifth year. So that, if the supposition of Usher be allowed, the accession of Jehoram, king of Israel, in Jehoshaphat's eighteenth year synchronized with (1.) the second year of the first accession, and (2.) the fifth year before the second accession of Jehoram, king of Judah. (b.) The date of the beginning of Uziah's reign (2 K. xvi. 1) in the twenty-seventh year of Jeroboam II, cannot be reconciled with the statement that Uziah's father, Azariah, whose whole reign was twenty-nine years only, came to the throne in the second year of Joash (xIV. 1), and so reigned fourteen years contemporaneously with Joash and twenty-seven with Jeroboam. Usher and others suggest a reconciliation of these statements by the supposition that Jeroboam's reign had two commencements, the first not mentioned in Scripture, or his accession with his father Joash, n. c. 837. But Kel, after Capellan, Gallatin, supposes that, by an error of the Hebrew, instead of twenty-seven of Jeroboam we ought to read fifteen. (c.) The statements that Jeroboam II reigned forty-one years (2 K. xiv. 28) after the fifteenth year of Amaziah, who reigned twenty-nine years, and that Jeroboam's son Zachariah came to the throne in the thirty-eighth year of Uzziah (xv. 8), cannot be reconciled without supposing that there was an interregnum of eleven years between Jeroboam and his son Zachariah. And almost all chronologists accept this as a fact, although it is not mentioned in the Bible. Some chronologists, who regard an interregnum as intrinsically improbable after the prosperous reign of Jeroboam, prefer the supposition that the number forty-one in xiv. 23 ought to be changed to fifty-one, and that the number twenty-seven in xv. 1 should be changed to fourteen, and that a few other corresponding alterations should be made. (Chronology.) (d.) In order to bring down the date of Pekah's murder to the date of Hoshea's accession, some chronologists propose to read twenty-nine years for twenty, in 2 K. xv. 27. Others prefer to let the dates stand as at present in the text, and suppose that an interregnum, not expressly mentioned in the Bible, occurred between those two usurpers. The words of Isaiah (ix. 20, 21) seem to indicate a time of anarchy in Israel.
18, 19).—One among the Judges of Israel was from Issachar—Tola (Judg. x. 1)—but because of the length of his sway we have only the fact recorded that he resided out of the limits of his own tribe, at Shim'mir in Mount Ephraim. The 200 head men of the tribe who went to Hebron to assist in making David king over the entire realm "had understanding of the times to know what Israel ought to do ... and all their brethren were at their commandments" (1 Chr. xii. 32). The census of the tribe in the reign of David is contained in 1 Chr. vii. 1-5, and an expression occurs in it which testifies (so Mr. Grove) to the nomadic tendencies above noticed. Out of the whole number of the tribe, no less than 30,000 were marauding mercenary troops—"bands,"—a term applied to no other tribe in this enumeration, though elsewhere to Gad, and uniformly to the irregular bodies of the nomadic nations around Israel.—Ba'aash, the son of Abijah, of the house of Issachar, a member of the army with which Ndab and all Israel were besieging Gibbethon, appertaining to the switcher of the tribe (compare 1 K. xvi. 2), slew the king, and himself mounted the throne (xxv. 27, &c.). (Israel, Kingdom of.) He was evidently a fierce and warlike man (xvi. 29; 2 Chr. xvi. 1), and an idolater like Jeroboam. The Issacharite dynasty lasted during the twenty-four years of his reign and the two of his son Eliash.—Distinct as Jeroboam was in Jerusalem, no less in Sam. Issachar took part in the passover with which Hezekiah sanctified the opening of his reign (2 Chr. xxxii. 1). A few years afterward the king of Assyria carried Issachar away with the rest of Israel to his distant dominions.—2. A Korhite Levite, one of the doorkeepers of the house of Jehovah, seventh son of Obad-edom (1 Chr. xxvi. 5). Issh'-iah (fr. Heb. = whom Jehovah loves, Ges.; = Isiah, Isaiah). 1. A descendant of Moses by his younger son Eliezer (1 Chr. xxiv. 21; compare xxiii. 17, xxvi. 29); = Jeshiaha 2-2. A Levite of the house of Kohath and family of Uzziel (xxiv. 25); = Jeshiah 2. Is'see, Run'ning. Lev. xv. 2, 3, xxii. 4, with Num. v. 2, and 2 Sam. iii. 29, are probably to be interpreted of gonorchoa. In Lev. xv. 3 a distinction is introduced, which merely means that the cessation of the actual flux does not constitute ceremonial cleanness, but that the man must hide the legal time, seven days (ver. 13), and perform the prescribed purifications and sacrifice (ver. 14). Blood, Issue of; Medicine; Uncleanliness. Is'-tal-er-us (fr. Gr.). In I Esd. viii. 40, the "son of Isstalcerus" is substituted for "and Zabbud" of the corresponding list in Ezr. xiv. 14. Isu'-ah (fr. Heb.) = Isiaiah, second son of Asher (1 Chr. vii. 30). Isu'-al (fr. Heb.) = Isiaiah, third son of Asher (Gen. xvi. 17); founder of a family called in the A. V. Jescites (Num. xxvi. 44). * It-ali-an (= of [or from] Italy) Band (Acts x. 1). Army 2. Ita'-ly (L. and Gr. Italia; according to some, from Italia, an early chief in the country; according to others, from Gr. italos, a bull, on account of its many excellent horned cattle) is used in the N. T. in the usual sense of the period, i.e. in its own geographical sense, as = the whole natural peninsula of Italy with the provinces of Sam. (Acts xvii. 2, xxvii. 1; Heb. xiii. 24). The word first denoted the extreme S. of the peninsula, then the whole of the peninsula S. of the Rubicon (about 41° N. lat.), but from the close of the Roman Republic (Augustus Caesar) was employed as now. Paul, Roman Empire; Rome. * Itel (Heb. patah, pethach), one of the diseases to be inflicted on the disobedient Israelites (Deut. xxvii. 27). Medicine. Itha'al, or Itha-'a (Heb. = Jethro, Fii.), a Benjamite, son of Ribai of Gibeah, one of David's "valiant men" (1 Chr. xi. 31) = Itha'el 2. Itha-'e-mar (Heb. patah-met), Ges.), youngest son of Aaron (Ex. vi. 23). After the deaths of Nadab and Abihu (Lev. x. 1), Eleazar and Ithamar were appointed to succeed to their places in the priestly office (Ex. xxviii. 1, 40, 43; Num. iii. 3, 4; 1 Chr. xxiv. 2). In the distribution of services belonging to the Tabernacle, and its transport on the march of the Israelites, the Gershonites and the Merarites were placed under the superintendence of Ithamar (Ex. xxviii. 21; Num. iv. 21-33). The high-priesthood passed into the family of Ithamar in the person of Eli. Aahithar; High-priest; Priest. Ith-iel (Heb. God with me, Ges.). 1. A Benjamite, son of Jesshiah (Neh. x. 7).—2. One of two persons—Itidah and Uca'l—to whom Agur the son of Jakan delivered his discourse (Prov. xxx. x). Ith'mah (fr. Heb. = orphanage, Ges.), a Moabitite, one of David's "valiant men" (1 Chr. xi. 46). Ith'-an (fr. Heb. = bestowed, Ges.), one of the towns in the extreme S. of Judah (Josh. xv. 26). Wilton (The Noyd) would connect Ithan with the Hazor preceding it (so the LXX), and then identify Hazard-Ithan with el-Hora, E. of Beer-sheba. Rowlonds (in Fairbairn, under "S. Country") would place the compound name at or near the pass of el-Hoada, perhaps at Aabo Tareibah, or Aabo Tarei'bah, about twenty miles S. E. from Beer-sheba. Ith'ra (fr. Heb. = Jethro, Ges., Fii.), an Israelite (2 Sam. xvii. 25) or rather Ithmaelite (1 Chr. ii. 17 [A. V. "Ishmeelite"]); the father of Amasa Jay Abigail, David's sister. Ith'ran (fr. Heb. = Jethro, Ges., Fii.). 1. A son of Dishon, a Horite (Gen. xxxi. 20; 1 Chr. i. 41); and probably a phylarch of a tribe of the Horim (Gen. xxxvi. 30).—2. A descendant of Asher (1 Chr. vii. 37). Ithma'el 6. Ith'e'am (fr. Heb. = residue of the people, Ges.), sixth son of David, born to him in Hebron; the child of Eglah, David's wife (2 Sam. iii. 5; 1 Chr. iii. 3). Ith're, the (fr. Heb. = descendant of Jethro, Ges.; native of Jattin, Fii.), the designation of two of David's "valiant men." Ira and Beareh (2 Sam. xxiii. 38; 1 Chr. xi. 40). The "Ithrites" were among "the families of Kirjath-jearim" (li. 53). Ith-ka'zin (fr. Heb. = time of the judge, Ges.), a border-town of Zebulan, named next to Gath-heph'er (Josh. xix. 13); not identified. I'tai, or I'tai (Heb. = two, Ges.; = being, Being, Fii.), 1. "I'tai the Gittite," i.e. the native of Gath, a Philistine in the army of King David. He appears only during the revolution of Absalom. We first hear of him on the morning of David's flight. Last in the procession came the six hundred heroes who had formed David's band during his wanderings in Judah, and had been with him at Gath (2 Sam. xv. 18; compare 1 Sam. xxiii. 13, xxvii. 2, xxx. 9, 10). Among these, apparently commanding them, was I tai (fr. Heb. = two, or more). He deposed the king, who at once addressed him and besought him not to attach himself to a doubtful cause, but to return "with his brethren" and abide with the king (ver. 19, 20). But I tai is firm, and wherever his master goes, he

(Continued...)

(Continued...)
will go. Accordingly he is allowed by David to proceed. When the army was numbered and organized by David at Mahanaim, Ittai again appears, now in command of one-third of the force (xvii. 2, 5, 12).—2. Son of Ribai, from Gibeah of Benjamin; one of David's thirty "valiant men" (2 Sam. xxiii. 29); = Ittai.

Itu-rea (L. Itrara; see below), a small province on the N.W. border of Palestine, lying along the base of Mount Hermon (Lk. iii. 1 only). Jetur, the son of Ishmael gave his name, like the rest of his brethren, to the little province he colonized (Gen. xxv. 15, 16), afterward occupied by the children of Manasseh (1 Chr. v. 19-23). In the second century n. c., Aristobulus, king of the Jews, reconquered the province. Iturea, with the adjoining provinces, fell into the hands of a chief called Zedodorus; but about n. c. 20 they were taken from him by the Roman emperor, and given to Herod the Great, who bequeathed them to his son Philip (Lk. iii. 1). Pliny rightly places Iturea N. of Bashan and near Damascus; and J. de Vitry describes it as adjoining Tyre. It is placed as N. of Libanus, and the border between Tiberias and Damascus. At the place indicated is situated the modern province of Jedur (Ar. = Heb. Jetur). It is bounded on the E. by Trachonitis, on the S. by Galianitis, on the W. by Hermon, and on the N. by the plain of Damascus. It is table-land with an undulating surface, and has little conical and cup-shaped hills at intervals. The surface of the ground is covered with jagged rocks. The rock is all basalt, and the formation similar to that of the Lejuk, (Argob.) Jedur contains thirty-eight towns and villages, ten of which are now entirely desolate, and all the rest contain only a few families of poor peasants, living in wretched hovels and heaps of ruins.

I'vah (fr. Heb. = overturning, ruin, Ges.; from a Babylonian god, Iva, who represents the sky or ether? Sir H. Rawlinson, or Arr, mentioned in Scripture twice (2 K. xviii. 34, xiv. 13; compare Is. xxxvii. 13) in connection with Ilena and Serharvain, and once (2 K. xvii. 24) in connection with Babylon and Cuthah, must be sought in Babylonia, and probably (so Rawlinson) the modern Hit. This town, famous for its bitumen springs, lay on the Euphrates, between Sippara (Serharvain) and Anah (Hena), with which it seems to have been politically united shortly before the time of Senachereb (xix. 15). It is probably the Ahava of Ezr. viii. 15.

I'vo'ry (Heb. shen, in all passages, except 1 K. x. 22, and 2 Chr. ix. 21, where shenhabbin is so rendered). The word shen, literally = the tooth of any animal, and hence more especially denotes the substance of the projecting tusks of elephants. (Horx.) It is remarkable that no word in Biblical Hebrew denotes an elephant, unless the latter portion of the compound shenhabbin be supposed to have this meaning. Gesenius derives it from the Sanscrit sibhan, an elephant. The Assyrians appear to have carried on a great traffic in ivory. Their early conquests in India may have made them familiar with it, and (according to one rendering of the passage) their artists supplied the luxurious Tyrians with carvings in ivory from the isles of Chittim (Ex. xxvii. 6). (Box-tree.) On the obelisk in the British Museum the captives or tribute-bearers are represented as carrying tusks. Among the merchandise of Babylon, enumerated in Rev. xviii. 12, are included "all manner of ivory." The skillful workmen of Hiram, king of Tyre, fashioned the great ivory throne of Solomon, and over-
JA

Ja-a-lah (fr. Heb. = wild she-goat, Ges.; elevation, Fü.) = JAAAL (Ezr. ii. 56).

Ja-a-lam (fr. Heb. = hidden, Ges.; ascender of the mountains, Fü.), a son of Esaun (Gen. xxxvi. 5, 14, 15), and a phylarch (A. V. "dude") or head of a tribe of Elion.

Ja-a-nai (fr. Heb. = whom Jehovah answers, Ges.), a chief of Gad (1 Chr. v. 12).

Ja-a-re-re-gim (fr. Heb. = forests of the seers, Ges.), according to the present text of 2 Sam. xxii. in Breitheme, and of the father of Elhanan I who slew Goliath. JAS 4.

Ja-a-sun (fr. Heb. = whom Jehovah has made, Ges.), one of the "sons" of Bani who had married a foreign wife, and had put her away (Ez. x. 37).

Ja-a-eli (fr. Heb. = whom God has made, Ges.), ruler of Benjamin under David; son of Abner (1 Chr. xxvii. 21).

Ja-a-za-ni (fr. Heb. = whom Jehovah hears, Ges.). 1. One of the captains who accompanied Joshua 3 to pay his respects to Gedaliah at Mizpah (2 K. xxv. 24), and who appears afterward to have assisted in recovering Ishmael's prey from his chieftain (ib. 31). Afterward he probably went to Egypt with the rest (Jer. xliii. 4, 5). (Jezaniah.)—2. Son of Shaphan (Ez. viii. 11); possibly = 3. Son of Azur; one of the princes of the people against whom Ezekiel was directed to prophesy (xi. 1).—1. A Rechabite, son of Jeremiah; apparently chief of the tribe (Jer. xxxiv. 5).

Ja-a-zer, or Ja-zer (fr. Heb. = whom God helps, Ges.; a place hedged about, Fü.), a town E. of Jordan, in or near Gilead (Num. xxxii. 1; 1 Chr. xxvi. 31). We first hear of it in possession of the Amorites, and as taken by Israel after Heshbon, and on their way thence to Bashan (Num. xxxii. 22). It was rebuilt by the children of Gad and allotted from their territory to the Merarite Levites (xxxi. 35; Josh. xiii. 23, xxxiv. 12; 2 Sam. xxiv. 5; 1 Chr. vi. 81, but in David's time appears to have been occupied by Hebronites, i.e. descendants of Kohath (xxvi. 31). In the "burdens" against Moab, Jazer is mentioned so as to imply that vineyards were there (Is. xxxii. 9; Jer. xlvii. 22). It seems to have given its name to a district of dependent towns (Num. xxxii. 32, A. V. "villages:"); 1 Mc. v. 8), the "land of Jazer" (Num. xxxii. 1). Eusebius and Jerome laid down its position as ten (or eight) Roman miles W. of Philadelphia (Rabbah; 1 now Amanah), and fifteen from Heshbon, and as the source of a river which falls into the Jordan. Siris, or Sir, is shown on the map of Van de Velde as nine Roman miles W. of Amanah, and about twelve from Heshbon. And here, until further investigation, we must place Jazer.

Ja-a-ziah (fr. Heb. = whom Jehovah consoled, Ges.), apparently third son, or a descendant, of Merari the Levite (1 Chr. xxvi. 20, 27).

Ja-a-ziel (fr. Heb. = whom God consoles, Ges.), one of the Levites appointed by David to perform the musical service before the ark (1 Chr. xv. 18).

Aziel. Ja-a-ziah (fr. Heb. = a stream, river, Ges.; mower, van derber, nomad, Fü.), son of Lamech and Adah (Gen. iv. 20) and brother of Jubal; described as the "father" of such as dwell in tents and have cattle.

Ja-bok (fr. Heb. = a pouring out, emptying, Sim., Ges.), a stream which intersects the mountain range between the Jordan and the Wady of Bashan, and falls into the Jordan about midway between the Sea of Galilee and the Dead Sea. It was anciently the border of the children of Ammon (Num. xxi. 24; Deut. ii. 37, iii. 16). When the Ammonites were driven out by Sihon from their ancient territory, they took possession of the eastern plain, and of a considerable portion of the eastern deiles of Gilead, around the sources and upper branches of the Jabbok. It was on the S. bank of the Jabbok the interview took place between Jacob and Esau (Gen. xxxii. 22); and this river afterward became, toward its western part, the boundary between the kingdom of Abimelech, and Os (Josh. xii. 2, 5). Its modern name is Wady Zerka (so Porters, with Robinson, Stanley, Winer, Gesenius, Fürst, Fairbairn, &c.). But Mr. Wilton (in Fairbairn, s. v. Jophbela) maintains that the Jabbok = the Ilermax, the modern Nahar Yarnâk, which falls into the Jordan about five miles S. of the Lake of Gennesaret.

Ja-besh-gil-ead (fr. Heb. = see JABES and GILEAD), or Jabbesh in the territory of Gilead. In its widest sense Gilead included the half-tribe of Maasseh (1 Chr. xxvii. 21) as well as the tribes of Gad and Reuben (Num. xxxii. 1-42) E. of the Jordan—and of the cities of Gilead, Jabesh was the chief. It is first mentioned in Judg. xxi. 8-14. For not coming up to Mizpeh in the war against Benjamin, every man was put to the sword, and all virgins (400) seized to be given in marriage to the 600 men of Benjamin that remained. Being attacked subsequently by Nahash the Ammonite, Saul displayed his prowess in its defence (1 Sam. xi. 1-15). When Saul and his three sons were slain, the men of Jabbesh came by night and took down their corpses from the walls of Beth-shan, and paid them funeral honors (1 Sam. xxxi. 8-13). David blessed them for this (2 Sam. ii. 4 ff.). The site of the city is not defined in the O. T., but Eusebius places it by Jordan, six miles from Pella on the mountain-road to Gerasa; where its name is probably preserved in the Wady Tales, which, flowing from the E., enters the Jordan below Beth-shan or Scythopolis. According to Robinson, the ruin ed-Deir, on the S. side of the Wady, still marks its site.

Ja-bez (fr. Heb. = he causes pain, Ges.). 1. Apparently a place at which the families of the seribes resided, who belonged to the families of the Kenites (1 Chr. ii. 55).—2. The name occurs again in the genealogies of Judah (fr. 9, 10), in a passage of remarkable detail inserted in a genealogy again connected with Bethelhem (ver. 4). Ja-bez was "more honorable than his brethren," though who they were is not ascertrollable.

Ja-bin (fr. Heb. = whom God observes, Ges.). 1. King of Hazor 1 who organized a confederacy of the northern princes against the Israelites (Josh. xi. 1-3). He assembled an army, which the Scripture narrative compares to the sands of multitude (ver. 4). Joshua surprised this vast host of allied forces by the waters of Merom (ver. 7) and utterly routed them. In the ensuing battle, the king = Nebuchadrezzar again attacked Jabin and burnt his city (xi. 1-14).—2. A king of Hazor, who had 900 chariots of iron, and for twenty years oppressed the children of Israel. His great army under Sisera was defeated by Barak near the river Kishon (Judg. iv. 5, 15, v. 21). Some have supposed this Jabin to have been opposed to the plain narrative of the Scriptures. The common chronology makes the victory of Joshua over Jabin I about 150 years previous to
that of Deborah and Barak over Jabin 2, who was probably a descendant of No. 1. During the interval the Canaanites evidently recovered their strength in northern Palestine, &c., and may have rebuilt the city of Hazor. 

Josephus (fr. Heb. = God lets build, Ges.). 1. One of the points on the N. boundary of Judah, not quite at the sea, though near it (Josh. xv. 11). There is no sign, however, of its ever having been occupied by Judah. Josephus attributes it to the Danites. There was a con-tant struggle going on between that tribe (Dan) and the Philistines for the possession of all the places in the lowland plains, and we next meet with Jabin in the hands of the latter (2 Chr. xxvi. 6). Uzziyah dispossessed them of it, and demolished its fortifications. Here it is in the shorter form of Jabin. Under the name of Jannah it is mentioned in 1 Mc. iv. 15, v. 58, x. 69, xiv. 40, and was again a strong place. At this time there was a harbor on the coast, to which, and the ves-sels lying there, Judas set fire (2 Mc. xii. 9). At the time of the fall of Jerusalem, Jabin was one of the most populous places of Judea, and contained a Jewish school of great fame. The modern village of 'Yerona, more accurately 'Ibana, stands about two miles south-west of 'Akir, in a divine hill eminence just S. of the Nahar Rubin. It is about eleven miles S. of Jaffa, seven from Ramleh, and four from 'Akir (Ekron). It probably occupies its ancient site. 2. One of the landmarks on the boundary of Naphtali (Josh. xix. 35 only). Little or no clue can be got to its situation. Doubtless it is the same place which, as Jannah and Jannah, is mentioned by Josephus among the villages in Upper Galilee.


Jachin [xan] (L. fr. Heb. = afflicted, Ges.), one of seven chief men of Gad (1 Chr. v. 23). Jachin (L. fr. Heb. = whom God makes firm, Ges.), one of the two pillars set up "in the porch" (1 K. vii. 21) or before the Temple (2 Chr. iii. 17) of Solomon.

Jachin and Boaz (see above). 1. Fourth son of Simeon (Gen. xvi. 10; Ex. vi. 13); founder of the family of the Jachities (Num. xxvi. 12). (2. (Jabin 1.--2. Hebrew. Jachin is mentioned in connection with the time of David. Some of the course returned from Babylon (1 Chr. ix. 10, xiv. 17; Neh. xi. 10).

Jachin-dites (fr. Heb. the = the family founded by Jachin, son of Simeon (Num. xxvi. 12).

Jachin [xan] (fr. Gr. hauchthous = hecaithou, a precious stone, forming one of the foundations of the walls of the new Jerusalem (Rev. xxxi. 20). The ancient Gr. hauchthous (hecaithou = jachin) = the modern Saphire (King). The modern jachin or hecaithou is a red variety of zircon, found in square prisms, white, gray, red, reddish-brown, yellow, or pale-green. The expression in Rev. ix. 17, "of jachin," applied to the breast-plate, is descriptive simply of a hecaithone, i.e. dark-purple color. Colors. II. 2.

Jacoob (L. fr. Heb. yachi'eb = her-bather, sup-planter, tier-in-wealth, Ges.). 1. Second son of Isaac and Rebekah, born with Esau, when Isaac was 60 years old (Gen. xxv. 21). He was taught the art of husbandry by the elder Esau. Isaac conceived the idea that he would succeed to the birth-right (Eleazar) from his brother Esau; and afterward, at his mother's instigation, acquired the blessing intended for Esau, by practising a well-known deceit on Isaac. Hitherto the two sons shared the wanderings in the S. Country; but now Jacob, in his seventy-eighth year, was sent from the family home, to avoid his brother, and to seek a wife among his kindred in Padan-aram. As he passed through Bethel, God appeared to him. After the lapse of twenty-one years he returned from Padan-aram with two wives (Rachel, Leah), two concubines (Bilhah, Zilpah; see Concubine; Marriage), eleven sons (Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph), and a daughter (Dinah), and large property. He escaped from the angry pursuit of Laban (Gaal, Abimelech), from a meeting with Esau, and from the vengeance of his uncle, the Canaanite, in the murder of Shechem; and in each of those three emergencies he was aided and strengthened by the interposition of God, and in sign of the grace won by a night of wrestling with God (Psephos), his name was changed at Jabbok into Israel. Deborah and Rachel died before he reached Hebron; Benjamin was born to him on the way; and at Hebron, in the 122d year of his age, he and Esau buried their father Isaac. Joseph, the favorite son of Jacob, was sold into Egypt eleven years before the death of Isaac; and Jacob had probably exceeded his 150th year when he went thither, being encouraged to go by God. He died on the last time through Beer-sheba. He was presented to Pharaoh, and dwelt for seventeen years at Rameses and Goshen. After giving his solemn blessing to Ephraim and Manasseh, and his own sons one by one, and charging the ten to complete their reconciliation with Joseph, he died in his 147th year. His body was embalmed, carried with great care and pomp into the land of Canaan, and deposited with his fathers, and his wife Leah, in the cave of Machpelah. The example of Jacob is quoted by the first and the last of the minor prophets. Hosea, in the latter days of the kingdom, seeks (xii. 3, 4, 12) to convert the descendants of Jacob from their state of alienation from God, by recalling to their memory the repeated acts of God's favor shown to their ancestor. And Malachi (i. 2) strengthens the desponding hearts of the returned exiles by assuring them that the love which God bestowed upon Jacob was not withheld from them. Besides the two frequent mentions of him in the history of those of the other two patriarchs, there are distinct references to events in the life of Jacob in four books of the N. T. In Rom. ix. 11-13, St. Paul adduces the history of Jacob's birth to prove that the favor of God is independent of the order of natural descent. In Heb. xii. 16, and xiii. 21, the transfer of the birthright and Jacob's dying benediction are referred to. His vision at Bethel and his possession of land at Shechem are cited in Jn. i. 51, and iv. 5, 12. And Stephen, in his speech (Acts vii. 16), mentions the famine which was the means of restoring Jacob to his lost son in Egypt, and the burial of his sons in Shechem. We should also suppose, had we only this concise statement, that Jacob himself was buried at Shechem (see above). Such are the events of Jacob's life recorded in Scripture. In Jacob may be traced a combination of the quiet patience of his father with the acquisitiveness which seems to have marked his mother's family, and to Esau as in (Rachel, Jacob's mighty and independent character of Abraham was developed into the enterprising habits of a warlike hunter-chief, Jacob, whose history occupies a larger space, leaves on the reader's mind a less favorable impression than either of the other patriarchs with whom he is joined in equal honor in the
N. T. (Mat. viii. 11). But in considering his character we must bear in mind that we know not what limits were set in those days to the knowledge of God and the saving influence of the Holy Spirit. A woman of thoughtful and tender heart, of a self-sacrificing, in a secluded home. There was little scope for the exercise of intelligence, wide sympathy, generosity, frankness. Growing up to a stranger to the great joys and great sorrows of natural life—deaths, and wedlock, and births; inured to caution and restraint in the presence of a more vigorous and brother; secretly stimulated by a belief that God designed for him some superior blessing, Jacob was perhaps in a fair way to become a narrow, selfish, deceitful, disappointed man. But, after dwelling for more than half a lifetime in solitude; he is driven from his home by the provoked hostility of his more powerful brother. Then in deep and bitter sorrow the outcast begins life afresh long after youth has passed, and finds himself brought first of all unexpectedly into that close personal communion with God which elevates the soul, and then into that enlarged intercourse with men which is capable of drawing out all the better feelings of a more matured man.

An unknown world was opened. God revived and renewed to him that slumbering promise over which he had brooded for thousands of years since he learned it in childhood from his mother. Anged conversed with him. Gradually he felt more and more the watchful care of an ever-present spiritual Father. Face to face he wrestled with the representative of the Almighty. And so, even though the moral consequences of his early transgressions hung about him, and saddened him with a deep knowledge of all the evil of treachery and domestic enmity, and partial judgment, and fill disobedience, yet the increasing revelations of God enlightened the old age of the patriarch; and at last the timid "supplanter," the man of subtle devices, waiting for the salvation of Jehovah, dies the "soldier of God" uttering the messages of God to his remote posterity. (PATRIARCH.)—2. Father of Joseph, the husband of Mary the mother of Jesus (Mat. i. 15, 16). GENEALOGY. (fr. Heb. = lodging-place, Ges.).

Jac's Well (Jn. iv. 6 ff.). SUCHEM.


Ja'chob (fr. Heb. = knowing, wise, Ges.), son of Onam, and brother of Shammuel, in the genealogy of the sons of Jerameel by his wife Atarah (1 Chr. ii. 29, 22).

Ja'ian (fr. Heb. = Iono, Ges.), one of the sons of Nebo who had taken a foreign wife (Ezr. x. 43).

Ja'nan (fr. Heb. = known, Ges.). 1. One of the chief laymen who sealed the covenant with Nehemiah (Neh. x. 21).—2. Son, and successor in the high-priesthood, of Jonathan or Johanan; the last high-priest mentioned in the O. T., and probably (so Lord A. C. Hervey) the latest name in the canon (xili. 11, 22). Probably also he was priest in the reign of the last Persian king Darius, and still high-priest after the Persian dynasty was overthrown, i.e. in the reign of Alexander the Great.

Ja'ndon (fr. Heb. = judge, Ges.), "the Meronothite," — assisted to repair the wall of Jerusalem (Neh. iii. 7).

Ja'e (fr. Heb. = wild [or mountain] goat, Ges.), the wife of Heber the Kenite. In the headlong rout which followed the defeat of the Canaanites by Barak, Sisera, abandoning his chariot the more easily to avoid notice, fled unattended and in a straighter course than that taken by his army, to the tent of the Kenite chiefness. He accepted Jac's invitation to enter, and she flung a mantle over him as he lay weaving on the floor. When thirst prevented sleep, and he asked for water, she brought him buttermilk in her choicest vessel, thus ratifying with all the zeal of a woman the sacred bond of Eastern hospitality. At last, with a feeling of perfect security, the weary general resigned himself to the deep sleep of misery and fatigue. Then it was that Jacl took in her left hand one of the great wooden pins which fastened down the tent flap from the ground, and the mallet used to drive it into the ground, and with one terrible blow dashed it through Sisera's temples deep into the earth. With one spasm of fruitless agony, "at her feet he bowed, he fell dead" (Judg. v. 27). She then waited to meet the pursuing Barak, and led him into her tent that she might in his presence claim the glory of the deed! Many have supposed that by this act she fulfilled the saying of Deborah, that God would sell Sisera into the hand of a woman (iv. 9; Jos. v. 6, § 4); and hence they have supposed that Jacl was actuated by some divine and hidden influence. But the Bible gives no hint of such an inspiration. If, therefore, we eliminate the still more monstrous supposition of the Rabbis that Sisera was slain by Jacl because he attempted to offer her violence, the murder will appear in all its atrocious. We may question whether any moral commendation is directly intended in Judg. v. 24, "Blessed above women shall Jael ... be," &c. What Deborah stated was a fact, viz. that the wives of the nomad Arabs would undoubtedly regard Jacl as a public benefactress, and praise her as a popular heroine. "It is in reality the work of God's judgment through her instrumentality that is celebrated, not her mode of carrying it into execution" (so Fairbairn). The suggestion of Gesenius, Hollmann, Winer, &c., that the Jacl in Judg. v. 6 is not the wife of Heber, but some unknown Israelitish judge, appears extremely unlikely (so Mr. Farrar).

Jagur (fr. Heb. = lodging-place, Ges.), a town of Judah, one of those furthest to the S., on the frontier of Edom (Jos. xv. 21). KINAH.

Jah (Heb. Yah), the abbreviated form of "JEHOVAH," used only in poetry. It occurs frequently in the Hebrew, but with a single exception (Ps. cxviii. 4) is rendered "Lorn" in the A. V. The identity of Jah and Jehovah is strongly marked in Js. xii. 20, xxvi. 4. The former of these should be translated "for my strength and song is Jan Jehovah" (compare Ex. xv. 2); and the latter, "trust ye in Jehovah for ever, for in Jah Jehovah is the rock of ages." "Praise ye the Lorn," or Hallelujah, in all cases = "praise ye Jah." In Ps. lxxxix. 8 (Heb. 9) Jan stands in a parallelism with "Jehovah the God of hosts." In a passage which Mr. Wright would translate "Oh Jehovah, God of hosts, who like Thee is strong, O Jah!"

Jahath (fr. Heb. = union, Ges.; revival, comfort, Fult.). 1. Son of Libni, the son of Gershom and grandson of Levi (1 Chr. xi. 20).—2. Head of a later branch in the family of Gershom; eldest son of Shimeel, the son of Laadan (xxili. 10, 11).—3. A man in the genealogy of Judah (iv. 2); son of Reelah the son of Shobal.—4. A Kohathite Levite, son of Shelomoth (xxiv. 25).—5. A Merarite Levite in the reign of Josiah (2 Chr. xxxiv. 12).

Jah, also Jaha, Jaha, Ja ha-zah, Jaha, Jaha, Jaha zah (all fr. Heb. Jah, Jaha; Jaha = place trodden down, Ges.). At Jahaz the decisive battle was fought between the children of Israel and Shon, king of
the Amorites, which ended in the overthrow of the latter, and in the occupation by Israel of the whole pastoral country included between the Arnon and the Jabbok, the Beqa of the modern Arabs (Num. xxxi. 23; Deut. ii. 32; Judg. xii. 20). It was in the allotment of Reuben (Josh. xiii. 18), and was given to the Merarite Levites (1 Chr. vi. 78). It was in the hands of Moab in later times (Is. xv. 4; Jer. xlviii. 21, 34). Probably Jahaz was just N. of the Arnon, but this question must await further research.

Jahaz (see JAHAZ) = Jahaz (Josh. xiii. 18).

Jahaz (fr. Heb. = whom Jehovah behelds, Ges.), son of Tikvah, apparently a priest with Ezra (Ezr. x. 15).

Jahaziel (fr. Heb. = whom God beholds, Ges.), one of the heroes of Benjamin who joined David at Ziklag (1 Chr. xii. 4).—2. A priest whom David appointed to blow the trumpet before the ark (xvi. 6).—3. A Kohathite Levite, third son of Hebron (xxiii. 19, xxiv. 23).—4. A son of Zechariah; a Le- vite of the sons of Asaph, inspired to animate Jehoshaphat and Judah in the march against the Moabites, Ammonites, &c. (2 Chr. xx. 14).—5. The "son of Jahaziel" was the chief of the sons of Shecaniah who returned from Babylon with Ezra (Ezr. viii. 5).

Jahdai, or Jadhai (fr. Heb. = whom Jehovah directs, Ges.), a man who appears to be thrust abruptly into the genealogy of Caleb, as the father of six sons (1 Chr. ii. 47).—2. A Kohathite Levite, third son of Hebron (xxiii. 19, xxiv. 23).—3. A son of Zechariah; a Levite of the sons of Asaph, inspired to animate Jehoshaphat and Judah in the march against the Moabites, Ammonites, &c. (2 Chr. xx. 14).—4. The "son of Jahaziel" was the chief of the sons of Shecaniah who returned from Babylon with Ezra (Ezr. viii. 5).

Jahdai (fr. Heb. = his union, Ges.), a Gadite, son of Buz and father of Jeshiashai (1 Chr. xiv. 1).

Jahdai (fr. Heb. = hoping in God, Ges.), the third of the three sons of Zebulun (Gen. xlii. 14; Num. xxvi. 20); founder of the Jahalrites.

Jahdai (fr. Heb. = his branch, the = a branch of the tribe of Zebulun, descendants of Jahleel (Num. xxvi. 26).

Jahmai, or Jahaai (fr. Heb. = whom Jehovah guides, Ges.), a man of Beisach; one of the heads of the house (1 Chr. xii. 9).

Jahaz (see Jahaz) = Jahaz (1 Chr. vi. 78).

Jahzeel (fr. Heb. = whom God alloteth, Ges.), the first of the four sons of Nephtali (Gen. xliii. 24); founder of the family of the Jazielites (Num. xxvi. 48); = Jazaikel.

Jahzeelites (fr. Heb.), = a branch of the Naphtalitites, descended from Jahzeel (Num. xxvi. 48).

Jahzeel (fr. Heb. = whom God leads back), a priest of the house of Inner (1 Chr. ix. 12); = Ahazaiah.

Jahzeel (fr. Heb.) = Jaziel (1 Chr. vii. 13).

Jair (fr. Heb. = whom God enlightens, Ges.; see No. 4).—1. A man who on his father's side was descended from Judah, and on his mother's from Manasseh. (BRECKNER 1.) During the conquest he performed one of the chief feats recorded. He took the whole of Amon (Deut. iii. 14), and some villages adjoining to it which he called after his own name. (Jacobi, etc.)—2. "Jair the Gileadite," who judged Israel for two and twenty years (Judg. x. 25).

"Jair the Gileadite," who judged Israel for two and twenty years (Judg. x. 25).—3. A Benjaminite, son of Kish and father of Merodecai (Esth. ii. 5).—4. A priest. (fr. Heb. = whom God awakens, Ges.), father of Elakan (1 Chr. xx. 5).

Jair-bite (fr. Heb. = descendant of Jair, Ges.), the Jairite, the chief of the Jairites (1 A.V. "chief ruler") to David (2 Sam. xx. 26).

Jair (L. probably = Jair), 1. A ruler of a synagogue, probably in some town near the western shore of the Sea of Galilee. Our Lord restored his daughter to life (Matt. xix. 18; Mark v. 22; Luke viii. 41).—2. (fr. Heb. = Jair) Jair (Esth. xii. 3).

Jaanak (fr. Heb. = Jaakan), son of Ezer the Horite (1 Chr. i. 42); = Jaakan = Akan.

Jekah (fr. Heb. = pious, Ges.). The A. V. of Prov. xxx. 1, following the Targum and Syriac, has represented this as the proper name of the father of Agur, whose sayings are collected in Prov. xxx., and such is the natural interpretation. But beyond this we have no clue to the existence of either Agur or Jekah. Of course if Agur be Solomon, it follows that Jekah was a name of David of some mystical significance; but for this there is not a shadow of support. If Jekah be the name of a person, as there is every reason to believe, we know nothing more about him; if not, there is no limit to the symbolical meanings which may be extracted from the clause itself. B. H. Hitzig makes Agur and Lemuel brothers, both sons of a queen of Massa, the latter being the reigning monarch (Prov. xxxi. 1). The Heb. massa ("prophecy" or "burden") is considered as a proper name = the region named Massa in Arabia. UCAI.


Jao (fr. Heb. = passing the night, abiding, Ges.), a descendant of Judah; son of Ezra (1 Chr. iv. 17).

Jameb [breez] (L. probably from Egyptian). JAMES.

Jambri (L. probably fr. Heb. = umri = Omer, so Mr. Westcott). Shortly after the death of Judas Maccabaeus (n. c. 161), "the children of Jambri" are said to have made a predatory attack on a detachment of the Maccabean forces (1 M. ix. 36–41). The name does not occur elsewhere. It has been conjectured that the original text was the "sons of the Amorites." (See JAMES.)

James (fr. Gr. Jakobos; L. Jacobus; all fr. Heb. = Jacob).—1. "James the son of Zebedee." This is the only Apostle of whose life and death we can write with certainty. Of his early life we know nothing. We first hear of him (so Mr. Meyrick, original author of this article) A. D. 27, when he was called to be our Lord's disciple; and he disappears from view A. D. 44, when he suffered martyrdom at the hands of Herod Agrippa I.—1. His History. In the spring or summer of the year 27, Zebedee, a fisherman (Mk. i. 20), was out on the Sea of Galilee with his two sons, James and John (JOHN THE APOSTLE), and some boatmen. He was engaged in his customary occupation of fishing, and near him was another boat belonging to Simon and Andrew, with whom he and his sons were in partnership. Finding themselves unsuccessful, the occupants of both boats began to wash their nets. At this time the new Teacher (JESUS CHRIST) appeared upon the beach. At His call they left all, and became, once and forever, His disciples, heretofore to catch men. For a full year we lose sight of James. He is then, in the spring of 28, called to the apostleship with his
eleven brethren (Mat. x. 2; Mk. iii. 14; Lk. vi. 13; Acts i. 13). In the list of the apostles given us by Mark, and in the Acts, his name occurs next to that of Simon Peter; in Matthew and Luke it comes third. These data have been contradicted by some one exception (Lk. ix. 28), James is put before John, and that John is twice described as "the brother of James" (Mk. v. 37; Mat. xvii. 1). This would appear to imply that at this time James, either from age or character, took a higher position than his brother. It is possible that this was the result of a change in the time of the appointment of the twelve apostles that the name of "Boanerges" was given to the sons of Zebedee. The "Sons of Thunder" had a burning and impetuous spirit, which twice exhibits itself in its unchastened form (Lk. ix. 54; Mk. x. 57). The first occasion on which this natural character manifests itself in James and his brother is at the commencement of our Lord's last journey to Jerusalem in the year 30. He was passing through Samaria, and "sent messengers before His face into a certain village, "to make ready for Him" (Lk. ix. 32), i. e. probably to announce Him as the Messiah. The Samaritans, with their jealous hearts, refused to receive Him; and in their exasperation James and John entreated their Master to follow the example of Elijah, and call down fire to consume them. At the end of the same journey a similar spirit appears again (Mk. x. 35). From the time of the Agony in the Garden, a. d. 30, to the time of his martyrdom, a. d. 64, we know nothing of James, except that after the Ascension he persevered in prayer with the other apostles, and the women, and the Lord's brethren (Acts i. 13). In the year 41, Heron Agrrippa I. was ruler of all the dominions which at the death of his grandfather, Herod the Great, had been divided between Archelaus, Antipas, Philip, and Lysanias. Polity and inclination would alike lead such a monarch "to lay hands" (xii. 1) "on certain of the church," and accordingly, when the Passover of the year 44 had brought James and Peter to Jerusalem, he seized them both.—II. Chronological Recapitulation. In the spring or summer of the year 27 James was called to be a disciple of Christ. In the spring of 28 he was appointed one of the twelve apostles. In the autumn of the same year he was admitted to the miraculous raising of Jairus's daughter. In the spring of 29 he witnessed the Transfiguration. Very early in the year 30 he urged his Lord to call down fire from heaven to consume the Samaritan village. About three months later in the same year, just before the final arrival in Jerusalem, he and his brother made their ambitions request through their mother Salome. On the night before the Crucifixion he was present at the Agony in the Garden. On the day of the Ascension he is mentioned as persevering with the rest of the apostles and disciples in prayer. Shortly before the Passover, in 41, he was put to death. Thus during fourteen out of the seventeen years that elapsed between his call and his death we do not even catch a glimpse of him. II. Tradition respecting him. Clement of Alexandria, who flourished as early as A. p. 193, relates, concerning James's martyrdom, that the prosecutor was so moved by witnessing his bold confession that he declared himself a Christian on the spot: accused and accuser were therefore hurried off together, and on the road the latter begged James to take him in. James, without the slightest hesitation, the apostle kissed him, saying, "Peace be to thee!" and they were beheaded together. This tradition is preserved by Eusebius (H. E. ii. 6).—2. "James the son of Alpheus" (Mat. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13).—3. "James the brother of the Lord" (Mat. xii. 55; Mk. vi. 3; Gal. i. 19).—4. "James, James, the son of Alpheus" (Mk. xvi. 7; Lk. xxiv. 10); also called "the Little" (A. V. "the Less," Mk. xv. 40).—5. "James the brother of Jude" (Jude 1).—6. "James the brother (?) of Jude" (Lk. vi. 16; Acts i. 13).—7. "James" (Acts xii. 17, xv. 18, xxi. 18; 1 Cor. xv. 7; Gal. ii. 9, 12).—8. "James, James, the son of Alpheus, the Lord Jesus Christ" (Jas. i. 1). St. Paul identifies James with Nos. 5 and 6 (see Gal. ii. 9 and 12 compared with i. 19). If we may translate, in Lk. vi. 16 and Acts i. 13, "Judas the brother," rather than the son of James," we may conclude that 5 = 6. We may identify 5 and 6 with 2, because we know that James the Lord's brother had a brother named Jude. We may identify 4 with 3, because we know James the son of Mary had a brother named Joses, and so also had James the Lord's brother. Thus there remain two only, James the son of Alpheus (2), and James the brother of the Lord (5). Can we, or can we not identify these two? This requires a longer consideration. By comparing Mat. xxvii. 56 and Mk. xv. 40 with Jn. xix. 25, we find that the Virgin Mary (MARY, THE VIRGIN) had a sister named like herself, Mary, who was the wife of Clopas (A. V. " Cleophas"), and who had two sons, James the Little and Joses. By referring to Mat. xiii. 55 and Mk. vi. 3, we find that a James and a Joses, with two other brethren called Jude and Simon, and at least three sisters, were living with the Virgin Mary at Nazareth. By referring to Lk. vi. 16 and Acts i. 13, we find that there were two brethren named James and Jude among the apostles. It would certainly be natural to think that we had here but one family of four brothers and three or more sisters, the children of Clopas and Mary, nephews and nieces of the Virgin Mary. There are difficulties, however, in the way of this conclusion. For, 1. the four brethren in Mat. xiii. 55 are described as the brothers of Jesus, not as His cousins; 2. they are found living as at their home with the Virgin Mary, which seems unnatural if she were their aunt, their mother being, as we know, still alive; 3. the James of Lk. vi. 15 is described as the son not of Clopas, but of Alpheus; 4. the "brethren of the Lord" appear to be excluded from the apostolic band by their declared unbelief in His Messiahsip (Jn. vii. 3—5), and by being formally distinguished from the disciples by the gospel-writers (Mat. xii. 48; Mk. iii. 33; Jn. ii. 12; Acts i. 14); 5. James and Jude are not designated as the Lord's brethren in the list of the apostles; 6. Mary is designated as the mother of James and Joses, whereas she would have been called mother of James and Jude, had James and Jude been apostles, and Joses not an apostle (Mat. xxvii. 46). The following answers may be given:—Objection 1: "They are called brethren." Now it is clearly not necessary to understand the Greek plural adelphoi as = brothers in the nearest sense of brotherhood. Greek adelphoi is merely a technical title given to the brethren of the Lord. Hence it is the equivalent of our English "Brother." But perhaps the circumstances of the case would lead us to translate it "brethren"? On the contrary, such a translation appears to produce very grave difficulties (see note 1 below). For (1) it introduces two sets of four first-cousins, bearing the same names of James and Jude, and Joses, and it forces us to take our choice between three doubtful and improbable hypotheses as to the parentage of this second set of James, Joses,
Jude, and Simon. There are three such hypothe-
ses: (a) The Eastern hypothesis, that they were the
children of Joseph by a former wife (Epiphanius,
Hilary, Ambrose, the later Greek Church, &c.).
(b) The Helvidian hypothesis, that James, Joses,
Jude, Simon, and the three sisters, were children of
Joseph and Mary (Bonosus, Helvidius, Jovinian,
Strauss, Herder, Davidson, Alford, &c.). (c) The
Levirate hypothesis, that Joseph and Clopas were
brothers, and that Joseph raised up seed to his
dead brother (an attempt in the eating century to
reconcile the Greek and Latin traditions).—Objec-
tion 4: Dean Alford considers Jn. vii. 5, with viii.
70, to decide that none of the brothers of the Lord
were of the number of the twelve. If this verse, as
he states, makes "the crowning difficulty" to the
hypothetical identity of James the son of Alpheus,
the apostle, with James the brother of the Lord, the
difficulty is a formidable one to overcome. It is not at
all necessary to suppose that John is here speaking of
all the brethren. If Joses, Simon, and the three sisters
disbelieved, it would be quite sufficient ground for
the statement of the Evangelist. Nor does it necessarily follow that the
disbelief of the brethren was of such a nature that
James and Jude could have had no share in it.
—Objection 5: The omission of a title is so slight a
ground for an argument, that we may pass this by.
—Objection 6: There is no such improbability as is
alleged in this objection, if Joses was, as would
seem likely, an elder brother of Jude, and next in
order to James.1 Had we not (so Mr. Meyrick, with
Papias, Clemens Alexandrinus, Chrysostom, Je-
rome, Augustine, and the Western or Latin Church)
identified James the son of Alpheus with the broth-
er of the Lord, we should have but little to write of
him. Of his father, Alpheus or Clopas, we know
nothing, except that he married Mary, the sister of
the Virgin Mary, and had by her four sons and
three or more daughters. Probably these cousins,
or, as they were usually called, brothers and sisters
of the Lord, were older than himself. Of James
individually we know nothing till the spring of the
year 28, when we find him, together with his younger
brothers and sisters, "neither did His brethren believe
on Him" (Jn. vii. 5), in the autumn of A. p. 29.
We hear no more of James till after the Cru-
xifixion and the Resurrection. At some time in the
fifty days that intervened between the Resurrec-
tion and the Ascension the Lord appeared to him.
This is not related by the Evangelists, but by
Paul (1 Cor. xv. 7). We cannot therefore date this
appearance. It was probably only a few days be-
fore the Ascension. Again we lose sight of James
for ten years, and when he appears once more it is
in a far higher position than any that he has yet
held. In the year 37 occurred the conversion of
Paul. There was his first visit to Jerusalem, but the
Christians recollected what they had suffered at his
hands, and feared to have any thing to do with him.
Barnabas, at this time of far higher reputation than him-
selves, took him by the hand, and introduced him to
Peter and James (Acts ix. 27; Gal. i. 18, 19), and
by their authority he was admitted into the society of
the Christians, and allowed to associate freely with
them during the fifteen days of his stay. Here
we find James on a level with Peter, and with him
deciding on the admission of St. Paul into fellow-
ship with the Church at Jerusalem; and from henceforth we always find him equal, or in his own

1 The preceding argument is from the article in Smith's
Dictionary by Mr. Meyrick. Dr. Lange (Comment. on Mat.
xill. 55-57, &c.) has recently advocated the same theory,
that James and the other "brethren" of Jesus were really
his cousins, maintaining, not with Mr. Meyrick and most,
that the two Marys (their mothers) were sisters, but that
Joseph and Alpheus were brothers, and, the latter dying
early, the former adopted his brother's six or more chil-
dren, and thus made them legally the brothers and sisters
xxli. 355 E. Amen, Ed. of Lange on Mat., &c.), advocates
the view that these "brethren" and "sisters of Jesus
were younger children of Joseph and Mary, or else older
children of Joseph by a former marriage, on the following
grounds:—(1) The "brethren" of Jesus Schob or James,
Joseph or Joses, Joses, Simon, Jule or Judas) are mentioned
with or without their names fourteen or fifteen times in
the N. T. (Mat. xii. 44, 47; Mk. iii. 31, 32, 42; Lk. xv.
10; Jn. vii. 5, 10; Acts 1. 14; cor. ix. 5; Gal. i. 19,
twice with their "sisters" (Mat. xiii. 55, 56; Mk. vi. 3.
(2) The extraordinary or grammatical "aeter presumption
favors the literal meaning of "brethren" and "sisters,
especially as no parallel case of a wider meaning except as"barnes" or "kinsmen" can be found from the N. T. (Brother). (3) There is no mention in the N. T. of"kames or kinsmen of Jesus according to the flesh,
these being in the relative relationship (Mk. vi. 1; Lk.
19, 38, 44, xiv. 12, xii. 16; Jn. xviii. 16; Acts vi.
31, xiii. 36, 11, 21; Cor. iv. 10, 16; Col. iii. 11); and
always (except in Jn. vii. and 1 Cor. ix.) appear in close
connection with him and his mother Mary, as being under
her care and direction, and forming one family: why never
with their own supposed mother, Mary the wife of Cleophas
or Alpheus, who was living all the time and one of Christ's
most faithful followers (Mat. xxvii. 56; Lk. x. 25-28).
(5) There is no intimation in the N. T., unless in Gal. i.
19 (see below 8), that Christ's "brethren" or any of them
were of the twelve apostles. (6) The "brethren" of Je-
sus are mentioned after the apostles and thus distinguished
from them (Acts i. 13, 14; 1 Cor. ix. 5; compare Mat.
xxvi. 50, 56. (7) His "brethren" are represented in Jn. vi.
10, long after the call of the apostles, as unbelievers.
(8) There are no insurmountable objections: for (a) the
objection from identity in name of three of these brothers
with three of the apostles (James, Simon, Judas) is more
than counteraffirmed by the opposite difficulty of two sis-
ters with the same name. (Mary, the wife of Cleo-
phus, or Clopas.) Josephus mentions twenty-one Simons, seventeen
Joses, and eleven Judas. There were among the twelve
apostles two Simons, two Jameses, and two Judases. These
were among the most common Jewish names. (b) The
objection from Gal. i. 19, "But other of the apostles
I saw none, save James the Lord's brother," is de-
stroyed, if, with Whewer and other high authorities, we
supply me, a brother of Jesus; and this is also supported by
Schaft thinks, with Meyer, that James is here distinguished
from the Twelve to which Peter belonged, but numbered
with the "other" or "the" in the relation from his close natural relationship to Christ, his weight of
character, and his piety, enjoyed an apostolic dignity and
authority among the disciples, and that, in fact, the
acknowledged head and leader of this branch, and the first
bishop of Jerusalem, where he permanently resided and
department superior, to the very chiefest apostles, Peter, John, and Paul. For by this time, according to ecclesiastical tradition, he had been appointed to preside over the infant Church in its most important centre, in a position equivalent to that of bishop. This prominence is placed too high, throughout the entire history of the apostles, whether we read it in the Acts, in the Epistles, or in Ecclesiastical writers (Acts xii. 17, xv. 13, 19, xxi. 18; Gal. ii. 9). According to the tradition of his martyrdom, recorded by Hegesippus, James "called Just" was thrown down from the Temple (though throughout the ancient council of Jerusalem by the Scribes and Pharisees; he was then stoned, and his brains dashed out by a fuller's club.

James (see above), the General Epistle of I. Its Genuineness and Canonicity. In the third book of his Ecclesiastical History, Eusebius places James, I and 2d John, and Jude, among the disputed books of the N. T. Elsewhere he refers this epistle to the class of "spurious." It is found in the Syriac version, and appears to be referred to by Clement of Rome, Hermas, and Irenaeus, and is quoted by almost all the Fathers of the 4th century, e. g. Athanasius, Cyril, Gregory Nazianzen, Epiphanius, and Cresconius. But whether in Jerusalem, or whether the description of the Epistle are—1, to warn against the sins (formalism, fanaticism, fatalism, meanness, falsehood, partisanship, evil speaking, boasting, oppression) to which as Jews they were most liable; 2, to console and exhort them under the sufferings to which as Christians they were most exposed.—IV. Two points in the Epistle demand a somewhat more lengthened notice. These are (a.) ii. 14-26, which has been represented as a formal opposition to St. Paul's doctrine of Justification by Faith, and (b.) v. 14, 15, which is quoted as the authority for the Sacrament of Extreme Unction. (a.) If we consider the meaning of the two apostles, we see at once that there is no contradiction either intended or possible. St. Paul was opposing the Judaizing party, which claimed to earn acceptance by good works, whether the works of the Mosaic law, or works of holy deeds by themselves. In opposition to these, St. Paul lays down the great truth that acceptance cannot be earned by man at all, but is as late as a. d. 62, and as early as 45. Those who see in its writer a desire to counteract the effects of a misconstruction of St. Paul's doctrine of Justification by faith, in i. 14-26, and those who see a reference to the immediate destruction of Jerusalem, in i. 1, and an allusion to the name of Christians in ii. 7, argue in favor of the later date. The earlier date is advocated chiefly on the ground that the Epistle could not have been written by St. James after the Council in Jerusalem, without some allusion to what was there decided, and because the use of Gentile Christians does not appear to be recognized.—III. In Object. The main object of the Epistle is not to teach doctrine, but to improve morality. St. James is the moral teacher of the N. T. There are two ways of explaining the characteristic of the Epistle. Some commentators and writers see in St. James a man who had not realized the essential principles and peculiarities of Christianity, but was in a transition state, half-Jew and half-Christian. But there is another and much more natural way of accounting for the fact. St. James was writing for a special class of persons, and knew what that class especially needed. Those for whom he wrote were the Jewish Christians who, in proportion as they embraced Christianity, was and became more and more Gentile Christians. The title of the Epistle are—1, to warn against the sins to which as Jews they were most liable; 2, to console and exhort them under the sufferings to which as Christians they were most exposed.—IV. Two points in the Epistle demand a somewhat more lengthened notice. These are (a.) ii. 14-26, which has been represented as a formal opposition to St. Paul's doctrine of Justification by Faith, and (b.) v. 14, 15, which is quoted as the authority for the Sacrament of Extreme Unction. (a.) If we consider the meaning of the two apostles, we see at once that there is no contradiction either intended or possible. St. Paul was opposing the Judaizing party, which claimed to earn acceptance by good works, whether the works of the Mosaic law, or works of holy deeds by themselves. In opposition to these, St. Paul lays down the great truth that acceptance cannot be earned by man at all, but is died, while the "apostles" proper were not fixed in any particular diocese. (c) The objection that Christ on the cross could not have commanded his mother to the care of John (Jn. xix. 26, 27), if she had other sons, applies also if James and Judas were apostles, cousins, and long inmates of the family, and must be solved on the ground of a deeper spiritual sympathy on the part of John. (See also 9. a. below.) (d) The objection from a belief in the perpetual virginity of Mary is a matter of religious doctrine or feeling. But it applies only to the view that these "brethren" were younger children of Mary, not to their being other children of Joseph by a former marriage. Further, while Mary's virginity before Christ's birth is an article of faith, neither Christ himself nor the Church has required her perpetual virginity after his birth, unless there be something unholy or improper in the marriage relation itself (Heb. xiii. 3); the apostles and commentators there has no such provision for the permanence of a real marriage between Joseph and Mary (compare Mat. i. 25; Lk. ii. 7, &c.); and Christ's sharing the human nature of his mother, as a man, is to be understood as a brother among brothers and sisters, may be another proof of His true and full humanity and condescending love for Christ. This view of the Church's theory free from difficulties. It assumes (a) that Mary the mother of James and Joseph (Mat. xxvi. 56; Mk. xvi. 14; Lk. xxiv. 22, &c.) was the wife of Joseph by a former marriage, and hence, in law and before the world, though not by blood, brothers and sisters of Christ. This view of the certainty of the marriage of Mary untouched. It seems, moreover, to have been the oldest, and was held by Origen, Eusebius (who places Joseph of Jerusalem in the apostolic college of St. Peter), Gregory of Nyssa, Cyril of Alexandria, Epiphanius (who even mentions the supposed order of birth of the four sons and two daughters), Hilary, Ambrose, among the Epilobites, in the pseudo-apostolical constitutions &c.
the free gift of God to the Christian man, for the sake of the merits of Jesus Christ, appropriated by each individual, and made his own by the instrumental

ity of faith.—St. James, on the other hand, was opposing the old Jewish tenet that to be a child of Abraham was all in all; that godliness was not necessary, so that the belief was correct. St. Paul's "faith" "worked by love," but the "faith" which St. James is attacking, did not work by love, but was a bare assent of the head, not influencing the heart, a faith such as devils can have, and tremble. (5.) With respect to v. 14, 15, it is easy to say that the subject of Extreme Union is a sick man not about to die, and the object is his cure: the subject of the ceremony described by St. James is a sick man not about to die, and the object is his cure and spiritual benefit.

Jaanin (L. fr. Heb. = right hand, prosperity, Ges.): 1. Second son of Simeon (Gen. xvi. 10; Ex. vi. 15; 1 Chr. iv. 24); founder of the family of the Jaamites (Num. xxvi. 12).—2. A man of Judah; second son of Ram the Jerahmeelite (1 Chr. ii. 27).—3. One of the Levites who under Ezra and Nehemiah read and expounded the law to the people (Neh. viii. 7).

Jaamites (fr. Heb., the = the descendants of Jamni, son of Simeon (Num. xxvi. 12).

Jam-lech [Jeuk] (fr. Heb. = whom God makes king, Ges.), a chief of Simeon (1 Chr. iv. 34).

Jamni-a (L. = Jarneel (1 Mc. iv. 15, v. 58, x. 69, xv. 40).

Jamnites (fr. L. Jammiter), the = the natives or inhabitants of Jamnia, l.c. of Jarneel (2 Mc. xii. 8, 9, 10).

Jann (fr. Gr. = John?), son of Joseph, and father of Molchi, in the genealogy of Christ (Lk. iii. 24).

Janes [neece] and Jambrses [heeze] (both L., probably from Egyptian; see below), the names of two Egyptian magicians who opposed Moses. St. Paul alone of the sacred writers mentions them by name, and says no more than that they "withstood Moses," and that their folly in doing so became manifest (2 Tim. iii. 8, 9). It appears from the Jewish commentators that these names were held to be those of the magicians who opposed Moses and Aaron. The names have been un

able (so Mr. B. S. Poole) to discover an Egyptian name resembling Jambrses or Mambres, which is another form. Jannes appears to be a transcription of the Egyptian name Aan, probably pronounced Ian. The signification of Aan is doubtful: the cognate word Aanat = a valley or plain. Whether Jannes and Jambrses were mentioned in some long-lost book relating to the early history of the Israelites, or whether there was a veritable oral tradition respecting them cannot now be determined.

Janoah (fr. Heb. = real, quiet, Ges.), a place apparently in the N. of Galilee, of the "land of Naph					
tali," taken by the Tiglath-pileser in his first incursion into Palestine (2 K. x. 29). Thomson (i. 463) finds its site at Yanoah, about ten miles E. N. E. from 'Akka.

Janoah (fr. Heb. = Janoah, Ges.), a place on the boundary of Ephraim (Josh. xvi. 6, 7). Elsewhere gives it as twelve miles E. of Neapolis (Schechem). A little less than that distance S. E. from Nobles is the village of Yadaa, with extensive and interesting ruins, doubtless = ancient Janoah.

Janoim (L. fr. Heb. = stammer, Ges.), a town of Judah in the mountain district, apparently not far from Hebron (Josh. xv. 53).
JAR 429

with Asshur. Gesenius makes it = an adversary, hence an adverse or hostile king, i.e. the king of Assyria. First interprets one fighting, an adversary; but makes it a symbolic proper name of the warlike Asshur or Assyria, and says it may be an old Assyrian word.

Jared (L. fr. Heb. = descent, Ges.), one of the antediluvian patriarchs, the fifth from Adam; son of Mahalaleel, and father of Enoch (Gen. v. 15, 16, 18-20; Lk. iii. 37); = Jered 1.

Jar-es-con (fr. Heb. = whom Jehovah makes fat, Ges.), a Benjamite chief, son of Jehoram (1 Chr. vii. 8). Jared, probably Tachmonit, in the name of the tribe, with a title of respect.

Jar-ia (fr. Heb., probably of Egyptian origin, meaning unknown), the Egyptian servant of Sheshlan, about the time of Eli, to whom his master gave his daughter and heir in marriage (1 Chr. ii. 51). In verse 31 we read "the children of Sheshlan, Ahali," and in verse 34 "Sheshlan had no sons, but daughters." Hence some have imagined that Jarha on his marriage with Sheshan's daughter had the name of Ahali given him by Sheshlan, to signify his adoption into Israel. But the view which the A. V. adopts is undoubtedly right, viz. that Ahali = Sheshan's daughter.

Jair (L. fr. Heb. = an adversary, Ges.). 1. A son of Simeon (1 Chr. iv. 24 only); perhaps = Jachin (Gen. xlvi., Ex. vi., and Num. xxvi.)—2. One of the "chief men" who accompanied Ezra on his journey from Babylon to Jerusalem (Ezr. vii. 10).—3. A priest of the house of Jeshua, the son of Jozadak; husband of a foreign wife, whom he was compelled by Ezra to put away (Ezr. x. 18); = No. 2—4. A corruption or correction of Joarim (1 Me. xiv. 29).

Jar-imoth (fr. Gr.) = Jerimoth (1 Esd. ix. 28).

Jar-muth (fr. Heb. = height, Ges.). 1. A town in the low country of Judah, named with Adulam, Socoh, and others (Josh. xx. 25). Its king, Piram, was one of the five who conspired to punish Gibeon for having made alliance with Israel (x. 3, 5), and were routed at Beth-horon and put to death by Joshua at Makkedah (23). It was re-inhabited after the Captivity (Neh. xx. 29). A site named Jarmin, with an ancient fortress named Tell Ernizid, was visited by Robinson and Van de Velde. It is about one and a half miles from Beit Netfilih, which again is some eight miles from Beit Jibrin, or Eleuthereopolis, on the left of the road to Jerusalem.—2. A city of Issachar, allotted to the Gershonite Levites (Josh. xx. 29).

Jar-neth; Ramoth.

Jas-a (fr. Heb. = moon, Ges.), a chief of Gad (1 Chr. v. 14).

Jas-sa-car (fr. Gr.) = Megach (1 Esd. ix. 30).

Jas-hen (fr. Heb. = sleeping, Ges.). "Sons of Jashen" are named in the catalogue of David's warriors in 2 Sam. xxiii. 22; "sons of Hashem the Gizonite" in 1 Chr. xi. 34. Kennicott would read "of the sons of Hashem, Geniath; Jonathan son of Shamma." Bertheau would omit "sons of," and read simply "Hashem the Gizonite."

Jasher (fr. Heb., see below), Book of, or, as the margin of the A. V. and Gesenius translate, "the book of the Gizonites" in 1 Chr. xi. 34. Kennicott would read "of the sons of Jashen, Goniath; Jonathan son of Shamha." Bertheau would omit "sons of," and read simply "Hashem the Gizonite."

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Jasher. Rabbi Eliezer thought that the book of Jasher = Deuteronomy. Rabbi Samuel ben Nachman makes it = Judges. Jerome, or rather the author of the Questions Hebraica, understood by it the books of Samuel themselves, inasmuch as they contained the history of the just prophets, Samuel, Gad, Nathan. Rabbi Levi ben Gershom held that the book of Jasher perished in the Captivity. Sanctius conjectured that it was a collection of pious hymns written by different authors and sung on various occasions. That it was written in verse may reasonably be inferred from the only specimen extant, which exhibit unmistakable signs of metrical rhythm. Gesenius conjectured that it was an anthology of ancient songs, which acquired its name, "the book of the just or upright," from being written in praise of upright men, or from some other cause. Abicht, taking the lament of David as a sample of the whole, maintained that the fragment quoted in Joshua was part of a funeral ode composed upon the death of that hero, and narrating his achievements. Dr. Donaldson, more recently, attempts not only to decide what the book of Jasher was in itself, but to reconstruct it from the fragments which, according to his theory, he traces throughout the several岁es of the Bible. He supposes the compiler of the book to have been probably Nathan the prophet, assisted perhaps by Gad the seer. But his scheme is purely conjectural, and is recommended by no internal probability.— There are also extant, under the title of "the Book of Jasher," two Rabbinical works, one a moral treatise, written in A. D. 1394, by Rabbi Shabbatai, Carmez Levita; the other, by Rabbi Thami, treat of the laws of the Jews in eighteen chapters, and was printed in Italy in 1544, and at Cracow in 1586. An anonymous work, printed at Venice and Prague in 1528, said to have made its first appearance at Naples, was believed by some Jews to be the record alluded to in Joshua. It contains the historical narratives of the Pentateuch, Joshua, and Judges, with many fabulous additions. A clumsy forgery in English, which first appeared in 1751, under the title of "the Book of Jasher," deserves notice solely for the unmerited success with which it was palmed off upon the public.

Jash-ke-um (fr. Heb. = to whom the people turn, Ges.). Possibly one and the same follower of David, bearing this name, is described as a Hachmonite (1 Chr. xi. 11), a Korhite (xii. 6), and son of Zabdiel (xxvii. 2). He came to David at Ziklag. His distinguishing exploit was that he slew 200 (or 800, 2 Sam. xxiii. 8) men at one time. He is named first among the chief of the mighty men of David (1 Chr. xi. 11), and was set over the first of the twelve monthly courses of 24,000 men who served the king (xxvii. 2). EZEK; TACTITONIT.

Jashub, or Jashub (fr. Heb. = he turns, Ges.). 1. The third son of Issachar, and founder of the family of the Jashubites (Num. xxvi. 24; 1 Chr. vii. 1)—2. One of the sons of Bani in Ezra's time, who had to put away his foreign wife (Ezr. x. 29).

Jashub-lehem (fr. Heb. = turner back to Beth-lehem, Fr.), a person or a place named among the descendants of Judah (1 Chr. iv. 22); probably a place (so Mr. Grove) on the W. side of the tribe, in or near the low country. PLAIN 6; SEPHELA.

Jashub-ites, or Jashub-ites (fr. Heb.), the = the family founded by Jashub, the son of Issachar (Num. xxvi. 24).

Jashel (L. fr. Heb. = whom God has made, Ges.),
"the Mesorâite," the last named on the list of David's heroes in 1 Chr. xi. 47.

Jasper (1. fr. Gr. Ἰάσπις; frequently adopted by Hellenists as = Jeasrus, Jesus.).

1. "Jason the son of Eleazar" was one of the commissioners sent by Judas Maccabaeus to conclude a treaty with the Romans (2 M. xi. 26).—2. Jason the father of Antipater, who was an envoy to Rome at a later period (xii. 16, xiv. 22); probably = Jason of Cyrrhus, a Jewish historian who wrote "in five books" a history of the Jewish war of liberation which supplied the chief materials for 2 M. (Maccabees, Books of.)

His name and the possession of his residence seem to mark Jason as a Hellenistic Jew, but nothing more is known of him that can be gathered from 2 M. II. 19-25—4. Jason the high-priest, second son of Simon II., and brother of Onias III., succeeded in obtaining the high-priesthood from Antiochus Epiphanes (about n. c. 175) to the exclusion of his elder brother (2 M. iv. 7-26). He labored in every way to introduce Greek customs among the people, and that with great success (iv.). (GAMES.) After three years (about n. c. 172) he was in turn supplanted in the king's favor by his own emissary Menelaus, and was forced to take refuge among the Ammonites (iv. 26). On a report of the death of Antiochus (about n. c. 170) he made a violent at tempt to recover his power (v. 6-7), but was repulsed, and again fled to the Ammonites. Afterward he was compelled to retire to Egypt, and thence to Sparta (v. 9), and there "perished in a strange land" (l. c.; compare Dan. xii. 30 ff.; 1 M. i. 12 ff.).—5. Jason the Thessalonian, entertained Paul and Silas, and was in consequence attacked by the Jewish mob (Acts xvii. 6, 5, 7, 9); probably = Jason mentioned in Rom. xvi. 21, as a companion of the apostle, and one of his kinsmen or fellow tribemen. Lightfoot conjectured that Jason = Secundus (Acts xx. 4).

Jas-per (Heb. yakhâpekh; Gr. Ἰάσπις), a precious stone frequently noticed in Scripture. It was the last of the twelve inserted in the high-priest's breastplate (Ex. xxviii. 20, xxix. 13), and of the first of the twelve used in the foundations of the new Jerusalem (Rev. xxi. 19). It was employed in the superstructure of the walls of the new Jerusalem (xxi. 18). It adorned the king of Tyre (Ex. xxviii. 13). It is the emblematical image of the glory of the Divine Being (Rev. iv. 3). The characteristics of the stone, as far as specified in Scripture (xxi. 11), are "most precious," and "like crystal;" we may also infer from iv. 3, that it was a stone of brilliant and transparent light. Mr. Bevan thinks the diamond, not "jasper," is the stone meant. The ancient Greek Ἰασπις = our chalcedony, primarily a green variety (King). The modern "jasper" is an opaque variety of quartz, of a red, yellow, green, or mixed brownish-yellow hue, sometimes striped and sometimes spotted.

Jas-us-bus (fr. Gr.) = JASUR 2 (1 Esd. ix. 59).

Jat-ai = ATER 1 (1 Esd. v. 28).

Jath-nâel (fr. Heb. יзовל = God besores, Ges.), a Korite Levite, of the family of Memelahiam (1 Chr. xxvi. 2).

Jat-tir (fr. Heb. יתּיְר = præcumment, Ges.), a town of Judah in the mountain district (Josh. xv. 42), of the group containing Socho, Eshehon, &c. It was allotted to the priests, and was one of the places which the priests and to which he sent gifts (xii. 14; 1 Sam. xxx. 27; 1 Chr. vi. 57). By Robinson it is identified with 'Altir,' six miles N. of Molada, and ten miles S. of Hebron. Tru-nite.

Jav-æn (fr. Heb. הוא = the young, Pot, Ftt.). 1. A son of Japheth, and father of Elishah and Tarshish, Kittim and Dodanim (Gen. x. 4). The name appears in Is. lxvi. 19, where it is coupled with Tarshish, Ful, and Lud, and more particularly with Tubal and the "isles afar off," as representatives of the Gentile world; again in Ez. xxvii. 13, where it is coupled with Tubal and Meshech, as carrying on considerable commerce with the Tyrians, who imported from these countries slaves and brazen vessels; in Dan. viii. 21, x. 20, xi. 2, in reference to the Macedonian empire; and lastly in Zech. ix. 13, in reference to the Greco-Syrian empire. From a comparison of these various passages there can be no doubt that Javan was regarded as the representative of the Greek race. (GREEK.) The name was probably introduced into Asia by the Phenicians, to whom the Ionians were naturally better known than any other of the Hellenic races, on account of their commercial activity and the high prosperity of their towns on the E. coast of Asia Minor.—2. A town in the southern part of Arabia (Yemen), whither the Phenicians traded (Ez. xxvii. 19).


Jaz-zar = JA-ZER (1 M. c. 8).

Jaz-er (fr. Heb.) = JA-ZER (Num. xxxii. 3; Jos. xxi. 26; 2 Sam. xxiv. 5; 1 Chr. vii. 41).—Jaz-er is (L. fr. Heb. = whom God moves, to whom He gives life and motion, Ges.), a Hagarite who had charge of David's flocks (1 Chr. xxvii. 31).

Je-a-ri-m (fr. Heb. = forrest), Mount, a place named in specifying the northern boundary of Judah (Josh. xv. 10). The boundary ran from Mount Scir to "the shoulder {Α. V. 'side'} of Mount Carmim, which is CESALON," i.e. Cesalon was the landmark on the mountain. Katla stands seven miles due W. of Jerusalem on a high point on the N. slope of the lofty ridge between Wady Ghurab and Wady Jemal. This ridge is probably Mount Scirum. Jez-e-re-el-at-râl (fr. Heb. = following the track of our, Fr.), a Gershonite Levite, son of Zerah (1 Chr. vi. 21) = ETHNI.

Jeb-e-re-ehâl (fr. Heb. = whom Jehovah blesses, Ges.), father of a certain Zechariah, in the reign of Ahaz, mentioned 1 Is. viii. 2. As this form occurs nowhere else, and both the LXX. and Vulgate have Berechiah, it is probably (so Lord A. C. Hervey) only an accidental corruption.

Je-bus (fr. Heb. = place trodden down, threshing floor, Ges.), one of the names of Jerusalem, the city of the Jebusites, also called Jebus. It occurs only twice (Judg. xix. 10, 11; 1 Chr. xi. 4, 5).

Jebus-i (fr. Heb.) = JEBUS (Josh. vi. 18, xvi. 28).

Jebu-site, Jebu-sites (both fr. Heb. sing. = people of JEBUS, Ges., the). 1. According to the table in Gen. x. the "Jebusite" is the third son of Canaan. His place in the list is between Heth and the Amorites (x. 16; 1 Chr. i. 14). But in the formula by which the Promised Land is so often designated, the Jebusites are uniformly placed last (Gen. xv. 21; Ex. iii. 8, &c.). Our first glimpse of the actual people is in the report of the spies (Num. viii. 29). When Jabin organized his rising against Joshua, he sent among others "to the Amorites, the Hittite, the Perizzite, and the Jebusite in the mountains" (v. 3). A mountain-tribe they were, and a mountain-tribe they remained. "Jebus, which is Jerusalem," lost its king in the
slaught of Beth-horon (1 x. 1, 5, 26; compare xii. 10)—was sacked and burned by the men of Judah (Judg. i. 21), and its citadel finally sealed and occupied by David (2 Sam. v. 6 ff.; 1 Chr. xi. 4 ff.). And Judges styles Jedidiah as before us in true kingly dignity in his well-known transaction with David (2 Sam. xiv. 23; 1 Chr. xiii. 23). Solomon made the remnant tributary (1 K. ix. 20). They are named among “the people of the lands” in

Ezr. iv. 1.

Jecu'miah (fr. Heb.) = Jekamiah, one of seven, including Salaitid and Pediaiah, who were introduced into the royal line (so Lord A. C. Hervey) on the failure of it in the person of Jehoachin (1 Chr. iii. 18). Genealogy of Jesus Christ.

Jech-o'li-ah [Jeck.] (fr. Heb. = able through Jehovah, Ges.), wife of Amaziah, king of Judah, and mother of Azariah or Uzziah his successor (2 K. xv. 2); = Jecoli.

Jecu-ni'as (L. fr. Gr.; see below). 1. The form of Jecochiah or Jehoiachin used in the A. V. in the books rendered from the Greek, viz. Esth. xi. 4; Bar. i. 3, 9; Mat. i. 11. 2. Scottish (1 Esd. viii. 20).

Israelites.

Jee-o-ni'ah = Jechiiah (2 Chr. xxvi. 3).

Jee-o-ni'ah (fr. Heb.), an altered form of Jehoiachin (1 Chr. iii. 17, 10; Jer. xxiv. 1, xxvii. 20, xxviii. 4, xxix. 1; Esth. ii. 6) = Coniah; see also Jecochias and Josia 2.

Jee-0-ni'as (fr. Gr.) = Conniah (1 Esd. i. 9).

Jed-dah [Jeck.] (fr. Heb.) = Jehovah, cures for him, Ges.). 1. Head of the second course of priests in the time of David (1 Chr. xxiv. 7). Some of them survived to return to Jerusalem after the Babylonian Captivity, as appears from Ezr. ii. 36 and Neh. vii. 39. There were (so Lord A. C. Hervey) two priestly families of the name (Neh. xii. 6, 7, 19, 21). A compact reading in Neh. vi. 10 makes Jediah son of Joiarib (compare 1 Chr. ix. 10).—2. An associate of Tobijah 2 in Joshua’s time (Zech. vi. 10, 14).

Jed-dah (fr. Heb. = praise God [Jah], Ges.). 1. A Simeonite, forefather of Ziza (1 Chr. iv. 37).—2. Son of Harunaph; a man who did his part in the rebuilding of the wall of Jerusalem (Neh. iii. 10).


Jed-dai (fr. Heb. = known of God, Ges.). 1. A chief patriarch of the tribe of Benjamin (1 Chr. vii. 11). It is usually assumed that Jededia = Ashbel (Gen. xvi. 21; Num. xxxv. 38; 1 Chr. vii. 1). But this is not certain.—2. Second son of Meshelemiah, a Levite (xxvi. 1, 2).—3. Son of Shimri; one of David’s heroes (xi. 43); = No. 4.—4. One of the chiefs of the thousands of Manasseh who joined David on his march to Ziklag (xii. 20; compare 1 Sam. xxia. xxvi).

Jed-di'dah (fr. Heb. = darling; one beloved, Ges.), queen of Amnon, and mother of the good king Josiah (2 K. xxii. 1).

Jed-di'dah (fr. Heb. = darling of Jehovah; beloved of Jehovah, Ges.), the name bestowed, through Nathan the prophet, on David’s son Solomon (2 Sam. vii. 14).—2.lah the Jebusite, Jehovah’s first child had died—“Jehovah struck it” (verse 15). A second son was born, David called his name Solomon = Peaceful; and Jehovah loved the child, i. e. allowed him to live. And David sent by the hand of Nathan, to obtain through him some oracle or token of the Divine favor on the babe, and the babe’s name was called Jedidiah. These names, Jedidiah and David, are both derived from the same root, or from two closely related (Gezenias). To David himself, the “darling” of his family and his people, no more precious seal of his restoration to the Divine favor after his late fall could have been afforded than this announcement by the prophet, that the name of his child was to be Jedidiah, Jehovah—Jedidiah, “darling of Jehovah.”

Je-dn'ah (fr. Heb. = praising, celebrating, Ges.), a Levite associated with Heman the Kohathite, and Asaph the Gershomite, in the conduct of the musical service of the Tabernacle, in the time of David; according to some it is said 1 Chr. xxiv. 6; that Jehovah—Jedid—Jehovah, “darling of Jehovah.”

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Jec-eho'a-nah [Jeck.] (fr. Heb. = Jehovah is always with me, Ges.). 1. Son of Shimee. 2. Daughter of Nethaneel, the chief over the gate of the house of the forest (1 Chr. xxviii. 18).—3. One of the persons who represented the province of Judah at the innovation of Jehoiada (xxvi. 20, 21; xxviii. 13, 14; Neh. i. 17).—4. One of the persons who represented the province of Judah at the innovation of Jehoiada (xxvi. 20, 21; xxviii. 13, 14; Neh. i. 17).


Jec-hez'e-kel (fr. Heb. = whom God makes strong, Ges.; = Ezechiel), a priest to whom was given by David the charge of the twentieth course in the service of the house of Jehovah (1 Chr. xxiv. 16).

Jee-hi'ah (fr. Heb. = Jehovah lives) and Obed-edom were "doorkeepers for the ark" at its establishment in Jerusalem (1 Chr. xxiv. 24).—2. One of the Levites appointed by David to assist in the service of the house of God (1 Chr. xv. 18, 20, xv. 5).—2. Son of Jehovah, king of Judah, put to death by his brother Jehoram (2 Chr. xii. 2).—3. One of the persons who represented the province of Judah at the innovation of Jehoiada (xxvi. 20, 21; xxviii. 13, 14; Neh. i. 17).—4. A Gershomite Levite, head of the sons of Laadan in David’s time (1 Chr. xxiiii. 8), who had charge of
the treasures (xxix. 8).—5. Son of Hachmoni, or of a Hachmonite, named in the list of David's officers (xxvii. 32) as "with the king's sons," probably as tutor.—6. A Levite of the sons of Hecan, who took part in the restorations of King Hezekiah (2 Chr. xxix. 14).—7. Another Levite at the same period (xxix. 13).—8. Father of Obadiah, of the sons of Joab (Exx. viii. 9-10). One of the children of Elam; father of Shechaniah (x. 10). A member of the same family, who had part to do with his wife (x. 26).—11. A priest, one of the sons of Harim, who also had to put away his foreign wife (x. 21).—12. (fr. Heb. = treasurer of God; Ges.; God is watching away, Fü.). A man described as father of Gibeaon; a forefather of King Saul (1 Chr. ix. 35); = Abiel 1 (Ner).—13. (= No. 12 in meaning). Son of Iothan the Aroerite; one of David's "valiant men" (xi. 44).

Je-hi'el (L. fr. Heb. = Jehielle; descendant of Jehiel I, Ges.), according to the A. V., a Gershonite Levite of the family of Laadan (1 Chr. xxvi. 21, 22).

Je-hiz-ki'am (fr. Heb. = Hizkiah), son of Shal-lum; one of the Ephraimites princes in Pekah's time, who succored and sent back the captives from Judah (2 Chr. xxviii. 12; compare 8, 13, 15).

Je-ho'adah (fr. Heb. = whom Jehovah adorns, Ges.); one of the descendants of Saul (1 Chr. xxvi. 36); great-grandson of Mephibosheth; = Jarah.

Je-ho-aa'dan (fr. Heb. fem. = whom Jehovah adorns, Ges.), queen to King Joash, and mother of Amaziah of Judah (2 K. xiv. 2; 2 Chr. xxv. 1).

Je-ho-ah-haz (fr. Heb. = whom Jehovah holds or sustains, Ges.). 1. Son and successor of Jehu, reigned seventeen years over Israel in Samaria. (Israel, Kingdom of.) His inglorious history is given in 2 K. xiii. 1-9. Throughout his reign (verse 22) he was kept in subjection by Hazael, king of Damascus. Jehoahaz maintained the idolatry of Jeroboam; but in the extremity of his humiliation he besought Jehovah; and Jehovah gave Israel a deliverer—probably either Jehoash (verses 23, 25), or Jeroboam II. (xiv. 24, 25).—2. Jehoahaz, otherwise called Shallum, the fourth (1 Chr. iii. 15), or third, if Zedekiah's age be correctly stated (2 Chr. xxxvi. 11), son of Josiah, whom he succeeded as king of Judah. He was chosen by the people in preference to his younger brother (compare 2 K. xxiii. 31 and 30). He married and reigned three years in Jerusalem. Pharaoh-necho on his return from Car-cemish, perhaps resenting the election of Jehoahaz, sent to Jerusalem to depose him, and to fetch him to Riblah. There he was cast into chains, and from thence he was taken to Egypt, where he died.—3. The name given (2 Chr. xxi. 17) to Ahaziah, king of Judah.

Je-ho'ash (fr. Heb. = whom Jehovah bestowed, Ges.; contrasted to Joash). 1. Eighth king of Judah; son of Ahaziah (2 K. xi. 21, xii. 1, 2, 4, 6, 7, 18, xiv. 13); = Joash 1-2. Twelfth king of Israel; son of Jehoash (2 K. xii. 10, 25, xiv. 8, 9, 11, 13, 15-17); = Joash 2.

Je-ho-ha-nann (fr. Heb. = Jehovah's gift; contrasted to Johanan). 1. A Kohite Levite, one of the doorkeepers to the house of Jehovah, i.e. the Tabernacle, according to the appointment of David (1 Chr. xxvi. 3; compare xvi. 1); the sixth of the seventh sons of Meshullemeth. = 2. One of the principal men of Judah, under King Jehoshaphat (2 Chr. xvi. 15; compare 13 and 19); probably = No. 3.—3. Father of Ishmael, one of the "captains of hundreds" whom Jehoash the priest took into con-

fluence about the restoration of the line of Judah (xxiii. 1).—4. One of the sons of Bebai, forced by Ezra to put away his foreign wife (Ezr. x. 28).—5. A priest (Neh. xii. 13); the representative of the house of Aamariah (compare 2) during the high-priesthood of Jokakim (verse 12).—6. A priest who took part in the dedication of the walls of Jerusalem (xii. 42).

Je-bo'a-chin (fr. Heb. = whom Jehovah has appointed, Ges.; = Jeconiah), son of Jehoiakim and Nebushta, and for three months and ten days king of Judah. (Israel, Kingdom of; Judah, Kingdom of.) According to 2 K. xxiv. 8, Jehoiachin was eighteen years old at his accession; but 2 Chr. xxxvi. 9 has eight years. Lord A. C. Hervey, Fairbairn, &c., prefer the latter reading; others prefer the former. One of them is doubtless a copyist's error. Jehoiachin came to the throne at a time when Egypt was still prostrate in consequence of the victory at Carchemish. Jerusalem was at this time defenseless, and unable to offer any resistance to the regular army which Nebuchadnezzar sent to besiege it, and which he seems to have joined in person after the siege was commenced (2 K. xxiv. 10, 11). In a very short time, apparently, Jehoiachin surrendered at discretion; and he, and the queen-mother, and all his servants, captains, and officers came out and gave themselves up to Nebuchadnezzar, who carried them, with the harem and the eunuchs, to Babylon (Jer. xxix. 2; Ex. xvii. 12, xix. 9). There he remained a prisoner, actually in prison, and wearing prison garments, for thirty-six years, viz. till the death of Nebuchadnezzar, when Evil-merodach, succeeding to the throne of Babylon, treated him with kindness, and made him go free to Babylon; there he resided three years. His reign, or that of Jehoiachin, or the time of the captivity, does not appear certainly from Scripture, whether Jehoiachin was married or had any children. That Zedekiah, who in 1 Chr. iii. 16 is called "his son," is the same as Zedekiah his uncle (called "his broth-
er," 2 Chr. xxxvi. 10), who was his successor on the throne, seems certain. Genealogy of Jesus Christ.

Je-hoi'a-da (fr. Heb. = whom Jehovah knows or favors, Ges.; contrasted to Joiada). 1. Father of Ben-aijah, David's well-known warrior (2 Sam. viii. 18; 1 K. i. 11; 1 Chr. xvii. 17, &c.). From 1 Chr. xxv. 6, we learn that Benaijah's father was the chief priest, and he is therefore doubtless identical with—2. Leader of the Aaronites, i.e. the priests; who joined David at Hebron (xii. 27).—3. According to 1 Chr. xxvii. 34, son of Benaijah 1.—4. High-priest at the time of Athaliah's usurpation of the throne of Judah, and during the greater portion of the forty years' reign of Joash 1. He probably succeeded Aamariah. He married Jehoashabea, or Jehoashabeath, daughter of King Jehoram, and sister of King Ahaziah (2 Chr. xxiii. 11); and when Athaliah slew all the seed royal of Judah after Ahaziah had been
put to death by Jehu, and he and his wife stole Joash from among the king’s sons, and hid him for six years in the Temple, and eventually replaced him on the throne of his ancestors. Having divided the priests and Levites into three bands, which were posted at the principal entrances and filled the courts with people favorable to the cause, he prepared the young king before the whole assembly, and crowned and anointed him, and presented to him a copy of the Law according to Deut. xvii. 18-20. The excitement of the moment did not make him forget the sanctity of God’s house. None but the priests and principal Levites were permitted by him to enter the Temple; and he gave strict orders that Athaliah should be carried without its precincts before she was put to death. The destruction of Baal worship and the restoration of the Temple were among the great works effected by Jehoiada. He died b. c. 843 and though far advanced in years, too soon for the welfare of his country, and the weak, unstable character of Joash. The text of 2 Chr. xxiv. 15, supported by the LXX. and Josephus, makes him 130 years old at his death; but Lord A. C. Hervey, &c., regard this number as erroneous.—5. Second priest, or seyan, to Seraiah, the high-priest of Jerusalem, of the order of the Levites, ascribed to him in 2 K. xxiv. 6. Seraiah, the son of Poseah, who assisted to repair the old gate of Jerusalem (Neh. iii. 6). JEHOL’A’KIM (fr. Heb. = whom Jehovah has set up, Ges.; contracted to JOLAIKIM), eighteenth (or, counting Jehoahaz, nineteenth) king of Judah from David inclusive—twenty-five years old at his accession, and originally called ELIAKIM (Isr. K. of JUDAH, K. of.) He was the son of Josiah and Zebudah, daughter of Pedaiiah of Rumah. After deposing Jehoahaz, Pharaoh-necho set Eliakim, his elder brother, upon the throne, and changed his name to Jehoiakim. Egypt played no part in Jewish politics during the seven or eight years of Jehoiakim’s reign. After the battle of Carchemish, Nebuchadnezzar came into Palestine as one of the Egyptian tributary kingdoms, the capture of which was the natural fruit of his victory over Necho. He found Jehoiakim quite defenceless. After a short siege he entered Jerusalem, burned the temple, and put his father, Jehoahaz, in fetters to carry him to Babylon, and took also some of the precious vessels of the Temple, and carried them to the land of Shinar. (Daniel 1.) But he seems to have changed his purpose as regarded Jehoiakim, and to have accepted his submission, and reinstated him on the throne, perhaps in remembrance of the fidelity of his father Josiah. What is certain is, that Jehoiakim became tributary to Nebuchadnezzar after his invasion of Judah, and continued so for three years, but at the end of that time broke his oath of allegiance and rebelled against him (2 K. xxiv. 1). What moved or encouraged Jehoiakim to this rebellion it is difficult to say, for there is nothing to bear out Josephus’s assertion, that there was anything in the attitude of Egypt at this time to account for such a step. Though Nebuchadnezzar was not able at that time to come in person to chastise his rebellious vassal, he came against him with a large army, and took Babylon with Tyre, Sidon, and the seven ophiuran (or Chaldean) cities, with Syriats, Medes, and Ammonites, who were all now subject to Babylon (xxiv. 7), and who cruelly harassed the whole country. We are not acquainted with the details of the close of the reign. Probably as the time approached for Nebuchadnezzar himself to come against Judea, the desultory attacks and invasions of his troops became more concentrated, either in an engagement with some of these forces, or else by the hand of his own oppressed subjects, who thought to conciliate the Babylonians by the murder of their king, Jehoiakim came to a violent end in the eleventh year of his reign. His body was cast out ignominiously on the ground; and then, after having been exposed for some time, was dragged away and buried “with the burial of an ass,” without pomp or lamentation, “beyond the gates of Jerusalem” (Jer. xxii. 18, 19, xxxvi. 80). All the accounts we have of Jehoiakim concur in ascribing to him a vicious and irreligious character. 2 K. xxiv. 7 tells us that “he did that which was evil in the sight of Jehovah,” a statement which is repeated xxiv. 9, and 2 Chr. xxxvi. 5. But it is in Jeremiah that we have the fullest portraiture of him. If, as is probable, the nineteenth chapter of Jeremiah belongs to this reign, we have a detail of the abominations of idolatry practised at Jerusalem under the king’s sanction, with which Ezekiel’s vision of what was going on six years later, within the very precincts of the Temple, exactly agrees; in the form of “abominable beasts;” “women weeping for Tammuz,” and men in the inner court of the Temple “with their backs toward the Temple of the Lord” and “the sun turned” (Ez. viii.). The vindictive pursuit and murder of Urijah the son of Shemaiah, and the indignities offered to his corpse by the king’s command, in revenge for his faithful prophesying of evil against Jerusalem and Judah, are samples of his irreligion and tyranny combined. Jeremiah only narrowly escaped the same fate (Jer. xxvi. 20-24). His daring impiety in cutting up and burning the roll containing Jeremiah’s prophecy, at the very moment when the national fast was being celebrated, is another specimen of his character, and drew down upon him the sentence, “He shall have none to sit upon the throne of David” (Jer. xxvi. 11). His oppression, injustice, covetousness, luxury, and tyranny, are most severely rebuked (xxii. 13-17), and it has been frequently observed, as indicating his thorough selfishness and indifference to the sufferings of his people, that at a time when the land was so impoverished by the heavy tribute laid upon it by Egypt and Babylon, he and his courtiers have accumulated large sums in building luxurious palaces for himself (xxii. 14, 15). “Jehoiakim” in Jer. xxvi. 1 is probably a copyist’s mistake for “Zedekiah” (compare ver. 3). The reign of Jehoiakim extends from b. c. 609 to 598, or 599. JEHOL’A’RIB (fr. Heb. = whom Jehovah defends, Ges.; contracted to JOLARI), head of the first of the twenty-four courses of priests, according to the arrangement of David (1 Chr. xxiv. 7). Some of his descendants returned from the Babylonian Captivity (ix. 10; Neh. xi. 10). Their chief in the days of Josiah the son of Jehoshua was Mattenai (Jer. xxvi. 19). They were probably of the house of Eleazar. To the course of Jehoharib belonged the Ascanian family (1 Mc. ii. 1), and Josephus, as he informs us. JOLARI; PRIEST. JEH’ONA’DAB (fr. Heb. = whom Jehovah impels, Ges.; usually contracted to JODAYAD; the son of Rechab, founder of the Rechabite family. It appears from 1 Chr. ii. 55, that his father or ancestor Rechab belonged to a branch of the Kenites, the Arabian tribe which entered Palestine with the Israelites. One settlement of them was established, under a fourfold division, at or near the town of Jabesh in Judah (ii. 55). To them belonged Rechab and his son Jehonadab. The Bedouin habits, which were kept
up by the other branches of the Kenite tribe, were inducted by Jehphonab with the utmost minute-ness in his dress and equipment. Hearing in mind this general character of Jehphonab as an Arab chief, and the founder of a half-religious sect, we are the better able to understand the single occasion on which he appears before us in the historical narrative. Jehphonab was advancing, after the slaughter of Beth-eked, on the city of Samaria, where he suddenly met a Syrian bandsman coming toward him (2 K. x. 15). The king was in his chariot; the Arab was on foot. The king blessed (A. V. "saluted") Jehphonab. The hands was offered and grasped. The king lifted him up to the edge of the chariot, apparently that he might whisper his secret into his ear, and said, "Come with me, and see my zeal for Jehovah." Having intrusted him with the secret, he (LXX.) or his attendants (Heb. and A. V.) caused Jehphonab to proceed with him to Samaria in the royal chariot. No doubt he acted in concert with Jehu throughout; the only occasion on which he is expressly mentioned is when he went with Jehu through the temple of Baal to turn out any servants of Jehovah that might be in the mass of Pagan worshippers (2 K. x. 23). This is the last we hear of him.

Jehphonab. (fr. Heb. = whom Jehovah gave, Ges.; contracted to Jonas). 1. Son of Uzziah; superintendent of certain of King David's storehouses (1 Chr. xxvii. 25).—2. One of the Levites sent by Jehoshaphat through the cities of Judah, with a book of the Law, to teach the people (2 Chr. xvi. 8).—3. A priest (Neh. xii. 18); the representative of the family of Shemaiah (ver. 6), when Joakim was high-priest.

Jehoshaphat. (fr. Heb. = whom Jehovah has exalted, Ges.; contracted to Joram). 1. Son of Ahab, king of Israel, who succeeded his brother Ahaziah, b. c. 896, and died b. c. 884. (Isaiah, Kingdom Or; Joram 1.) The alliance between the kingdoms of Israel and Judah, commenced by his father and Jehoshaphat, was very close throughout his reign. We first find him associated with Jehoshaphat and the king of Edom, at that time a tributary of Judah in a war against the Moabites. Meseha, their king, on the death of Ahab, had revolted from Israel, and refused to pay the customary tribute of 100,000 lambs and 100,000 rams. Joram asked aid of both Edom and Jehoshaphat, but refused him support on account of his obedience, and accordingly the three kings of Israel, Judah, and Edom, marched through the wilderness of Edom to attack him. The three armies were in the utmost danger of perishing for want of water. The pitey of Jehoshaphat suggested an inquiry of some prophet of Jehovah, and Elisha the son of Shaphat (2 K. iii. 11) was found with the host. From him Jehoram received a severe rebuke, and was bid to inquire of the prophets of his father and mother, the prophets of Baal. Nevertheless, for Jehoshaphat's sake, Elisha inquired of Jehovah, and received the promise of an abundant supply of water, and of victory over the Moabites; a promise which was immediately fulfilled. The Moabites were put to the rout. The allies pursued them with great slaughter into their own land, which they utterly ravaged and destroyed with all its cities. Kir-hareseth alone remained, and there the king of Moab made his last stand. A descendant of Ahab, Aholibah, besiegling the city having failed, he resolved to the desperate expedient of offering up his eldest son, the heir to his throne, as a burnt-offering, upon the wall of the city, in the sight of the enemy. Upon this the Israelites retired and returned to their own land (2 K. iii. 21). A little afterward, on the march from Syria and Israel, we find Elisha befriending Jehoram. What happened after this to change the relations between the king and the prophet we can only conjecture. But probably when the Syrian invades ceased, and he felt less dependent upon the aid of the prophet, he relapsed into idolatry, and was rebuked by Elisha, and threatened with a return of the calamities from which he had escaped. Refusing to repent, a fresh invasion by the Syrians, and a close siege of Samaria, actually came to pass, according probably to the word of the prophet. Hence, when the terrible incident arose, in consequence of the famine, of a woman boiling and eating her own child, the king immediately attributed the evil to Elisha the son of Shaphat, and determined to take away his life. The providential interposition by which both Elisha's life was saved and the city delivered, is narrated 2 K. vii., and Jehoram appears to have returned to friendly feeling toward Elisha (vii. 4). Very soon after the above events Elisha went to Damascus, and predicted the revolt of Hazael, and his accession to the throne of Syria, in the room of Ben-hadad. Jehoram seems to have thought the revolution in Syria, which immediately followed Elisha's prediction, a good opportunity to pursue his father's favorite project of recovering Ramoth-gilead from the Syrians. He accordingly made an alliance with his nephew Ahaziah 2, who had just succeeded Jehoram 2 on the throne of Judah, and the two kings proceeded to occupy Ramoth-gilead by force. The expedition was an unfortunate one, Jehoram was wounded in battle, and obliged to return to Jezreel to be healed of his wounds (vii. 29, ix. 14, 15), leaving his army under Jehu to hold Ramoth-gilead against Hazael. Jehu, however, and the army under his command, revolted from their allegiance to Jehoram (ix.), and, hastily marching to Jezreel, surprised Jehoram wounded and defenceless as he was. Jehoram going out to meet him, fell pierced by an arrow from Jehu's bow on the very platt of ground which Ahab had wrested from Naboth the Jezreelite; thus fulfilling to the letter the prophecy of Elijah (1 K. xxi. 21-29). With the life of Jehoram ended the dynasty of Omri.—Jehosheba. Jehoshaphat's eldest son. He kept his father's throne at the age of thirty-two, and reigned eight years, from b. c. 893-2 to 885-4. (Joram 2; Israel, Kingdom or; Judah, Kingdom or.) Jehosheba his daughter was wife to the high-priest Jehoiada. As soon as he was fixed on the throne, he put his six brothers to death, with many of the chief nobles of the land. He then, probably at the instance of his wife Athaliah the daughter of Ahab, proceeded to establish the worship of Baal. A prophetic writing from the aged prophet Eliah (2 Chr. xxi. 12) failed to produce any good effect upon him. This was in the first or second year of his reign (so Lord A. C. Hervey). The remainder of it was a series of calamities. First the Edomites, who had been tributary to Jehoshaphat, revolted from his dominion, and established their permanent independence. Next Libnah, one of the strongest fortified cities in Judah (2 K. xix. 8), rebelled against him. Then followed incursions of armed bands of Philistines and Edomites, who stormed the king's palace, put his wives and all his children, except his youngest son Athaliah 2, to death (2 Chr. xxii. 1), or carried them into
Je-hoshaphat (see above). Valley of (Heb. ’rück, see Valley 1), a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from Captivity, Jehovah would gather all the heathen (Joel iii. 2 [iv. 2 Heb.]), and there sit to judge them for their misdeeds to Israel (iii. 12 [v. 4 Heb.]). The prophet seems to have glanced back to that triumphant day when King Jehoshaphat, the greatest king the nation had seen since Solomon, led out his people to a valley (Beuklah) in the wilderness of Tekoa, and was there blessed with such a victory over the hordes of his enemies as was without a parallel in the national records (2 Chr. xx.). But though such a reference to Jehoshaphat is both natural and characteristic, it is not certain that it is intended. The name may only be an imaginary one conferred on a spot which existed nowhere but in the vision of the prophet. Such was the view of some of the ancient translators (Theodotion, Targum of Jonathan). By others, however, the prophet has been supposed to have had the end of the world in view. And not only this, but the scene of “Jehovah’s judgment” has been localized, and the name has come down to us attached to the deep ravine (Heb. nachal, or nachal; see Valley 2) which separates Jerusalem from the Mount of Olives. At what period the name was first applied to this spot is not known. There is no trace of it in the Bible or in Josephus. In both the only name used for this gorge is Kidron (N. T. Cedron). We first encounter its new title in the middle of the fourth century in the Onomasticon of Eusebius and Jerome, and in the Commentary of Jerome on Joel. Since that time the name has been recognized and adopted by travelers of all ages and all faiths. Both Moslems and Jews believe that the last judgment is to take place there. The steep sides of the ravine, wherever a level strip affords the opportunity, are crowded—in places almost paved—by the sepulchres of the Moslems, or the simpler slabs of the Jewish
tombs, alike awaiting the assembly of the last Judgment. The name would seem to be generally confirmed by travellers to the upper part of the glen, from about the “Town of the Virgin” to the S. E. corner of the wall of Jerusalem.
Je-ho-shé'ba (fr. Heb. = Jehovah is her oath, i. e. word-npper of Jehovah, Ges.) = JEHOSHADEATH, daughter of IIth, king of Judah, and wife of JEHOLADA the high-priest (2 K. xii. 2). Her name in the Chronicles is given JEHOSHADDEATH. As she is called, 2 K. xii. 2, "the daughter of Joram, sister of Ahaziah," it has been conjectured that she was the daughter, not of Athaliah, but of Joram by another wife. This may be; but it is also possible that the omission of Athaliah's name may have been occasioned by the detestation in which it was held. She is the only recorded instance of the marriage of a princess of the royal house with a high-priest. On this occasion it was a providential circumstance (2 Chr. xii. 11), as inducing and probably enabling her to rescue the infant Joash from the massacre of his brothers.


Je-ho-sha'nah (fr. Heb.) = JEHOSCHIA and JOSHAUA 1 (1 Chr. vii. 27).

Je-ho-sha'vah (Heb. usually Yahveh, i. e. with the vowel-points of Adonai = LORD); but when these two come together, the former is pointed Yhwh, i. e. with the vowels of Elohim = God). The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written. This custom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroneous rendering of Lev. xxiv. 16, from which it was inferred that the mere utterance of the name constituted a capital offence. According to Jewish tradition, it was pronounced but once a year by the high-priest on the day of Atonement when he entered the Holy of Holies; but on this point there is some doubt. From Maimonides we learn that it ceased with Simon the Just (third century B. C.). But even after the destruction of the second Temple instances are met with of individuals who were in possession of the mysterious secret. Von Bohlen asserts that beyond all doubt the word Jehovah is not Shemite in its origin. He connects it with the Sanscrit devas, deva, the Greek Dios, and Latin Jesus or Dionys. That the Hebrews learned the word from the Egyptians is not to be considered as certain. There may be but little doubt that the process in reality was reversed, and that in this case the Hebrews were, not the borrowers, but the lenders. We have indisputable evidence that it existed among them, whatever may have been its origin, many centuries before it is found in other records; of the contrary we have no evidence whatever. One argument for the Egyptian origin of Jehovah is found in the circumstance that Pharaoh changed the name of Eliakim to Jehoiakim (2 K. xxiii. 34), which it is asserted is not in accordance with the practice of conquerors toward the conquered, unless the Egyptian king imposed upon the king of Judah the name of one of his own gods. But the same reasoning would prove that the name of the word was Babylonian, for the king of Babylon changed the name of Mattaniah to Zedekiah (xxiv. 17). But many, abandoning as untenable the theory of an Egyptian origin, have sought to trace the name among the Phoenicians and Canaanites of Biblical times, and all the derivatives of Jehovah as a compound in the proper names of many who were not Hebrews, Hamaker contends that it must have been known among heathen people. But such knowledge, if it existed, was no more than might have been obtained by their necessary contact with the Hebrews. The name seems to have been given to Jehoiakim, the Hittite, of Aranuah or Aranjah the Jebusite, of Tobiah the Ammonite, and of the Canaanitic town Bizjotjah, may be all explained without having recourse to Hamaker's hypothesis. Most of the authorities on the opposite side have taken for the basis of their explanations, and the different methods of punctuation which they propose, the passage in Ex. iii. 14, to which we must naturally look for a solution of the question. When Moses received his commission to be the deliverer of Israel, the Almighty, who appeared in the burning bush, communicated to him the name which he should give as the credentials of his mission: "And God said unto Moses, I AM THAT I AM (Heb. ehyeh asher ehyeh); and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." That this passage is intended to indicate the etymology of Jehovah, as understood by the Hebrews, no one has ventured to doubt; it is in fact the key to the whole mystery. But, though it certainly supplies the etymology, the interpretation must be determined from other considerations. According to this view, then, it must be the third person singular masculine future of the substantive verb hayah, the older form of which was härôh. Of the many punctuations proposed, the most correct appears to be Jehovah or Yahweh, and we accept the former (so Mr. Wright, original author of this article), as the more probable, continuing at the same time for the sake of convenience to adopt the form "Jehovah" in what follows, on account of its familiarity to English readers. The next point for consideration is of vastly more importance; what is the meaning of Jehovah, and what does it express of the being and nature of God, more than or in distinction from the other names applied to the Deity in the O. T.? Etymology in many cases = the gods of the heathen, who included in the same title the God of the Hebrews, and generally = the Deity when spoken of as a supernatural being, and when no national feeling influenced the speaker. But, although the distinction between Elohim, as a general appellation of Deity, and Jehovah, the national God of the Israelites, contains some superficial truth, the real nature of their difference must be sought for far deeper, and as a fundamental principle. There are indeed reasons which may adduce recourse must again be had to etymology. With regard to the derivation of Elohim, etymologists are divided in their opinions; some connecting it with Heb. ēl (Gon 1), and the unused Heb. root ʿāl, to be strong. From whatever root, however, the word may be derived, most are of opinion that the primary idea contained in it is that of strength, power; so that Elohim is the proper appellation of the Deity, as manifested in His creative and universally sustaining agency, and in the general divine guidance and government of the world. The question now arises, What is the meaning to be attached to the compound form of the word? Some have discovered therein the mystery of the Trinity, while others maintain that it points to polytheism. Probably the plural form Elohim, instead of pointing to polytheism, is applied to God as comprehending in Himself the fulness of all power, and uniting in a perfect degree all that which the name signifies, and all the contributions of Jehovah to the several divinities of their pantheon. The singular ʿālāh (Gon 2), with few exceptions (Neh. ix. 17; 2 Ch. xxxii. 16), occurs only in poetry. It will be
found, upon examination of the passages in which Elohim occurs, that it is chiefly in places where God is exhibited only in the plentitude of His power, and where no especial reference is made to His unity, personality, or holiness, or to His relation to Israel and the theocracy. —But while Elohim exhibits God displayed in His power as the creator and governor of the physical universe, the name Jehovah designates His nature as He stands in relation to man, as the only almighty, true, personal, holy Being, a spirit, and "the father of spirits" (Num. xvi. 22; compare Jn. iv. 24), who revealed Himself to His people, made a covenant with them, and became their lawgiver, and to whom all honor and worship are due. If the etymology above given be accepted, and the name be derived from the future tense of the substantive verb, it would denote, in accordance with the general analogy of proper names of a similar form, "He that is, the Being," whose chief attribute is eternal existence, as the Israelites were in a remarkable manner distinguished as the people of Jehovah, who became their lawgiver and supreme ruler, it is not strange that He should be put in strong contrast with Coemosh (Judg. xi. 24), Ash- tarto (Judg. x. 6), and the Baalim (Judg. iii. 7), the national deities of the surrounding nations, and thus be prominently distinguished from any aspeet of His character as the tutelary deity of the Hebrews. (Law of Moses.) Such and no more was He to the heathen (1 K. xx. 23); but all this and much more to the Israelites, to whom Jehovah was a distinct personal subsistence—the living God, who reveals Himself to man by word and deed, helps, guides, saves, and delivers, and is to the O. T. what Christ is to the N. T. Jehovah was no abstract name, but thoroughly practical, and stood in intimate connection with the religious life of the people. While Elohim represents God only in His most outward relation to man, and distinguishes Him as recognized in His omniscience, Jehovah describes Him according to His innermost being. In Jehovah the moral attributes are presented as constituting the essence of His nature; whereas in Elohim there is no reference to personality or moral character. That Jehovah is identical with Elohim, and not a separate being, is shown by the joining of the names Jehovah-Elohim (A. V. "the Lord God"); Pentateuch. Mr. Tyler (Jehovah, the Redeemer God, &c.), Mr. MacWhorter (Yahweh Christ, or the Memorial Name; B. S. xiv. 95 ff.), and Mr. Macdonald (Introduction to the Pentateuch), make Jehovah = He who will be, and maintain that the name was used with reference to the future manifestation of God in Christ (compare Mat. xi. 3; Rev. i. 8, &c.). —The antiquity of the name Jehovah among the Hebrews has formed the subject of much discussion. That it was not known before the age of Moses has been inferred from Ex. vi. 3; while Von Bohlen assigns to it a much more remote date. But, on the other hand, it would seem from the etymology of the word that it originated in an age long prior to that of Moses, in whose time the Heb. root hdwrh ( = łdwrh) was already antiquated. At the same time it is distinctly stated in Ex. vi. 3, that to the patriarchs God was not known by the name Jehovah. If, therefore, this was true of his reference to the first revelation of Jehovah simply as a name and title of God, there is clearly a discrepancy which requires to be explained. In renewing His promise of deliverance from Egypt, "God spake unto Moses and said unto him, I am Jehovah (A. V. 'the Lord'); and I appeared unto Abraham, unto Isaac, and unto Jacob (by the name of) God Almighty (Heb. El Shaddai), but by my name JEHOVAH was I not known to them." It follows then that, if the reference were merely to the names as a name, this passage would prove equally that before this time Elohim was unknown as an appellation of the Deity, and God would appear uniformly as El Shaddai in the patriarchal history. Calvin saw at once that the knowledge there spoken of could not refer to the syllables and letters, but to the recognition of God's glory and majesty. It was not the name, but the true depth of its significance which was unknown to and uncomprehended by the patriarchs. They had known God as the omnipotent, El Shaddai (Gen. xxvii. 1, xxviii. 8), the ruler of the physical universe, and of man as one of His creatures; as a God eternal, immutable, and true to His promises He was yet to be revealed. In the character expressed by the name Jehovah He had not hitherto been fully known; His true attributes had not been recognized in His working and acts for Israel. Referring to other passages in which the phrase "the name of God" occurs, it is clear that something more is intended by it than a mere appellation, and that the proclamation of the name of God is a revelation of His moral attributes, and of His true character as Jehovah (Ex. xxxiii. 19, xxiv. 6, 7) the God of the covenant, by those who deny the antiquity of the name Jehovah, upon the fact that proper names compounded with it occur but seldom before the age of Samuel and David. It is undoubtedly true that, after the revival of the true faith among the Israelites, proper names so compounded did become more frequent, but if it can be shown that prior to the time of Moses any such names existed, it will be sufficient to prove that the name Jehovah was not entirely unknown. Among those which have been quoted for this purpose are Jochebed the mother of Moses, and daughter of Levi, and Moriah, the mountain on which Abraham was commanded to offer up Isaac. Against the former it is urged that Moses might have changed her name to Jochebed after the name Jehovah had been communicated by God; but this is very improbable, as he was at this time eighty years old, and his mother in all probability dead. If the others be admitted as a genuine instance of a name compounded with Jehovah, it takes us once back into the patriarchal age, and proves that a word which was employed in forming the proper name of Jacob's grand-daughter could not have been unknown to that patriarch himself. The name Moriah is of more importance, for in one passage in which it occurs it is accompanied by an etymology intended to indicate what was then understood by it (2 Chr. iii. 1). Je-ho-vah-ji'reh (fr. Heb. = Jehovah will see, or provide), the name given by Abraham to the place on which he had been commanded to offer Isaac, to commemorate the intercession of the angel of Jehovah, who appeared to prevent the sacrifice (Gen. xxii. 14) and provided another victim. Moriah 1. Je-ho-vah-nis'el (fr. Heb. = Jehovah my banner), the name given by Moses to the altar which he built in commemoration of the discomfiture of the Amalekites by Joshua and his chosen warriors. Rephaim. The significance of the name is probably contained in the allusion to the staff which Moses held in his hand as a banner during the engagement. Je-ho-vah-shal'om (fr. Heb. = Jehovah is peace, or Jehovah, the God of peace), the altar erected by Gideon in Ophrah in memory of the salvation ad-
dressed to him by the angel of Jehovah, “Peace be unto thee” (Judg. vi. 24).

*Jehovah-sham-mah* (fr. Heb. = Jehovah is there), a prophetic name of Jerusalem, the holy city (Ez. xlvii. 33, marg.).

*Jeho-va-his-ke-nu* (fr. Heb. = Jehovah our righteous one), a prophetic name of the King to be raised up unto David, Messiah (Jer. xxiii. 6, marg.); also of the holy city Jerusalem (xxxii. 16, marg.). Henderson ascribes the name to the Messiah in both passages.

Je-ho-zad-ak (fr. Heb. = whom Jehovah makes just, Ges.; contracted to Jozabad). 1. A Korahite Levite, second son of Obad-edom, and one of the porters of the s. gate of the temple, and of the storeroom there in the time of David (1 Chron. xxvi. 4, 15, compared with Neb. xii. 25).—2. A Benjamite, captain of 180,000 armed men, in the days of King Jehoshaphat (2 Chron. xvii. 18).—3. Son of Shomer or Shimrith, a Moabitishe woman, conspired with the son of an Amnonites against King Joel and slew him in his bed (2 Kings xii. 21; 2 Chron. xxiv. 26).

Je-ho-zad-ak (fr. Heb. = whom Jehovah makes just, Ges.; contracted to Jozabad), son of the high priest Serahiah (1 Chron. vi. 14, 15) in the reign of Zedekiah. When his father was slain at Riblah by Nebuchadnezzar, son of Nebuchadnezzar, in the seventh year of Zedekiah (2 Kings xxi. 18, 21), Jehozadak was led away captive to Babylon (1 Chron. vi. 15), where he doubtless spent the remainder of his days. He himself never attained the high-priesthood, but he was the father of Jeshua the high-priest—who with Zerubbabel headed the Return from Captivity—and of all his successors till the day of the Captivity of Judah, as already on Jehoram. He then entered on a work of extermination hitherto unparalleled in the history of the Jewish monarchy. All the descendants of Ahab that remained in Jezreel, together with the officers of the court, and hierarchy of Astarte (Ashtoreth), were swept away. His next step was to secure Samaria, for elsewhere in his progress he was marked with blood. At the gates of Jezreel he found the heads of seventy princes of the house of Ahab, ranged in two heaps. Next, at the “shearing-house” (or Beth-eked) between Jezreel and Samaria he encountered forty-two sons or nephews (2 Chron. xx. 8) of the late king of Judah. These also were put to the sword at the fatal well. As he drove on he encountered a strange figure, such as might have reminded him of the great Elijah. It was Jehonadab, the austere Arabian seer, the son of Rechab. In him his keen eye discovered a ready ally. He took him into his chariot, and they conferred together on the course of the morrow. And when that day came he was received with enthusiasm by the inhabitants of Samaria. He then addressed the people over in a few words, in which two points only are material:—He did not destroy the calf-worship of Jeboam.—The Trans-jordanic tribes suffered much from the ravages of Hazael (2 Kings 2.29—33). He was buried in state in Samaria, and was succeeded
by his son Jehoahaz (x. 35). His name is the first of the Israelite kings which appears in the Assyrian monuments, having been read Yashes (Jehu), the son of Jehoram (Omri). He was a Nebuchadnezzar the ruler of Nimrod now in the British Museum, among the kings bringing tribute (so Stanley, with Dr. Hincks, Rawlinson, &c.).—2. Son of Hanan; a prophet of Judah, but whose ministrations were chiefly directed to Israel. His father was probably the seer who attacked Amon (2 Chr. xix. 7). He must have begun his career as a prophet when very young. He first denounced Baasha (1 K. xvi. 1, 7), and then, after an interval of thirty years, reappears to denounce Jehoshaphat for his alliance with Ahab (2 Chr. xix. 2, 3). He survived Jehoshaphat and wrote his life (xx. 34).—3. A man of Judah of the house of Han-ron (1 Chr. ii. 38).—4. A Simonite chief, son of Josiah (iv. 25).—5. "Jehu the Antiothite" was one of the chief of the heroes of Benjamin, who joined David at Ziklag (xii. 3).—Je-lu-bah (fr. Heb. = he will be hidden, Ayre), a man of Asher; son of Shamer or Ehomer, of the house of Bethan (1 Ch. xxvii. 54).—Je-hu-cal (fr. Heb. = potent, Ges.; contracted to Jecal), son of Shelemiah; one of two persons sent by King Zedekiah to Jeremiah, to entreat his prayers and advice (Jer. xxxvii. 3).—Je-und (fr. Heb. = Jechah, i. e. Judah, Ges.; place of renown, Flü.), a city of Dan (Josh. xix. 48), named between Balak and Bene-berah; probably at the modern village el-Yehudiyeh, seven miles E. of Jaffa and five N. of Lydd.—Je-lu-di (fr. Heb. = Jow), son of NethANiaH; a man employed by the princes of Jehoiakim's court to fetch Baruch to read Jeremiah's denunciation (Jer. xxxvi. 14), and then by the king to fetch the volume itself and read it to him (21, 25).—Je-lu-di-jah (fr. Heb., see below) (1 Chr. iv. 18). If this is a proper name at all, it is (with the Hebrew article ha) Ha-jehudijah, like Ham-melech, Hak-koz, &c.; and it seems to be rather an appellative = the Jewess. As far as an opinion can be formed of so obscure and apparently corrupt a passage (so Lord A. C. Hervey), Mered married two wives—one a Jewess, the other an Egyptian, a daughter of Pharao. The Jewess was sister of Naham, the father of the cities of Kellah and Esh-temoil, Hoolah.—Je-lu-ze (fr. Heb. = to whom God hastens; Ges.; a collector, Flü.), son of Eshek, a remote descendant of Saul (1 Chr. viii. 39).—Je-le (fr. Heb. = treasured of God; Ges.; God is matching away, Flü.; = Jeel and Jehel 12).—1. A Reubenite chief of the house of Joel (1 Chr. v. 7).—2. A Merarite Levite, one of the gate-keepers to the sacred tent (xv. 18). His duty was also to play the harp (ver. 21), or the psaltery and harp (xvi. 5), in the service before the Ark.—3. A Gershonite Levite, one of the sons of Asaph, forefather of JAMAziel in the time of King Jehoshaphat (2 Chr. xx. 14).—4. The scribe who kept the account of the numbers of King Uzziah's irregular, predatory warriors (xvi. 11).—5. A Gershonite Levite, one of the sons of Elizaphan (xxix. 13).—6. One of the chiefs of the Levites in the time of Josiah (xxv. 9).—7. One of the sons of Adonikam in the caravan of Eura from Babylon to Jerusalem (Ezr. viii. 13).—8. A layman, of the sons of Nebo, who had taken from the booty and gifts founded on (2 Chr. xxiv. 40).—Jek-ab ze-el (fr. Heb. = which God gathers, Ges.) = KAREZel, the most remote city of Judah on the S. frontier (Neh. xi. 25).
limited to the Trans-jordanic region. That the daughter of Jephthah was really offered up to God in sacrifice—slain by the hand of her father and then burnt—is a horrible conclusion, but one which it seems impossible to avoid (so Mr. Bullock, with Jer. 1:3). Than the paragraph Jer. 1:4, Josephus, this and perhaps all the early Christian Fathers, Lightfoot, Kitto, &c.). Joseph Kimchi supposed that, instead of being sacrificed, she was shut up in a house which her father built for the purpose, and that she was there visited by the daughters of Israel four days in each year so long as she lived. This interpretation has been adopted by many eminent men (Drusius, Grotius, Estius, De Dieu, Bishop Hall, Waterland, Hales, Hengstenberg, &c.).

Jeremiah = Jephunneh (Eccles. xvi. 7).

Jeremiah (fr. Heb. = from whom is prepared Ges.; who becomes visible, Fü). 1. Father of Caleb the spy. He appears (so Lord A. C. Hervey) to have belonged to an Edomitic tribe called Kenezites, from Kenaz their founder (Num. xiii. 6, &c.; xxxii. 12, &c.; Josh. xiv. 14, &c.; 1 Chr. iv. 10)—2. A descendant of Asher; eldest of the three sons of Jether (1 Chr. vii. 38).

Jerahmeel (fr. Heb. = Jehovah makes me prosperous) is the fourth in order of the three sons of Joktan (Gen. x. 26; 1 Chr. i. 20), and progenitor of a tribe of southern Arabia. He has not been satisfactorily identified with the name of any Arabian place or tribe, though a fortress named Yerakh is mentioned as belonging to the district of the Najjd, which is in Mahreth, at the extremity of the Yemen. Bochart translates Jerah = the moon into Arabic, and finds the descendants of Jerah in the Allai, a people dwelling near the Red Sea, on the strength of a passage in Herodotus (iii. 8), in which he says of the Arabs, "Bacchus they call in their language Orotol; and Urania, Allat." Jerahmeel (fr. Heb. = from whom God has mercy, Ges.). 1. First-born son of Hezron, the son of Pharez, the son of Judah (1 Chr. ii. 9, 25-27, 23, 42). His descendants are given at length in the same chapter. (Jerahmeelites)—2. A Merarite Levite, of the family of Kish, the son of Mahli (1 Chr. xxiv. 29; compare xxviii. 21)—3. Son of Hammelech (compare Zebah 4; Maaseiah 17; Malchiah 8, 22). The descendant of Jerahmeel, Shammuh the son of Hasabiel, was one of the four Nethinim who took the keys of the temple (Neh. xi. 18), and the gate was shut after the time that Jerahmeel's prophecy (Jer. xxxvi. 26).


Jeréd (fr. Heb. = descent, Ges.; = Jareed). 1. Son of Mahalaleel and father of Enoch (1 Chr. i. 2); = Jareed.—2. A descendant of Judah; the "father—i.e. founder—of Gedor" (iv. 18).

Jerê-ém (fr. Heb. = dwelling in heights, Ges.), a layman; one of the sons of Hacham, compelled by Ezra to put away his foreign wife (Ezr. x. 32).

Jerê-miah (fr. Heb. = whom Jehovah sets up, Ges.; = Jah is the exalted one, Fü). 1. A celebrated Hebrew prophet. (1.) Life and Work. (1.) Under Josiah. (2.) Under Jehoiakim. (3.) Under Jeconiah. (4.) Under Zedekiah. (5.) Under Nebuchadnezzar and Cyrus. In the thirty-third year of the reign of Josiah, the prophet speaks of himself as still "a child" (Jer. i. 6). We cannot rely, indeed, on this word as a chronological datum. We may at least infer, however, as we can trace his life in full activity for upward of forty years from this period, that at the commencement of that reign he could not have passed out of actual childhood. He is described as "the son of Hilkiah of the priests that were in Asaph," (i. 1). Some have identified this Hilkiah with the high-priest who bore so large a share in Josiah's work of reformation, but of this there is no evidence. The boy would have been among the priests of his native town, not three miles distant from Jerusalem, of the family of Manasseh and his son Amon. He would be trained in the traditional precepts and ordinances of the Law. He would become acquainted with the names and writings of older prophets. As he grew up toward manhood, he would hear also of the work which the king and his highest counsellors were carrying on, and of the teaching of the woman (Huldah) who alone, or nearly so, in the midst of that religious revival, was looked upon as speaking from direct prophetic inspiration. In all likelihood he came into actual contact with them. Possibly too, to this period of his life we may trace the commencement of that friendship with the family of Neriah which was afterward so fruitful in results. (Ba.-net.) As the issue of all these influences we find in him all the conspicuous features of the devout ascetic character: intense consciousness of his own weakness, great susceptibility to varying emotions, a spirit easily bowed down. Left to himself, he might have become one of the poor, humble, serving priests of Josiah's reign, free from their formalism and hypocrisy. But "the word of Jehovah came to him" (i. 2); and by that divine voice the secret of his future life was revealed to him, at the very time when the work of reformation was going on with fresh vigor (2 Chr. xxxiv. 3), when he himself was beginning to have the thoughts and feelings of a man. A lifelong martyrdom was set before him, a struggle against kings, and priests, and people (Jer. i. 18). For a time, it would seem he held aloof from the work which was going on throughout the nation. His name is nowhere mentioned in the history of the memorable eighteenth year of Josiah. Though five years had passed since he entered on the work of a prophet, it is from Huldah, not from him, that the king and his princes seek for counsel. The discovery of the Book of the Law, however, could not fail to excite an influence on a mind like Jeremiah's; his later writings show abundant and striking traces of the influence of that book, and the fact that he could not share the hopes which others cherished. He saw that the reformation was but a surface one. Israel had gone into captivity, and Judah was worse than Israel (iii. 11). It was as hard for him, as it had been for Isaiah, to find, among the princes and people who worshipped in the Temple, one just, truth-seeking man (v. 1, 28). His own work, as a priest and prophet, led him to discern the falsehood and lust of rule which were at work under the form of zeal (v. 31). The strange visions which had followed upon his call (l. 11-16) taught him that Jehovah would "hasten the performance of His word. Hence, though we have hardly any mention of special incidents in the life of Jeremiah during the eighteen years between his call and Josiah's death, the main features of his life come distinctly enough before us. He had even then his experience of the bitterness of the lot to which God had called him. The duties of the priest, even if he continued to discharge them, were merged in those of the new and special office. Toward the close of the reign, however, he appears to have taken some part in the great national questions then at issue. Josiah, probably (so Professor Pliumpeire, the original author of this article) following the advice of Jeremiah, chose to attack himself
to the new Chaldean kingdom, and lost his life in the vain attempt to stop the progress of the Egyptian king. We may think of this as one of the first great prophetic warnings of Jeremiah's life (Jer. 26). Under Jehu-

hoaz (= Shallum), n. c. 608. The short reign of this prince (chosen by the people on hearing of Josiah's death, and after three months deposed by Pharaoh-neco) gave little scope for direct prophetic action. The fact of his deposition, however, shows that he had been set up against Egypt, and therefore as representing the policy of which Jerem-

iah had been the advocate; and this may account for the terrors and pity with which he speaks of him in his Egyptian exile (xxii. 11, 12).—(3.) Under Jehoiakim, n. c. 607–597. In the weakness and disorder which characterized this reign, the work of Jeremiah became daily more prominent. The king had come to the throne as the vassal of Egypt, and for a time the Egyptian party was dominant in Jerusalem. Others, however, held that the only way of safety lay in accepting the supremacy of the Chaldeans. Jeremiah appeared as the chief representative of this party. He had learned to discern the signs of the times; the evils of the nation were not to be cured by any half-measures of reform, or by foreign alliances. The king of Babylon was God's servant (xxv. 9, xxvii. 6), doing His work, and was for a time to prevail over all resis-
tance. Hard as it was for one who sympathized so deeply with all the sufferings of his country, this was the conviction to which he had to bring himself. He had to expose himself to the suspicion of treachery by declaring it. Men claiming to be prophets had their "word of Jehovah" to set against his (xiv. 13, xxiii. 7), and all that he could do was to commit his cause to God, and wait for the result. Some of the most striking scenes in this conflict are brought before us with great vivid-

ness (xxvii.). If Jeremiah was not at once hunted to death, like Uriah (xxvi. 23), it was because his friend Ahikam was powerful enough to protect him. The fourth year of Jehoiakim was yet more memo-
rable. The battle of Carchemish overthrew the hopes of the Egyptian party (xxiv. 2), and the armies of Nebuchadnezzar drove those who had no defended cities to take refuge in Jerusalem (xxv. 11). As one of the consequences of this, we have the interest-
esting episode of the Rechabites. In this year, too, came another solemn message to the king: prophesies, which had been uttered here and there at intervals, were now to be gathered together, written in a book, and read as a whole in the hear-
ing of the people. Baruch, already known as the prophet's disciple, acted as scribe; and in the fol-

lowing year, when a solemn fast-day called the whole people together in the Temple (xxvi. 1–9), Jeremiah—hindered himself, we know not how—sent him to proclaim them. The result was as it had been before: the princes of Judah conspired at the escape of the prophet and his scribe (xxvi. 19). The king vented his impotent rage upon the scroll which Jeremiah had written. Jeremiah and Baruch, in their retirement, rewrote it with many added prophesies; among them, probably, the special predi-

c tion that the king should die by the sword, and be cast out unburied and dishonored (xxvii. 30). In chapter xlv., which belongs to this period, we have a glimpse into the relations between the master and the servant. They had not been on terms of intimate friendship, but they were on terms of respect. In the absence of special dates for other events in the reign of Jehoiakim, we may bring together into one picture some of the most striking features of this period of Jeremiah's life. As the dangers from the Chaldeans became more threatening, the persecution against him grew hotter, his own thoughts were more and more directed against the Chaldeans. The people sought his life; his voice rose up in the prayer that God would deliver and avenge him. That thought he soon reproduced in act as well as word. Standing in the valley of the son of Hin-

nom, he broke the earthen vessel he carried in his hands, and uttered in the name of God that the whole city should be defiled with the dead. "The words that had been, within their memory, by Josiah (xix. 10–13). The boldness of the speech and act drew upon him immediate punishment. The years that followed brought no change for the better. Famine and drought were added to the miseries of the people (xiv. 1), but false prophets still deceived them with assurances of plenty; and Jeremiah was looked on with dislike, as a "prophecy of evil," and "every one cursed" him (xx. 10). He was set, however, "as a fenced brazen wall" (xx. 20), and went on with his work, reproving king, and nobles, and people and priests. Under Jehoiakim (xxxvii. 2), the king, n. c. 597. The danger which Jeremiah had so long foretold at last came near. First Jehoiakim, and afterward his successor, were carried into exile (2 K. xxiv.). Of the work of the prophet in this short reign we have but the fragmentary record of xxv. 24–30.—(5.) Under Zedekiah, n. c. 597–590. In this prince (probably as having been appointed by Nebuchadnezzar), we do not find the same ob-

stante resistance to the prophet's counsels as in Jehoiakim. He respects him, fears him, seeks his counsel; but he is a mere shadow of a king, power-

less even against his own counsellors, and in his reign, accordingly, the sufferings of Jeremiah were sharper than they had been before. His counsel to the exiles was that they should submit to their lot, prepare for a long captivity, and wait quietly for the ultimate restoration. The king at first seemed willing to be guided by him, and sent to ask for his intercession (Jer. xxxvii. 3). He appears in the streets of the city with bonds and yokes upon his neck (xxix. 2), announcing that they were meant for Judah and its allies. The approach of an Egy-

ptian army, however, and the consequent departure of the Chaldeans, made the position of Jeremiah full of danger; and he sought to effect his escape from a city, in which, it seemed, he could no longer do good, and to take refuge at Issachar (Ammon) or its neighborhood (xxxvii. 12). The discovery of this plan led, not unnaturally perhaps, to the charge of desertion: it was thought that he, too, was "failing away to the Chaldeans," as others were doing (xxxviii. 19), and, in spite of his denial, he was thrown into a dungeon (xxxviii. 16). The interposition of the king, who still respected and consulted him, led to some mitigation of the rigor of his confinement (xxxvii. 21); but, as this did not hinder him from speaking to the people, the princes of Judah, bent on an alliance with Egypt, and cal-
culating on the king's being unable to resist them (xxxviii. 5.), threw him into the prison-pit, to die there. From this horrible fate he was again delivered, by the friendship of the Ethiopian eu-

nuch, Ebed-melech, and the king's regard for him; and was restored to the milder custody in which he had been kept previously, where we find him again at the end of the book. The return of the Chaldean army filled both king and people with dismay (xxxii. 1); and the risk now was that they would pass from their presumptuous confi-
dence to the opposite extreme and sink down in despair, with no faith in God and no hope for the future. The prophet was taught how to meet that danger also. In his prison, while the Chaldeans were ravaging the country, he bought, with all reluctance, from him, his kinsman Hanamel, what Gir (xxxii. 6–9). His faith in the promises of God did not fail him. At last the blow came. The city was taken, the Temple burnt. The king and his princes shared the fate of Jehoiachin. The prophet gave utterance to his sorrowing heart in the LAMENTATIONS, 40 After the capture of Jerusalem, B. C. 586–587. The Chaldean party in Judah had now the prospect of better things. We find a special charge given to Nebuzaradan (xxxix. 11) to protect the person of Jeremiah; and, after being carried as far as Ramah with the crowd of captives (xl. 1), he was set free, and Gedaliah, the son of his steadfast friend Ahikam, made governor over the cities of Judah. The feeling of the Chaldeans toward him was shown yet more strongly in the offer made him by Nebuzaradan (xl. 4, 5). For a short time there was an interval of peace (xl. 9–12), soon broken, however, by the murder of Gedaliah by his adherents.

We are left to conjecture in what way the prophet escaped from a massacre apparently intended to include all the adherents of Gedaliah. The fulness with which the history of the massacre is narrated in chapter xlii. makes it, however, probable that he was among the prisoners whom Ishmael was carrying off to the Ammonites, and who were released by the arrival of Johanan. One of Jeremiah's friends was thus cut off, but Baruch still remained with him; and the people, under Johanan, who had taken the command on the death of Gedaliah, turned to him for counsel. His warnings and assurances were in vain, and did but draw on him and Baruch the old charge of treachery (xliii. 9). The people followed their own counsel; and lest the two whom they suspected should betray or counteract it—took them also by force to Egypt. There, in the city of Tahpanhes, we have the last clear glimpses of the prophet's life. His words are sharper and stronger than ever. He does not shrink from the direct course, but the king once more as the "servant of Jehovah" (xliii. 10). He declares that he should see the throne of the conqueror set up in the very place which they had chosen as the safest refuge. He utters a final protest (xliv.) against the idolatries of which they and their fathers had been guilty, and which they were even then renewing. After this all is uncertain. If we could assume that lii. 31 was written by Jeremiah himself, it would show that he reached an extreme old age, but this is so doubtful that we are left to other sources. On the one hand there is the Christian tradition, resting doubtless on some earlier belief, that the Jews at Tahpanhes, irritated by his rebukes, at last stoned him to death. An Alexandrian tradition reports that his bones had been brought to that city by Alexander the Great. On the other side there is the Jewish statement that on the conquest of Egypt by Nebuchadnezzar, he, with Baruch, made his escape to Babylonia, or, as the modern scholars, to what is called the desertion. If this be true, the prophecy would then have been written from the point of view of a prophet, who, by the death of the king, was at the same time cut off from the false prophecies of false prophets. If this be true, the prophet's words would have been written from the point of view of a prophet, who, by the death of the king, was at the same time cut off from the false prophecies of false prophets. If this be true, the prophet's words would have been written from the point of view of a prophet, who, by the death of the king, was at the same time cut off from the false prophecies of false prophets. 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If this be true, the prophecy has been written from the point of view of a prophet, who, by the death of the king, was at the same time cut off from the false prophecies of false prophets.

have been seen from this narrative that there fell to the lot of Jeremiah sharper suffering than any previous prophet had experienced. In every page of his prophecies we recognize the temperament which, while it does not lead the man who has it to shrink from doing God's work, at the same time makes the pain of doing it infinitely more acute, and gives to the whole character the impress of a deeper and more lasting melancholy. If it has to appear as a prophet of evil, dashing to the ground the false hopes with which the people are buoying themselves up, his object is to make them realize the evil with which they are contending as the worst of evils; and this brings on him the charge of treachery and desertion. If it were not for his trust in the God of Israel, for his hope of a better future to be brought out of all this chaos and darkness, his heart would fail within him. But that vision is clear and bright, and it gives to him, almost as fully as to Isaiah, the character of a prophet of the Gospel. The prophet's hopes are not merely vague visions of a better future: they give round the prophet's person and are essentially Messianic. In a deeper sense than that of the patriotic divines, the life of the prophet was a type of that of Christ. The character of the man impressed itself with more or less force upon the language of the writer. As might be expected in one who lived in the last days of the kingdom, and had therefore the works of the earlier prophets to look back upon, we find in him reminiscences and reproductions of what they had written, which indicate the way in which his own spirit had been educated. Traces of the influence of the newly-discovered Book of the Law, and in particular of Deuteronomy, appear repeatedly in his, as in other writings of the same period. Throughout, too, there are the tokens of his individual temperament: a greater prominence of the subjective, elegiac element, than in other prophets, a less sustained energy, a less orderly and completed rhythm.—(III.) Arrangement. The absence of any chronological order in the arrangement of the collection of Jeremiah's prophecies is obvious at the first glance. Confining ourselves, for the present, to the Hebrew order (reproduced in the A. V.), we have two great divisions:—(1) Chs. i.–xiv. Prophecies delivered at various times, directed mainly to Judah, or connected with Jeremiah's personal history. (2) Chs. xvi.–li. Prophecies connected with other nations. Ch. li., taken largely, though not entirely, from 2 K. xxv., may be taken either as a supplement to the prophecy, or as an introduction to the LAMENTATIONS. Looking more closely into each of these divisions, we have the following sections:—§ 1. Chs. i.–xii. Continuing probably the substance of the book of xxxvi. 32, and including prophecies from the thirteenth year of Josiah to the fourth of Jehoiakim: i, 3, however, indicates a later revision, and the whole of ch. i. may possibly have been added on the prophet's retrospect of his whole work from the first beginning. Chs. li. and lii. are formed in a shorter period, but has probably found its place here as connected, by the recurrence of the name Pashur, with ch. xx.—§ 2. Chs. xii.–xxv. Shorter prophecies, delivered at different times against the kings of Judah and the false prophets. xxv. 13, 14, evidently marks the conclusion of a series of prophecies; and that
which follows, xvi. 15–38, the germ of the fuller predictions in xlvii.–xxvii., has been placed here as a kind of complement to the prophet of the Seventy Years and the subsequent fall of Babylon.—§ 3. Chs. xxi.–xxvii. The two great prophecies of the fall of Jerusalem, and the history connected with them. Ch. xxvi. belongs to the earlier, chs. xxvii. and xxviii. to the later period of the prophet's work. Johelakim, in xxvii. 1, is evidently (compare ver. 9 and Jer. ch. iv. 4). xxvii. 1–xxvii. 31. The message of comfort for the exiles in Babylon.—§ 5. Chs. xxxii.–xxxvi. The history of the last two years before the capture of Jerusalem, and of Jeremiah's work in them and in the period that followed. The position of ch. xiv., unconnected with any thing before or after it, may be accounted for on the hypothesis that Baruch desired to place on record so memorable a passage in his own life, and inserted it where the direct narrative of his master's life ended. The same explanation applies in part to ch. xxxv.–§ 6. Chs. xlviii.–l. The prophecies against foreign nations, ending with the great prediction against Babylon.—§ 7. The supplementary narrative of ch. li. —(IV.) Text. The translation of the LXX. presents many remarkable variations in the order of the several parts. The two agree as far as xxv. 13. From that point all is different, and the following table indicates the extent of the divergencies:

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The genuineness of some portions of this book has been called in question by De Wette, Movers, Hitzig, Ewald, Knobel, &c., partly on the hypothesis that the version of the LXX. presents a purer text, partly on internal and more conjectural grounds. Hävernick, Hengstenberg, Küper, Keil, Umbreit, Henderson, are among its chief defenders. (CANON: INSPIRATION: OLD TESTAMENT: SUGGESTION: Jeremiah's reputation after his death became very great. In 2 Mc. ii. 1-9, Jeremiah is represented as having at the Captivity miraculously hid the Tabernacle and Ark of Altar in incense in a cave, and in xv. 13–16 Judas Maccabaeus relates a dream in which Jeremiah appeared to him as "a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty," and gave him a sword of gold. Some in Christ's time expected his reappearance (Jn. i. 21), and even regarded Jesus as Jeremiah (Mat. xvi. 14). For the quotation in Mat. xxvii. 9, see OLD TESTAMENT 6, and ZACHARIAH 1. For the Epistle of Jeremiah, see OLD TESTAMENT. Book or. 2. "Jeremiah of Libnah," father of Hamutal, wife of Josiah (2 K. xxiii. 31).—3, 4, 5. Three warriors—two of the tribe of Gad—in David's army (1 Chr. xii. 4, 10, 13).—6. One of the "mighty men of valor" of the Trans-Jordanic half-tribe of Manasseh (1 Chr. vi. 7). A priest of high rank, head of the second or third of the twenty-one courses which are apparently enumerated in Neh. x. 2–8, xii. 1, 12. This course, or its chief, took part in the dedication of the wall of Jerusa-

In xxxvii. 1–32, the book of the return and restoration of the people of Israel (see OLD TESTAMENT 7) is forecast in a manner suggestive of the actual events. Jeremiah \(\rightarrow\) the prophet (Eccles. xiii. 1, 4; 2 Mc. xv. 14; Mat. xvi. 14).—2. \(\rightarrow\) "Jeremiah the prophet (Eccles. xiii. 1, 4; 2 Mc. xv. 14; Mat. xvi. 14).—2. \(\rightarrow\) Jeremiah (1 Esd. ix. 34).—2. \(\rightarrow\) Jeremiah (fr. Heb. = heights, Ges.). 1. A Benjamite chief, a son of the house of Beraiah of Elpaal (1 Chr. viii. 14; compare 12 and 18). His family dwelt at Jerusalem.—2. A Merarite Levite, father of one of the sons of Nun (Num. xxvii. 28).—3. \(\rightarrow\) "Son of Henan; head of the fifteenth course of musicians in the Divine service (xxv. 22); \(\rightarrow\) Jeremoth 5.—1. One of the sons of Elam, and—5. One of the warriors of Judah, who had taken strange wives (Ezr. x. 26, 27).—6. The Hebrew name which appears in the same list as "and Ramoth" (ver. 29). Jeremiah, an abbreviated English form of Jerome, a son of the tribe of Benjamin, and a son of Elnaham, named among David's heroes (1 Chr. xi. 46). Jericho (fr. Heb. = place of fragrance), a city of high antiquity, and of considerable importance, situated in a plain traversed by the Jordan, and exactly over against where that river was crossed by the Israelites under Joshua (Josh. iii. 16). Gilgal, which formed their primary encampment, stood in its E. border (iv. 19). It was a king. Its walls were so considerable that houses were built upon them (ii. 15), and its gates were shut, as throughout the East still, "when it was dark" (v. 5). The spoil found in it (vi. 20–24) betokened its affluence. Jericho is first mentioned as the city to which the two spies were sent by Joshua from Shittim: they were lodged in the house of Rabah the harlot upon the wall, and departed, having first promised to save her and all that were found in her house from destruction (ii. 1–21). In the annihilation of the city that ensued, this promise was religiously observed. Jericho was the first city taken by the Israelites on the W. of the Jordan, its walls having supernaturally fallen down before them after being compassed about seven days; it was then burnt with fire (vi.). As it had been left by Joshua, it was bestowed upon him by the tribe of Benjamin (xvii. 21), and from this time a long interval elapsed before Jericho appears again upon the scene. It was a holy city, and the life of David in connection with his embassy to the Ammonite king (2 Sam. x. 5). And the solemn manner in which its second foundation under Hiel the Bethelite is recorded (1 K. xvi. 34) would certainly seem to imply that up to that time its site had been uninhabited. It is true that mention is made of "a city of palm-trees" (Judg. i. 16, and iii. 13) in existence apparently at the time when spoken of. However, once actually rebuilt, Jericho rose again slowly into consequence. In its immediate vicinity the sons of the prophets sought retirement from the world: Elisha "healed the springs of waters" and overcame the death of the prophet (2 K. ii. 22). In its plains Zedekiah fell into the hands of the Chaldeans (xxv. 5; Jer. xxxix. 5). In the return under Zerubbabel the "children of Jericho," 434 in number, are comprised (Ez. ili. 44; Neh. vii. 56).—2. In the return under Nehemiah, it is evident that what refers to this city, rather than Jericho, was the name for the "men of Jericho" assisted Nehemiah in rebuilding that part of the wall of Jerusalem that was next to the sheep-gate (iii. 2). Jericho was fortified by Bacchides (1 M. i. 50). It was adorned
with palaces, castles, and theatres by Herod the Great. He even founded, higher up the plain, a new town called Phasaelis, and died at Jericho. Soon after the palace was burnt, and the town plundered, by one Simon; but Archelaus rebuilt the former sumptuously, and founded a new town in the plain that bore his own name. The Jericho of the days of Josephus was distant 150 stadia (about seventeen English miles) from Jerusalem, and 50 from the Jordan. It lay in a plain, overhung by a barren mountain whose roots ran northward toward Sceithopolis, and southward in the direction of Sodom and the Dead Sea. These formed the western boundaries of the plain. Eastward its barriers were the mountains of Moab, which ran parallel to the former. In the midst of the plain—the great plain as it was called—flowed the Jordan, and at the top and bottom of it were two lakes: Tiberias (or Gennesaret), proverbial for its sweetness, and Asphaltites (or the Dead Sea) for its bitterness. Away from the Jordan it was parched and unhealthy during summer; but during winter, even when it snowed at Jerusalem, the inhabitants here wore linen garments. Hard by Jericho, bursting forth close to the site of the old city, which Jesus took on his entrance into Canaan, was a most exuberant fountain, whose waters, before noted for their contrary properties, had received, proceeds Josephus, through Elisha's prayers, their then wonderfully salutary and prolific efficacy. Jericho was once more "a city of palms" when our Lord visited it; such as Herod the Great and Archelaus had left it, such He saw it. Here He restored sight to the blind. (BARTIMEUS.) Here the descendant of Rahab did not disdain the hospitality of Zaccheus the publican—whose office was likely to be lucrative enough in so rich a city. Finally, between Jerusalem and Jericho was laid the scene of His parable of the good Samaritan (Lk. x. 30 ff.). Posterior to the Gospels the chronicle of Jericho may be briefly told. Vespasian found it one of the toparchies of Judah, but deserted by its inhabitants in a great measure when he encamped there. He left a garrison on his departure—not necessarily the 10th legion, which is only stated to have marched through Jericho—which was still there when Titus advanced upon Jerusalem. Is it asked how Jericho was destroyed? Evidently by Vespasian. The city pillaged and burnt in Josephus B. J. iv. 9, § 1, was clearly Jericho with its adjacent villages (so Mr. Froude). The site of ancient (the first) Jericho is with reason placed by Robinson in the immediate neighborhood of the fountain of Elisina ('Ain es-Sultan), and that of the second (the city of the N. T. and of Josephus) at the opening of the Wady Kelt (Cerith), half an hour from the fountain. These are precisely the sites that one would infer from Josephus. Riba or Eriha, the only modern representative of the ancient royal city of Jericho, is a small, poor, filthy hamlet, about one and a half miles from both the Jericho of the prophets and that of the evangelists (Porter in Kitt). (GILGAL 1.) A tradition represents the Saviour as having been baptized in the Jordan near Jericho, and hence thousands of pilgrims annually visit this place to bathe in the Jordan. The Quaranatia mountain, one and a half miles W. of the fountain of Elisina, is the traditional scene of our Lord's temptation. ARABAH; JESUS CHRIST; PALESTINE, &c.

Jer-ri ah (fr. Heb. = founded [i. e. constituted] of Jehovah, Ges.), a Kohathite Levite, chief of the great house of Hebron when David organized the service (1 Chr. xxiii. 19, xxiv. 23); = JERIAH.

Jer-i-eh (L. fr. Heb. = founded of God, Ges.), a man of Issachar; one of the six heads of the house of Tola at the census in David's time (1 Chr. vii. 2).

Jer-i-ah (fr. Heb.) = JERIAH (1 Chr. xxvi. 31).

Jer-i-moth (L. fr. Heb. = heights, Ges.). 1. A
Benjamine, chief, son or descendant of Baca (1 Chr. vii. 7); perhaps the same as—2. who joined David at Ziklag (xii. 5),—3. Son of Becher (vii. 8), and head of another Benjamine house. Jer. 3—6. Son of Azriel; ruler of the tribe of Naphtali in the reign of David (xvii. 19).—7. Son of King David, whose daughter Mahalah was one of the wives of Rehoboam (2 Chr. xii. 18).—8. A Levite in Hezekiah's reign; an overseer of offerings and dedicated things (xxvii. 23). Jer. 60—7. King Jeroboam, in the reign of which the prophet Ahijah, the eldest Caleb's wife, and the oracle of the prophecy of the decline of the monarchy were revealed to her. Jer. 60—7. Jeroboam's sons were Abijah (2 Chr. xi. 18),—8. A Levite in Hezekiah's reign; an overseer of offerings and dedicated things (xxvii. 23). Jer. 60—7. Jeroboam's son, Abijah, chief, son of Sarira, returned from Jeroboam's reign over Israel, and after his setting up the golden calves; see xiv. 1–18, seems to have been the turning-point in Jeroboam's career. It drove him from his ancestral home, and it gathered the sympathies of the tribe of Ephraim around him. He left Sarira and came to Shechem. Jer. 60—7. Jeroboam's son, Abijah, chief, son of Sarira, returned from Jeroboam's reign over Israel, and after his setting up the golden calves; see xiv. 1–18, seems to have been the turning-point in Jeroboam's career. It drove him from his ancestral home, and it gathered the sympathies of the tribe of Ephraim around him. He left Sarira and came to Shechem. Jer. 60—7. Jeroboam's son, Abijah, chief, son of Sarira, returned from Jeroboam's reign over Israel, and after his setting up the golden calves; see xiv. 1–18, seems to have been the turning-point in Jeroboam's career. It drove him from his ancestral home, and it gathered the sympathies of the tribe of Ephraim around him. He left Sarira and came to Shechem. Jer. 60—7. Jeroboam's son, Abijah, chief, son of Sarira, returned from Jeroboam's reign over Israel, and after his setting up the golden calves; see xiv. 1–18, seems to have been the turning-point in Jeroboam's career. It drove him from his ancestral home, and it gathered the sympathies of the tribe of Ephraim around him. He left Sarira and came to Shechem. Jer. 60—7. Jeroboam's son, Abijah, chief, son of Sarira, returned from Jeroboam's reign over Israel, and after his setting up the golden calves; see xiv. 1–18, seems to have been the turning-point in Jeroboam's career. It drove him from his ancestral home, and it gathered the sympathies of the tribe of Ephraim around him. He left Sarira and came to Shechem.
II., son of Joash, and fourth of the dynasty of Jeho, was the most prosperous of the kings of Israel. He expelled the Syrian invaders, took their capital city Damascus (2 K. xiv. 28; Am. i. 3-5), and recovered the whole of the ancient dominion from Hamath to the Dead Sea (2 K. xiv. 25; Am. vi. 14). Ammon and Moab were reconquered (1 I. 11. 1-3); the Trans-jordanic tribes were restored to their territory (2 K. xiii. 5; 1 Chr. xv. 22). But it was merely an outward restoration. Amos prophesied the destruction of Jeroboam's house by the sword, and Amaziah, the high-priest of Bethel, complained to the king (Am. vii. 9-17).

Jeroboam (1. l. Heb. = who finds mercy, Ges.), 1. Father of Elkanah, the father of Samuel, of the house of Kohath (1 Chr. vi. 27-34; 1 Sam. i. 1).—2. A Benjamite, and the founder of a family (1 Chr. viii. 27); probably 3.—3. Father (or progenitor) of Bneiah (ix. 5); compare 3 and 9.—4. A descendant of Aaron, of the house of Immer, the leader of the sixteenth course of priests; son of Pashur and father of Altahiah (ix. 12). He appears to be mentioned again in Neh. xi. 12 (so Mr. Grove, &c.).—5. "Jeroham of Gedor," some of whose sons joined David at Ziklag (1 Chr. xii. 7).—6. A Danite, whose son or descendant Azeez was head of his tribe in David's time (xxvi. 22).—7. Father of Azariah, one of the "captains of hundreds" in the time of Athaliah (2 Chr. xxiii. i).

Jerubbaal or Jerubbabal (fr. Heb. = with whom Baal contends, Ges.), the surname of Gideon which he acquired in consequence of destroying the altar of Baal, when his father defended him from the vengeance of the Abi-erizites (Judg. vi. 22).

Jerubbe-seth (fr. Heb. = with whom the idol contends, Ges.), a name of Gideon (2 Sam. xi. 21); changed from Jerubbaal (compare Esb-baal = Ish-bosheth, Merib-baal = Mephibosheth).

Jereu-el (l. f. Heb. = founded of God, Ges.), the wilderness of, in the place in which Jehoshaphat was informed by Jahaziel the Levite that he should encounter the hordes of Ammon, Moab, and the Meunimins (2 Chr. xx. 16); identified by Mr. H. C. Groves (in Kittwo) with el-Husbaa, a large tract of table-land on the road between Engedi and Jerusalem, adjacent to the wilderness of Tekoa.

Jerusa-leem (l. fr. Heb. Ye'resah, or Yerushalaim, foundation [of peace], Jesimon, Gershom [of peace], rebuilt, Red, Land, Sim, Ewald; foundation of peace, Ges., Fii.; Chal. forms Ye'rashalaim, Ye'rashen, Gr. Hierosou-len, Hierosolouma; L. Hierusalem, Hierosolyma, Jeru-salem, Jerusolyma). The subject of Jerusalem naturally divides itself into three heads:—I. The place itself: its origin, position, and physical characteristics. II. Annals of the city. III. Topography; relative localities of its various parts; sites of the "Holy Places" ancient and modern, &c. I. The Place itself. The argument—if arguments they can be called—for and against the identity of the "Salem" of Melehezdek (Gen. xiv. 18) with Jerusalem—the "Salem" of Ps. lxxvi. 14—alleged was almost equally balanced. This question will be discussed under Salem. Jerusalem is called "the holy city" (Neh. xi. 1, 18, &c.), "the city of God" (Ps. xliv. 4, xlivii. 1, 8, &c.), "the city of the great King" (xlvii. 2), "Ariel" (Is. xxix. 1, 2). The name is used for "Jerusalem" in Gen. xiv. 18; Ps. lxxvi. 14; Jer. ii. 26; Heb. xxii. 21; Rev. iii. 12, xxi. 2, &c.; compare Ez. xiv. -xlviii.; see III. § 7 below (Ezek.). It is during the conquest of the country that Jeru-salem first appears in definite form on the scene in which it was destined to occupy so prominent a position. The earliest notice (so Mr. Grove, the original author of part I. of this article, and of part II. down to a. n. 70) is probably that in Josh. xv. 8 and xviii. 26, 28, describing the landmarks of the boundaries of Judah and Benjamin. Here it is styled (literally) the Jebusite (A. V. "Jebusi"), after the name of its occupiers, just as is the case with other places in these lists. Next, we find the form Jarus (Judg. xix. 10, 11)—"Jebus, which is Jeru-salem . . . the city of the Jebusites;" and lastly we have Jerusalem (Josh. x. 1, &c., xii. 10; Judg. v. 7, &c.). Jerusalem stands in latitude 31° 46' 53" N., and longitude 35° 18' 30" E. of Greenwich. It is thirty-two miles distant from the Mediterranean Sea, and eighteen from the Jordan; twenty from Hebron, and thirty-six from Samaria. The western ridge of the city, which forms its highest point, is about 2,600 feet above the level of the sea. The Mount of Olives rises slightly above this 2,724 feet. The situation of the city, in reference to the rest of Palestine, has been the subject of much argument. It was a well-known passage, which is so complete and graphic a statement, that we take the liberty of giving it here: "Jerusalem, now called by the Arabs el-Kuda (the Holy), and also by Arabian writers Beit el-Mukalla or Beit el-Mukaddas (the Sanctuary), lies near the summit of a broad mountain ridge, which, after a short traverse, extends, without interruption, from the plain of Esdralon to a line drawn between the S. end of the Dead Sea and the S. E. corner of the Mediterranean: or more properly, perhaps, it may be regarded as extending as far S. as to Jezd 'Aruf in the desert, where it sinks down at once to the level of the great western plateau. This ridge, which everywhere is not more than from twenty to fifty geographical miles in breadth, is in fact high uneven table-land. It everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea; while toward the W. it sinks down by an offset into a range of lower hills, which lie between it and the great plain along the coast of the Mediterranean. The surface of this upper region is everywhere rocky, uneven, and mountainous; and is moreover cut up by deep valleys which run E. or W. on either side toward the Jordan or the Mediterranean. The line of division, or water-shed, between these two kinds of valleys is a term which here applies almost exclusively to the waters of the rainy season—follows for the most part the height of land along the ridge; yet not so but that the heads of the valleys, which run off in different directions, often interlap for a considerable distance. Thus, e. g. a valley which descends to the Jordan often has its head a mile or two westward of the commencement of other valleys which run to the western sea. From the great plain of Esdralon onward toward the S., the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah; until in the vicinity of Hebron it attains an elevation of nearly 5,000 Paris feet above the level of the Mediterranean Sea. Further N., on a line drawn from the N. end of the Dead Sea toward the true W., the ridge has an elevation of only about 2,500 Paris feet; and here, close upon the watershed between the Dead Sea and the Mediterranean, lies the city of Jerusalem. The E. and N. and N.W. of the city is spread out the open plain or basin round about el-Jib (Gibeon), extending also toward el-Bireh (Beersheh), the waters of which flow off at its S. E. part through the deep valley
here called by the Arabs Wady Bit Hanina; but to which the monks and travellers have usually given the name of the Valley of the Terebinth, on the mistaken supposition that it is the ancient Valley of Elah. This great valley passes along in a S. W. direction an hour or more W. of Jerusalem; and finally opens out from the mountains into the western plain, at the distance of six or eight hours S. W. from the city, under the name of Wady es-Sukes. The traveller, on his way from Ramleh to Jerusalem, descends into and crosses this deep valley at the village of Kullanich on its W. side, an hour and a half from the latter city. On again reaching the high ground on its E. side, he enters upon an open tract sloping gradually downward toward the S. and E.; and sees before him, at the distance of a mile and a half, the walls and domes of the Holy City, and beyond them the higher ridge or summit of the Mount of Olives. The traveller now descends gradually toward the city along a broad swell of ground, having at some distance on his left the shallow northern part of the Valley of Jehoshaphat; and close at hand on his right the basin which forms the beginning of the Valley of Hinnom. Further down, both these valleys become deep, narrow, and precipitous; that of Hinnom bends S. and again E. nearly at right angles, and unites with the other; which then continues its course to the Dead Sea. Upon the broad and elevated promontory within the fork of these two hours” (Run. Bib. Researches, i. 258-260). The heights of the principal points in and round the city, above the Mediterranean Sea, as given by Van de Velde, in the Memoir accompanying his Map, 1888, are as follows:

—Roads. There appear to have been but two main approaches to the city. 1. From the Jordan valley by Jericho and the Mount of Olives. This was the route commonly taken from the N. and E. of the country—as from Galilee by our Lord (Lk. xvii. 11, xviii. 55, xix. 1, 29, 45, &c.), from Damascus by Pompey, to Mahanaim by David (2 Sam. xv., xvi.). It was also the route from places in the central districts of the country, as Samaria (2 Chr. xxviii. 15). The latter part of the approach, over the Mount of Olives, as generally followed at the present day, is identical with what it was, at least in one memorable instance, in the time of Christ. 2. From the great maritime plain of Philistia and Sharon. This road led by the two Beth-horons up to the high ground at Gibeon, whence it turned S., and came to Jerusalem by Ramah and Gibeah, and over the ridge N. of the city. 3. The communication with the mountainous districts of the south is less distinct. The roads out of Jerusalem were paved by Solomon with black stone—probably the basalt of the Trans-jordanic districts (Jos. vii. 7, § 4).—Gates. The situation of the various gates of the city is very uncertain. It may, however, be desirable to supply here a complete list of those named in the Bible and Josephus, with references:

1. Gate of Ephraim (2 K. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16, xii. 39; Ephraim, Gate of); probably the same as the—2. Gate of Benjamin (Jer. xx. 2, xxvii. 19; Zech. xi. 10). (Benjamin, Gate of); probably the same as the—3. Corner Gate (2 Chr. xxv. 23, xxvi. 9; Jer. xxxi. 38; Zech. xiv. 10). 4. Gate of Joshua, governor of the city (2 K. xxiii. 8). 5. Gate between the two walls (2 K. xxv. 4; Jer. xxxix. 4). 6. Horse Gate (2 Chr. xxiii. 15; Neb. iii. 38; Jer. xxxi. 40). 7. Ravine Gate (A. V. “Valley Gate”), i. c. opening on the ravine or valley of Hinnom (2 Chr. xxvi. 9; Neb. ii. 13, 15, iii. 13). 8. Fisb Gate (2 Chr. xxiii. 14; Neb. iii. 8, xii. 39; Zeph. i. 10). 9. Dung Gate (Neb. ii. 13, 15, iv. 14, xii. 31). 10. Sheep Gate (iii. 1, 32, xii. 59). 11. EAST Gate (iii. 29). 12. Miphkad (iii. 31). 13. Fountain Gate (Siloam?) (xii. 37). 14. Water Gate (xii. 37). 15. Old Gate (xii. 39). 16. Prison Gate (xii. 39). 17. Gate Harish (perhaps the Sun); A. V. “East Gate” (Jer. xii. 2). 18. First Gate (Zech. xiv. 10). 19. Gate Gathnath (gardenes) (Jos. B. J. v. 4, § 2). 20. Essenes’ Gate (ib.).—To these should be added the following gates of the Temple:

—Gate Sur (2 K. xi. 6); called also Gate of the foundation (2 Chr. xxiii. 5). Gate of the guard, or behind the guard (2 K. xi. 5, 19); called the High Gate (2 Chr. xxiii. 20, xxvi. 8; 2 K. xv. 35). Gate Shallucheth (1 Chr. xxvi. 16).—Burial grounds.

Jerusalem, from Sir Edw., the Well of Josiah or of Zob—From a Photograph by Frith. (Photo)
The main cemetery of the city seems from an early date to have been where it is still—on the steep slopes of the valley of the Kidron. (See the cuts under Jehoshaphat, Valley of, and Tomb.) The tombs of the kings were in the city of David, i. e. Mount Zion. The royal sepulchres were probably chambers containing separate recesses for the successive kings. Other spots also were used for burial.—Wood; Gardens. The king's gardens of David and Solomon seem to have been in the bottom formed by the confluence of the Kidron and Hinnom (Neh. iii. 15). The Mount of Olives, as its name and those of various places upon it seem to imply, was a fruitful spot. At its foot was situated the Garden of Gethsemane. At the time of the final siege the space N. of the wall of Agrippa was covered with gardens, groves, and plantations of fruit-trees, enclosed by hedges and walls; and to level these was one of Titus's first operations. We know that the gate Gannath (i. e. of gardens) opened on this side of the city.—Water. How the gardens just mentioned on the N. of the city were watered it is difficult to understand, since at present no water exists in that direction. At the time of the siege there was a reservoir in that neighborhood called the Serpent's Pool; but it has not been discovered in modern times. (See part III. of this article; also Bethesda; Conduit; Dragon Well; En-Rogel; Gihon; Kidron; Pool; Siloam, &c.)—Streets, Houses, &c. Of the nature of these there is only the most scattered notices. The "East street" (2 Chr. xxix. 4); the "street of the city"—i.e. the city of David (xxxi. 6); the "street facing the water gate" (Neh. viii. 1, 3)—or, according to the parallel account in 1 Esd. ix. 28, the "broad place of the Temple toward the E.;" the street of the house of God (Ezr. x. 9); the "street of the gate of Ephraim" (Neh. vii. 16); and the ascent place of the upper gate toward the E. must have been not "streets" in our sense of the word, so much as the open spaces found in Eastern towns round the inside of the gates. Streets, properly so called, there were (Jcr. v. 1, xi. 13, &c.); but the name of only one, "the bakers' street" (xxxvii. 21), is preserved to us. To the houses in the west even less attention was given; and no reason to suppose that in either houses or streets the ancient Jerusalem differed very materially from the modern. No doubt the ancient city did not exhibit that air of mouldering dilapidation which is now so prominent there. The whole of the slopes S. of the Haram are covered with the ruins of the ancient city, and the modern Zion, and the W. side of the valley of Jehoshaphat, present the appearance of gigantic mounds of rubbish. In this point at least the ancient city stood in favorable contrast with the modern, but in many others the resemblance must have been strong.—Subterranean Quarries. Dr. Barclay discovered near the Damascus gate the entrance to vast excavations under the ridge which extends from the N. W. corner of the Temple area to the N. wall of the city. One of these is more than 3,000 feet in circumference, with a roof about thirty feet high, supported by rude pillars of the original rock. This was apparently left by the quarriers for this purpose. Thomson (ii. 492) says, "the whole city might be stowed away in them," and supposes that "a great part of the very white stone of the Temple must have been taken from these quarries."—Environ of the City. The various spots in the neighborhood of the city are described at length under their own names. (Aceldama; En-Rogel; Gethsemane; Hinnom; Valley of; Kidron; Olives, Mount of; Siloam, &c.)—II. The Annals of the City. In considering the annals of Jerusalem, nothing strikes one so forcibly as the number and severity of the sieges which it underwent. We catch our earliest glimpse of it in the brief notice of Judges, i, which describes how the "children of Judah smote it with the edge of the sword, and set the city on fire;" and almost the latest mention of it in the N.T. is contained in the solemn warnings in which Christ foretold how Jerusalem should be "compassed with armies" (Lk. xxi. 20), and the abomination of desolation to be seen standing in the Holy Place (Mat. xxiv. 15). In the fifteen centuries which elapsed between those two points the city was besieged no fewer than seventeen times; twice it was razed to the ground; and on two other occasions its walls were levelled. In this respect it stands without a parallel in any city ancient or modern. The fact is one of great significance. The first siege appears to have taken place almost immediately after the death of Joshua (about 1400 B.C.). Judah and Simeon "fought against it and took it, and smote it with the edge of the sword, and set the city on fire" (Judg. i. 8). To this brief notice Josephus makes a material addition. He tells us that the part which was taken at last, and in which the slaughter was made, was the lower city; but that the upper city was so strong, that they relinquished the attempt and moved off to Hebron. As long as the upper city remained in the hands of the Jebusites they practically had possession of the whole, and a Jebusite city in fact it remained for a long period after this. The Benjamites followed the men of Judah to Jerusalem, but with no better result (i. 21). And this lasted during the whole period of the Judges, the reign of Saul, and the reign of David at Hebron. David advanced to the siege at the head of the men-of-war of all the tribes who had come to Hebron "to turn the kingdom of
Saul to him.” They are stated as 280,000 men, choice warriors of the flower of Israel (1 Chr. xii. 28-39). No doubt they approached the city from the S. As before, the lower city was immediately taken, and as before, the citadel held out. The undaunted Jebusites, believing in the impregnability of their fortress, manned the battlements “with lame and blind.” David’s anger was roused by the insult, and he proclaimed to his host that the first who would scale the rocky side of the fortress and kill a Jebusite should be made chief captain of the host. A crowd of warriors (Josephus) rushed forward to the attempt, but Joab’s superior agility gained him the day, and the citadel, the fastness of Zion, was taken (about 1016 B.C.). David at once proceeded to secure himself in his new acquisition.

He enclosed the whole of the city with a wall, and connected it with the citadel. The sensation caused by the fall of this impregnable fortress must have been enormous. It reached even to the distant Tyre, and before long an embassy arrived from Hiram, the king of Phenicia, with the characteristic offerings of artificers and materials to erect a palace for David in his new abode. The palace was built, and occupied by the fresh establishment of wives and concubines which David had acquired. The arrival of the Ark was an event of great importance. It was deposited with the most impressive ceremonies, and Zion became at once the great sanctuary of the nation. In the fortress of Zion, too, was the sepulchre of David. The only works of ornament which we can ascribe to him are the
After destroying the temple, Jehoram, King of Judah, went south to the gate of the city, and Jehoahaz, his son, was taken captive. The king of Egypt, Shishak, then entered Jerusalem and devoted to the Temple the gold and silver that had been taken from Solomon to embellish it. The city was also burned in that year, and Jehoahaz was imprisoned in Damascus. However, he was released soon after, and thereafter his son and successor, Jeconiah, was crowned king. This event marked the end of the United Kingdom of Israel and Judah, which had lasted for nearly 100 years. 

Jehoahaz then did something wise, as the Israelites expected. He managed to induce Shishak, king of Egypt, to leave Jerusalem without capturing the Temple. He did so by giving the Egyptians two hundred talents (about 17 tons) of silver, and five hundred talents (about 50 tons) of gold. This act of generosity was enough to buy off the Egyptian army and allow the city to remain relatively undisturbed. 

The Israelites were thus able to continue their way of life, and the Temple remained a symbol of their faith and identity. The city of Jerusalem, however, was never again as great and powerful as it had been in the days of Solomon. The events of the next few years, including the death of Jehoahaz and the ascension of his son Jeconiah, are detailed in the following passages: 

of its events are to be found in the documents. He built a fresh wall to the citadel, "from the W. side of Gihon in the valley to the fish-gate,"[1] i. e. apparently along the E. side of the central valley, which parts the upper and lower cities, and by b.c. 702. He also continued the works which had been begun by Jotham at Ophel, and raised that fortress or structure to a great height. The reign of Josiah was marked by a more strenuous zeal for Jehovah than even that of Hezekiah had been. Ite began his reign in the thirty first year of his age, and by b.c. 641, his twelfth year (twelfth of his reign—2 Chr. xxxiv. 3) commenced a thorough removal of the idolatrous abuses of Manasseh and Amon, and even some of Ahaz, which must have escaped the purgations of Hezekiah (2 K. xxi. 12). His rash opposition to Pharaoh-necho cost him his life, his son his throne, and Jerusalem much suffering. Before Jehovah had been reigning three months, the Egyptian king found opportunity to send to Jerusalem, from Riblah, where he was then encamped, a force sufficient to depose and take him prisoner, to put his brother Eliakim (Jehoiakim) on the throne, and to exact a heavy fine from the city and country, which was paid by the third month of his reign. The city and country were then subjected to the regular taxation of the Egyptian government. The city itself was more or less sacked and burned from time to time, and the fall of the city was now rapidly approaching. During the reign of Jehoiakim Jerusalem was visited by Nebuchadnezzar with the Babylonian army lately victorious over the Egyptians at Carchemish. The visit was possibly repeated once, or even twice. A siege there must have been; but of this we have no account. Jehoiakim was succeeded by his son Jehoiachin. Hardly had his short reign begun before the terrible army of Babylon reappeared before the city, again commanded by Nebuchadnezzar (xxiv. 10, 11). Jehoiachin surrendered in the third month of his reign. The treasures of the palace and Temple were pillaged, certain golden articles of Solomon's original establishment, which had escaped the plunder and desecrations of the previous reigns, were cut up (xxiv. 13), and the more desirable objects out of the Temple carried off (Jer. xxvii. 13). Jehoiachin was made king in his stead, by the name of Zedekiah (2 Chr. xxxvi. 13; Ez. xvii. 13, 14, 18). He applied to Pharaoh-hophra for assistance (xvii. 15). Upon this Nebuchadnezzar marched in person to Jerusalem, and at once began a regular siege, at the same time wasting the country far and near (Jer. xxxvii. 7). The siege was conducted by erecting forts on lofty mounds round the city, from which, on the usual Assyrian plan, missiles were discharged into the town, and the walls and houses in them battered by rams (xxxii. 24, xxxiii. 4, 6; Ez. xxi. 22). The city was also surrounded with troops (Jer. lii. 7). The siege was once abandoned, owing to the approach of the Egyptian army (xxxvii. 9, 11). But the relief was only temporary, and in the eleventh of Zedekiah (b. c. 586; so Mr. Wright and Winer; but see Chronology; Israel, Kingdom of), on the ninth day of the fourth month (lii. 6), being just a year and a half from the first investment, the city was taken. It was at midnight. The whole city was wrapped in the pitchy darkness characteristic of an Eastern town, and nothing was known by the Jews of what had happened till the generals of the army entered the Temple (Josephus) and took their seats in the middle court (Jer. xxxix. 3; Jos. x. 8, § 2). Then the alarm was given to Zedekiah, and collecting his remaining warriors, he stole out of the city by a gate at the S. side, "betwixt the two walls," somewhere near the present Bab el-Megharia (Dung-Gate), crossed the Kidron above the royal gardens, and made his way over the Mount of Olives to the Jordan valley. At break of day information of the flight was communicated to the Chaldeans by some deserters. A rapid pursuit was made; Zedekiah was overtaken near Jericho, his people were dispersed, and he himself captured and reserved for a miserable fate at Riblah. Meantime the wretched inhabitants suffered all the horrors of assault and sack; the men were slaughtered, old and young, poor and rich; women and children: the distant deserts were teeming with the fugitives, the near valley was crowded with homeless people. The siege, the relief, the battle, the capture of the city, the massacre, the sack, and the flight, were on a scale of sufferings and disorders unprecedented in the history of nations. The shekel of silver was no longer used, for it was a wretched coin. Silver and gold were no longer current. The land was practically deserted of all but the very poorest class. Five years afterward—the twenty-third of Nebuchadnezzar's reign—the insatiable Nebuzaradan, on his way to Egypt, again visited the ruins, and swept off 745 more of the wretched peasants (Jer. lii. 30). Thus Jerusalem at last had fallen, and the Temple, set up under such fair auspices, was a heap of blackened ruins. The spot, however, was none the less sacred because the edifice was destroyed. It was still the centre of hope to the people in captivity, and the time soon arrived for their return to it. The decree of Cyrus authorizing the rebuilding of the "house of Jehovah, God of Israel, which is in Jerusalem," was issued a. c. 536. In consequence thereof, a very large caravan of Jews arrived in the country (Ezr. i. 6, 7). A short time was occupied in settling in their former cities, but on the first day of the seventh month (Ezr. iii. 6) a general assembly was called together at Jerusalem in "the open place of the first gate toward the East" (1 Esd. v. 47); the altar was set up, and the daily morning and evening sacrifices commenced. Arrangements were made for stone and timber for the fabric, and in the second year after their return (n. c. 534), on the first day of the second month (Ezr. iii. 8; 1 Esd. v. 57), the foundation of the Temple was laid. But the work was destined to suffer material interruptions. The chiefs of the people by whom Samaria had been colonized, annoy and harassed them in every possible way; but ultimately the Temple was finished and dedicated in the sixth year of Darius (n. c. 516), on the third (or twenty-third, 1 Esd. v. 5) of Adar—the last month, and on the fourteenth day of the new year the first Passover was celebrated. All this time the walls of the city remained as the Assyrians had left them (Neh. vii. 12, &c.). A period of fifty-eight years now passed, of which no accounts are preserved to us; but at the end of that time, in n. c. 445, Ezra arrived from Babylon with a caravan of priests, Levites, Nethinims, and lay people, for the first day of the year, and reached Jerusalem on the first of the fifth month (Ezr. vii. 9, viii. 2). We now pass an-
other period of eleven years until the arrival of Nehemiah, about B. C. 445. After three days he ceased to the top, and proceeded the immediate rebuilding of the walls. One spirit seized them, and notwithstanding the taunts and threats of Sanballat, the ruler of the Samaritans, and Tobiah the Ammonite, in consequence of which one-half of the people had to remain armed while the other half built, the work was completed in fifty-two days, on the twelfth of Elul. Nehemiah remained in the city for twelve years (Neh. v. 14, xiii. 6), during which time he held the office and maintained the state of governor of the province (v. 14) from his own private resources (v. 15). The foreign tendencies of the high-priest Eliashib and his family had already given Nehemiah some concern (xiii. 4, 25). Eliashib's son Josedoc, who succeeded him in the high-priesthood, had two sons, the one Jonathan (xiv. 11) or Johanan (xiv. 22), the other Joshua (Jos.). The two quarrelled, and Joshua was killed by Johanan in the Temple (c. c. about 356). Johanan in his turn had two sons, Jaddua (Neh. xii. 11, 23), and Manasseb (Jos. xi. 7, § 2), Manasseb (so Josephus; but compare Neh. xiii. 25) married the daughter of Sanballat the Horonite, and eventually became the first priest of the Samaritan temple of Gerizim. During the high-priesthood of Jaddua occurred the famous visit of Alexander the Great to Jerusalem. The result to the Jews of this visit was an exemption from tribute in the Sabbatical year: a privilege which they long retained. We hear nothing more of Jerusalem until it was taken by Ptolemy Soter, about B. C. 320, during his incursion into Syria. A stormy period succeeded— that of the struggles between Antigonus and Ptolemy for the possession of Syria, which lasted until the defeat of the former at Ipsus (B. c. 301), after which the country came into the possession of Ptolemy. Simon the Just, who followed his father Onias in the high-priesthood (about B. C. 300), is one of the favorite heroes of the Jews. (Synagogue, the Great.) Under his care the sanctuary was repaired and some foundation of great depth added around the Temple, possibly to gain a larger surface on the top of the hill (Eccles. 1, 1, 2). The large cistern or sea of the principal court of the Temple, which hitherto would seem to have been but temporarily or roughly constructed, was sheathed in brass (ver. 5); the walls of the city were much strengthened, and the indefatigable labors of Jew and Gentile are shown in the great pious exertions of those of Ptolemy (ver. 4); and the Temple-service was maintained with great pomp and ceremonial (ver. 11-21). His death was marked by evil omens of various kinds presaging disasters. The intercourse with Greeks was fast eradicating the national character, but it was at any rate a peaceful intercourse during the reigns of the Ptolemies who succeeded Soter, viz. Philadelphus (B. c. 285), and Euergetes (B. C. 247). A description of Jerusalem at this period under the name of Aristobulus still survives, which supplies a lively picture of both Temple and city. The Temple was enclosed with three walls seventy cubits high, and of proportionate thickness... The spacious courts were paved with marble, and beneath them lay immense reservoirs of water, which by mechanical contrivance was made to rush forth, and thus wash away the blood of the sacrifices. The city occupied the summit and the eastern slope of the Mount of Olives, the modern Zion. The main streets appear to have run N. and S.; some along the brow... others lower down but parallel, following the course of the valley, with cross streets connecting them. They were "furnished with raised pavements," either due to the slope of the ending parties, or adopted for the reason given by Aristobulus, viz. to enable the passengers to avoid contact with persons or things ceremonially unclean. The bazaars were then, as now, a prominent feature of the city. During the struggle between Ptolemy Philopator and Antiochus the Great, Jerusalem became alternately a prey to each of the contending parties. In 208 it was taken by Antiochus. B. C. 199 it was re-taken by Scopas the Alexandrian general, who left a garrison in the citadel. In the following year Antiochus again beat the Egyptians, and then the Jews, who had suffered most from the latter, gladly opened their gates to his armies, and assisted them in reducing the Egyptian garrison. In the reign of Seleucus Soter Jerusalem was in much apparent prosperity. But the city soon began to be much disturbed by the disputes between Hyrcanus, the illegitimate son of Joseph the collector, and his elder and legitimate brothers. B. C. 175 Seleucus Soter died, and the kingdom of Syria came to his brother, the infamous Antiochus Epiphanes. His first act toward Jerusalem was to sell the office of high-priest—to still filled by the good Onias III.—to Onias's brother Joshua, who changed his name to Jason (2 M. iv. 7). B. C. 172 Jerusalem was visited by Antiochus. He entered the city at night by torch-light and with a great show of state, after the acclaimation of Jason as his king, and his party, and after a short stay returned (iv. 22). During the absence of Antiochus in Egypt, Jason, who had been driven out by Menelaus, suddenly appeared before Jerusalem with a thousand men, drove Menelaus into the citadel, and slaughtered the citizens without mercy. The news of these tumults reaching Antiochus on his way from Egypt brought him again to Jerusalem (B. c. 170). He appears to have entered the city without much difficulty. An indiscriminate massacre of the adherents of Jason followed, and then a general pillage of the contents of the temple. The total extermination of the Jews was resolved on, and in two years (B. C. 168) an army was sent under Apollonius to carry the resolve into effect. Another great slaughter took place on the Sabbath, the city was now in its turn pillaged and burnt, and the walls destroyed. Antiochus next issued an edict to compel heathen worship in all his dominions. All the Jews were reckoned as pagans (2 M. Z. 14), and the Temple was consecrated to Zeus (A. V. "Jupiter") Olympius (vi. 2). And while the Jews were compelled not only to tolerate but to take an active part in these foreign abominations, the observance of their own rites and ceremonies—sacrifice, the Sabbath, circumcision—was absolutely forbidden. The battles of the Maccabees were fought on the outskirts of the country, and it was not till the defeat of Lysias at Beth-zur that they thought it safe to venture into the recesses of the central hills. Then they immediately turned their steps to Jerusalem. The precincts of the Temple were at once cleansed, the polluted altar put aside, a new one constructed, and the holy vessels of the sanctuary replaced, and on the third anniversary of the desecration—the twenty-fifth of the month Chislev, B. c. 165, the Temple was dedicated with a feast which lasted for eight days. After this the outer wall of the Temple was very much strengthened (1 M. iv. 60), and it was in fact converted into a fine enclosure (v. 61, 62), and occupied by a garrison (iv. 61). The Aera was still held by the soldiers of Antiochus. Two years later (B. C. 163) Judas collected his
people to take it, and began a siege with banks and engines. In the mean time Antiochus had died (v. 39), and was succeeded by his son Antiochus the Eupator, a youth. The garrison in the Aera, finding themselves pressed by Judas, managed to communicate with the king, who brought an army from Antioch and attacked Beth-zur, one of the key-positions of the Maccabees. This obliged Judas to give up the siege of the Aera, and to march southward against the intruders. The Maccabees' army proved too much for his little force, his brother Eleazar was killed, and he was compelled to fall back on Jerusalem and shut himself up in the Temple. Thither Lystas, Antiochus's general—and later, Antiochus himself—followed him (vi. 48, 51, 57, 62), and commenced an active siege.

The death of Judas took place n. c. 161. After it, Baccides and Alcimus again established themselves at Jerusalem in the Aera (Jos. xiii. 1, § 3), and in the intervals of their contests with Jonathan and Simon, added much to its fortifications. In the second month (May) n. c. 160, the high-priest Alcimus began to make some alterations in the Temple, apparently doing away with the enclosure between one court and another, and in particular demolishing some wall or building to which peculiar sanctity was attached as "the work of the prophets" (1 Me. ix. 54). Baccides returned to Antioch, and Jerusalem remained without molestation for seven years. All this time the Ageron, or royal garrison (Jos. xiii. 4, § 9) and the malcontent Jews, who still held the hostages taken from the other part of the community (1 Me. x. 6). n. c. 153 Jonathan was made high-priest. n. c. 145 he began to invest the Aera (xii. 20; Jos. xiii. 4, § 9), but, owing partly to the strength of the place, and partly to the constant dissensions abroad, the siege made little progress during fully two years. In the mean time Jonathan was killed at Ptolemais, and Simon succeeded him both as chief and as high-priest (1 Me. xiii. 8, 12). The investment of the Aera proved successful, but three years still elapsed before this enormously strong place could be reduced, and at last the garrison capitulated only from famine (xiii. 49; compare 21). Simon entered it on the twenty-third of the second month n. c. 112. The fortress was then entirely demolished, and the eminence on which it had stood lowered, until it was reduced below the height of the Temple hill beside it. The valley of Moriah was probably filled up at this time. A fort was then built on the N., side of the Temple hill, apparently against the wall, so as directly to command the site of the Aera, and here Simo and his immediate followers resided (xiii. 52).

One of the first steps of his son John Hyrcanus was to secure both the city and the Temple. Shortly after this, Antiochus Sidetes, king of Syria, attacked Jerusalem. To invest the city, and cut off all chance of escape, it was encircled by a girdle of seven camps. The active operations of the siege were carried on as usual at the N., where the level ground comes up to the walls. The siege was ultimately relinquished. Antiochus wished to place a garrison in the city, but this the late experience of the Jews forbade, and hostages and a payment were substituted. After Antiochus's departure, Hyrcanus carefully repaired the damage done to the walls (5 Me. xxi. 18). During the rest of his long and successful reign, whose limits are marked by the death of Judas (n. c. 105), he succeeded in his Aristobulus. Like his predecessors he was high-priest; but unlike them he assumed the title as well as the authority of a king (xxvii. 1). His brother Alexander Jannaeus (n. c. 103), who succeeded him, was mainly engaged in wars at a distance from Jerusalem. About n. c. 95 the animosities of the Pharisees and Sadducees came to an alarming explosion. Alexander's severities made him extremely unpopular with both parties, and led to their inviting the aid of Demetrius Eucerus, king of Syria, against him. The actions between them were fought at a distance from Jerusalem; but the city did not escape a share in the horrors of war; for when, after some fluctuations, Alexander returned successful, he crucified publicly 600 of his opponents, and had their wives and children butchered before their eyes, while he and his concubines feasted in sight of the whole scene (Jos. xiii. 14, § 2). Such an iron sway as this was enough to crush all opposition, and Alexander reigned till n. c. 79 without further disturbances. The "monument of King Alexander" was doubtless his tomb. In spite of opposition, the Pharisees were now by far the most powerful party in Jerusalem, and Alexander had therefore before his death instructed his queen, Alexandra—whom he left to succeed him with two sons—to commit herself to them. The elder of the two sons, Hyrcanus, was made high-priest, and Aristobulus had the command of the army. He was soon exiled till n. c. 70. On her death, Hyrcanus attempted to take the crown, but was opposed by his brother, to whom in three months he yielded its possession, Aristobulus becoming king n. c. 69. The brothers soon quarrelled again, when Hyrcanus called to his assistance Aretas, king of Damascus. Before his new enemy Aristobulus fled to Jerusalem, and took refuge within the fortifications of the Temple. The siege is interrupted and eventually raised by the interference of Scaurus, one of Pompey's lieutenants, to whom Aristobulus paid 400 talents for the relief. This was n. c. 65. Pompey advanced from Damascus by way of Jericho. As he approached Jerusalem, Aristobulus, who found the city too much divided for effectual resistance, met him and offered a large sum of money and surrender. Pompey sent forward Gabinius to take possession of the place; but the bolder party among the adherents of Aristobulus had meantime gained the ascendancy, and he found the gates closed. Pompey on this threw off his arms and advanced on Jerusalem. Hyrcanus was in possession of the city, and received the invaders with open arms. The Temple, on the other hand, was held by the party of Aristobulus, which included the priests. Pompey appears to have stationed some part of his force on the high ground W. of the city, but he himself commanded in person at the N. The first efforts of his soldiers were devoted to filling up the ditch and the valley, and to constructing the banks on which to place the military engines, for which purpose they cut down all the timber in the encampment. Pompey on this threw off his arms, and the Jews, who had put up a strong resistance, now desisted from fighting, and this afforded the Romans a great advantage, for it gave them the opportunity of moving the engines and towers nearer the walls. At the end of three months the besiegers had approached so close to the wall that the battering-rams could not reach it. Pompey, who succeeded in the war, raised a large hill on the site of a wall destroyed on the day the Jews regularly deserted from fighting. The day the Romans entered, and, after an obstinate resistance and loss of life, remained masters of the Temple. Hyrcanus was continued in his
high-priesthood, but without the title of king; a tribute was laid upon the city, and the walls were entirely demolished. The Temple was taken in B.C. 63, in the third month (Sivan), on the day of a great feast; probably that for Jeroboam, which was held on the twenty-third of that month. During the next few years nothing occurred to affect Jerusalem. B.C. 61 it was made the seat of one of the five senates or Sanhedrin. In B.C. 54 the rapacious Crassus plundered the city not only of the money which Pompey had spared, but of a considerable treasure accumulated from the contributions of Jews throughout the world, in all a sum of 10,000 talents, or about 2,000,000 l. sterling. [Weights and Measures.] During this time Hyrcanus remained at Jerusalem, acting under the advice of Antipater the Idumean, his chief minister. In B.C. 47 is memorable for the first appearance of Antipater's son Herod in Jerusalem. Antigonus, the younger and only surviving son of Aristobulus, suddenly appeared in the country supported by a Parthian army. So sudden was his approach, that he got into the city and reached the palace in the upper market-place; the modern Zion—without resistance. Here, however, he was met by Hyrcanus and Phasaelus with a strong party of soldiers, and driven into the Temple. Pacorns, the Parthian general, was lying outside the walls, and it is reported, that, if he had joined forces, he and 300 horse were admitted, ostensibly to mediate. The result was, that Phasaelus and Hyrcanus were outwitted, and Herod overpowered; the Parthians got possession of the place, and Antigonus was made king. Thus did Jerusalem (B.C. 49) find itself in the hands of the Parthians. In three months Herod returned from Rome king of Judea, and in the beginning of 39 appeared before Jerusalem with a force of Romans, commanded by Silo, and pitched his camp on the W. side of the city. Other occurrences, however, called him away from the siege at this time. In B.C. 37 Herod appeared again. He came, as Pompey had done, from Jericho, and, like Pompey, he pitched his camp and made his attack on the N. side of the Temple. For a short time after the commencement of the operations Herod absented himself for his marriage at Samaria with Mariamne. On his return he was joined by Josias, the Roman governor of Syria, with a force of 50,000 to 60,000 men. The temple was again in earnest. The first of the two walls was taken in forty days, and the second in fifteen more. The siege is said to have occupied in all five months. Herod's first care was to put down the Asmonean party. The appointment of the high-priest was the next consideration. Herod therefore bestowed the office (B.C. 36) on one Ananias, a former adherent of his, and a Babylonian Jew. Ananias was soon displaced through the machinations of Alexander, mother of Herod's wife Mariamne, who prevailed on him to appoint her son Aristobulus, a youth of sixteen. But he was soon afterward murdered at Jericho, and then Ananias resumed the office. The intrigues and tragedies of the next thirty years are too complicated and too long to be treated of here. In 34 B.C. the city was visited by Cleopatra. In the spring of 31, the year of the battle of Actium (Acti- tur), Judea was visited by an earthquake, the effects of which appear to have been tremendous. The panic at Jerusalem was very severe. The following year was distinguished by the death of Hyrcanus, who, though more than eighty years old, was killed by Herod, to remove the last remnant of the Asmonean race. Herod now began to encourage foreign prac- tices and usages. Amongst his acts of this description was the building of a theatre at Jerusalem. Of its situation no information is given, nor have any traces yet been discovered. The zealot Jews took fire at these innovations, and Herod only narrowly escaped assassination. At this time he occupied the old palace of the Asmoneans. He had now also completed the improvements of the Antonia, the fortress built by John Hyrcanus on the foundations of Simon Maccabaeus. A description of this celebrated fortress will be given in treating of the Temple. The year 25—the next after the attempt on Herod's life in the theatre—was one of great misfortunes. In this year or the next Herod took another wife, the daughter of an obscure priest of Jerusalem named Simon. It was probably on the occasion of this marriage that he built a new and extensive palace immediately adjoining the old wall, at the N. W. corner of the upper city, about the spot now occupied by the Latin convent. But all Herod's works in Jerusalem were eclipsed by the rebuilding of the Temple in more than its former extent and magnificence. He announced his intention B.C. 19, probably when the people were collected in Jerusalem at the Passover. The completion of the sanctuary itself on the anniversary of Herod's inauguration, B.C. 16, was celebrated by lavish sacrifices and great feasts. About B.C. 9 years from the commencement—the court and cloisters of the Temple were finished. At this time equally magnificent works were being carried on in another part of the city, viz. in the old wall at the N. W. corner. In or about B.C. 7 Herod had fixed a large golden eagle at the symbol of the Roman empire (Judea was now a province), over the entrance to the sanctuary. This had excited the indignation of the Jews, and especially of two of the chief rabbis, who instigated their disciples to tear it down. Being taken before Herod, the rabbis defended their conduct and were burnt alive. The high-priest Matthias was deposed, and Joazar took his place. This was the state of things in Jerusalem when Herod died. The government of Judea, and therefore of Jerusalem, had by the will of Herod been bequeathed to Archelaus. During Archelaus' absence at Rome, Jerusalem was in charge of Sabinus, the Roman procurator of the province, and tumults were frequently committed by the people of the year 3 B.C. Archelaus returned from Rome etharch of the southern province. He immediately displaced Joazar, whom his father had made high-priest after the affair of the eagle, and put Joazar's brother Eleazar in his stead. Judea was now reduced to an ordinary Roman province; the procurator of which resided, not at Jerusalem, but at Cesarea on the coast. The first appointed was Coponius, who accompanied Quirinus (Cyrinus) to the country immediately on the disgrace of Archelaus. Two incidents at once most opposite in their character, and in their significance to that age and to ourselves, occurred during the procuratorship of Coponius: First, in A.D. 8, the finding of Christ in the Temple; the second, the pollution of the Temple by some Samaritans, who secretly brought human bones and strewed them about the cloisters during the night of the Passover. In or about A.D. 10, Coponius was succeeded by Marcus Ambivius, and he by Annius Rufus. In A.D. 14 Augustus died, and with Tiberius came a new procurator—Valerius Gratus, who held office till A.D. 26, when he was replaced by Pontius Pilate.—A.D. 29. At the Passover of this year our Lord Jesus Christ made His first recorded
visit to the city since His boyhood (Jn. ii. 13)—A.D. 33. At the Passover of this year occurred His crucifixion and resurrection. In A.D. 37, Pilate having been recalled to Rome, Jerusalem was visited by Vitellius, the prefect of Syria, at the time of the Passover. In the following year Stephen was stoned. The Christians were greatly persecuted, and all, except the apostles, driven out of Jerusalem (Acts vii. 52, 53). In A.D. 40, Vitellius was superseded by Publius Petronius, who arrived in Palestine with an order to place in the Temple a statue of Caligula. This order was ultimately countermanded. With the accession of Claudius A.D. 41 came an edict of toleration to the Jews. Agrippa resided very much at Jerusalem, and added materially to its prosperity and convenience. The city had for some time been extending itself toward the N., and a large suburb had come into existence on the high ground N. of the Temple, and outside of the "second wall" which enclosed the northern part of the great central valley of the city. Hitherto a doubtful portion of this suburb—which was called Bezechra, or "New Town," and had grown up very rapidly—was unprotected by any formal wall, and practically lay open to attack. This defenceless condition attracted the attention of Agrippa, who, like the first Herod, was a great lover of order and of works by which he could show himself to the people as a very great and magnificent a manner as to excite the suspicions of the prefect, at whose instance it was stopped by Claudius. Subsequently the Jews seem to have purchased permission to complete the work. The year 43 is memorable as that of St. Paul's first visit to Jerusalem after his conversion. The year 44 began with the murder of St. James by Agrippa (Acts xii. 1), followed at the Passover by the imprisonment and escape of St. Peter. Shortly after Agrippa himself died. Cuspius Fadus arrived from Rome as procurator, and Longinus as prefect of Syria. In 45 commenced a severe famine, which lasted two years. At the end of this year St. Paul arrived in Jerusalem for the second time. In A.D. 48, Fadus was succeeded by Ventilius Cumanus. A frightful tumult happened at the Passover of this year, caused, as on former occasions, by the presence of the Roman soldiers in the Antonia and in the courts and cloisters of the Temple during the festival. A riot raged at the Temple, and one in his room. A set of ferocious fanatics, whom Josephus calls Saciaris (L. plural = staberos, assassins), had lately begun to make their appearance in the city. In fact, not only Jerusalem, but the whole country far and wide, was in the most frightful confusion and insecurity. At length a riot at Cesarea of the most serious description caused the recall of Felix, and in the end of 60, or the beginning of 61, Porcius Festus succeeded him as procurator. Festus was an able and upright officer (Jos. B. ii. 14, § 1), and at the same time conciliatory toward the Jews (Acts xxv. 9). In the brief period of his administration he kept down the robbers with a strong hand, and gave the province a short breathing-time. His interview with St. Paul (Acts xxv, xxvi.) took place, not at Jerusalem, but at Cesarea. In 62 (probably) Festus died, and was succeeded by Albinus. He began his rule by endeavoring to keep down the Sicarii and other disturbers of the peace, and he succeeded very well. He cleared the streets of Jerusalem of ruffians, and dealt out a severe punishment to those who took part in popular meetings. The army was increased to 7,000 men, and the garrison at Joppa was reduced by 3,000. Albinus, as governor, was succeeded by Tiberius Florus, who, as procurator, left the city in peace, and was followed by the governor Lucius Vitellius, who had been appointed by Caligula, and who, in 65, was recalled. At the Passover, probably in 66, when Cestius Gallus, the prefect of Syria, visited Jerusalem, the whole assembled people besought him for redress—but without effect. Florus' next attempt was to obtain some of the treasure from the Temple. He demanded seventeen talents in the name of the emperor. The demand produced a frantic disturbance. That night Florus took up his quarters in the royal palace—that of Herod, at the N. corner of the city. Florus demanded that the leaders of the late riot should be given up. On their refusal he ordered his soldiers to plunder the upper city. This order was but too faithfully carried out. Filled in his attempt to press through the old city up into the Antonia, he relinquished the attempt, and withdrew to Cæsarea. Cestius Gallus, the prefect, now found it necessary for him to visit the city in person. Agrippa had shortly before returned from Alexandria, and had done much to calm the people. The seditionists in the Temple, led by young Eleazar, son of Ana-nias, rejected the offerings of the Roman emperor, which since the time of Julius Caesar had been regularly made. This, as a direct renunciation of allegiance, was the true beginning of the war with Rome. Hostilities at once began. The peace party, headed by the high-priest, and fortified by Agrippa's soldiers, threw themselves into the upper city. The insurgents held the Temple and the lower city. In the Antonia was a small Roman garrison. Fierce contests lasted for seven days, each side endeavoring to take possession of the part held by the other. At last the insurgents became masters of both city and Temple. But they were not to remain so long. Cestius Gallus advanced from Scopus on the city. He encamped opposite the palace at the foot of the second wall. The Jews retired to the upper city and to the Temple. For five days Cestius assaulted the wall without success; on the sixth he resolved to make one more attempt. He could effect nothing, and when night came he drove off to his camp at Scopus. This ended the pretensions of the rebels. In three days gave him one of the most complete defeats that a Roman army had ever undergone. War with Rome was now inevitable. The walls were repaired, arms and warlike instruments and machines of all kinds fabricated, and other preparations made. In this attitude of expectation the city remained five months, and at length the Jews were appointed to their usual glance of the country, and till the fall of Gisala (October or November, 67). Two years and a half elapsed before Titus appeared before the walls of Jerusalem. The whole of that time was occupied in contests between the moderate party and the Zealots or fanatics. At the beginning of 70, when Titus made his appearance, the Zealots themselves were divided into two parties—those of John of Gisala and Eleazar, who held the Temple and its courts, and the Antonia—8,400 men; that of Simon Bar-Giorias, whose headquarters were in the tower Phas-aclus, and who held the upper city, the western one in the valley, and the district which the old Acla had formerly stood, N. of the Temple—10,000 men, and 5,000 Idumeans, in all a force of between 23,000 and 24,000 soldiers trained in the civil encounters of the last two years to great skill and thorough recklessness. The numbers of the other party were extremely difficult to determine. Titus' force consisted of four legions and some auxiliaries—at the outside 30,000 men. These were disposed on their first arrival in three camps—the 12th and 15th legions on the ridge of Scopus, about one mile N. of the city; the 5th a little in the rear, and the 10th on the top of the Mount of Olives, to
guard the road to the Jordan valley. The first operation was to clear the ground between Scopus and the N. wall of the city. This occupied four days. The next step was to get possession of the outer wall. The point of attack chosen was in Si-
manus, the 10th legion entered the Temple and took the E. side of the city. A breach was made on the 7th Artemisius (about April 15); and here the Romans entered, driving the Jews before them to the second wall. Titus now lay with the second wall of the city close to him on his right. He preferred, before advancing, to get possession of the second wall. In five days a breach was again ef-
ected. The district into which the Romans had now penetrated was the great valley between the two main hills of the city. Before attacking the Antonia, Titus resolved to give his troops a few days' rest. He therefore called in the 10th legion from the Antonia, the ambush the inspection of the whole army on the ground N. of the Temple. But the opportunity was thrown away upon the Jews, and after four days orders were given to re-
commence the attack. Hitherto the assault had been almost entirely on the city; it was now to be simultaneous on city and Temple. Accordingly two pairs of large batteries were constructed in the wall, one pair in front of the Antonia, the other at the old point of attack—the monument of John Hyrcanus. They absorbed the incessant labor of seventeen days, and were completed on the 29th Artemisius (about May 7). But the Jews undermined the banks, and the labor of the Romans was totally de-
stroyed. At the other point Simon had maintained a resistance with all his former intrepidity, and more than his former success. It now became plain to Titus that some other measure for the reduction of the place must be adopted. The council of war was therefore held, and it was resolved to en-
compass the whole place with a wall, and then recommence the assault. Its entire length was thirty-nine furlongs, very near five miles; and it con-
tained thirteen stations or guard-houses. The whole strength of the army was employed on the work, and it was completed in the short space of three days. The siege was then vigorously pressed. The N. attack was relinquished, and the whole force concen-
trated on the Antonia. On the 5th Panemus (June 11) the Antonia was in the hands of the Romans (Jos., B. J. vi. 1, § 7). An-
other week was occupied in breaking down the outer walls of the fortress for the passage of the machines, and a further delay took place in erecting new banks, on the fresh level, for the bombardment and battery of the Temple. But the Romans gradually gained ground. At length, on the 10th day of Ab (July 15), by the wanton act of a soldier, contrary to the intention of Titus, and in spite of every exertion he could make to stop it, the sanctuary itself was fired. It was by one of those rare coincidences that sometimes occur, the very same month and day of the month that the first Temple had been burnt by Nebuchadnezzar. The whole of the clois-
ters that had hitherto escaped were now all burnt and demolished. Only the edifice of the sanctuary itself still remained. The Temple was at last gained; but it seemed as if half the work remained to be done. The upper city was still to be taken. Titus first tried a parley. His terms, however, were rejected, and no alternative was left him but to force on the siege. The whole of the low part of the town was burnt. It took eighteen days to erect the necessary works for the siege: the four legionary walls were once more stationed at the W. corner, which Herod had built to protect his palace. The city had become a marketplace for the destruction of the whole of the city and Temple was ordered to be demolished, excepting the W. wall of the upper city, and Herod's three great towers at the N. corner, which were left standing as memorials of the great destruction of the city. From its destruction by Titus to the present time (by Mr. Wright). For more than fifty years after its destruction by Titus, Jerusalem disappears from history. During the revolts of the Jews in Cyrenaica, Egypt, Cyprus, and Mesopotamia, which disturbed the latter years of Trajan, the recovery of the city was never at-
tempts. But in the reign of Hadrian it again emerged from its obscurity, and became the centre of an insurrection, which the best blood of Rome was shed to subdue. In despair of keeping the Jews in subjection by other means, the emperor had formed a design to restore Jerusalem, and thus prevent it from ever becoming a rallying-point for this turbulent race. In furtherance of this plan he had sent thither a colony of veterans, in numbers sufficient for the defence of a position so strong by nature against the then known modes of attack. The embarras of revolt, long since burst into a flame soon after Hadrian's departure from the East in a, 12. 122. Early in the revolt the Jews un-
der Bar-Cocheba (= son of a star) became masters of Jerusalem, and attempted to rebuild the Temple. Hadrian, alarmed at the rapid spread of the insur-
rection, and the ineffectual efforts of his troops to repress it, summoned from Britain Julius Severus,
the greatest general of his time, to take the command of the army of Judea. Two years were spent in a fierce guerrilla warfare before Jerusalem was taken, after a desperate defence in which Bar-Cocheba perished. But the war did not end with the capture of the city. The Jews in great force had occupied the fortress of Bethâr, and there maintained a struggle with all the tenacity of despair against an attack repeated by one and all of the emperors. For length, worn out by famine and disease, they yielded on the 9th of the month Ab, A.D. 135. Bar-Cocheba has left traces of his occupation of Jerusalem in coins which were struck during the first two years of the war. Hadrian's first policy, after the suppression of the revolt, was to obliterate the existence of Jerusalem as a city. The ruins which Titus had left were razed to the ground, and the plough passed over the foundations of the Temple. A colony of Roman citizens occupied the new city, which rose from the ashes of Jerusalem, and their number was afterward augmented by the emperor's veterans. In fact this colony, till the following year, A.D. 136, that Hadrian, in celebrating his Vicennalia, bestowed upon the new city the name of Ælia Capitolina, combining with his own family title the name of Jupiter of the Capitol, the guardian deity of the colony. Jews were forbidden to enter on pain of death. About the middle of the fourth century the Jews were allowed to visit the neighborhood, and afterward, once a year, to enter the city itself, and weep over it on the anniversary of its capture. So completely were all traces of the ancient city obliterated, that its very name was in process of time forgotten. It was not till after Constantine built the Martyrium on the site of the crucifixion, that its ancient appellation was revived.—After the inauguration of the new colony of Ælia, the annals of the city again relapse into obscurity. The aged Empress Helen, mother of Constantine, visited Palestine in A.D. 326, and, according to tradition, erected magnificent churches at Bethléem, and on the Mount of Olives. Her son, fired with the same zeal, swept away the shrine of Astârte (Astartê), which occupied the site of the resurrection, and founded in its stead a chapel or oratory (see III. § 10, below). In the reign of Julian (A.D. 362) the Jews, with the permission and at the expense of the emperor, attempted an abortive attempt to lay the foundations of a temple. Materials of every kind were provided at the emperor's expense; but the work was interrupted by fire, which all attributed to supernatural agency (see III. § 11, below).—During the fourth and fifth centuries Jerusalem became the centre of attraction for pilgrims from all regions, and its bishops contended with those of Cæsarea for the supremacy; but it was not till after the Council of Chalcedon (431–455) that it was made an independent patriarchate. In 529 the Emperor Justinian founded at Jerusalem a splendid church in honor of the Virgin, which has been identified by most writers with the building known as the Mosque-el-Acre, but of which probably no remains now exist (see III. § 12, below). For nearly five centuries the city had been free from the horrors of war. But this rest was roughly broken by the invading Persian army under Chosroes. The city was invested, and taken by assault (ibid., 614). After a struggle of fourteen years the imperial arms were again victorious, and in 629 Herod's Jerusalem was once more the seat of the kingdom. The dominion of the Christians in the Holy City now rapidly drew to a close. After an obstinate defence of four months, in the depth of winter, against the incessant attacks of the Araba, the patriarch Sophronius surrendered to the Khalif Omar in person, A.D. 637. With the fall of the Abasside power, the Vicennalia, founded by the Fatimite conqueror Muez, who fixed the seat of his empire at Musr el-Kûhriah, the modern Cairo (A.D. 969). Under the Fatimite dynasty the sufferings of the Christians in Jerusalem reached their height, when El-Hakem, the third of his line, ascended the throne (A.D. 996). At about 1094 it was bestowed by Tutush, the brother of Melch Shah, upon Ortok, chief of a Turkman horde under his command. From this time till 1091 Ortok was emir of the city, and on his death it was held as a kind of fief by his sons Ithâghâz and Sûlîmân, whose severity to the Christians became the proximate cause of the Crusades. On the 7th of June, 1099, the crusading army appeared before the walls. Their camp extended from the gate of St. Stephen to that beneath the tower of David. On the fifth day after their arrival the crusaders attacked the city, and at three o'clock on Friday the 15th of July Jerusalem was in the hands of the crusaders. Churches were established, and for eighty-eight years Jerusalem remained in the hands of the Christians. In 1187 it was retaken by Salâdîn after a siege of several weeks. In 1277 Jerusalem was nominally annexed to the kingdom of Sicily. In 1517 it passed under the sway of the Ottoman Sultan Selim I, whose successor Sûlîman built the present walls of the city in 1452. Mohammed Ali, the Pasha of Egypt, took possession of it in 1822. In 1834 it was seized and held for a time by the Felliâhîs (Ar. = cultivators, tillers of the soil, Robinson), during the insurrection, and in 1840, after the bombardment of Acre, was again restored to the Sultan.—

III. Topography of the City. (Originally by Mr. Fergusson, but essentially altered by the American editor.) There are at present before the public three distinct views of the topography of Jerusalem, so discordant from one another in their most essential features, that the most experienced tourist might fairly feel himself justified in assuming that there existed no real data for the determination of the points at issue, and that the disputed questions must forever remain in the same unsatisfactory state as at present.—1. The first of these theories consists in the belief that all the sacred localities were correctly ascertained in the early ages of Christianity; and, what is still more important, that none have been changed during the dark ages that followed, or in the numerous revolutions to which the city has been exposed. The first person who ventured publicly to express his dissent from this view was Korte, a German printer, who travelled in Palestine about 1728, and on his return home published a work denying the authenticity of the so-called sacred localities. The arguments in favor of the present localities being the correct ones are well summed up by the Rev. George Williams, in his work on Jerusalem. In the Holy City, the distance of Professor Willis all has been said that can be urged in favor of their authenticity.—2. Professor Robinson, on the other hand, in his elaborate works on Palestine, has brought together all the arguments which, from the time of Korte, have

1 The site of Bethâr is a disputed point. Cellarius and others place it at the upper Beth-horon. Robinson (III. 270, &c.) suggests its identity with Bethel, I, &c.
been accumulating against the authenticity of the medieval sites and traditions. Robinson (iii. 296) sets down as admitted by himself and most writers (1), that Zion was the S. W. hill of the city; (2), that Moriah, the site of the Jewish Temple, was the present Haram area, E. and N. E. of Zion; (3), that the ancient tower just S. of the Jaffa gate is the Hippicus of Josephus; (4), that the ancient remains connected with the present Damascus gate are those of an ancient gate on that spot, belonging to the second wall of Josephus. 3. The third theory is that put forward by Mr. Fergusson in his
"Essay on the Ancient Topography of Jerusalem."

It agrees generally with the views urged by all those from Korte to Robinson, who doubt the authenticity of the present site of the sepulchre; but goes on to assert that the Mount Zion of the Scriptures is the hill on which the Temple stood (= Mount Moriah, or the E. hill of the city), and that the building now known to Christians as the Mosque of Omar, but by Moslems called the Dome of the Rock, is the identical church which Constantine erected over the rock which contained the Tomb of Christ. Josephus (B. J. v. 4) describes Jerusalem as fortified with three walls, wherever it was not encompassed with impassable ravines (these it had but one wall), and as built face to face on two hills, separated by a ravine between, at which the houses, one upon another, ended. Of these hills that which had the upper city was much higher and straighter in its length. The other, called Akra, on which stood the lower city, was gibbous. Over against this was a third hill, naturally lower than Akra, and formerly separated from it by another broad ravine; but afterward, when the Arabians ruled, desiring to join the city to the Temple, they filled up the ravine with earth, and then lowered the summit of Akra that the Temple might appear above it. The so-called ravine of the cheesemakers (Tyropeon), mentioned above as separating the hill of the upper city and the lower hill, extends down to Siloam. Externally the two hills of the city were encompassed by deep ravines; and it was nowhere approachable on account of the precipices on each side. (See also § 3 below.) In attempting to follow his description there are two points which it is necessary should be fixed, in order to understand what follows: (1) the position and dimensions of the Temple; (2) the position of the Tower Hippicus. — § 1. Site of the Temple.

Without any exception, all topographers are now agreed that the Temple stood within the limits of the great area now known as the Haram (which is [so Robinson] 9074 feet broad at the south end, and about 1,066 at the north end, and 1,528 feet long), though at least one author places it in the centre, and not at the southern extremity of the enclosure. With this exception all topographers are agreed that the southeastern angle of the Haram area was one of the angles of the ancient Jewish Temple. Mr. Fergusson regards the evidence as conclusive, that Josephus was literally correct when he said that the Temple was an exact square of a stadium, or 600 Greek feet, on each side. He therefore holds that the Temple extended from the southwestern angle of the Haram area about two-thirds of the whole distance to the southeastern angle, and about two-fifths of the distance to the northwestern angle, and thus places the Mosque of Omar just outside
of the ancient Temple. Mr. Ferguson claims, as supporting his conclusion, that the Haram area is filled up perfectly solid, with the exception of the great tunnel-like entrance under the mosque el-Aksa, until, 600 feet E. from the southwestern angle, we arrive at a wall running N., beyond which the area is filled up with a series of light arches, supported on square piers, and incapable of sustaining the weight of any large building. The Talmud asserts that the Temple was a square of 500 cubits each side. Robinson (i. 290-292) holds "that the area of the Jewish Temple was identical on its W., E., and S. sides, with the present enclosure of the Haram;" which he supposes "has been enlarged toward the N." He says (iii. 229), "On beholding the immense stones and the elaborate masonry of some of the lower portions of the exterior wall around the present Haram enclosure, the traveller receives at once the conviction, that they are of earlier date than the rest of the wall, and that he has before east corner on its two sides. Such has been the impression received by travellers for centuries; and such it will probably continue to be so long as these remains endure." (See Moriah 2, and §§ 10 11, below.)—§ 2. Hippicus. Of all the towers that once adorned the city of Jerusalem only one now exists in any thing like a state of perfection, viz. that called the tower, or castle, of David, in the centre of the citadel, near the Jaffa gate, which from its prominence now, and the importance which Josephus ascribes to the tower, has been generally assumed to be the tower Hippicus. The reasons, however, against this assumption are too cogent to allow of the identity being admitted. But at the northwestern angle of the present city there are the remains of an ancient building of bevelled masonry and large stones, the Kasr Jâlid, which Mr. Ferguson identifies with the Hippicus of Josephus, Dr. J. P. Thompson (in Kitto), and Dr. H. Bonar (in Fairbairn), without acquiescing fully in Mr. Ferguson's identification, are disposed to place Hippicus in this neighborhood.—§ 3. Walls. As described by Josephus, the first or old wall began on the N. at the tower called Hippicus, and, extending to the Xystus (an open place, in the extreme part of the upper city, where the people sometimes assembled, and which was connected with the Temple by a bridge [Robinson]), joined the council-house, and ended at the west cloister of the Temple. Its southern direction is described as passing the gate of the Essenes (probably the modern Jaffa gate, so Mr. Ferguson; Kitto supposes it perhaps the "dung-gate on the south side), and, bending above the fountain of Siloam, it reached Ophel, and was joined to the eastern cloister of the Temple. The second wall began at the gate Gennath, in the old wall, probably near the Hippicus, and passed round the northern quarter of the city, and joined the fortress Antonia. The third wall was built by King Herod Agrippa; and was intended to enclose the suburbs which had grown out on the northern sides of the city, which before this had been left exposed. It began at the Hippicus, and reached as far as the tower Psephinus, till it came opposite the monument of Queen Helena of Adiabene; it then passed by the sepulchral monuments of the kings, and, turning south at the monument of the Fuller, joined the old wall at the valley called the valley of Kidron. After describing these walls, Josephus adds that the whole circumference of the city was thirty-three stadia, or nearly four English miles. He then adds
that the number of towers in the old wall was sixty, the northern and western portions of the Temple, the middle wall forty, and the new wall ninety. — § 4. Antonia. The tower or castle of Antonia (also called Baris, the "castle" of Acts xxi. 24, 37, &c.) certainly was attached to the Temple buildings, and on the northern side of them; but whether covering the whole space, or only a portion, has been much disputed. After stating that the Temple was four square, and a stadium on each side, Josephus goes on to say that with Antonia it was six stadia in circumference. The most obvious conclusion from this would be (according to Mr. Fergusson) that the Antonia occupied practically the platform on which the so-called Mosque of Omar now stands. But, from certain facts connected with the siege, Mr. Fergusson concludes that the Antonia was a tower or keep attached to the northwestern angle of the Temple. Robinson (iii. 231 ff.) regards Antonia as a fortress, with the extent and arrangements of a palace, occupying perhaps the whole north part of the present Haram area, having in its northwestern part an inner citadel or acropolis of the same name, and, where it joined upon the valley, a flight of stairs descending to both. — § 5. Hills and Valleys. Topographers are still at issue as to the true direction of the upper part of the Tyropoön (= cheese-makers') valley, and consequently, as to the position of Akra (Gr. Akra). Rev. J. P. Thompson, D. D. (in Kitto) enumerates seven theories:—(1) Akra is the ridge between the Jaffa and Damascus gates, the principal Christian quarter of the modern city (Rohland, Von Raumr, Robinson, Stanley, &c.). The Tyropoön then began at the Jaffa gate. (2) Akra is N. of the Haram area, and contiguous to it, and E. of the valley that runs S. from the Damascus gate, which then becomes the Tyropoön: Zion thus extended N. so as to embrace in whole or in part the ridge which is the Akro of Noth, and includes the whole of the Christian, Armenian, and Jewish quarters, while Akra lies wholly in the Mohammedan quarter of modern Jerusalem (Kitter, Schwartz). (3) Akra, as in No. 2, = the hill of the Mohammedan quarter; but Zion is not extended N. so as to stand face to face with it (Williams, Smith's Diet. of Geog.). (4) Akra was the portion of the Haram el-Sherif not occupied by the
Temple (Schultze, Kraft). (5.) Akra was the ridge S. of the Temple area, and E. of Zion. It is commonly known as Ophel (Prof. Justus Olshausen). (6.) Akra was the lower E. portion of the hill commonly known as Zion, i.e. Akra = the Jewish quarter, and Zion = the Armenian quarter (Dr. Titus Tobler). (7.) Akra is the entire ridge of the Horam (Thurupp). Thurupp and Ferguson agree that the Temple-hill was the ancient Zion, the city of David. The first and second of the above theories (so Dr. Thompson) appear the most tenable.—§ 6. Population.

Mr. Ferguson regards the assertions of Josephus that three millions were collected in Jerusalem at the Passover; that a million of people perished in the siege; that 100,000 escaped, &c., as greatly exaggerated. Mr. Ferguson estimates that the population of Jerusalem, in its days of greatest prosperity, may have amounted to from 30,000 to 45,000 souls, but could hardly ever have reached 60,000; and that there may have been 60,000 or 70,000 in the city when Titus came up against it. Thomson (ii. 583 ff.) considers that we are not required to find room for more than 200,000 regular inhabitants at Jerusalem in her highest prosperity and largest extent; and that no impartial person who has opportunity to examine modern Eastern cities, or to observe how densely the poor Jews can and do pack themselves away in the most wretched hovels, will deem it extravagant to suppose this number of residents in the ancient city, which had an area of about one square mile. The great numbers assembled in Jerusalem at the Passover, &c., were mostly strangers, not citizens. The great feasts occurred in the warm, non-rainy months when throughout southern Palestine the people do not hesitate to sleep in the open air, under trees, vines, and even in open gardens; and thus not only two, but six millions of people could find room to eat and sleep on the mountains "round about Jerusalem." The present population of Jerusalem has been variously estimated at from 10,000 to 26,000. Dr. Pierotti gives the number as 20,320, viz. 5,068 Christians of all sects, 7,556 Moslems (Arabs and Turks), 7,706 Jews (Dr. Bonar in Fairbairn).—§ 7. Zion. It cannot be disputed that from the time of Constantine down to the present day, this name has been applied to the western hill on which the city of Jerusalem now stands, and in fact always stood. Notwithstanding this, Mr. Ferguson, in opposition to the almost unanimous opinion of scholars and travellers, maintains that, up to the time of the destruction of the city by Titus, the name was applied exclusively to the eastern hill, or that on which the Temple stood. From 2 Sam. v. 7, and 1 Chr. xi. 5-8, it is clear that Zion = the city of David. Here the ark of God dwelt in curtains; here was the abode of David and of Jehovah before the Temple was built; here was the seat of the theocracy. "The term Zion," says Rev. S. Wolcott, D. D. (B. N. xlii. 691), "came, naturally, to be employed, both by sacred and profane writers, as the representation of the whole city, of which it formed so prominent a part. It was thus used by the later prophets (Jer. xxxi. 6; Joel iii. 17, 21, &c.), as also in Macabees (1 Mc. iv. 57, 60, vii. 33), where it evidently includes the Temple and adjacent mount." "To one who approaches it from the S., the precipitous brow of Zion inverts the description—its form so prominent a part. It was thus used by the later prophets (Jer. xxxi. 6; Joel iii. 17, 21, &c.), as also in Macabees (1 Mc. iv. 57, 60, vii. 33), where it evidently includes the Temple and adjacent mount." "To one who approaches it from the S., the precipitous brow of Zion inverts the description—the form so prominent a part. It was thus used by the later prophets (Jer. xxxi. 6; Joel iii. 17, 21, &c.), as also in Macabees (1 Mc. iv. 57, 60, vii. 33), where it evidently includes the Temple and adjacent mount." "To one who approaches it from the S., the precipitous brow of Zion inverts the description—the form so prominent a part. It was thus used by the later prophets (Jer. xxxi. 6; Joel iii. 17, 21, &c.), as also in Macabees (1 Mc. iv. 57, 60, vii. 33), where it evidently includes the Temple and adjacent mount." "To one who approaches it from the S., the precipitous brow of Zion inverts the description—the form so prominent a part. It was thus used by the later prophets (Jer. xxxi. 6; Joel iii. 17, 21, &c.), as also in Macabees (1 Mc. iv. 57, 60, vii. 33), where it evidently includes the Temple and adjacent mount."

Dr. Bonar (in Fairbairn) considers "the sides of the N." (Ps. lxxviii. 2; Is. xiv. 13) as the "city proper, or lower market, on Akra, as contrasted with Zion, the upper city. "It is a mistaken impression," says Dr. Wolcott (i. e.), "that greater sanctity is ascribed to Zion than to Jerusalem, or that the two names are, in this respect, carefully distinguished" (see Ps. cxxxv. 21, cxxxvii.; Is. i. 1, 2; 2 Chr. vi. 6; Ezr. vii. 13; Zech. viii. 3, &c.; compare Num. xxiii. 7, xxiv. 6, &c.). "Our Saviour expressly forbade the pronunciation of the name (Matt. v. 35); and through the force of the same sacred associations, the beloved disciple could find no more fitting type of heaven itself, as he beheld it in vision—the New Jerusalem of the saints in glory" (Rev. xxi. 2).—§ 8. Topography of Nehemiah. The only description of the ancient city of Jerusalem which exists in the Bible, so extensive in form as to enable us to follow it as a topographical description, is that found in Nehemiah, and although it is hardly sufficiently distinct to enable us to settle all the most points, it contains such valuable indications that it is well worthy of the most attentive examination. The easiest way to arrive at any correct conclusion regarding it, is to take first the description of the Dedication of the Walls in chapter xi. (31-40), and drawing such a diagram as this, we easily get at the main features of the old wall at least. If from this we turn to chapter iii., which gives a description of the repairs of the wall, we have no difficulty (so Mr. Ferguson; but see above) in identifying all the places mentioned in the first sixteen verses, with those enumerated in chapter xii.—§ 9. Waters of Jerusalem. "Jerusalem lies in the midst of a rocky limestone region, throughout which fountains and wells are comparatively rare" (Rbn. i. 232). Yet, according to Dr. Barclay (City of the Great King), there are, within a radius of seven miles, some thirty or forty natural springs. "The artificial provision for supply of water in Jerusalem in ancient times was perhaps the most complete and extensive ever undertaken for a city. The aqueduct of Solomon (winding along for twelve and a quarter miles) pours the waters of the three immense pools into the enormous temple-wells, cut out like caverns in the rock; and the pools, which surround the city in all directions, supply, to a great extent, the wants of the inhabitants. The ancient pools were: (1) The upper pool (2 K. xviii. 17). (2) The king's pool (Neh. ii. 14). (Siloam)? (3.) The pool of Siloam (iii. 15). (Siloam?) (4.) The pool that was made (iii. 16). (5.) The lower pool
Mr. DRAGON-WELL (5.) water from pool (La. Velde, since the dom small Siliedn tion, erected, self; son Moslem Omar traditional "xxii. pools, both; contain along of the city, down the Tyropon. (4.) Birket Hamman el-Batrak, within the city walls, called traditionally the Pool of Hezekiah. (5.) Birket es-Serain, or Birket Israel, near the modern St. Stephen's gate; probably = Bethesda. There have been pools also in former ages, not small in size, which have disappeared. These pools and wells are not kept in very good repair, and seldom contain much or good water. The Um el-Deray, the traditional Fountain of the Virgin (see Siloam), is always filled and flowing, supplying water to the inhabitants of Jerusalem, but especially to those of the village Siloed. It is to tanks or pools that Jerusalem has to look for its water-supply; and since its annual rain-fall is twice as much as that of England, there ought not to be any lack (Dr. H. Bonar in Fairbairn). Of the above-mentioned modern pools, Robinson, Thomson, Wilson, Van de Velde, &c., identify No. 3 with the ancient "upper pool," or "watercourse" of Gihon, and No. 2 with the "lower pool." Robinson (I. 346, &c.) supposes the fountain of Gihon, which supplied these pools, anciently existed on the W. side of Jerusalem in the basin or head of the valley of Hinnom, down which its waters naturally flowed till Hezekiah covered the fountain and brought down its waters by subterranean channels into the city. Mr. Williams (Holy City) and others suppose Gihon = the Tyropon valley, that the upper pool of Gihon was on the N. side of Jerusalem, not far from the Tombs of the Kings, and that the lower Gihon was the pool of Siloam. Mr. Lewin, &c., consider Gihon = the valley of Jehoshaphat, the lower Gihon = the Fountain of the Virgin, and the upper Gihon = some spring further N. (Cisterns; Diagon-well; Pools, &c.) —§ 10. Site of Holy Sepulchre. As the question now stands, the fixation of the site depends mainly on the answers that may be given to two questions:—(1) Did Constantine and those who acted with him (A. D. 326) possess sufficient information to enable them to ascertain exactly the precise localities of the crucifixion and burial of Christ? (2) Is the present church of the Holy Sepulchre that which he built, or does it stand on the same spot? Mr. Fergusson answers the first question in the affirmative, and claims that the account given by Eusebius of the uncovering of the rock expresses no doubt or uncertainty about the matter. Robinson (iii. 257) maintains that "the whole tenor of the language both of Eusebius and Constantine shows that the discovery of the sepulchre was held to be the result, not of a previous knowledge derived from tradition, but of a supernatural intimation." Mr. Fergusson maintains that the language of Eusebius is minutely descriptive of the site of the building now known as the Mosque of Omar, but wholly inapplicable to the site of the present Church of the Holy Sepulchre. Of the buildings which Constantine or his mother, Helena, erected, Mr. Fergusson maintains that two now remain—the one the Anastasis (Gr. = Resurrection, now [so Mr. Fergusson] known as the "Mosque of Omar" and the "Dome of the Rock" [Ar. es-Sukh-rak]), a circular building erected over the tomb itself; the other the "Golden Gateway" (Gate), which (so Mr. Fergusson) was the propylea described by Eusebius as leading to the atrium (hall) of the basilica. The "Golden Gateway," which projects from the wall into the interior of the Haran, is now used as a Moslem place of prayer (Robinson). Mr. Fergusson argues that the site of the Mosque of Omar was both outside of the ancient Temple (see § 1 above) and outside of the atrium walls of the city. To this Rev. S. Wolcott, D. D., formerly an American Protestant missionary in Palestine, replies: "The site of the so-called Mosque of Omar could not have been, in our Saviour's day, outside of the walls. The theory would break up the solid masonry of the ancient substructions of the Temple-area, still existing, making one portion modern, the other ancient in a way which is simply incredible" (B. S. xxiii. 695). —The Church of the Holy Sepulchre was erected by the Emperor Constantine A. D. 326-353. "Probably no one at the present day, except Mr. Fergusson and his followers, supposes there has been any transfer of the site, since it was originally fixed in the fourth century" (Robinson). The Church itself has been repeatedly destroyed (A. D. 614, 969, 1010, 1098) and rebuilt (Bonar in Fairbairn). It is esteemed by the Armenians, Greeks, Roman Catholics, &c., the holy place of Jerusalem. Chatoubrand,
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Von Raumer, Tischendorf, Olin, Williams, Pierotti, &c., defend its claim as marking the true site of our Lord's burial; but Robinson, Thomson, Van de Velde, Wilson, Bonar, Tobler, Barclay, and many others, discredit them (compare Jn. xix. 20; Heb. xii. 13). (Calv. = Crescentio; Golgota; Pretorium; Tombs.)—§ 11. Rebuilding of the Temple by Julian. Even if we have not historical evidence of the facts (see II. above), the appearance of the S. wall of the Haram would lead us to suspect that something of the sort had been attempted at this period. The great tunnel-like vault under the Mosque El-Aksa, with its four-domed vestibule, is almost certainly part of the temple of Herod, and coeval with his period; but externally to this, certain architectural decorations have been added, and that so slightly that daylight can be perceived between the old walls and the subsequent decorations, except at the points of attachment. These adjuncts may with very tolerable certainty be ascribed to the age of Julian, while, from the historical accounts, they are just as such as we should expect to find them. —§ 12. Church of Justinian. Nearly two centuries after the attempt of Julian, Justinian erected a magnificent church at Jerusalem in honor of the Virgin Mary, "on the loftiest hill of the city, where there was not space enough to allow of the prescribed dimensions, so that they were obliged to lay the foundation at the S. E. side at the bottom of the hill, and build up a wall with arched vaults in order to support that part of the building." (Procopius in Robinson.) Almost all topographers (so Mr. Ferguson) have jumped to the conclusion that the Mosque El-Aksa is the identical church referred to, but the architecture of that building (in Mr. Ferguson's view) is alone sufficient to refute any such idea. Notwithstanding this there is no difficulty in fixing on the site of this church, insomuch as the vaults that fill up the southeastem angle of the Haram area are almost certainly of the age of Justinian, and are just such as Procopius describes; so that if it were situated at the northern extremity of the vaults, all the arguments that apply to the Aksa equally apply to this situation. But this "is purely a conjectural site." "where not the slightest trace appears of a foundation ancient or modern" (so Dr. Wolcott in B. S. xxxiv. 124).
Jesu-sha (fr. Heb. = possessed, sc. by a husband, Ges.), daughter of Zadok, and queen of Uzziah (2 K. xv. 33).

Jesu-sha (fr. Heb.) = Jerusha (2 Chr. xxvii. 1).

Jesu-sai (fr. Heb. = Isaiah, Fr.).
1. Son of Hananiah; brother of Pelatiah, and grandson of Zerubbabel (1 Chr. iii. 21).—2. A Benjamite (Neh. xi. 7).

Jesu-ah (fr. Heb. = old, Ges.), one of the three "cities" taken from Jeroboam by Abi-jah (2 Chr. xiii. 19). Mr. Wilton (in Fairbairn) identifies it with the modern village of 'Ain Sitla, about three miles N. of Beitia (Bethel).

Jesu-ze'lah (fr. Heb. = right toward God, Ges.), son of Asaph, and head of the seventh of the twenty-four wards into which the musicians of the Levites were divided (1 Chr. xxv. 14). Asarelah.

Jesu-be'nah (fr. Heb. = son of one's father, Ges.), head of the fourteenth course of priests (1 Chr. xxiv. 15).

Jeser (fr. Heb. = uprightness, Ges.), a son of Caleb the son of Hezron by his wife Azubah (1 Chr. ii. 18).

Jesh-mon (fr. Heb. = the waste), a name which occurs in Num. xxii. 20 and xxiii. 28, in designating the position of Piggah and Peor, as facing the Jebelum; elsewhere used with reference to the hill of Hachilah (1 Sam. xxiii. 19, xxvi. 1, 5), and the wilderness of Maon (xxiii. 24). Perhaps Jeshimon = the dreary, barren waste of hills lying immediately on the W. of the Dead Sea.


Jesho-ahal (ha-yahal) (fr. Heb. = whom Jehovah bows down, Ges.), a Simeonite chief, descended from Shimeel (1 Chr. iv. 36).

Jeshu-a (a later Hebrew contraction for Joshua or rather Jesha, = Jehoshua). 1. Joshua, the son of Nun (Neb. viii. 17).—2. A priest in David's reign, head of the ninth course (1 Chr. xxiv. 11, A. V. "Jeshua;" Ezr. ii. 36; Neh. vii. 39; see Jehu 1.—3. A Levite in the reign of Hezekiah (2 Chr. xxxii. 15).
4. Son of Jehozadak; first high-priest after the Babylonish Captivity, and ancestor of the fourteen high-priests his successors down to Josua or Jason, and Onias or Menelaus, inclusive (Ezr. ii. 2, iii. 2, 8, 9, iv. 3, v. 2, x. 18; Neh. vii. 7, xli. 1, 7, 10, 26).
= Joshea 4. Josua, like his contemporary Zerubbabel, was probably born in Babylon, whither his father, Jehozadak, had been taken captive while young (1 Chr. vi. 15, A. V.). He came up from Babylon in the first year of Cyrus with Zerubbabel, and took a leading part with him in the rebuilding of the Temple, and the restoration of the Jewish commonwealth. Besides the great importance of Jeshua as a historical character, from the critical times in which he lived, and the great work which he accomplished, his name (= Jesus), his restoration of the Temple, his office as high-priest, and especially the two prophecies concerning him in Zech. iii. and vi. 9-15, point him out as an eminent type of Christ.—5. Head of a Levitical house, one of those which returned from the Babylonish captivity,
and took an active part under Zerubbabel, Ezra, and Nehemiah. The name is used to designate either the whole family or the successive chieftains of it (Ezr. ii. 40, iii. 9; Neh. iii. 19, xvi. 7, ix. 4, 5, x. 9, xii. 8, &c.).—6. A branch of the family of Pahath-moab, one of which was called the family of Judah (Neh. x. 14, xii. 11, &c.; Ezr. x. 30).

Jeshu-ah (see above), one of the towns inhabited by the people of Judah after the Captivity (Neh. xii. 26 only); apparently in the extreme S. (so Mr. Grove). Mr. Wilton (in Fairbairn) suggests = the mod. Arabic Jash'da, about twelve miles W. of Jerusalem.

Jeshu-ah (fr. Heb. = Yeshua, or Joshua), a priest in the reign of David (1 Chr. xxiv. 11); = Jesus 2.

Jeshu-rahm (fr. Heb., see below), and once in A. V. Jeshu-rum (Is. xlii. 2), a symbolical name for Israel in Deut. xxxii. 15, xxiii. 5, 20; Is. xlii. 2, for which various etymologies have been suggested. It is most probably derived from a root signifying to be blessed (so Mr. Wright). With the intensive termination Jeshurun would then denote Israel as supremely happy or prosperous, and to this signification the context in Deut. xxxii. 15 points. Genesis is first regarded as a terminant as an affectionate dimitive from a Hebrew word signifying upright, and Jeshurun therefore as = the good little people. Michaelis, Grotius, Vitringa, and formerly Gesenius considered it as a dimitive of Israel, as if contracted from Heb. yire'el rath, but for this there is not the slightest foundation.

Je-saf (fr. Heb. = Isiah, Isaiah, ISSHAH, ISSHAI), 1. A Korhite, one of the mighty men who joined David's standard at Ziklag (1 Chr. xii. 6).—2. Second son of Uzziel, the son of Kohath (1 Chr. xxii. 20); = Isshiah 2.

Je-sim-lei (fr. Heb. = whom God has set up, Ges.), a Simeonite chief, of the family of Shimeu (1 Chr. iv. 36).

Je-se (L. fr. Heb., perhaps = firm, strong, Gez.; Jah is existing or living, Fu.), father of David. He was the son of Obed, who again was the fruit of the union of Boaz and the Moabitess Ruth. Nor was Ruth's the only foreign blood that ran in his veins; for his maternal grandmother was Rahab the Canaanitish, of Jericho (Mat. i. 5). Jesse's genealogy is twice given in full in the O. T. (Ru. iv. 18-22; 1 Chr. ii. 5-12), and twice in the N. T. (Mat. i.; Lu. iii.). He is commonly designated as "the Bethlehemite" (1 Sam. xvi. 1). So he is called by his son David, then fresh from home (xvii. 58); but his full title is = "the Ephrathite of Bethlehem-judah" (xviii. 12). He is an "old man" when we first meet with him (xvii. 12), with eight sons (xvi. 10, xvii. 12), residing at Bethlehem (xvi. 4, 5). Jesse's wealth seems to have consisted of a flock of sheep and goats, which were under the care of David (xvi. 11, xvii. 24, 25). When David's rupture with Saul had finally driven him from the court, and he was in the cave of Adullam, "his brethren and all his father's house" joined him (xvii. 1). Anxious for their safety, he took his father and mother into the country of Moab, and left them under the king's protection, and there they disappear from our view in the record of Scripture. In his name Isaiah (xi. 1, 10) announces the most splendid of his promises. (Messian). Who the wife of Jesse was we are not told.

Nahash 2.

Je-si-ah (fr. Gr. form of Jeshua, Jesus, &c.), a Levite = Jeshua (1 Esd. v. 26; compare Ezr. ii. 40).

Je'sha (L. form of Jeshua, Jesus, &c.), Jeshua 30

the Levite, the father of Jozabad (1 Esd. vii. 63; see Ezr. viii. 33); also called Jesus and Jesus.

Jesu'i (fr. Heb. = Yeshua, ISUI, son of Asher, whose descendants the Jesuites were numbered in the plains of Moab (Num. xxvi. 44); elsewhere called Iset (Gen. xlvi. 10) and Jersu (1 Chr. vii. 50).

Jesu-nites, the = a family of Asher, descended from Jesui (Num. xxvi. 44).

Jesu-rum = Jershon.

Jesus [Jesus] (the Latinized Gr. form of Joshua or Jesus, a contraction of Jehoshu'a = help of God or Saviour). 1. Joshua the priest, the son of Jehozadak (1 Esd. v. 3, 8, 24, 48, 50, 68, 70, vi. 2, ix. 19; Esclus. xii. 12). = Jesus 4-2. Jesus the Levite (1 Esd. v. 58, iv. 48).—3. Joshua the son of Nun (2 Esd. vii. 37; Esclus. xvi. 1); 1 Mc. ii. 55; Acts vii. 45; Heb. iv. 8.

Jesus (see above) the Father of Sirach, and grandfather of the following (Esclus. prologue). ECCLESIASTICS.

Jesus (see above) the son of Sirach is described in ECCLESIASTICS (L. 27) as the author of that book, which in the LXX., and generally, except in the Western Church, is called by his name the Wisdom of Jesus the son of Sirach, or simply the Wisdom of Sirach. The same passage speaks of him as a native of Jerusalem; and the internal character of the book confirms its Palestinian origin. Among the later Jews the "Son of Sirach" was celebrated under the name of Ben Sira as a writer of proverbs.

Jesus (see above), called Justus (L. just), a Christian who was with St. Paul at Rome (Col. iv. 11).

Jesus (L. fr. Heb. through Gr. = Saviour; see above) Christ (fr. Gr. Christos [L. form Christus] = anointed = Messiah). Priests were anointed among the Jews, as their inauguration to their office (1 Chr. xvi. 22; Ps. cv. 15), and kings also (2 Mc. i. 24; Esclus. xvi. 19). (Anointing). In the N. T. the name Christ = Messiah (Jn. i. 41, A. V. = Messias), the name given to the long-promised Prophet and King whom the Jews had been taught by their prophets to expect (Acts xix. 4; Mat. vi. 9). The use of this name, as applied to the Lord, has always been a reference to the promises of the prophets. "Jesus" is the proper name of our Lord, and "Christ" is added to identify Him with the promised Messiah. The Life, the Person, and the Work of our Lord and Saviour Jesus Christ occupy the whole of the N. T. Of this threefold subject the present article includes the first part, viz., the Life and Teaching. (Saviour; Son of God.) According to the received chronology, which is in fact that of Dionysius Exiguus in the sixth century, the Birth of Christ occurred in the year of the Rome 754; but from other considerations it is probable (so Archbishop Thomson, original author of this article) that the Nativity took place some time before April v. c. 750, and if it happened only a few months before Herod's death (Herod 1), then its date would be four years earlier than the Dionysian reckoning. (See the end of this article.) The salvation addressed by the Angel to Mary her Virgin, "Hail! The Lord is highly favored," was the prelude to a new act of divine creation. (Genealogy of Jesus Christ; James 3; Joseph 11; Mary, the Virgin.) Mary received the announcement of a miracle, the full import of which she could not have understood, with the submission of one who knew that the message came from God; and the Angel departed from her. The prophet Micah had foretold (Mic. v. 2) that the future king should be born in
Bethlehem of Judaea, the place where the house of David had its origin; but Mary dwelt in Nazareth. Anthony in works to the general ceasing of the Roman empire. From the well-known and much-canvassed passage (Lk. ii. 2) it appears that the taxing was not completed till the time of Quirinus (Cyrenius), some years later; and how far it was carried now, cannot be determined; all that we learn is that it brought Joseph, who was head of the house of David, from his home to Bethlehem, where the Lord was born. As there was no room in the inn, a manger was the cradle in which Christ the Lord was laid. But signs were not wanting of the greatness of the event that seemed so unimportant. Lowly shepherds were the witnesses of the wonders that accompanied the lowly Saviour's birth; an angel proclaimed to them "good tidings of great joy;" and then the exceeding joy that was in heaven among the angels about this mystery of love broke through the silence of night with the words, "Glory to God in the highest, and on earth peace, goodwill toward men" (ii. 8-20). The child Jesus is circumcised in due time, is brought to the Temple, and the mother makes the offering for her purification. Simeon and Anna, taught from God that the object of their earnest longings was before them, prophesied of His divine work: the one rejoicing that his eyes had seen the salvation of God, and the other speaking of Him "to all that looked for redemption in Jerusalem" (ii. 28-33). Thus recognized among His own people, the Saviour was not without witness among the heathen. "Wise men from the East:"—i.e., Persian magi of the Zend religion, in which the idea of a Zoroaster or Redeemer was clearly known—guided miraculously by a star or meteor (STAR OF THE WISE MEN) created for the purpose, came and sought out the Saviour to pay Him homage. A little child made the great Herod quake upon his throne. When he knew that the magi were come to hail their King and Lord, and did not stop at his palace, but passed on to a humber roof, and when he found that they would not return to betray this child to him, he put the child to death all the children in Bethlehem that were under two years old. The crime was great; but the number of the victims, in a little place like Bethlehem, was small enough to escape special record among the wicked acts of Herod from Josephus and other historians. The position is characteristic. Joseph, warned by a dream, flees to Egypt with the young child, beyond the reach of Herod's arm. After the death of Herod, in less than a year, Jesus returned with his parents to their own land, and went to Nazareth, where they abode. (NAZARENE.) Except as to one event, the Evangelists are silent upon the succeeding years of our Lord's life down to the commencement of His ministry. When He was twelve years old He was found in the Temple, hearing the doctors and asking them questions (ii. 41-52). We are shown this one fact that we may know that at the time when the Jews considered childhood to be passing into adult life, Jesus was already aware of His mission, and consciously preparing for it, although years passed before its actual commencement. Thirty years had elapsed from the birth of our Lord to the opening of His ministry. In that time great changes had come over the chosen people. Herod the Great had minted under his own name, how ignominiously and wickedly; after the death of that prince it was dismembered forever. It was in the fifteenth year of Tiberius the emperor, reckoning from his joint rule with Au- gustus (January c. c. 765), and not from his sole rule (August c. c. 276), that John the Baptist began to teach. He was very the same as the general character of the prophets of the old covenant; and his work was twofold—to enforce repentance and the terrors of the old law, and to revive the almost forgotten expectation of the Messiah (Mat. iii. 1-10; Mk. i. 1-8; Lk. iii. 1-18). The career of John seems to have been very short. He came to Jordan with the rest to receive baptism at John's hands: (1.) that the sacrament by which all were hereafter to be admitted into His kingdom might not want His example to justify its use (Mat. iii. 15); (2.) that John might have an assurance that his course as the herald of Christ was now completed by His appearance (Jn. i. 23); (3.) that some public token might be given that He was indeed the Anointed of God (Heb. v. 5). Immediately after this inauguration of His ministry, Jesus was led up of the Spirit into the wilderness to be tempted of the devil (Mat. iv. 1-11; Mk. i. 12, 13; Lk. iv. 1-13). The three temptations are addressed to the three forms in which the disease of sin makes its appearance on the soul—to the sense of power, and the desire of gain (1 Jn. ii. 16). But there is one element common to them all—they are attempts to call up a wilful and wayward spirit in contrast to a patient, self-denying one. There are internal marks that Matthew assigns them their historical order; Luke transposes the two last. —Deserting for a time the historical order, we shall find that the records of this first portion of His ministry, from the temptation to the transfiguration, consist mainly—(1.) of miracles, which prove His divine commission; (2.) of discourses and parables on the doctrine of "the kingdom of heaven;" (3.) of incidents showing the behavior of various persons when brought into contact with our Lord. The two former may require some general remarks; the last will unfold themselves with the narrative. —1. The Miracles. The expectation that Messiah would work miracles existed among the people, and was founded on the language of prophecy. Our Lord's miracles are described in the N. T. by several names: they are "signs," "wonders," "works" (most frequently in Jn.), and "mighty works," according to the point of view from which they are mentioned. As signs and wonders, wrought as signs of the might and presence of God; and they are powers or mighty works, because they are such as no power short of the divine could have effected. But if the object had been merely to work wonders, without any other aim than to astonish the minds of the witnesses, the miracles of our Lord would not have been the best means of producing the effect, since many of them were wrought for the good of obscure people, before witnesses chiefly of the humble and uneducated class, and in the course of the ordinary life of our Lord, which lay not among those who made it their business to inquire into the claims of a prophet. The miracles of our Lord were to be not wonders merely, but signs; and not merely signs of preternatural power, but of the scope and character of His ministry, and of the divine nature of His Person. This will be evident from an examination of those which are more particularly described in the Gospels, and which have appeared in the case of the three instances of restora-
tion to life (Mat. ix. 18; Lk. vii. 11, 12; Jn. xi. 1, &c.). There are about six cases of demoniac possession (Mk. i. 24, v. 2; Mat. ix. 32, xvii. 15; Lk. xi. 15; Mat. xv. 22). (DEMONIACS). There are about seventeen recorded cases of the cure of bodily sickness, including fever, leprosy, palsy, invertebrate weakness, the malady known as the blind-blot of twelve years' standing, dropsy, blindness, deafness, and dumbness (Jn. iv. 47; Mat. viii. 2, 14, x. 2; Jn. v. 5; Mat. xii. 10, viii. 5, ix. 20, 27; Mk. viii. 22; Jn. i. 1; Lk. xii. 10, xvii. 11, xviii. 35, xxii. 51). These three groups of miracles pertain to one another. They brought help to the suffering or sorrowing, and proclaimed what love the Man that did them bore toward the children of men.

There is another class, showing a complete control over the powers of nature: first, by acts of creative power (Jn. ii. 7, vi. 10; Mat. xv. 25); secondly, by setting aside natural laws and conditions (Lk. iv. 39-41; Jn. xii. 6; Mat. xxvii. 26, xiv. 24, xvii. 27). In a third class of these miracles we find our Lord overruling the wills of men; as when He twice cleared the Temple of the traders (Jn. ii. 13; Mat. xvi. 12); and when His look staggered the officers that came to take Him (Jn. xix. 8). It is often fully set forth in His action with the sick, and the power used for destruction—the case of the barren fig-tree (Mat. xxi. 18).

On reviewing all the recorded miracles, we see at once that they are signs of the nature of Christ's Person and mission. They show how active and unwearyed was His love; they also show the diversity of its operation. The miracles were intended to attract the witnesses of them to become followers of Jesus and members of the kingdom of heaven. They have then two purposes, the proximate and subordinate purpose of doing a work of love to them that need it, and the higher purpose of revealing Christ in His own person and nature as the Son of God and Saviour of men.—2. The Parables. Nearly fifty parables are preserved in the Gospels, and they are only selected from a larger number (Mk. iv. 52). In the parables some story of ordinary doings is made to convey a spiritual meaning, beyond what the narrative itself contained. These parables, some have hastily concluded from our Lord's words (Lk. viii. 10) that the parable was employed to conceal knowledge from those who were not susceptible of it, and that this was its chief purpose. But it was chosen not for this negative object, but for its positive advantages in the instruction of the disciples. If there was any mode of teaching better suited than another to the purpose of preserving truths for the memory that were not accepted by the heart, that mode would be the best suited to their peculiar position. Eastern teachers have made this mode of instruction familiar: the originality of the parables lay not in the method of teaching by stories, but in the profound and new truths which the stories taught so aptly. Besides the parables, the more direct teaching of our Lord is conveyed in many discourses dispersed through the Gospels, of which three may be here selected as examples: the Sermon on the Mount (Mat. x.-xviii), which contained after the feeding of the five thousand (Jn. vi. 22-65), and the final discourse and prayer which preceded the Passion (xvii.-xviii.). Notwithstanding the endeavor to show that the Sermon on the Mount of St. Matthew is different from the Sermon on the Mount of St. Luke, the evidence for their being one and the same discourse greatly preponderates. If so, then its historical position must be fixed from Luke; and its earlier place in Matthew must be owing to the Evangelist's wish to commence the account of the ministry of Jesus with a summary of His teaching. From Luke we learn that Jesus had gone up into a mountain to pray, that on the morning of that day He assembled the twelve apostles, and solemnly appointed them; and then descending He stood upon a level place (Lk. vi. 17), not necessarily at the bottom of the mountain, but where the multitude would stand round and hear; and there He taught them in a solemn manner the laws and constitution of His new kingdom, the kingdom of heaven. The differences between the reports of the two Evangelists are many. In the former Gospel the sermon occupies one hundred and seven verses; in the latter, thirty. The longer report includes the exposition of the relation of the Gospel to the Law: it also draws together, as we have seen, some parables which Luke reports elsewhere and in another connection; and where the two contain the same matter, that of Luke is somewhat more compressed. But in taking account of this, the purpose of Matthew is to be borne in mind: the morality of the Gospel is to be established in its entire fullness, the foundation of the kingdom of heaven, and especially in its bearing on the Law as usually received by the Jews, for whose use especially this Gospel was designed. And when this discourse is compared with the later examples to which we shall presently refer, the fact comes out more distinctly, that we have here the Code of the Christian Lawgiver rather than the whole Gospel.

The next example of the teaching of Jesus must be taken from a later epoch in His ministry. Probably the great discourse in Jn. vi. took place about the time of the Transfiguration. The effect of His personal work on the disciples now becomes the prominent subject. He had taught them that He was the Christ, and had given them His law, wider and deeper far than that of Moses. But the objection to every law applies more strongly the purer and higher the law is; and "how to perform that which I will" is a question that grows more difficult to answer as the standard of obedience is raised. It is in answering the question to answer here. The Redeemer alludes to His death, to the body which shall suffer on the Cross, and to the blood which shall be poured out. This great sacrifice is not only to be looked on, but to be believed: and not only believed, but appropriated to the believer, to become part of his very heart and life. Faith, here as elsewhere, is the means of apprehending it: but when it is once laid hold of, it will be as much a part of the believer as the food that nourishes the body becomes incorporated with the body. Many of the disciples went back and walked no more with Jesus, because their conviction that He was the Messiah had no real foundation. The rest remained with Him for the reason so beautifully expressed by Peter: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (Jn. vi. 68, 69).—The third example our Lord's discourse is that which follows in the ministry. This great discourse, recorded only by St. John, extends from the thirteenth to the end of the seventeenth chapter. It hardly admits of analysis. It announces the Saviour's departure in the fulfilment of His mission; it imposes the new commandment on the disciples of a special love, by which should be the outward token to the world of
their Christian profession; it consoles them with the promise of the Comforter who should be to them in the

she shall do for them, teaching them, remembering them, reproving the world, and guiding the disciples into all

truth. It offers them, instead of the bodily presence of their beloved Master, free access to the throne of His Father, and spiritual blessings such as they had not known before. Finally, it culminates in that sublime prayer (chap. vii.) by which the High-
priest as it were concedes Himself the victim. These three discourses are examples of the Saviour's teaching—of its progressive character from the opening of His ministry to the close.—The Scene of the Lord's Ministry. As to the scene of the ministry of Christ, no less than as to its duration, the three evangelists seem at first sight to be at variance with the fourth. Matthew, Mark, and Luke record only our Lord's doings in Galilee; if we put aside a few days before the Passion, we find that they never mention His visiting Jerusalem. John, on the other hand, whilst he records some acts in Gal-

dilee, devotes the chief part of his gospel to the transactions in Judea. But when the supplemental character of John's gospel is borne in mind there is little difficulty in explaining this. The three evan-
gelists do not profess to give a chronology of the ministry, but rather a picture of it: notes of time are not found (as in Matthew viii.) and as they chiefly confined themselves to Galilee, where the Redeemer's chief acts were done, they might naturally omit to mention the feasts, which, being passed by our Lord at Jerusalem, added nothing to the materials for His Galilean ministry. (Gospels.)

—Duration of the Ministry. It is impossible to de-
termine exactly from the gospels the number of years during which the Redeemer exercised His ministry before the Passion; but the doubt lies between two and three; for the opinion adopted from an interpretation of Is. lx. 2 by more than one of the ancients, that it lasted only one year, cannot be borne out. The data are to be drawn from John. This evangelist mentions six feasts, at five of which Jesus was present; the Passover that followed His baptism (Jn. ii. 13); a "feast of the Jews" (v. 1); a Passover during which Jesus remained in Galilee (v. 4); the feast of Tabernacles to which the Lord went up privately (vii. 2); the feast of Dedication (x. 22); and lastly the feast of Passover, at which He was crucified. Thus the Passovers, and it is possible that a "feast" (v. 1) may be a fourth. Upon this possibility the ques-
tion turns. But if this feast is not a Passover, then no Passover is mentioned by John between the first (ii. 13) and that which is spoken of in the sixth chapter; and the time between those two must be assumed to be a single year only. Now, although the record of John of this period contains but few facts, yet when all the evangelists are compared, the amount of labor compressed into this single year would be too much for its compass (see the Har-
mony under Gospels). It is, to say the least, easier to suppose that the "feast" (v. 1) was a Pass-
over, dividing the time into two, and throwing two of these circuits into the second year of the minis-
try. Upon the whole, though there is nothing that amounts to proof, it is probable that there were four Passovers, and consequently that our Lord's min-
istry lasted the somewhat more than two years that the "beginning of miracles" (Jn. ii.) having been wrought before the first Passover. The year of the first of these Passovers was c. 750, and the bap-
tism of our Lord took place either in the beginning of that year or the end of the year preceding.—After this sketch of the facts, seen and heard, and understand the duration of the Saviour's ministry, the historical or-
er of the events may be followed without interruption.

Our Lord has now passed through the ordeal of temptation, and His ministry is begun. At Beth-
abora, to which He returns, disciples begin to be drawn toward Him; Andrew and another, probably John, the sole narrator of the fact, see Jesus and hear the Baptist's testimony concerning Him. Andrew brings Simon Peter to see Him also; and he receives from the Lord the name of Cephas. Then Philip and Nathanael are brought into contact with our Lord. The two disciples last named saw Him as He was about to set out for Galilee, on the third day of his sojourn at Bethabara. The third day after this interview Jesus is at Cana in Galilee, and works His first miracle, by making the water wine (Jn. i. 29, 31, 43. ii. 1). He now betakes Himself to Capernaum, and, after a sojourn there of "not many days," sets out for Jerusalem to the Passover, which was to be the beginning of His ministry in Judea (ii. 12, 13). The cleansing of the Temple is associated by John with this first Passover (ii. 12-
22), and a similar cleansing is assigned to the last Passover by the other evangelists. These two can not be confounded without throwing discredit on the historical character of one narrative or the other; the amount of time at the first time a host of interpreters have pointed out the probability that an action symbolical of the power and author-
ity of the Messiah should be twice performed, at the opening of the ministry and at its close. The expulsion of the traders was not likely to produce a permanent effect, and at the end of three years Jesus found the tumult and the traffic defiling the court of the Temple as they had done when He visited it before. The visit of Nicodemus to Jesus took place about this first Passover. It implies that our Lord had done more at Jerusalem than is re-
corded of Him even by John; since we have here a Master of Israel (iii. 2). It is significant that the San-
hedrin (vii. 50) expressing his belief in Him, al-
though too timid at this time to make an open pro-
cession. The object of the visit, though not directly stated, is still clear; he was one of the better Phar-
isees, who were expecting the kingdom of Messiah, and having seen the miracles that Jesus did, he came to inquire more fully about these signs, and his approach. It has been well said that this discourse contains the whole gospel in epitome. After a

sojourn at Jerusalem of uncertain duration, Jesus went to the Jordan with His disciples; and they were baptized in His name. The Baptist was now at Enon, near Salim; and the jealousy of his disci-

ples against Jesus drew from John an avowal of his position, which is remarkable for its humility (iii. 27-30). How long this sojourn in Judea lasted is uncertain. But in order to reconcile Jn. iv. 1 with Mat. iv. 12, we must suppose that it was much longer than the "twenty-six or twenty-seven days" to which Mr. Greswell would limit it. In the way to Galilee Jesus passed by the shortest route, through Samaria. In the time of our Lord the Samaritans were hated by the Jews even more than if they had been Gentiles. Yet even in Samaria were souls to be saved. Jesus came in His journey to Sychar, and sat by Jacob's well. A woman from the neighboring town came to draw from the well, and was aston-
ished that a Jew should address her as a neighbor,
with a request for water. The conversation that ensued might be taken for an example of the mode in which Christ leads to Himself the souls of men. In this remarkable dialogue the living water which Christ would give them was identified with the worship of Jew and Samaritan, the confession that He who speaks is truly the Messiah, are all noteworthy. Jesus now returned to Galilee, and came to Nazareth, His own city. In the Synagogue He expounded to the people a passage from Isaiah (Isa. 61:1), which He thought was now fulfilled in His hand in Person. The same truth that had filled the Samaritans with gratitude, wrought up to fury the men of Nazareth, who would have destroyed Him if He had not escaped out of their hands (Lk. iv. 16–30). He came now to Capernaum. On His way hither, when He had reached Cana, He healed the son of one of the courtiers of Herod Antipas (Jn. iv. 46–54), who “himself believed, and his whole house.” This was the second Galilean miracle. At Capernaum He wrought many miracles for them that needed. Here two disciples who had known Him before, namely, Simon Peter and Andrew, were called from their fishing to become “fishers of men” (Mat. iv. 19), and the two sons of Zebedee received the same summons. After healing on the Sabbath a demoniac in the Synagogue, a miracle which was witnessed by many, and was made known everywhere, He returned the same day to Simon’s house, and healed the mother-in-law of Simon, who was sick of a fever. At sunset, the multitude, now fully aroused by what they had heard, brought their sick to Simon’s door to get them healed. He did not refuse His succor, and healed them all (Mk. i. 29–34). He now, after showering down on Capernaum so many cures, turned His thoughts to the rest of Galilee, where other “lost sheep” were scattered: — “Let us go into the next towns that I may preach there also, for therefore came I forth” (i. 38). The journey through Galilee, on which he now entered, must have been a general circuit of that country. —Second Year of the Ministry. Jesus went up to Jerusalem to “a feast of the Jews,” which was probably the Passover. At the pool Bethesda (= house of mercy), which was near the sheep-gate (Neh. iii. 1) on the N. E. side of the Temple, Jesus saw many infirm persons waiting their turn for the healing virtues of the water (Jn. v. 1–18). Among them was a man who had an infirmity thirty-eight years: Jesus made him whole by a word, bidding him take up his bed and walk. The miracle was done on the Sabbath; and the Jews who acted against Jesus, rebuked the man for carrying his bed. It was a labor, and as such forbidden (Jer. xxvii. 21). In our Lord’s justification of Himself, “My Father worketh hitherto, and I work” (Jn. v. 17), there is an unequivocal claim to the divine nature. Another discussion about the Sabbath arose from the disciples plucking the ears of corn as they went through the fields (Mat. xii. 1–8). The time of this is somewhat uncertain; some would place it a year later, just after the third Passover: but its place is much more probably here. Our Lord quotes cases where the law is superseded or set aside, because He is one who has power to do the same. And the rise of a new law is implied in those words which Mark alone (ii. 27) has recorded: “The Sabbath was made for man, and not man for the Sabbath. The law upon the Sabbath was made that the Son of man should be in need; nor was it given for a due measure of rest, to keep room for the worship of God. The Son of Man has power to realjust this law, if its work is done, or if men are fit to receive a higher. This may have taken place on the way to Jerusalem after the Passover. On another Sabbath, probably at Capernaum, to which Jesus had returned, He made a more striking proof of the way in which their hard and narrow and unloving interpretation would turn the beneficence of the Law into a blighting oppression. Our Lord entered into the Synagogue, and found there a man with a withered hand—some poor artisan perhaps whose hand was palsied. Jesus was about to heal him—which would give back life to the sufferer—which would give joy to every beholder who had one touch of pity in his heart. The Pharisees interfere: “Is it lawful to heal on the Sabbath-day?” Their doctors would have allowed them to pull a sheep out of a pit; but they will not have a man rescued from the depth of misery. Rarely is that loving Teacher wroth, but here His anger, mixed with grief, showed itself: He looked round about upon them “with anger, being grieved at the hardness of their hearts,” and answered their cavils by healing the man (Mat. xii. 9–14; Mk. iii. 1–6; Lk. vi. 10–11). In placing the ordination or calling of the twelve apostles just before the Sermon on the Mount, we are under the guidance of Luke (vi. 13, 17). But this more solemn separation for their work by no means marks the time of their first approach to Jesus, That which takes place here is the appointment of twelve disciples to be a distinct body, under the name of apostles. (APOSTLE. They are not sent forth to preach until later in the same year. The number must have reference to the number of the Jewish tribes; it is a number selected on account of its symboical meaning, for the work confided to them might have been wrought by more or fewer. In the four lists of the names of the apostles preserved to us (Mat. x.; Mk. iii.; Lk. vi.; Acts i.), there is a certain order preserved, amidst variations. The two pairs of brothers, Simon and Andrew, and the sons of Zebedee, are always named the first; and of these Simon Peter ever holds the first place. Philip and Bartholomew, Thomas and Matthew, are always in the next rank; and of them Philip is always the first. In the third rank James the son of Alphaeus is the first, as Judas Iscariot is always the last, with Simon the Zealot and Thaddaeus between. Some of the apostles were certainly poor, and unlearned men; probably the rest were of the same kind. Four of them were fishermen, not indeed the poorest of their class; and a fifth was a “publician,” one of the tax-gatherers, who collected the taxes farmed by Romans of higher rank. From henceforth the education of the twelve apostles will be one of the principal features of the Lord’s ministry. First He instructs them; then He takes them with Him as companions of His wayfarers; then He sends them forth to teach and heal for Him. The Sermon on the Mount, although it is meant for all the disciples, seems to have a special reference to the chosen Twelve (Mat. v. 11). About this time also was that John who, being a prisoner with little hope of release, sent his disciples to Jesus with the question, “Art thou He that should come, or do we look for another?” (Mat. xi. 1–6; Lk. vii. 18–23). In all the Gospels there is no more touching incident. The great privilege of John’s life was that he was appointed to the Messiah (Jn. i. 31). After languishing a year in a dungeon, after learning that even yet Jesus had made no steps
toward the establishment of His kingdom of the Jews, and that His following consisted of only twelve poor Galileans, doubts began to cloud over his spirit. Was the kingdom of Messiah as near as he had thought? Was Jesus not the Messiah, but some forerunner of that Deliverer, as he himself had been? There is no unbelief; he does not suppose that Jesus has deceived; when the doubts arise, it is to Jesus that he submits them. But it was not without great depression and perplexity that he put the question, "Art thou He that should come?" The scope of the answer given lies in its recalling John to the grounds of his former confidence. (John the Baptist.) Now commences the second circuit of Galilee (Lk. vii. 1-5), to which belong the parables in Matt. xiii.; the visit of our Lord's mother and brethren (Lk. viii. 19-31), and the account of His reception at Nazareth (Mk. vi. 1-6). During this time the twelve have journeyed with Him. But now a third circuit in Galilee is recorded, which probably occurred during the last three months of this season (Matt. viii. 18-13), and during this circuit, after reminding them how great is the harvest and how pressing the need of laborers, He carries the training of the disciples one step further by sending them forth by themselves to teach (x. xi.). They went forth two and two; and our Lord continued His own circuit (xi. 1), with what companions does not appear. After a journey of perhaps two months' duration the twelve return to Jesus, and give an account of their ministry. The third Passover was now drawing near; but the Lord did not go up to it. He wished to commune with His apostles privately upon their work, and, we may suppose, upon the instruction they had already received from Him (Mk. vi. 30, 31). He therefore went with them from the neighborhood of Capernaum to a mountain on the eastern shore of the Sea of Tiberias, near Bethsaida Julias, not far from the head of the sea. Great multitudes pursued them; and here the Lord, moved to compassion by the hunger and weariness of the people, wrought for them one of His most remarkable miracles. Out of five barley loaves and two small fishes, He produced food for 5,000 men besides women and children. After the miracle the disciples crossed the sea, and Jesus retired alone to a mountain to commune with the Father. They were toiling at the oar, for the wind was contrary, when, as the night drew toward morning, they saw Jesus walking to them on the sea, having passed the whole night on the mountain. They were amazed and terrified. He came into the ship and the wind ceased. When they reached the shore of Gennesaret the whole people showed their faith in Him as a Healer of disease (Mk. vi. 53-56); and He performed very many miracles on them. Yet on the next day the great discourse already examined (Jn. vii.) was uttered, and "from that time many of His disciples went back and walked no more with Him" (vi. 66).—Third Year of the Ministry. Hearing perhaps that Jesus was not going to the feast, the Scribes and Pharisees from Jerusalem went down to see Him at Capernaum (Mat. xvi. 1). They found fault with His disciples for breaking the tradition about purifying, and eating with unwashed hands. Our Lord in His answer tries to show them how far external rules claiming to be religious may lead men away from the true spirit of the Gospel. Leaving the neighborhood of Capernaum our Lord now travels to the N. W. of Galilee, to the region of Tyre and Sidon. The time is not strictly deter- mined, but it was probably the early summer of this year. It does not appear that He retired into this heathen country for the purpose of ministering; more probably it was a retreat from the machinations of the Jews. Here, in answer to the admirable faith and humility of the Syrophoenician woman, He healed her daughter who was tormented with an evil spirit (xv. 21-28; Mk. vii. 24-30). Returning thence He passed round by the N. of the Sea of Galilee to the region of Decapolis on its eastern side (vii. 31-37). In this district He performed many miracles, and especially the restoration of a deaf man who had an impediment in his speech, remarkable for the seeming effort with which He wrought it. To these succeeded the feeding of the 4,000 with the seven loaves (Mat. xx. 32). He now crossed the lake to Magdala, where the Thasiacean and Saducees asked and were refused a "sign." After they had departed Jesus crossed the lake with His disciples. At Bethsaida Julias, He restored sight to a blind man; and here, as in a former case, the form and duration of the miracle may be remarked (Mk. viii. 22-26). The ministry in Galilee is now drawing to its close. Through the length and breadth of that country Jesus has proclaimed the kingdom of Christ, and has shown by mighty works that He is the Christ that was to come. The lengthened journeys through the land, the miracles, far more than are recorded in detail, that He had brought the Gospel home to all the people. Capernaum was the focus of His ministry. Through Chorazin and Bethsaida He had no doubt passed with crowds behind Him, drawn together by wonders that they had seen, and by the hope of others to follow them. Many thousands had actually been benefited by the miracles; but the great mass had heard without earnestness the preached word, and forgotten it without regret. With this rejection an epoch of the history is connected. He begins to unfold now the doctrine of His passion more fully. The doctrine of a suffering Messiah, so plainly exhibited in the prophets, had received from sight in the current religion of that time. The announcement of it to the disciples was at once new and shocking. Turning now to the whole body of those who followed Him, He published the Christian doctrine of self-denial. The apostles had just shown that they took the natural view of suffering, that it was an evil and a misfortune, as they were flogged, flecked, and pecked, and they had themselves shed all judgment. But Jesus teaches that, in comparison with the higher life, the life of the soul, the life of the body is valueless (Mat. xvi. 21-28; Mk. viii. 31-38; Lk. ix. 25-27). The Transfiguration, which took place just a week after this conversation, is to be understood in connection with it. The minds of the twelve were greatly disturbed at what they had heard. Now, if ever, they needed support for their perplexed spirits, and this their loving Master failed not to give them. He takes with Him three chosen disciples, Peter, John, and James, who formed as it were a smaller circle nearer to Jesus than the rest, into a high mountain apart by themselves. (XK- MON; TADOR.) The three disciples were taken up with Him, who should afterward be the three witnesses of His agony in the garden of Gethsemane: those who saw His glory in the holy mount would be sustained by the remembrance of it when they beheld His lowest humiliation. The calmness and exactness of the narrative preclude all doubt as to its historical character. He was praying, and a great change came over Him. "His face did shine
as the sun" (Mat.); "and His raiment became shining, exceeding white as snow; so as no fuller on earth can brighten" (Lk.); Jesus, who was with His disciples (Moses and Elijah); and His face shone as the sun, as though it was something recognized both by Law and prophets. The three disciples were at first asleep with weariness; and when they woke, they saw the glorious scene. As Moses and Elijah were departing (Lk.), Peter, wishing to arrest them, uttered these words, "Lord, it is good for us to be here, and let us make three tabernacles, one for Thee, and one for Moses, and one for Elijah." Just as he spoke, a cloud came over them, and the voice of the Heavenly Father attested once more His Son—"This is My beloved Son; hear Him." There has been much discussion on the purport of this great wonder. But thus much seems highly probable: (1.) as it was connected with the prayer of Jesus, to which it was no doubt an answer, it is to be regarded as a kind of inauguration of Him in His new office as the High-priest who should make atonement for the sins of the people with His own blood; (2.) as the witness of this scene were the same three disciples who were with the Master in the garden of Gethsemane, it may be assumed that the one was intended to prepare them for the other. As they came down from the mountain He charged them to keep secret what they had seen fill after the Resurrection; which shows that this miracle took place for His sake and for theirs, rather than for the rest of the disciples (Mat. vii. 1–13; Mk. ix. 2–13; Lk. ix. 28–36). Meantime amongst the multitude below a scene was taking place which formed the strongest contrast to the glory and the peace which they had witnessed, and which seemed to justify Peter's remark, "It is good for us to be here." A poor youth, lunatic and possessed by a devil, was brought to the disciples who were not with Jesus, to be cured. They could not prevail; and when Jesus appeared amongst them the agonized and disappointed father appealed to Him, with a kind of complaint of the impotence of the disciples. What the disciples had failed to do, Jesus did at a word. He then explained to them that their want of faith in their own power to heal, and in His promises to bestow the power upon them, was the cause of their inability (Mat. xvii. 14–21; Mk. ix. 14–29; Lk. ix. 18–48). Once more He sets us the example of faith as He was inspired to do to Capernaum; but "they understand not that saying, and were afraid to ask Him" (Mk. ix. 30–52).

—From The Feast of Tabernacles, Third Year. The Feast of Tabernacles was now approaching. His brothers set out for the feast without Him, and He abode in Galilee for a few days longer (Jn. vii. 2–10). Afterward He set out, taking the more direct but less frequented route by Samaria. Luke alone (x. 1–16) records, in connection with this journey, the sending forth of the seventy disciples. This event is to be regarded in a different light from that of the twelve. The seventy had received no special education from our Lord, and their mission was of a temporary kind. The number has reference to the Gentiles, as twelve had to the Jews; and the scene of the work, Samaria, reminds us that this is a movement directed toward the stranger. After healing the ten lepers in Samaria, He came about the midst of the feast to Jerusalem. The Pharisees and the other leaders of the people were partly afraid and partly overjoyed at the presence of the people the favorite Teacher; and partly were themselves awed and attracted by Him. The history of the woman taken in adultery (viii. 1–11) belongs to this time. To this place belongs the account, given by John alone, of the healing of one who had five hundred silver pieces, for the sequel of it (ix. 1–41, x. 1–21). The well-known parable of the good shepherd is an answer to the calumny of the Pharisees, that He was an impostor and breaker of the law, "This man is not of God, because he keepeth not the Sabbath-day" (ix. 16).

We now approach a difficult portion of the sacred history. The note of time given us by John immediately afterward is the Feast of the Dedication, which was celebrated on the 25th of Chislev, answering nearly to December. According to this Evangelist our Lord does not appear to have returned to Galilee between the Feast of Tabernacles and that of Dedication, but to have passed the time in and near Jerusalem. Matthew and Mark do not allude to the Feast of Tabernacles. Luke appears to do so in ix. 51: but the words there used would imply that this was the last journey to Jerusalem. Now in Luke a large section (ix. 51–xviii. 14) seems to belong to the time preceding the departure from Galilee; and the question is, how is this to be arranged, so that it shall harmonize with the narrative of John? In most Harmonies a return of our Lord to Galilee has been assumed, in order to find a place for this part of Luke. In the table of the Harmony of the Gospels, Lk. x. 17–xviii. 14 is inserted entire between Jn. x. 21 and 22, because there are no points of contact with the other Gospels to assist us in breaking it up. Some of the most striking parables, preserved only by Luke, belong to this period. The parables of the good Samaritan, the prodigal son, the unjust steward, the rich man and Lazarus, and the Pharisee and publican, all peculiar to this Gospel, belong to the present section. The instructive account of Mary and Martha and the miracle of the ten lepers belong to this portion of the narrative. Besides these, scattered sayings that occur in Matthew are here repeated in a new connection. The account of the birth of John the Baptist in the last chapter, is again told by the three Evangelists (Mat. xix. 13–15; Mk. x. 13–16; Lk. xviii. 15–17). The ruler to whom our Lord gave the special advice to sell all his possessions, and to give to the poor, discovered then for the first time that his devotion to God and his yearning after eternal life were not so perfect as he had thought; and he went away sorrowful, unable to bear this sacrifice. Peter now contrasts the mode in which the disciples had left all for Him, with the conduct of this rich ruler. Our Lord tells him that those who have made any sacrifice shall have it richly repaid (Mat. xix. 16–30; Mk. x. 17–31; Lk. xvi. 19–31). The officers were partly afraid to cease the narrative, and in Matthew only the parable of the laborers in the vineyard is added to caution the apostles against thinking too much of their early calling and arduous labors. Not merit, not self-sacrifice, but the pure love of God and His mere bounty conveys salvation (Mat. xx. 1–16). On the 24th of Chislev the feast of Dedication began, and Perea, to the Feast of Dedication, Jesus again puts before the minds of the twelve what they are never now to forget, the sufferings that awaited Him. They "understood
none of these things," for they could not reconcile this foregoing of suffering with the signs and announcements of the coming of His kingdom (Mat. xx. 17-19; Mk. x. 32-34; Lk. xviii. 31-34). In consequence of this new, though dark, intimation of the coming of the kingdom, Salome, with her two sons, James and John, came to bespeak the two places of highest honor in the kingdom. Jesus tells them that they know not what they ask; that the places of honor in the kingdom shall be bestowed, not by Jesus in answer to a chance request, but upon those for whom they are prepared by the Father. Such sin ever provokes sin, the ambition of the ten was now aroused, and they began to be much displeased with James and John. Jesus once more recalls the principle that the childlike disposition is that which He approves (Mat. xx. 20-28; Mk. x. 35-45). The healing of the two blind men at Jericho is chiefly remarkable among the miracles from the difficulty which has arisen in harmonizing the accounts. Matthew speaks of two blind men, and of the occasion as the departure from Jericho; Mark, of one whom he names, and of their arrival at Jericho; and Luke agrees with him. This point has received much discussion; but the view of Lightfoot finds favor with the present exposition. These two blind men were two, and both were healed under similar circumstances, except that Bartimaeus was on one side of the city, and was healed by Jesus as He entered, and the other was healed on the other side as they departed (Mat. xx. 29-34; Mk. x. 46-52; Lk. xvii. 35-40). The calling of Zacchaeus has more than a mere personal interest. He was a publican, one of a class hated and despised by the Jews. But he was one who sought to serve God. From such did Jesus wish to call His disciples, whether they were publicans or not (Lk. xix. 1-10). We have reached now the Feast of Dedication; but, as has been said, the exact place of the events in Luke about this part of the ministry has not been conclusively determined. After being present at the feast, Jesus returned to Bethabara beyond Jordan, where John had formerly baptized, and abode there. How long He remained here does not appear. It was probably for some weeks. The sore need of a family in Bethesda, which made them experience the wonder that He could heal, was the means of introducing to us the many fig-trees which grew in that quarter, and found that it was full of foliage, but without fruit. (Fig.) He said, "No man eat fruit of thee hereafter forever!" and the fig-tree withered away (Mat. xvi. 18-19; Mk. xii. 12-14). Proceeding now to the Temple, He cleared its court of the crowd of traders that gathered there (Mat. xxi. 13; Mk. xii. 15-19; Lk. xix. 45-48). In the evening He returned again to Bethany.—Tuesday the 12th of Nisan (April 4th). On this the third day of Passion week, Jesus went into Jerusalem as before, and visited the Temple. The Sanhedrim came to Him to call Him to account for the clearing of the Temple. "By what authority doest thou these things?" The Lord answered their question by another—what was their opinion of the baptism of John? They refused to answer, and Jesus refused in like manner to answer them. To this time belong the parables of the two sons (Mat. xxi. 28-32; Mk. xii. 27-35; Lk. xii. 41-48) for them that one man should die for the people, and that the whole nation should not perish. The Evangelist adds that these words bore a prophetic meaning, of which the speaker was unconscious. The connection between his office and the prophecy was not a necessary one; but if a prophecy was to be uttered by unwilling lips, it was natural that the high-priest, who offered for the people, should be the person compelled to utter it. The death of Jesus was now resolved on, and He fled to Ephraim for a few days, because His hour was not yet come (xi. 45-47). We now approach the final stage of the history, and every word and act tend toward the great act of suffering. Each day is marked by its own events or instructions. Our Lord entered into Bethany on Friday the 8th of Nisan, the eve of the Sabbath, and remained over the Sabbath.—Saturday the 9th of Nisan (April 4th). As He was at supper in the house of one Simon, enamored "the leper," a relation of Lazarus, who was at table with Him, Mary, full of gratitude for the wonderful raising of her brother from the dead, took a vessel containing a quantity of pure ointment of spikenard, and anointed the feet of Jesus, and wiped His feet with her hair, and anointed His head likewise.—Passion Week. Sunday the 10th day of Nisan (April 2d). When He arrived at the Mount of Olives He commanded two of His disciples to go into the village near at hand, where they would find an ass, and a colt tied with her. With these beasts, impressed as for the service of a king, He was to enter into Jerusalem. The disciples had two blind men, and were two ragged cloaks for Him to sit on. And the multitudes cried aloud before Him, in the words of the 118th Psalm, " Hosanna, Save now! blessed is He that cometh in the name of the Lord." All the city was moved. Blind and lame came to the Temple when He arrived there, and were healed. But Christ went over the city that was hating Him as its king, and prophesied its destruction, just as it afterward came to pass. After working miracles in the Temple He returned to Bethany. The 10th of Nisan was the day for the separation of the paschal lamb (Ex. xii. 3). Jesus, the Lamb of God, entered Jerusalem, and cleared the Temple on this day, and although none but He knew that He was the Paschal Lamb, the coincidence is not undesigned (Mat. xxi. 11-14; Mk. xi. 11-17; Lk. xix. 29-44; Jn. xii. 12-19).—Monday the 11th of Nisan (April 3d). The next day Jesus returned to Jerusalem, again to take advantage of the meed of the people to instruct them in the secrets of his kingdom. He cast down the many fig-trees which grew in that quarter, and found that it was full of foliage, but without fruit. (Fig.) He said, "No man eat fruit of thee hereafter forever!" and the fig-tree withered away (Mat. xvi. 18-19; Mk. xii. 12-14). Proceeding now to the Temple, He cleared its court of the crowd of traders that gathered there (Mat. xxi. 13; Mk. xii. 15-19; Lk. xix. 45-48). In the evening He returned again to Bethany.—Tuesday the 12th of Nisan (April 4th). On this the third day of Passion week, Jesus went into Jerusalem as before, and visited the Temple. 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ment, and to bring HIM into contempt. Jesus now retorts the argument on the Sadducees (Mat. xxii. 15-33; Mk. xii. 13-27; Lk. xx. 20-40). Fresh questions awaited HIM; but His wisdom never failed him in replying against them. And the reply He uttered to all the people that terrible denunciation of woe to the Pharisees with which we are familiar (Mat. xxiii. 1-39). After an indignant denunciation of the hypocrites, He apostrophizes Jerusalem in words full of compassion, yet carrying with them a terrible woe (Lk. x. 17-21). And the great discourse belongs to this day, which, more than any other, presents Jesus as the great Prophet of HIS people. On leaving the Temple, HIS disciples drew attention to the beauty of its structure, "its goody stones and gifts," their remarks probably arising from the threats of destruction which had so lately been uttered by Jesus. Their Master answered that not one stone of the noble pile should be left upon another. When they reached the Mount of Olives, the disciples, or rather the first four (Mk.), speaking for the rest, asked him when this destruction should be accomplished. To understand the view in His mind that Jesus warned them that HE was not giving them an historical account such as would enable them to anticipate the events. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Exact data of time are to be purposefully withheld from them. Accordingly two events, analogous in character but widely separated by time, are so treated in the prophecy that it is almost impossible to disentangle them. The destruction of Jerusalem and the day of judgment—the national and the universal days of account—are spoken of together or alternately without hint of the great interval of time that separates them (Mat. xxiv.; Mk. xiii.; Lk. xxii.). The conclusion which Jesus drew from His own awful warning was, that they were not to attempt to fix the date of HIS return. The lesson of the parable of the Ten Virgins is the same (Mat. xxiv. 44, xvi. 13). And the parable of the Talents, here repeated in a modified form, teaches how precious to souls are the uses of time (xxv. 14-29). In concluding this momentous discourse, our Lord puts aside the destruction of Jerusalem, and displays to our eyes the picture of the final judgment (xxv. 31-46). With these weighty words ends the third day. — Wednesday the 13th of Nisan (April 6th). This day was passed in retirement with the apostles. Satan had put it into the mind of one of them to betray HIM; and Judas Iscariot made a covenant to betray HIM to the chief priests for thirty pieces of silver (Mat. xxvi. 14-16; Mk. xiv. 10, 11; Lk. xxii. 1-4).—Thursday the 14th of Nisan (April 6th). On the first day of unleavened bread, the disciples asked their Master where they were to eat the Passover. He directed Peter and John to go into Jerusalem, and to follow a man whom they should see bearing a pitcher of water, and to demand of him, in their Master's name, the use of the guestchamber in his house for this purpose. All happened as Jesus had told them, and in the evening they assembled to celebrate, for the last time, the paschal meal. The sequence of the events is not quite clear, but the order seems to be as follows. When they had taken their places at table, and the supper had begun, Jesus gave them the first cup to divide among them. And He presented to them the paschal supper four cups of wine mixed with water; and this answered to the first of them. (Passover.) There now arose a contention among the disciples which of them should be the greatest; perhaps in connection with the places which they had taken at this feast (Lk.). After a solemn warning against vying against one another, He pronounced the act which, as one of the last of HIS life, must ever have been remembered by the witnesses as a great lesson of humility. He rose from the table, poured water into a basin, girded Himself with a towel, and proceeded to wash the disciples' feet (Jn. xiii. 4-10). After all this He washed His disciples' feet, He taught them the meaning of what He had done. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Mat. xxvi. 17-20; Mk. xiv. 12-17; Lk. xxi. 7-30; Jn. xiii. 1-20). (Washing the Hands and Feet.) From this act of love it does not seem that even the traitor Judas was excluded. But his treason was thoroughly known; and now Jesus denounces it. One of them should betray HIM. The traitor having gone straight to his wicked object, the end of the Saviour's ministry under his hand was near. He seemed already to be in His mind that HIS course of teaching was to be broken off, and perhaps one might have supposed that it was the end of the course of His preparation for the coming of the Comforter (Jn. xvi. 13), or the moment when the Holy Ghost was to take possession of HIS soul (xxvi. 27). But one other discourse he was to address to HIS people. This discourse, which groups the last part of the parables, is similar to the one that begins immediately after the Passion (xxi.), and is grouped under the head of the Last Supper. — Friday the 15th of Nisan (April 7th), including part of the eve of it. "When they had sung a hymn," which perhaps means, when they had sung the second part of the Hallel (Hallelujah), or song of praise, which consisted of Ps. cxv.-cxviii., the former part (cxviii.-cxvii.) having been sung at an earlier part of the supper, they went out into the Mount of Olives. Jesus takes only HIS three proved companions, Peter, James, and John, and passes with them farther into the garden, leaving the rest seated, probably near the entrance. No pen can attempt to describe what passed that night in that secluded spot. He tells them "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me;" and then leaving even the three He goes farther, and in solitude wrestles with an inconceivable trial. The words of Mark are still more expressive—"He began to be sore amazed, and to be very heavy" (xvi. 33). The former word means that He was struck with a great dread; not from the fear of physical suffering, however excruciating, we may well believe, but from the contact with the sins of the world, of which, in some incomprehensible way, HE felt the bitterness and the weight. He did not merely contemplate them, but bear and feel them. It is impossible to explain this scene in Gethsemane in any other way. The disciples have sunk to sleep. It was in search of consolation that the Saviour had come to them. The disciple who had been so ready to ask "Why cannot I follow THEE now?" must hear another question, that
rebuks his former confidence—"Couldst not thou watch one hour?" A second time He departs and wrestles in prayer with the Father. A second time He returns and finds them sleeping. The same scene is repeated yet a third time; and then all is concluded. Henceforth they may sleep, and take their rest; never more shall they be asked to watch one hour with Jesus, for His ministry in the flesh is at an end. This scene is in complete contrast to the Transfiguration (Mat. xxvi. 38-46; Mk. xiv. 32-42; Lk. xxii. 39-46; Jn. xviii. 1). (Agony; Sweat, Bloody.) Judas now appeared to complete his work. In the doubtful light of torches, a kiss from him was the sign to the officers whom they should take. Peter, whose name is first given in John's Gospel, drew a sword and smote a servant of the high-priest and cut off his ear; but His Lord refused such succour, and healed the wounded man. All the disciples forsook Him and fled (Mat. xxvi. 57-56; Mk. xiv. 50-52; Lk. xxii. 55-56; Jn. xxi. 2-12). There is some difficulty in arranging the events that immediately follow, so as to embrace all the four accounts. On the capture of Jesus He was first taken to the house of Annas, the father-in-law of Caiaphas the high-priest. It must not be supposed that the examination of our Lord, and the first denial of Peter, took place in the house of Annas (Jn. xxi. 13, 14). But the 24th verse is retrospective; and probably all that occurred after verse 14 took place not at the house of Annas, but at that of Caiaphas. The scene of the high-priest consisted probably like other Eastern houses, of an open central court with chambers round it. Into this court a gate admitted them, at which a woman stood to open. As Peter passed in, the portress took note of him; and afterward, at the fire which had been lighted, asked him, "Art not thou also one of this man's disciples?" (Jn.). All the zeal and boldness of Peter seems to have deserted him. He had come as in secret; he is determined to remain, and he deifies his Master! Feeling now the danger of his situation, he went out into the porch, and there some one, or looking at all the accounts, probably several persons, asked him the question a second time, and it must have been done in a more intransigent spirit, than when, he had returned into the court, the same question was put to him a third time, with the same result. Then the cock crew; and Jesus, who was within sight, probably in some open room communicating with the court, "turned and looked upon Peter. And Peter remembered the word of our Lord, how He had said unto him, Before the cock crow thou shalt deny me three times. And Peter went out and wept bitterly." (Mat. xxvi. 57, 58, 69-75; Mk. xiv. 53, 54, 66-72; Lk. xxii. 54-62; Jn. xviii. 18-24, 27-27). The first interrogatory to which our Lord was subject (xviii. 19-24) was addressed to Him by Caiaphas, probably before the Sanhedrim had time to assemble. It was the questioning of an inquisitive person who had an important criminal in his presence, rather than a formal examination. The Lord's refusal to answer is thus explained and justified. When the more regular proceedings begin He is fully prepared. A servant, knowing that he should thereby please his master, smote the cheek of the Son of God with the palm of his hand. But this was only the beginning of horrors. At the dawn of day the Sanhedrim, summoned by the high-priest in the course of the night, assembled, and brought their band of false witnesses, whom they must have had ready before. These gave their testimony, but even before this unjust tribunal it could not stand; it was so full of contradictions. At last two false witnesses came, and their testimony was very like the truth (Jn. xii. 31-38). Even these two fell into contradictions. The high-priest came with a solemn adjuration asks Him whether He is the Christ the Son of God. He answers that He is, and foretells His return in glory and power at the last day. This is enough for their purpose. They pronounce Him guilty of a crime for which death should be the punishment (Jn. xviii. 19-24; Lk. xxii. 68-71; Mat. xxvi. 59-68; Mk. xiv. 55-56). Although they had pronounced Jesus to be guilty of death, the Sanhedrim possessed no power to carry out such a sentence. As soon as it was day they took Him to Pilate (PONTIUS PILATE), the Roman procurator. The hall of judgment, or _pretorium_ was probably a part of the tower of Antonia near the Temple, where the Roman garrison was. Pilate, hearing that Jesus was an offender under their law, was about to give them leave to treat Him accordingly; and this would have made it quite safe to execute Him. But the council, wishing to shift the responsibility for the death, was soｇｕｉｌｉｆｕｌｆｏｒｔｈｅｍｔｏｐｕｔａｎymantodeath;andhavingcondemnedJesusforblasphemy,theynowstrove
tohaveHimcondemnedbyPilateforapolitical
crime,forcallingHimselftheKingoftheJews.
The Jewish punishment was stoning; whilst execu-
tion was a Roman punishment; and thus it came about that the Lord's saying as to the mode of His death was fulfilled (Mat. xx. 19 with Jn. xii. 32, 33). From the first Jesus found favor in the eyes of Pilate, and he pronounced that he found no fault in Him. Not so easily were the Jews to be cheated of their prey. They heaped up accusations against Him as a disturber of the public peace (Lk. xxiii. 5). Pilate was no match for their vehemence. Finding that Jesus was a Galilean, he sent Him to Herod (HEROD ANTIPAS) to be dealt with; but Herod, after cruel mockery and persecution, sent Him back to Pilate. Now commenced the fearful struggle between the Roman procurator, a weak as well as cruel man, and the Jews. The words and incidents of the sequel for an hour and a half were given in the examination by Herod, and the return of Jesus, Pilate proposed to release Him, as it was usual on the feast-day to release a prisoner to the Jews out of grace. Pilate knew well that the priests and rulers would object to this; but it was a covert ap-
pel to the people. The multitude, persuaded by the priests, preferred another prisoner, called Bara-
bas. Pilate took water and washed his hands before them, and said, "I am innocent of the blood of this just person; see ye to it." The people impressed on their own heads and those of their children the blood of Him whose doom was thus sealed. Now came the scourging, and the blows and insults of the soldiers, who, uttering truth when they thought they were only reviling, crowned Him and addressed Him as King of the Jews. According to John, Pilate now made one more effort for His release. He thought that the scourging might appease their rage, and bought more favour, and said, "Bless the Man!" Not even so was their violence assuaged. He still sought to release Jesus; but the last argument, which had been in the minds of both sides all along, was now openly applied to him: "If thou let this man go, thou art not Cesar's friend." This decided the question. He
delivered Jesus to be crucified (Mat. xxvii. 15-20; Mk. xv. 6-19; Lk. xxiii. 15-23; Jn. xviii. 39, 40, xix. 12-16). Of this the Mark account, according to Mark, was accomplished at the third hour; but there is every reason to think that John recounts from midnight, and that this took place at six in the morning, whilst in Mark the Jewish reckoning from six in the morning is followed, so that the crucifixion took place at nine o'clock. A. M., the intervening time having been spent in preparations. One Person alone has been calm amidst the excitement of that night of horrors. On Him is now laid the weight of His cross, or at least of the transverse beam of it; and, with this pressing Him down, they proceed out of the city to Golgotha or Calvary, a place the site of which is now uncertain. As He began to droop, His persecutors, unwilling to defile themselves with the accursed burden, lay hold of Simon of Cyrene and compel him to carry the cross after Jesus. After offering him wine and myrrh (Gali), they crucified Him between two thieves. Nothing was wanting to the humiliation; a thief has been preferred before Him, and two thieves share His punishment. Pilate set over Him in three languages the inscription, “Jesus, the King of the Jews.” The chief priests took exception to this that it did not denote Him as falsely calling Himself by that name, but Pilate refused to alter it. Robinson (Harmony) and others suppose the evangelists give this inscription and, in general, the expressions used by our Lord, &c., according to the sense, and not according to the letter; but Mr. Coker Adams (quoted in Treasury of Bible Knowledge) believes that John records the very words written by Pilate, and that Matthew preserves the inscription as written in Hebrew, Mark in Latin, Luke in Greek. Mr. Adams supposed “Jesus of Nazareth” was placed in larger characters above the inscriptions given by Matthew, Mark, and Luke, thus: JESUS OF NAZARETH.

THIS IS JESUS THE KING OF THE JEWS.

THIS IS THE KING OF THE JEWS.

THE KING OF THE JEWS.

According to Mr. Adams, then, John gives the title at the top, together with that given by Mark. One of the two thieves underwent a change of heart even before the cross (Mat. xxvii. 39-44); and then, at the sight of the constancy of Jesus, repented (Luke) (Mat. xxviii.; Mk. xv.; Lk. xxiii.; Jn. xix.). In the depths of His bodily sufferings, Jesus calmly commenced to John (?), who stood near, the care of Mary His mother. “Behold thy son, behold thy mother!” From the sixth hour to the ninth there was darkness over the whole land. At the ninth hour (three, p. m.) Jesus uttered with a loud voice the opening words of the second Psalm, all of which (so Abp. Thomson) referred to the suffering Messiah. “The use of these words by our Saviour on the cross, with a slight variation from the Hebrew, shows how eminently true the whole description is of Him, but does not make Him the exclusive subject” (so Prof. J. A. Alexander on Psalm xxii. 1). One of those present dipped a sponge in the common sour wine (vinagar) of the soldiers and put it on a reed to moisten the sufferer’s lips. Again He cried with a loud voice, “It is finished” (John), “For our God is Jehovah, the Lord of hosts, the Most High, the King” (Luke); and gave up the ghost (Mat. xxvi. 56-58; Mk. xv. 20-41; Lk. xxiii. 33-49; Jn. xix. 17-30). On the death of Jesus the veil which covered the most Holy Place of the Temple, the place of the more especial presence of Jehovah, was rent in twain. There was a great earthquake. Many who were dead were raised up, and, as they rose from their graves, according to Mark, returned to the dust again after this great token of Christ’s quickening power had been given to many (Matthew). The centurion who kept guard, witnessing what had taken place, came to the same conclusion as Pilate and his wife, “Certainly this was a righteous man” (but he went beyond this, “Truly, this man was the Son of God”) (Mark). Even the people who had joined in the mocking and reviling were overcome by the wonders of His death, and “smote their breasts and returned” (Lk. xxiii. 48). The Jews, very zealous for the Sabbath in the midst of their murderous work, begged Pilate that he would put an end to the punishment by breaking the legs of the criminals that they might be taken down and buried before the Sabbath for which they were preparing (Deut. xxi. 23; Jos. B. J. iv. 5, § 5). Those who were to execute this duty found that Jesus was dead and the thieves still living. The death of the Lord before the others was, no doubt, partly on the consequence of the previous mental suffering which He had undergone, and partly because His will to die lessened the natural resistance of the frame to dissolution. Joseph of Arimathea, a member of the council, but a secret disciple of Jesus, came to Pilate to beg the body of Jesus, that he might bury it. Nicodemus assisted in this work of love, and they anointed the body and laid it in Joseph’s new tomb (Mat. xxvii. 50-61; Mk. xv. 47-48; Lk. xxiv. 46-56; Jn. xix. 39-42).—Saturday the 16th of Nisan (April 8th). The chief priests and Pharisees, with Pilate’s permission, set a watch over the tomb, “lest His disciples come by night and steal Him away, and say unto the people He is risen from the dead” (Mat. xxvii. 62-66)—Sunday the 17th of Nisan (April 9th). The Sabbath ended at six on the evening of Nisan 10th. Early the next morning the resurrection of Jesus took place. Although He had lain in the grave for about thirty-six or forty hours, yet these formed part of three days, and thus, by a mode of speaking not unusual to the Jews, were reckoned as three days (see inspiration, III, 3; israel, kingdom of). The order of the events that follow is somewhat difficult to harmonize; for each evangelist selects the facts that suit him best. The exact date for the resurrection is not mentioned by any of the evangelists. Of the great mystery itself, the resurrection of life by Him who was truly dead, we see but little (Mat. xxviii. 2-4). The women, who had stood by the cross of Jesus, had prepared spices on the evening before, perhaps to complete the embalming of our Lord’s body, already performed in haste by Joseph and Nicodemus. They came very early on the first day of the week to the sepulchre. When they arrive they find the stone rolled away, and Jesus no longer in the sepulchre. He had risen from the dead. Mary Magdalene at this point goes back in haste; and at once believing that the body has been removed by men, tells Peter and John that the Lord has been taken away. The other women, however, go into the sepulchre, and they see an angel (Matthew, Mark). The two angels, mentioned by Luke, are probably two separate appearances to different members of the group, for the mention of the number of women. They now leave the sepulchre, and go in haste to make known the news to the apostles. As they were going, “Jesus met them, saying, All hail.” The eleven do
not believe the account when they receive it. In the mean time Peter and John came to the sepulchre. They ran, in their eagerness, and John arrived first and looked in; Peter afterward came up, and the awe which had prevented the other disciple from going in appears to have been unfelt by Peter, who entered at once, and found the grave-clothes lying, but not Him who had worn them. This fact must have suggested that the removal was not the work of human hands. They then returned, wondering at what they had seen. Mary Magdalene, however, remained weeping at the tomb, and she too saw the two angels in the tomb, though Peter and John did not. They address her, and she answers, still, however, without any suspicion that the Lord is risen. As she turns away she sees Jesus, but in the tumult of her feelings does not even recognize Him at His first address. But He calls her by name, and then she joyfully recognizes her Master. The third appearance of our Lord was to Peter (Luke, Paul); the fourth to the two disciples going to Emmaus in the evening (Mark, Luke); the fifth in the same evening to the eleven as they sat at meat (Mark, Luke, John). All of these occurred on the first day of the week, the very day of the resurrection. Exactly a week after, He appeared to the apostles assembled, a convincing proof of His resurrection (John); this was the sixth appearance. The seventh was in Galilee, where seven of the apostles were assembled, some of them probably about to return to their old trade of fishing (John). The eighth was to the eleven (Matt.), and probably to five hundred brethren assembled with them (Paul) on a mountain in Galilee. The ninth was to James (Paul); and the last to the apostles at Jerusalem just before the Ascension (Acts) (Matt. xxvii.; Mk. xvi.; Lk. xxiv.; Jn. xx., xxi.; Acts i; i Cor. xv.; Rbn. B. S. ii. 162 ff.).—Chronology. Year of the Birth of Christ. It is certain that our Lord was born before the death of Herod the Great. Herod died in the first part of Nisan a. u. c. 750 (= n. c. 4, Wieseler). It follows, therefore, that the Dionysian era (the vulgar Christian era), which corresponds to a. u. c. 754, is at least four years too late. Many have thought that the star seen by the wise men gives grounds for an exact calculation of the time of our Lord’s birth; but this is not the case. (See section on the Wieseler Taxing.) The charging of the Wieseler Taxing taken by Augustus Cesar, which led to the journey of Mary from Nazareth just before the birth of the Lord, has also been looked on as an important note of time in reference to the chronology of the life of Christ. The value of this census, as a fact in the chronology of the life of Christ, depends on the connection which is sought to be established between it and the insurrection which broke out under Matthias and Judas, the son of Sarephus, in the last illness of Herod (Jos. xvii. 6, § 2). If the insurrection arose out of the census, a point of connection between the sacred history and that of Josephus is made out. Such a connection, however, has not been clearly made out. The age of Jesus at His baptism (Lk. iii. 23) affords an element of calculation. “And Jesus Himself began to be about thirty years of age.” Born in the beginning of a. u. c. 750 (or the end of 749), Jesus would be thirty in the beginning of a. u. c. 750 (a. d. 27). To the thirty Peter, after the baptism appears, the note of time which will confirm the calculations already made. “Then said the Jews, Forty and six years was this Temple in building, and wilt thou rear it up in three days?” There can be no doubt that this refers to the rebuilding of the Temple by Herod. It is inferred from Josephus (xxv. 11, §§ 5 & 6) that it was begun in the month Chislev, a. u. c. 754. And if the Passover at which this remark was made was that of a. v. c. 760, then forty-five years and some months have elapsed, which, according to the Jewish mode of reckoning, would be spoken of as forty and six years. One datum remains: the commencement of the preaching of John the Baptist is connected with the fifteenth year of the reign of Tiberius Cesar (Lk. iii. 1). The rule of Tiberius may be calculated either from the beginning of his sole reign, after the death of Augustus, a. u. c. 767, or from his joint government with Augustus, i. e., from the beginning of a. v. c. 765. In the latter case the fifteenth year would correspond with a. u. c. 779, which goes to confirm the rest of the calculations relied on in this article. Differences will be found amongst eminent writers in every part of the chronology of the gospels. The birth of our Lord is placed in b. c. 1 by Roman and Heg; n. c. 2 by Scaliger; n. c. 3 by Baronius, Calvinus, Siskind, and Paulus; n. c. 4 by Lamy, Bengel, Anger, Wieseler, and Greswell; n. c. 5 by Usher and Petavius; n. c. 7 by Ideler and Sanelemente. The calculations given above seem sufficient to determine us to the close of n. c. 4 as the date of birth of Jesus, A. u. c. 765, according to the time of the year when Jesus was born; there is still less certainty. . . . There is, on this point, no valid tradition. According to the earliest accounts, the sixth of January, or Epiphany, was celebrated by the Eastern churches in the third and fourth centuries as the festival of the birth and baptism of Jesus. In the Western churches, after the middle of the fourth century, the 25th of December (Christmas) began to be kept as the festival of Christ’s nativity (Robinson, Harmony, 169). Wieseler concludes “that the day must be left undecided, and that of the months, the close of December, together with January and February, should be taken into consideration, of which, however, December has the least, January a greater, and February decidedly the greatest probability in its favor” (B. S. iii. 673). The exact date of our Lord’s death is likewise much disputed. Wieseler, Bishop Ellicott, Dr. F. Holmes (in Kitto), &c., place it on the 7th of April, a. n. 30, or a. v. c. 735 (see also above); Browne makes it 14th March, 1414, a. d. 30; Pearson, 29 April 3d, a. d. 33. Roger Bacon, Scaliger, Pearson, Newton, and the A. v. agree with Usher as to the year. The date as given by critics varies from a. d. 29 to 35. But let it never be forgotten that there is a distinction between these researches, which the Holy Spirit has left obscure and doubtful, and “the weightier matters” of the gospel, the things which directly pertain to man’s salvation.

Jether (fr. Heb. = excellence, prominence, Ges., Fig.). 1. Jether, the father-in-law of Moses (Ex. iv. 18, marg.).—2. First-born of Gideon’s seventy sons (Judg. viii. 20).—3. Father of Amasa, captain-general of Abishalom’s army; = Irnin (2 Sam. xvii. 25), the latter being probably a corruption. He is described in 1 Chr. ii. 17 as an Ishmaelite, which again is more likely to be correct than the “Israelite” of the Heb. in 2 Sam. xvii., or the “Jezreelite” of the LXX. and Vulgate in the same passage.—4. Son of Jada, a descendant of Hezron, of the tribe of Judah (1 Chr. ii. 52).—5. Son of Ezra, in the genealogy of Judah (iv. 17).—6. Chief of a family of warriors of the line of Asher (vii. 38); probably = Irnin in the preceding verse.

Jetheth (L. fr. Heb. = pin, nail, Sim., Ges.; sub-
jez

tended to the remnants of the race scattered throughout the nations (Dan. iii. 8, 12; Exr. iv. 12, 23, &c.; Neh. i. 2, ii. 16, v. 1, &c.; Esth. iii. 4 ff., &c.). Under the name of "Judeans," the people of Israel are collectively, as describing the fiercest and most definite form of a national religion; but at an earlier stage of the progress of the faith, it was contrasted with Greek as implying an outward covenant with God (Rom. i. 16, ii. 9, 10; Col. iii. 11, &c.). In this sense it was of wider application than "Hebrew," which was the correlative of Helenist, and marked a division of language subsisting within the entire body, and at the same time less expressive than Israelite, which brought out with especial clearness the privileges and hopes of the children of Jacob (2 Cor. xi. 22; Jn. i. 47; 1 Mc. i. 43, 53, and often). The history of Judaism is divided into periods; one of which Moses, who has investigated it—into two great eras, the first extending to the close of the collections of the oral laws, 536 a. c.—600 a. d.: the second present time. ALEXANDER; ALEXANDRIA; ANTIOCHUS; BIBLE; CANON; CAPTIVITY; CYRENE; DISPERSION; HEBREW; IDOLATRY; JERUSALEM; LAW OF MOSES; MACCABEES; MESSIAH; MORDEN; OLD TESTAMENT; SEPTUAGINT; SYNAGOGUE; VERSIONS, ANCIENT.

Jews Language, in the: literally Jeweishly (2 K. xvii. 26, 28; 2 Chr. xxxii. 18; Is. xxxvi. 11, 13; Neh. xiii. 24). The term denotes as well the pure Hebrew as the dialect acquired during the Captivity, which was characterized by Aramaic forms and idioms. SHemitic LANGUAGES; WRITING.

Jewel, STONES, PRECIOUS.


Jewish (fr. Jew), of or belonging to Jews; an epithet applied to their Rabbinical legends (Tit. i. 14).

Jewry, the A. V. translation of Heb. Yhchd and Gr. Ioudaia, elsewhere rendered JUDAH and JUDAEA. It occurs several times in the Apocrypha (1 Esd. i. 32, &c.) and N. T. (Lk. xxiii. 5; Jn. vii. 1), once only in the O. T. (Dan. v. 13). Jewery comes to us through the Norman-French, and is of frequent occurrence in Old English. Jew.

Jez-a-nil'ah (fr. Heb. = JAZANIAH, Ges.), son of Hoshahiah, the Maachathite; = JAZANIAH; perhaps also = AZARIAH 28; one of the captains of the forces, who had escaped from Jerusalem during the final attack of the Chaldeans. When the Babylonians had departed, Jezaniah with his men returned to Gedaliah at Mizpah. In the events which followed the assassination of that officer Jezaniah took a prominent part (2 K. xxv. 23; Jer. xl. 8, xlii. 1, xliii. 2). IZMEST 6; JONAH 3.

Jez-bel (fr. Heb. = not comforted, chaste, Gees; Father = Baal, king of Israel, and mother of Athaliah, queen of Judah, and Ahaziah 1 and Joram (Jeho- ram 1), kings of Israel. She was a Phenician princess, daughter of "Ethmael, king of the Zidonians." Her marriage was with Ahaz, king of Israel. She was a woman in whom, with the reckless and licentious habits of an Oriental queen, were united the sternest and fiercest

JET

jugation, subjuction, &c.), one of the phylarchs (A. V. "dukes") who came of Esau (Gen. xxxvi. 40; 1 Chr. i. 51). This record of the Edomite phylarchs may point specially to the places and habitations of the Edomites, as occupied by them. El-Weled, supposed to be etymologically connected with Jetheth, is a place in Nejd; there is also a place called El-Welid; and El-Welid, which is the name of mountains belonging to Bence 'Abdallah Ibn Qattan, ARABIA.

Jethro, the high priest of Midian (Num. xxii. 1), a city of Dan (Josh. xix. 42).

Jethro (L. fr. Heb. = excellence, preeminence, Ges., Fü.), also called Jetel, priest or prince of Midian, both offices probably being combined in one person. Moses spent the forty years of his exile from Egypt with him, and married his daughter Zipporah. By the advice of Jethro, Moses appointed deputies to judge the congregation and share the burden of government with himself (Ex. xxviii.). On account of his local knowledge he was entrusted to remain with the Israelites throughout their journey to Canaan (Num. x. 31, 39). It is said in Ex. ii. 18 that the priest of Midian whose daughter Moses married was Reuel (Raguel); afterward at ch. iii. 1, he is called Jethro, as also in ch. xviii.; but in Num. x. 29 "HOBAB the son of Raguel the Midianite" is apparently called Moses' father-in-law (compare Judg. iv. 11). Some commentators take Jethro = Raguel, and call Hobab the brother-in-law of Moses. The present punctuation of our Hebrew Bibles does not warrant this (so Prof. Leathes).

Jeur (fr. Heb., probably = an enclosure, nomadic camp, Ges.), a son of Ishmael. (Gen. xxv. 15; 1 Chr. i. 31, v. 19). JITREA.

Jeeel (L. fr. Heb. = JIEL, Ges., Fü.). 1. A chief man of Judah, one of the sons of Zerah (1 Chr. ix. 6, compare 2).—2. One of the sons of Adonikam who returned to Jerusalem with Esdras (1 Esd. viii. 39). JIEL.

Jeeh (fr. Heb. = to whom God hastens, Ges.). 1. Son of Esau, by Abilhamah (Gen. xxxvi. 5, 14, 18; 1 Chr. i. 33).—2. A Benjamite chief, son of Bilhan (vii. 10, 11).—3. A Gershomite Levite, of the house of Shimei (xxxi. 10, 11).—4. Son of Reoboam, king of Judah, by Abihail (2 Chr. xii. 18, 19). JEEJ (fr. Heb. = counselling, Ges.), head of a Benjamite house (1 Chr. viii. 10); apparently son of Shaharaim and Hodesh his third wife, and born in Moab.


This name was properly applied to a member of the kingdom of Judah after the separation of the ten tribes (Israel, Kingdom of; Judah, Kingdom of). In this sense it occurs twice in 2 K. (xvi. 6, xxv. 23), and seven times in the later chapters of Jer. (xxxix. 12, xxxiv. 9 with "Hebrew," xxxviii. 19, xli. 12, xli. 3, xliv. 1, lii. 28). The term first makes its appearance just before the captivity of the ten tribes, and then is used to denote the men of Judah who held Eloth, and were driven out by Rezin, king of Syria (2 K. xv. 6). The fugitives in Egypt (Jer. xliii. 1) belonged to the two tribes, and were distinguished by the name of the more important. After the Return the word received a larger application. Partly from the predominance of the members of the old kingdom of Judah among those who returned to Palestine, partly from the identification of the ten tribes with the northern kingdom of Israel, and hopes of the people, all the members of the new state were called Jews (Judeans), and the name was ex-
qualities inherent in the Phenician people. In her hands her husband became a mere puppet (1 K. xxi. 25). The first effect of her influence was the immediate establishment of the Phenician worship on the island of the goddess Jezebel. The Bos Loth, which was probably the name of the temple, was so named. Ibn-i-kah, the queen-mother of Baal, and 400 of Astarte (xvi. 31, 32; xviii. 19). The prophets of Jehovah, who up to this time had found their chief refuge in the northern kingdom, were attacked by her orders and put to the sword (2 K. iv. 17). When at last the people, at the instigation of Eliah, rose against her ministers, and slaughtered them at the foot of Carmel, and when Ahab was terrified into submission, she alone retained her presence of mind; and when she received in the palace of Jezreel, the tidings that her religion was all but destroyed (1 K. xix. 1), her only answer was one of those fearful vows which have made the leaders of Semitic nations so terrible whether for good or evil—expressed in a message to the very man who, as it might have seemed but an hour before, had her life in his power (xix. 2). Eliah fled for his life. The next instance of his power is still more characteristic and complete. While she was at her banquet and carnival, with her harp and cymbals, and her dress, and her rich attire, she was at the prophet's door, crying for a summary execution of the prophet's curse, as well as on her husband (xxii. 3). We hear no more of her for a long period. But she survived Ahab for fourteen years, and still, as queen-mother (after the Oriental custom), was a great personage in the court of her sons, and, as such, became the special mark for the vengeance of Jehu. But in that supreme hour of her house the spirit of the aged queen rose within her, equal to the dreadful emergency. She was in the palace, which stood by the gate of the city, overlooking the approach from the E. Beneath lay the open space under the city walls. She determined to face the city, with the same rapidity with which she was advancing in her chariot. She painted her eyelids in the Eastern fashion with antimony, so as to give a darker border to the eyes, and make them look larger and brighter (Paint), possibly to induce Jehu, after the manner of Eastern usurpers, to take her, the widow of his predecessor, for his wife, but more probably as the last act of regal splendor. She tired her head, and, looking down upon him from the high lattice window in the tower, she met him by an allusion to a former act of treason in the history of her adopted country. Jehu looked up from his chariot. Two or three eunuchs of the royal house showed their faces at the windows, and, at his command, dashed the ancient princess down from the chamber. She fell immediately in front of the conqueror's chariot. The blood flew from her mangled corpse over the palace-wall behind, and over the advancing horses in front. The merciless destroyer passed on; and the last remains of life were trampled out by the horses' hoofs. The body was left in that open space called in modern Eastern language "the mounds," where offal is thrown from the city-walls. The dogs of Eastern cities, which prowl around these localities, and which the present writer (Stanley) met on this very spot by the modern village which occupies the site of Jezreel, pounced upon this unexpected prey. Nothing was left by them but the hard portions of the human skeleton, the skull, the hands, and the feet (2 K. ix.). Long afterward her name lived as the byword for all that was execrable. It is given to a church or an individual in Asia Minor, combining in like manner fanaticism and profligacy (Rev. ii. 20).

Jezebels (fr. Gr.). 1. JARAZIEL (1 Esd. viii. 32).—2. JABEIL, father of Obadiah (viii. 35).

Jezer (fr. Heb. = formation, imagination, Ges.), third son of Napphtali (Gen. xvi. 24; Num. xxvi. 36; xxv. 19; 1 Chr. vii. 15), and father of the family of the Jezersites.

Jezerezites, the = a family of Napphtali, descendants of Jezier (Num. xxvi. 49).


Jezel (fr. Heb. = assembly of God, Ges.), a Benjamite who joined David at Ziklag (1 Chr. xii. 3).

Jezel-sah (fr. Heb. = Jehovah draws out or preserves, Ges.), a Benjamite of the sons of Elpaal (1 Chr. viii. 18).

Jezozar (fr. Heb. = Zohan, son of Helah, one of the wives of Asher (1 Chr. iv. 7).


Jezre-el (fr. Heb. = God has planted, Ges.), a descendant of the father or founder of Etam, of the line of Judah (1 Chr. iv. 5). But as the verse now stands, we must supply some such word as "families," "these are the families of the father of Etam.

Jezreel (see above). 1. The name "Jezreel" is used in 2 Sam. ii. 9 and (?) iv. 4, and Hos. i. 5, for the valley or plain between Gilboa and Little Hermon; and to this plain, in its widest extent, the general form of the name ESDRALON (first used in Jd. i. 8) has been applied in modern times. In its more limited sense, as applied to the city, it first appears in Josh. xix. 18. But its historical importance dates from the reign of Ahab, who chose it for his chief residence. The situation of the modern village of Zer'lin (= Jezreel) shows the fitness of his choice. It was one of the gentle swells which rise out of the fertile plain of Esdraelon; but with two peculiarities which mark it out from the rest. One is its strength. On the N. E. the hill presents a steep rocky descent of at least 100 feet. The other is its central locality. It stands at the opening of the middle branch of the three eastern forks of the plain, and looks straight toward the wide western level; thus commanding the view toward the Jordan on the E. (2 K. ix. 17), and visible from Carmel on the W. (1 K. xviii. 46). In the neighborhood, or within the town probably, was a temple and grove of Astarte (Asshurite), with an establishment of 400 priests supported by Jezreel (xxvi. 33; 2 K. x. 11). The palace of Ahab (1 K. xxi. 1, xvii. 46), probably containing his "ivory house" (xxii. 39), was on the eastern side of the city, forming part of the city wall (compare xxi. 1; 2 K. ii. 25, 30, 33). The seraglio, in which Jezoebel lived, was on the city wall, and had a high window facing eastward (2 K. ix. 50). Close by, in the part forming part of this seraglio, was a watch-tower, on which a sentinel stood, to give notice of arrivals from the disturbed district beyond the Jordan (ix. 17). An ancient square tower which stands among the hovels of the modern village may be its representative. The gateway of the city on the E. was also the gateway of the palace (ix. 31). A little
further E., but adjoining the royal domain (1 K. xxii. 1), was a smooth tract of land cleared out of the uneven valley, which belonged to Naboth (2 K. ix. 25). Whether the vineyard of Naboth was here or at Samaria is a doubtful question. Still in the

same eastern direction are two springs, one twelve minutes from the town, the other twenty minutes. The latter, probably both from its size and situation, was known as "the spring of Jezreel" (mistranslated A. V. "a fountain," 1 Sam. xxix. 1). With

the fall of the house of Ahab the glory of Jezreel departed.—2. A town in Judah, in the neighborhood of the southern Carmel (Josh. xv. 50). Here David in his wanderings took Ahinoam the Jezeelitess for his first wife (1 Sam. xxvii. 3, xxx. 5).—3. Eldest son of the prophet Hosea (Hos. i. 4). Jezreelites = an inhabitant of Jezreel (1 K. xl. 4, 6, 7, 15, 16; 2 K. ix. 21, 25).

Jezreelites [i pronounced as in Jezerelites] = a woman of Jezreel (1 Sam. xxvii. 3, xxx. 5; 2 Sam. ii. 2, iii. 2; 1 Chr. iii. 1).

Jib Sam (fr. Heb. = pleasant, Ges.), a son of Tola, the son of Issachar (1 Chr. vii. 2).


Jimna (fr. Heb. = Imnah = Jimnah), the first-born of Asher (Num. xxvi. 44); elsewhere called in the A. V. Jimnah and Imnah I.

Jimnah (fr. Heb.) = Jimna = Imnah I (Gen. xvi. 17).

Jimnites, the = the descendants of Jimna (Num. xxvi. 44).


Jiphthah (fr. Heb. = which God opens, Ges.), the Valley of, a valley (Valley 2) which served as one of the landmarks for the boundary both of Zebulun (Josh. xix. 14) and Asher (ver. 27). Robinson suggests that Jiphthah-el = Jotapata, the city which so long withstood Vespasian (Jos. B. J. iii. 7), and that they survive in the modern Jefat, a village in the mountains of Galilee, half-way between the Bay of Acre and the Lake of Gennesaret. In this case the valley is the great Wady 'Abitin, which has its head in the hills near Jefat, and runs thence W. to the maritime plain.

Joab (fr. Heb. = whose father is Ichovah, Ges.), the most remarkable, though perhaps not the eldest (1 Chr. ii. 16) of the three nephews of David, the children of Zeruiah, David's sister. Their father is unknown, but seems to have resided at Bethleham, and to have died before his sons, as we find mention of his sepulchre at that place (2 Sam. ii. 32). Joab first appears after David's accession to the throne at Hebron. He with his two brothers (Abishai; Asahel) went out from Hebron at the head of David's "servants," or guards, to keep a watch on the movements of Abner. The two parties sat opposite each other, on each side of the tank by Gihon. Abner's challenge, to which Joab assented, led to a desperate struggle between twelve champions from either side. This roused the blood of the rival tribes; a general encounter ensued; Abner and his company were defeated, and in his flight, being hard pressed by the swift-footed Asahel, he reluctantly killed the unfortunate youth. His two brothers, on seeing the corpse, only hurried on with greater fury in the pursuit. In answer to the appeal of Abner, Joab withdrew his men, but his revenge was only postponed. He had been on another of these predatory excursions from Hebron, when he was informed on his return that Abner had in his absence paid a visit to David, and been received into favor (2 Sam. iii. 23). He broke out into a violent remonstrance with the king, and then, without David's knowledge, immediately sent messengers after Abner, who was overtaken by them at the well of Sirah. Abner returned at once. Joab and Abishai met him in the gateway of the town; Joab took him aside (iii. 27), as if with a peaceful intention, and then struck him a deadly blow "under the fifth rib." There was now no rival left in the way of Joab's advancement, and at the siege of Jericho he was appointed for his prowess commander-in-chief—"captain of the host"—the same office that Abner had held under Saul, the
highest in the state after the king (1 Chr. xi. 6; 2 Sam. viii. 16). In this post he was content, and served the king with undeviating fidelity. In the wide range of wars which David undertook, Joab was the acting general. He had a chief armor-bearer of his own, Naharai, a Becorithite (2 Sam. xxii. 57; 1 Chr. xi. 59), and ten attendants to carry his equipment and baggage (2 Sam. xviii. 15). He had the charge of giving the signal by trumpet for advance or retreat (xviii. 16). He was called by the almost regal title of "Lord" (xi. 11), "the prince of the king's army" (1 Chr. xxvii. 34). His usual residence was in Jerusalem, but he had a house and property, with harpies-adjoining, in the country (2 Sam. xxii. 23), in the "wilderness" (1 K. ii. 34), probably on the N. E. of Jerusalem (compare 1 Sam. xii. 18; Josh. viii. 15, 20), near Baal-hazor (2 Sam. xvii. 25, compare with xiv. 30), where there were extensive sheep-walks.—1. His great war was that against Ammon, which he conducted in person. It was divided into three campaigns. (a) The first was against the allied forces of Syria and Ammon. (HADAREZER.) (b) The second was against Edom. The decisive victory was gained by David himself in the "valley of salt" (SALT, VALLEY of or), and celebrated by a triumphal march, and solemn festival (xi. 19). Joab had the charge of carrying out the victory, and remained for six months, extirpating the male population, whom he then buried in the tombs of Petra (1 K. xi. 15, 16). (c) The third was against the Ammonites. They were again left to Joab (2 Sam. x. 7-19). At the siege of Rabbah 1, the ark was sent with him, and the whole army was encamped in booths or huts round the beleaguered city (xi. 1, 11). After a sortie of the inhabitants, which caused some loss to the Jewish army, Joab took the lower city on the river, and then sent to urge David to come and take the citadel (xii. 26-28).—2. The services of Joab to the king were not confined to these military achievements. In the entangled relations which grew up in David's domestic life, he bore an important part. (a) The first occasion was the unhappy correspondence which passed between him and the king during the Ammonite war respecting Uriah the Hittite (xi. 1-25). (b) The next occasion on which it was displayed was in his successful endeavor to retiate Amasa's favor, after the murder of Amnon (xiv. 1-20). (c) The same keen sense of his master's interests ruled the conduct of Joab no less, when the relations of the father and son were reversed by the successful revolt of Absalom. His former intimacy with the prince did not impair his fidelity to the king. He followed him beyond the Jordan, and in the final battle of Ephraim assumed the responsibility of taking the rebel prince's dangerous life in spite of David's injunction to spare him, and when no one else had courage to act decisively a part (xviii. 11-15). The king transferred the command to Amasa; (d) Nothing brings out more strongly the good and bad qualities of Joab than his conduct in this trying crisis of his history. With his own guard and the mighty men under Abishai he went out in pursuit of the remnant of the rebellion. In the heat of pursuit he encountered his rival Amasa, more leisurely engaged in the same quest. At "the great stone" in Gibeah, the cousins met. Joab's sword was attached to his girdle; by design or accident it protruded from the sheath; Amasa rushed into the treacherous embrace, to which Joab vited him, holding fast his beard by his own right hand, whilst the unsheathed sword in his left hand plunged into Amasa's stomach; a single blow from that practised arm, as in the case of Abner, sufficed to do its work. (e) At the moment, all were absorbed in the pursuit of the rebels. Once more a proof was given of the wide-spread confidence in Joab's judgment (xx. 16-22). (Apel; 1; SHERA.) (f) His last remonstrance with David was on the announcement of the king's desire to number the people (xxiv. 1-4; 1 Chr. xxi. 6).—3. There is something mournful in the end of Joab. At the close of his long life, his loyalty, so long unshaken, at last wavered. "Though he had not turned after Absalom, he turned after Adonijah" (1 K. ii. 28). This was in direct opposition to the divine designation of Solomon (1 Chr. xxiii. 9, 10, xxviii. 5). The revival of the pretensions of Adonijah after David's death was sufficient to awaken the suspicions of Solomon. Joab fled to the shelter of the altar at Gibea, and was there slain by Benaiah. —2. Son of Seraiah, and descendant of Kenaz (1 Chr. iv. 14).—3. The head of a family, not of priestly or Levitical rank, with descendants, with those of Jeshua, were the most numerous of all who returned with Zerubbabel (Ezr. ii. 6, 8; Neh. vii. 5).—4. Parth-MOAR.—Jo'a-chaz [-kaZ] (Gr. fr. Heb.) = JOHAZ (1 Esd. i. 34), the son of Josiah. Jo'a-chim [-kIm]. 1. JEHOIAKIM (Bar. i. 3) = Joacim 1. 2. A "high-priest" at Jerusalem in the time of Baruch "the son of Chelecias," i. e. Hilkiah (Bar. i. 7). Jo'a-eim [-kIm] (I. fr. Heb.). 1. JEHOIAKIM (1 Esd. i. 37, 38, 39) = Joacim 1. 2. JEHOIACHIN (i. 43).—3. JOSIAH, the son of Jeshua (v. 5).—4. "The high-priest which was in Jerusalem" (Jd. iv. 6, 14) in the time of Judith (xv. 8 ff.). It is impossible to identify him with any historical character. —5. The husband of Susanna (Sus. 1. ff.). Jo'd-d'rens (fr. Gr., probably corrupted from Gedaliah), a son of Jeshua, the son of Jozadak (1 Esd. ix. 19); = Gedaliah 3? Jo'ah (fr. Heb. = whose brother (i. e. helper) is Jehovah, Ges.). 1. Son of Asaph, and chronicler, or keeper of the records, to Hezekiah (Is. xxxvi. 3, 11, 22).—2. Son of grandchildren of Zimmah, a Gershonite (1 Chr. vi. 21).—3. Brother of Ethan (ver. 42).—4. Son of Joel, the son of Zimmah, and father of Joel; active with his son in Hezekiah's reformation (2 Chr. xxix. 12).—5. Son of Jehozadak, and keeper of the records, or annalist to Josiah (xxviii. 5). Jo'a-haz (fr. Heb. = Jehovah, Ges.), father of Josh (2 Chr. xxxiv. 8). Jo'a-nan (fr. fr. Heb.) = JOJAHAN, son of Eliah (1 Esd. ix. 1). Jo'a-nah (L. = JehoJAHAN), son of Rhesa, according to 1 K. iii. 27, and one of the ancestors of Christ. But, according to Lord A. C. Hervey in the Genealogy of Jesus Christ, son of Zerubbabel, and the same as Hananiah in 1 Chr. iii. 19. Jo'ah (see above), one of the women who ministered unto Jesus, and brought spices and ointments to embalm His body (Lk. vii. iii. 34, xv. 10).—1. "wife of Chusa, steward of Ierod," i. e. Antiphas, tetrarch of Galilee. Jo'a-nan (fr. Gr. = JOHANNAH, surnamed CADIS, eldest brother of Judas Macabaeus (1 Mc. ii. 2). Jo'a-r'h (L. = JehoJAHAN), chief of the first of
the twenty-four courses of priests in the reign of David, and ancestor of the Maccabees (1 Mc. ii. 1). The twenty-third year of his reign, 829 B.C., was the only one of his children who escaped the murderous hand of Athaliah. After his father's sister Jehoshabeath, the wife of Jehoiada, had stolen him from among the king's sons, he was hid for six years in the chambers of the Temple. In the seventh year of his reign, and in this concealment, a successful revolution placed him on the throne of his ancestors, and freed the country from the tyranny and idolatries of Athaliah. For at least twenty-three years, while Jehoiada lived, this reign was very prosperous. Excepting that the high-places were still resorted to for incense and sacrifice, pure religion was restored, large contributions were made for the repair of the Temple, which was accordingly restored; and the country seems to have been free from foreign invasion and domestic disturbance. But, after the death of Jehoiada, Joash fell into the hands of bad advisers, at whose suggestion he revived the worship of Baal and Ashhtaroth. When he was rebuked for this by Zechariah, the son of Jehoiada, Joash caused him to be stoned to death in the very court of the Lord's house (Mat. xxviii. 35). The vengeance impregnated by the murdered high-priest was not long delayed. That very year, Hazael, king of Syria, came up against Jerusalem, and carried off a vast booty as the price of his departure. Joash had scarcely escaped this danger, when he fell into another and fatal one. Two of his servants, taking advantage of his severe illness, some think of a wound received in battle, conspired against him, and slew him in his bed in the fortress of Millo. Joash's reign lasted forty years. (IsraeL, Kingdom of; Judea, Kingdom of).—2. Son and successor of Jehoiada I, on the throne of Israel, and for two years a contemporary sovereign with the preceding (2 K. xiv. 1; compare with xii. 1, xiii. 16). When he succeeded to the crown, the kingdom was in a deplorable state from the devastations of Hazael and Ben-hadad, kings of Syria. On occasion of a friendly visit paid by Joash to Elisha on his death-bed, the prophet promised him deliverance from the Syrian yoke in Aphek (1 K. xx. 26-50). He then bid him smite upon the ground, and the king's weight of money, placed in his hand, the prophet rebuked him for staying, and limited to three his victories over Syria. Accordingly Joash did beat Ben-hadad three times on the field of battle, and recovered from him the cities which Hazael had taken from Jehoiada. The other great military event of Joash's reign was his successful war with Amaziah, king of Judah. The grounds of this war are given fully in 2 Chr. xxv. The two armies met at Beth-shemesh, that of Joash was victorious, put the army of Amaziah to the rout, took him prisoner, brought him to Jerusalem, broke down the wall of Jerusalem, and plundered the city. He died in the fifteenth year of Amaziah, king of Judah, and was succeeded by his son Jerobeam II.—3. Father of Gideon, and a wealthy man among the Abiezrites (Judg. vi. 11, 29-31, vii. 14, viii. 13, 29, 32).—4. Apparently a younger son of Ahab, who held a subordinate jurisdiction in the lifetime of his father, and was appointed viceroy (2 K. x. 1; 21), during his absence in the attack on Ramoth-gilead (1 K. xxii. 26; 2 Chr. xvii. 25). Or he may have been merely a prince of the blood-royal (compare Mal. iii. 8).—5. A descendant of Shelah the son of Judah, but whether his son or the son of Jobim, is not clear (1 Chr. iv. 22).—6. A Benjamite hero, son of Shimeah of Gilead (xii. 9). He joined David at Ziklag, and was with him in the battle of Amos (1 Chr. viii. hastens, sc. with help, Ges.). One of the officers of David's household (xxvii. 28).—8. One of the sons of Becher, and head of a Benjamite house (vii. 8).—Jo a-tham (L.) = Jotham the son of Uzziah (Mat. i. 9).—Jo e-zab'dus (fr. Gr.) = Jozabad the Levite (1 Esd. ix. 48; compare Neh. viii. 7).—Job [as in note] (L. fr. Heb. Heb. job = returner, returner home, = Jashub, Fr.), third son of Issachar (Gen. xli. 13), called in another genealogy Jashub (1 Chr. vii. 1).—Job (L. fr. Heb. Job = one persecuted, Ges.; converted, Fr.).—1. A patriarch of Uz, distinguished for his afflictions, uprightness, and patience (Ez. xiv. 14 f.; Jas. v. 11); the chief character in—2. The Book of Job. This book consists of five parts: the introduction, the discussion between Job and his three friends (Eliphaz; Bildad; Zophar), the speech of Elish, the manifestation and address of Almighty God, and the concluding chapter.—1. Analysis.—1. The introduction supplies all the facts on which the argument is based. Job, a chieftain in the land of Uz, of immense wealth and high rank, "the greatest of all the men of the West," is represented as a man of perfect integrity, blameless in all the relations of life, declared indeed by the Lord Himself to be "without his like in all the earth," "a perfect, and an upright man, one that feareth God, and escheweth evil." One question could be raised by envy; may not the goodness which secures such direct and tangible rewards be a refined form of selfishness? In the world of spirits, where all the mysteries of existence are brought to light, Satan, the accusing angel, suggests the doubt, "doth Job fear God for nought?" and asserts boldly that if those external blessings were withdrawn, Job would cast off his allegiance—"he will curse thee to thy face." The problem is thus distinctly propounded which this book is intended to discuss and solve. Can goodness exist irrespective of reward, can the fear of God be retained by man when every inducement to selfishness is taken away? The accuser receives permission to make the trial. He destroys Job's property, spreads fire and sword, and destroys all no possible opening for a cavil, is allowed to inflict upon him the most terrible disease known in the East. (Medicine.) Job's wife breaks down entirely under the trial. Job remains steadfast. He rebels his wife's suggestion with the simple words, "What, shall we receive good at the hand of the Lord, and shall we not receive evil?" "In all this Job did not sin with his lips." The question raised by Satan was thus answered.—2. Still it is clear that many points of deep interest would have been left in obscurity. Entire as was the submission of Job, he must have been inwardly perplexed by events to which he had no clew, which were quite unaccountable on any hypothesis hitherto entertained, and seemed repugnant to the ideas of justice engraved on man's heart. An opportunity for the discussion of the providential government of the world is afforded in the most natural manner by the introduction of three men, representing the gifts of wisdom and experience of the age, who came to condole with Job on hearing of his misfortunes. The meeting is described with singular beauty. At a distance they greet him with the wild demonstra-
tions of sympathizing grief usual in the East; coming near that are overpowered by the sight of his wretchedness, and sit seven days and seven nights without uttering a word. This awful silence drew out all his anguish. In an agony of desperation he curses the day of his birth. With the answer to this outburst begins a series of discussions, continued probably with some intervals, during several successive days. The results of the first discussion (Job iii.-xiv.) may be thus summed up. We have on the part of Job's friends a theory of the divine government resting upon an exact and uniform correlation between sin and punishment (iv. 6, 11, and throughout). Afflictions are always penal, issuing in the destruction of those who are radiically opposed to God, or who do not submit to His chastisements. They lead of course to correction and amendment of life when the sufferer repents, confesses his sins, puts them away, and turns to God. In that case restoration to peace, and even increased prosperity may be expected (v. 17-27). Still the views of anti-christ will suffer a temporary commission of some special sin, while the demeanor of the sufferer indicates the true internal relation between him and God. These principles are applied by them to the case of Job. In this part of the dialogue the character of the three friends is clearly developed. Eliphaz represents the true patriarchal chieftain, grave and dignified, erring only from an exclusive adherence to tenets hitherto unquestioned, and influenced in the first place by genuine regard for Job and sympathy with his afflictions. Bildad, without much originality or independence of character, reposes partly on the wise sages of antiquity, partly on the authority of his older friend. Zophar seems to be a young man; his language is violent, and at times even coarse and offensive. He represents the prejudiced and narrow-minded bigot of his age. In order to do justice to the position and arguments of Job, it must be borne in mind, that the direct object of the trial was to ascertain whether he would deny or forsake God, and that his real integrity is asserted by God Himself. He knows that he is not an offender in the sense of his opponents; and this consciousness enables him to examine fearlessly their position. He denies the assertion that punishment follows solely on guilt, or proves its commodity to punishment, and denies that God's government can be seen but one point clearly, viz., that all events and results are absolutely in God's hand (xii. 9-25), but as for the principles which underlie those events he knows nothing. In fact, he is sure that his friends are equally uninformed. Still he doubts not that God is just. There remains then but one course open to him, and that he takes. He turns to supplication, implores God to give him a fair and open trial (xiii. 18-28). Believing that with death all hope connected with this world ceases, he prays that he may be hidden in the grave (xiv. 15), and there reserved for the day when God will try his cause and manifest Himself in judgment (xv. 15). In the second discussion (xxv.-xxi.) there is a more resolute elaborate attempt on the part of Job's friends to vindicate their theory of retributive justice. This requires an entire overthrow of the position taken by Job. They cannot admit his innocence. Eliphaz (xxv.) lays down the basis of the argument, does not now hesitate to impute to Job the worst crimes of which man could be guilty. Bildad (xxviii.) takes up this suggestion of ingodliness, and concludes that the special evils which had come upon Job are peculiarly the penalties due to one who is without God. Zophar not only accounts for Job's present calamities, but menaces him with still greater evils (xx.). In answer Job recognizes the hand of God in his afflictions (xlii. 7-16, and xix. 6-20), but rejects the charge of ingodliness; he has never forsaken his Maker, and never ceased to pray. He argues that since in this life the righteous certainly are not exempted from evil, it follows that their ways are watched and their sufferings recorded, with a view to a future and perfect manifestation of the divine justice. On the other hand, stung by the harsh and narrow-minded bigotry of his opponents, Job draws out (xxi.) with terrible force the undeniable fact, that from the beginning to the end of their lives ungodly men, avowed atheists (ver. 14, 15), persons, in fact, guilty of the very crimes imputed, out of mere conjecture, to himself, frequently enjoy great and unbroken prosperity. In the third dialogue (xxiii.-xxxii.) no real progress is made by Job's opponents. Eliphaz (xxiii.) makes a new effort to the same effect. The station in which Job was formerly placed presented temptations to certain crimes; the punishments which he undergoes are precisely such as might be expected had those crimes been committed; hence he infers they actually were committed. Bildad has nothing to add but a few solemn words on the incomprehensible majesty of God and the nothingness of man. Zophar is put to silence. In his last two discourses Job does not alter his position, nor, properly speaking, adduce any new argument, but he states with incomparable force and eloquence the chief points which he regards as established (xxvii.), and, as already seen, even more completely than his opponents had done, the destruction which, as a rule, ultimately falls upon the hypocrite. Then follows (xxviii.) the grand description of Wisdom. The remainder of this discourse (xxix.-xxxii.) contains a singularly beautiful description of his former life, contrasted with his actual misery, together with a full vindication of his character from all the charges made or insinuated by his opponents.—2. Thus ends the discussion in which it is evident both parties had partially failed. Job has been betrayed into very hazardous statements, while his friends had been on the one hand disingenuous, on the other unconvincing. He is convinced, in the discussion which had been omitted, or imperfectly developed, are now taken up by a new interlocutor (xxxii.-xxxvii.). Elihu, a young man, descended from a collateral branch of the family of Abraham, has listened in indignant silence to the arguments of his elders (xxxi. 7), and, impelled by an inward inspiration, he now addresses himself to both parties in the discussion, and specially to Job. He shows that they had accused Job upon false or insufficient grounds, and failed to convict him, or to vindicate God's justice. Job again had assumed his entire innocence, and had arraigned that justice (xxxi. 30). These errors he traces to their both overlooking one main object of all suffering. God speaks to man by chastisement. This statement does not involve any charge of special guilt, such as the friends had alleged and Job had repudiated. Again, Elihu argues (xxxiv. 10-17) that any charge of injustice, except implicit, in Job's case involves a contradiction in terms, God is the only source of justice; the very idea of justice is derived from His governance of the universe. Job is silent, and Elihu proceeds (xxxvi.)
to show that the Almightiness of God is not, as Job seems to assert, associated with any contempt or neglect of His creatures. The rest of the discourse brings out forcibly the lessons taught by the phenomena, of character, of nature, and of greatness, in creation. The last words are evidently spoken while a violent storm is coming on.—4. It is obvious that many weighty truths have been developed in the course of the discussion—nearly every theory of the objects and uses of suffering has been reviewed, and the finest advance has been made toward the apprehension of doctrines hereafter to be revealed, such as were known only to God. But the mystery is not as yet really cleared up. Hence the necessity for the Theophany—from the midst of the storm Jehovah speaks. In language of incomparable grandeur He reprobates and silences the murmurs of Job. God does not condescend, strictly speaking, to argue with His creatures. The speculative questions discussed in the colloquy are unnoticed, but the declaration of God's absolute power is illustrated by a marvellously beautiful and comprehensive survey of the globe, embracing Providence by reference to the phenomena of the animal kingdom. Job confesses his inability to comprehend and therefore to answer his Maker (x. 3, 4). A second address completes the work. It proves that a charge of injustice against God involves the consequence that the accuser is more competent than He to rule the universe.—5. Job's unreserved submission terminates the trial. In the rebuke then addressed to Job's opponents the integrity of his character is distinctly recognized, while they are condemned for untruth, which is pardoned on the intercession of Job. The restoration of his external prosperity, which is an inevitable result of God's personal manifestation, symbolizes the ultimate compensation of the righteous for all sufferings undergone upon earth. The great object of the book must surely be that which is distinctly intimated in the introduction, and confirmed in the conclusion, to show the effects of calamity in its worst and most awful form upon a truly religious spirit (so Mr. Cook, original author of this article).—II. Integrity of the Book. Four parts of the book have been most generally attacked. 1. Objections have been made to the introductory and concluding chapters—(a) on account of the style. Of course there is an obvious and natural difference between the prose of the narrative and the highly poetical language of the colloquy. Yet the best critics now acknowledge that the style of these portions is quite as antique in its simple and severe grandeur, as that of the Pentateuch itself. (b) It is said that the doctrinal views are not in harmony with the book. This is wholly unfounded. (ANGELS; SATAN.) The form of worship belongs essentially to the early patriarchal type. (c) It is alleged that there are discrepancies between the facts related in the introduction, and statements or allusions in the dialogue. But these are only apparent, not real. Thus children of my mouth ("my children of mine own body"; A. V.) xix. 17, compare i. 18, 19 = my brethren, not my children (compare iii. 10, viii. 4, xxix. 5). (d) The omission in the last chapter of all reference to the defeat of Satan is in accordance with the simplicity of the poem.—2. Strong objections are made to the theory of some critics, who say that Job describes the ultimate fate of the godless hypocrite in terms which some critics hold to be in direct contradiction to the whole tenor of his arguments in other discourses. The fact of the contradiction is denied by able writers, who have shown that it rests upon a misapprehension of the patriarch's character and purpose. The chapter is thoroughly coherent: the first part is admitted by all to belong to Job; nor can the rest be disjoined from it without injury to the sense. As for the style, Renan, a most competent authority in a matter of taste, declares that it is one of the best developed in the book. The two chapters of the address of the Almighty have been rejected as interpolations by many writers, partly because of an alleged inferiority of style, partly as not relevant to the argument. (See i. 4, above.)—4. The speech of Elihu presents greater difficulties, and has been rejected by several, whose opinion, however, is controverted not only by orthodox writers, but by some of the most skeptical commentators. The former support their decision chiefly on the manifest, and to a certain extent the real, difference between this and other parts of the book in tone and thought, in doctrinal views, and more positively in language and general effect. Much stress is laid upon the fact that Elihu is not mentioned in the introduction nor at the end, and that his speech is unanswered by Job, and unnoticed in the final address of the Almighty. A candid and searching examination, however, proves that there is a close internal connection between this and other parts of the book; there are references to numerous passages in the discourses of Job and his friends; so covert as only to be discovered by close inquiry, yet, when pointed out, so striking and natural as to leave no room for doubt. Elihu supplies exactly what Job repeatedly demands—a confutation of his opinions by rational and human arguments. There is no difficulty in accounting for the omission of Elihu's name in the introduction. No persons are named in the book until they appear as agents, or as otherwise concerned in the events. Again, the discourse being substantially true did not need correction, and is therefore left unnoticed in the final decision of the Almighty. More weight is to be attached to the objection resting upon diversity of style, and dialectic peculiarities. It may be accounted for on the supposition that the author adhered strictly to the form in which tradition handed down the dialogue, or that the Chaldaic forms and idioms are such as peculiarly suit the style of the young and fiery speaker.—III. Historical Character of the Work. Three distinct theories have been maintained at various times; some believing the book to be strictly historical; others a religious fiction; others a composition based upon facts. Until a comparatively late date, the prevalent opinion was, not only that the persons and events which it describes are real, but that the very words of the speakers were accurately recorded. It was supposed either that Job himself employed the latter years of his life in writing it (A. Schultens), or that at a very early age some inspired writer collected and embodied the facts and sayings, faithfully preserved by oral tradition, and presented them to his countrymen in their own tongue. By some the authorship of the work was attributed to Moses. The fact of Job's existence, and the substantial truth of the narrative, were not likely to be denied by Hebrews or Christians, considering where the reference is made. The book is named in Ez. xiv. and Jas. v. 11. It is, to say the least, highly improbable that a Hebrew, had he in-
JOB

JOB

484

is a complete and successful avoidance of direct reference to later occurrences, which
in his opinion may have been known to the writer.
All critics concur in extolling the fresh, antique
simplicity of manners described in this book, the
genuine air of the wild, free, vigorous life of the
desert, the stamp of hoar antiquity, and the thorough

vented such a character as that of Job, should have
represented him as belonging to a race which,
though descended from a common ancestor, was
never on friendly, and generally on hostile, terms
with his own people. To this it must be added that
there is a singular air of reality in the whole narrative, such as must either proceed naturally from a
faithful adherence, to objective truth, or be the reForcible as these
sult of the most consummate art.

and that there

arguments may appear, many critics have adopted
the opinion either that the whole work is a moral or
religious apologue, or that, upon a substratum of a
few rudimental facts preserved by tradition, the
genius of an original thinker has raised this, the
most remarkable monument of the Shemitic mind.
While the Rabbins in general maintain its historical
character, Samuel Bar Nachman declares his con" Job did not
exist, and was not a created
viction,
man, but the work is a parable." Luther first suggested the theory, which, in some form or other,
He says " I look
is now most generally received.
upon the book of Job as a true history, yet I do not

there is sufficient reason to believe that under
favorable circumstances a descendant of Abraham,
who was himself a warrior, and accustomed to meet
princes on terms of equality, would at a very early
age acquire the habits, position, and knowledge,
which we admire in Job. No positive historical
fact or allusion can be produced from the book to
prove that it could not have been written before the
time of Moses. The single objection which presents
any difficulty is the mention of the Chaldeans in the
introductory chapter. It is certain that they ap-

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believe that all took place just as it is written, but
that an ingenious, pious, and learned man brought
it into its present form."
IY. Probable age, coun-

and position of the Author. The language alone
does not, as some have asserted, supply any decisive
test as to the date of the composition.
The fact
that the language of this work approaches far more
nearly to the Arabic than any other Hebrew production was remarked by Jerome, and is recognized
On the other hand, there
by the soundest critics.
try,

are undoubtedly many Aramaic words, and grammatical forms, which some critics have regarded as
strong proof that the writers must have lived during,
or even after the Captivity. At present this hyIt is
pothesis is universally given up as untenable.
proved that the Aramaisms of the book of Job are
such as characterize the antique and highly poetic
It may be regarded as a settled point that
style.
the book was written long before the exile ; while
there is absolutely nothing to prove a later date
than the Pentateuch, or even those parts of the
Pentateuch which appear to belong to the patriarchal age.
This impression is borne out by the
All critics have recognized its grand archaic
style.
The extent to which the influence of
character.
this book is perceptible in the later literature of the
Hebrews, is a subject of great interest and impor-

but it has not yet been thoroughly investiConsiderable weight must be attached to
the fact that Job is far more remarkable for obThere is an obscurity than any Hebrew writing.
scurity which results from confusion of thought,
from carelessness and inaccuracy, or from studied
involutions and artificial combination of metaphors
But when it is owing to obindicating a late age.
solete words, intense concentration of thought and
tance

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gated.

language, and incidental allusions to long-forgotten
traditions, it is an all but infallible proof of primeval antiquity.
Such are precisely the difficulties in
this hook.
arrive at the same conclusion from
considering the institutions, manners, and historical
facts described or alluded to.
Ewald, whose judgment in this case will not be questioned, asserts
that
in
all
the
very positively
descriptions of manners and customs, domestic, social, and political,
and even in the indirect allusions and illustrations,
the genuine coloring of the age of Job, i. e. of the
period between Abraham and Moses, is very faithfully observed ; that all historical examples and allusions are taken exclusively from patriarchal times,

We

consistency in the development of characters, equally

remarkable for originality and

force.

Moreover,

But
pear first in Hebrew history about B. c. 770.
the name of thesed, ancestor of the race, is found
in the genealogical table in Genesis xxii. (verse 22),
a fact quite sufficient to prove the early existence of
the people as a separate tribe.
The arguments
which have induced the generality of modern critics
to assign a later date to this book may be reduced
to two heads:
1. We are told that the doctrinal
system is considerably in advance of the Mosaic; in
fact that it is the result of a recoil from the stern,
narrow dogmatism of the Pentateuch. Still even
rationalistic criticism cannot show that there is a
demonstrable difference in any essential point between the principles recognized in Genesis and those
of our author. Again it is said that the representation of ANGELS, and still more specially of SATAN,
belongs to a later epoch. It is also to be remarked
that no charge of idolatry is brought against Job by
his opponents when enumerating all the crimes
which they can imagine to account for his calamities.
The only allusion to the subject (Job xxxi. 26) refers
to the earliest form of false religion known in the
East.
To an Israelite, living after the introduction
of heathen rites, such a charge was the very first
which would have suggested itself, nor can any
2.
satisfactory reason be assigned for the omission.
Nearly all modern critics, even those who admit the
inspiration of the author, agree in the opinion that
the composition of the whole work, the highly systematic development of the plot, and the philosophic
tone of thought indicate a considerable progress in
mental cultivation far beyond what can, with any
show of probability, be supposed to have existed
before the age of Solomon. It should, however, be
remarked that the persons introduced in this book
belong to a country celebrated for wisdom in the
insomuch that the writer who speaks
earliest times
of those schools (Rcnan) considers that the peculiarities of the writings of Solomon were derived from
The book of Job
intercourse with its inhabitants.
differs from those writings chiefly in its greater earnestness, vehemence of feeling, vivacity of imagination, and free independent inquiry into the princicharacteristics as it
ples of divine government
would seem of a primitive race, acquainted only with
the patriarchal form of religion, rather than of a
There is indeed nothing in the c< imscholastic age.
position incompatible with the Mosaic age, admitting
the authenticity and integrity of the PKNTATKI n.
These considerations lead of course to the conclusion that the book must have been written before
the promulgation of the Law, by one speaking the
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Hebrew language, and thoroughly conversant with the traditions preserved in the family of Abraham. One among the Idumean desert. The inhabitants of that district were to a considerable extent isolated from the rest of the nation. A resident would have peculiar opportunities of collecting the varied and extensive information possessed by the author of Job. The local coloring, so strikingly characteristic of this book, and so evidently natural, is just what might be expected from such a writer. The people appear also to have been noted for freshness and originality of mind; qualities seen in the woman of Tekoa, or still more remarkably in Amos, the poor and unlearned herdsman, also of Tekoa. Some weight may also be attached to the observation that the dialectic peculiarities of northern Palestine, especially the softening of the aspirates and exchanges of the sibilants, resemble the few divergencies from pure Hebrew which are noted in the book of Job. The controversy about the authorship cannot ever be finally settled. From the introduction it may certainly be inferred that the writer lived many years after the death of Job. From the strongest internal evidence it is also clear that he must either have composed the work before the Law was promulgated, or under most peculiar circumstances which exempted him from its influence (so Mr. Cook).

BIBLE; CANAAN; INSPIRATION; OLD TESTAMENT.

Job (Heb. קָבָּל; inspir. Job). 1. The last in order of the sons of Joktan (Gen. x. 29; 1 Chr. i. 23). His name has not been discovered among the Arab names of places in southern Arabia, where he ought to be found with the other sons of Joktan. [2.] One of the "kings" of Edom (Gen. xxxvi. 33, 34; 1 Chr. i. 44, 45), enumerated after the genealogy of Esau, and Zer, and before the phylarches descended from Esau. [3.] King of Mammoth one of the northern chiefenas who attempted to oppose Joshua's conquest, and were routed by him at Merom (Josh. xi. 1, only). [4.] Head of a Benjamin house (1 Chr. vii. 10).

Joshah the Ed (Job.) (fr. Heb. חֶזֶק; inspir. Joshua). 1. The son at the same time the aunt of Arah; mother of Moses, Aaron, and Miriam (Ex. ii. 1, vi. 29; Num. xxvi. 59). The tenth letter of the Hebrew alphabet (Ps. exxiv.). WRITING.

Joel (fr. Gr.) = Iesha 2, the Levite (1 Esd. v. 68; see Ezr. iii. 9).


Job (fr. Heb. = Jehovah is his God, i.e. worshipper of Jehovah, Ges.). 1. Eldest son of Samuel the prophet (1 Sam. viii. 2; 1 Chr. vi. 33, xv. 17), and father of Heman the singer. (1 Sam. ii. 38; Vassil.) [2.] In 1 Chr. vi. 36, A. V., Joel seems = Senn (verse 24). One of the twelve minor prophets (Bible; Canon; Inspiration; Prophet); son of Pethuel, or, according to the LXX, Bethuel. Beyond this fact all is conjecture as to the personal history of Joel. Pseudo-epiphanius records a tradition that Joel was of the tribe of Reuben, born and buried at Bethuel, and dwelt forward in Seba, and Cezarea. It is most likely that he lived in Judea. Many different opinions have been expressed about the date of Joel's prophecy. Credner has placed it in the reign of Josiah; Bertholdt of Hezekiah; Kimehi, Jahn, &c., of Manasseh; and Calmet of Josiah. The majority of the learned, (Abarbanel, Vitringa, Hengstenberg, Winer, &c.) fix upon the reign of Uzziah.—The Nature, Style, and Contents of the Prophecy. We find, what we should expect on the supposition of Joel being the first prophet to Judah, only a grand outline of the whole terrible scene, which was to be depicted more and more in detail by subsequent prophets. The process, therefore, is not any particular invasion, but the whole day of the Lord. The proximate event to which the prophecy related was a public calamity, then impending upon Judea, of a twofold character: want of water, and a plague of locusts, continuing for several years. The prophet exhorts the people to turn to God with penitence, fasting, and prayer; and then (he says) the plague shall cease, and the rain descend in its season, and the land yield her accustomed fruit. Nay, the time will be a most joyful one; for God, by the outpouring of His Spirit, will impart to His worshippers increased knowledge of Himself, and after the excision of the enemies of His people, will extend through them the blessings of true religion to heathen lands. This is the simple argument of the book; only that it is beautified and enriched with variety of ornament and pictorial description. The style of the original is perspicuous (except toward the end) and elegant, surpassing that of all other prophets, except Isaiah and Habakkuk, in sublimity. The locusts of chapter ii. were regarded by many interpreters of the last century (Lowth, Shaw, &c.) as figurative, and introduced by way of comparison to a hostile army of men from the north country. This view is now generally abandoned. Maurice strongly maintains the literal interpretation. And yet the plague contained a parable in it, which it was the prophet's mission to unfold. The "afterward" (ii. 28, A. V.) raises us to a higher level of vision, and brings into view Messianic times and scenes. (Messian.) Here, says Steudel, we have a Messianic prophecy altogether. If this prediction has ever yet been fulfilled, we must certainly refer the event to Acts ii. Lastly, the accompanying portents and judgments upon the enemies of God find their various solutions, according to the interpreters, in the repeated deportations of the Jews by neighboring merchants, and sale to the Moabites and Ammonites (1 Chr. lv. 36, 13), followed by the sweeping away of the neighboring nations (Maurice); in the events accompanying the crucifixion, in the fall of Jerusalem, in the breaking up of all human polities. But here again the idea includes all manifestations of judgment, ending with the last (so Mr. Bailey).—1. A Simeonite chief (1 Chr. iv. 35).—5. A descendant of Reuben. Junius and Tremellius make him the son of Hanoah, while others trace his descent through Carmi (v. 4).—6. Chief of the Gadites in Bashan (v. 12).—7. Son of Izrahiah; a chief of Issachar (vii. 5).—8. Brother of Nathan of Zobah (xi. 28), and one of David's "valiant men:" = Ishai.—9. Chief of the Gersomites in David's reign (xx. 7, 11).—10. A Gershonite Levite in David's reign; son of Jehiel, a descendant of Laadan, and probably = No. 9 (xxii. 8, xxii. 22).—11. Son of Pedahzur, and a chief of Manasseh. W. of Jordan, in David's reign (xxv. 28).—12. A Kohathite Levite in David's reign (2 Chron. xxix. 12).—13. One of the sons of Nebo who returned with Ezra, and had married a foreign wife (Ezr. x. 43).—14. A Benjamite chief, son of Zichri (Neh. xi. 9).
JOE

Jo-e-lah (fr. Heb. = whom Jehovah helps? Ges.; God is saluter, Fü.), a warrior who joined David at Ziklag; son of Jeroham of Gedor (1 Chr. xii. 7).

Jo-e-zer (fr. Heb. = whose help is Jehovah, Ges.), a Korhite, one of David's captains (1 Chr. xii. 6).

Jag-bah-hah (fr. Heb. = elevated, Ges.), one of the cities of Edom built and fortified by the tribe of Gad when they took possession (Num. xxxix. 30); mentioned with Nobah in the account of Gideon's pursuit of the Midianites (Judg. viii. 11). Mr. Wilton (in Fbn.) makes two different places, that in Num. as Jeboiha, a ruin about four miles N. of Anamân (Rabbah), that in Judges at Tell Jibiethe, N. E. of Fik (Aphel); but most suppose both passages refer to the same place.

Jag II (fr. Heb. = cailed, Ges.), father of Bukki, a Danite chief (Num. xxxiv. 22).

Jo-ha (fr. Heb. = whom Jehovah revives? Ges.; Jehovah is living, Fü.). 1. A son of Beriah, the Benjaminite (1 Chr. xii. 16).—2. The Tizite, one of David's "valiant men" (xi. 45).—3. A Levite (comp. from Jehohanan).

1. Son of Azariah I., and grandson of Abi-maaz the son of Zadok; father of Azariah I. (1 Chr. vi. 9, 10, A. V.); probably (so Lord A. C. Hervey; high-priest in Rehoboam's reign.

2. Son of Eli-o-cin, in the line of Zerubbabel's heirs (iii. 24).—3. Son of Zareth, one of the captains of the scattered remnants of the army of Judah, who escaped in the final attack upon Jerusalem by the Chaldeans. He warned Gedaliah against the plot of Ishmael 6, but in vain. After the murder of Gedaliah, Johanan was one of the foremost in the pursuit of his assassin, and rescued the captives he had carried off from Mizpah. Fearing the vengeance of the Chaldeans, the captains, with Johanan at their head, notwithstanding the warnings of Jeremiah, retired into Egypt (2 K. xxv. 23; Jer. xl. xlii.).—1. First-born son of Josiah, king of Judah (1 Chr. iii. 15).—5. A valiant Benjamite who joined David at Ziklag (xii. 4).—6. A Gadite warrior who followed David (xii. 12).—7. An Ephrathite, father of Azariah in the time of Ahaz (2 Chr. xxvii. 12).

8. Son of Hakkatan, and chief of the sons of Azgad who returned with Ezra (Ezr. viii. 15).—9. Son of Eliasib; (a priest?) to whom chamber Ezra retired to mourn over the foreign marriages (x. 4).—10. Son of Tobiah the Ammonite (Neb. vi. 18).—11. Son of Hananiah (cf. 11).—12. Son of Eliasib (xii. 33).—23. No. 9 or 11?

Joh-an-nahs [niesz] (L. fr. Heb.) = Jehohanan son of Bebai (1 End. ix. 29; compare Ezr. x. 28).

John [jou] (fr. Jehohanan, through L. Johanan).—1. Father of Mattathias, and grandfather of the Maccabean family (1 Mc. i. 1).—2. Eldest son of Mattathias surnamed Judas, slain by 'the children of Jambri" (ii. 2, ix. 26–28).—3. Father of Eupolemus, one of the envos whom Judas Maccabees sent to Rome (viii. 17; 2 Mc. iv. 11).—1. Son of Simon, the brother of Judas Maccabees (1 Mc. xiii. 53, xvi. 1); a "valiant man," who, under the title of John Hyrcanus, noly supported the glory of his house. (High-Priest; Maccabees).—5. An envoy from the Jews to Lyons (2 Mc. xi. 17).—6. One of the high-priest's family, who, with Annas and Caiphas, sat in judgment upon the apostles Peter and John (Acts iv. 6). Lightfoot identifies him with Rabbi Johanan ben Zaceai, president of the college who opposed the removal to Jamnia of his house. (Acts xiii. 37).—7. A name of the Evangelist Mark (Acts xii. 26, xiii. 6, 13, xvi. 37).

John (see above) the A-postle (see Apostle). It will be convenient to divide his life into periods corresponding both to the great critical epochs which separate one part of it from another, and to marked differences in the trustworthiness of the sources from which our materials are derived. One portion of the apostle's life and work stands out before us as in the clearness of broad daylight. Over those which precede and follow it there brood the shadows of darkness and uncertainty.—I. Before the call to the discipleship. We have no data for settling with any exactitude the time of the apostle's birth. The general impression left on us by the Gospel-narrative is that he was younger than the brother (James I.) whose name commonly precedes his (Mat. iv. 21) and his mother Salome (xxvii. 56, compare Mk. xv. 40, xvi. 1). They lived, it may be inferred from Jn. i. 44, in or near the same town as the Baptist (frem Jerusalem). He, outward the companions and partners of their children. There, on the shores of the Sea of Galilee, the apostle and his brother grew up. The mention of the "hired servants" (Mk. i. 20), of his mother's "substance" (Lk. viii. 3), of "his own house" (Jn. xix. 27), implies a position removed by at least some steps from extreme poverty. We infer (so Professor Plumptre) that Zebedee had died before his father followed their children in their work of ministaration. Her character meets us as presenting the same marked features as those which were conspicuous in her son.—II. From the call to the discipleship to the departure from Jerusalem. The ordinary life of the fisherman of the Sea of Galilee was at last broken in upon by the news that a prophet had once more appeared. The voice of John the Baptist was heard in the wilderness of Judea, and the publicans, peasants, soldiers, and fishermen of Galilee gathered round him. Among these were the two sons of Zebedee and their friends. With them perhaps was One whom as yet they knew not. Assuming that the unnamed disciple of Jn. i. 47–48 was the Evangelist himself, we are led to think of that meeting, of the lengthened interview that followed it, as the starting-point of the entire devotion of heart and soul which lasted through his whole life. John (to whom ephes. i. 17 refers) is a shrewd seeker after righteousness and truth (compare Mk. x. 21). The words of that evening, though unrecorded, were mighty in their effect. The disciples (John apparently among them) followed their new teacher to Galilee (Jn. i. 44), were with him, as such, at the marriage-feast at Cana (ii. 2), journeyed with him to Capernaum, and thence to Jerusalem (ii. 12, 22), came back through Samaria (iv. 8), and then, for some uncertain interval of time, returned to their former occupations. From this time they take their place among the company of disciples—soon, in the number of the twelve apostles. They come within the innermost circle of their Lord's friends. The three, Peter, James, and John, are with him when none else are, in the chamber of death (Mk. v. 37), in the glory of the transfiguration (Mat. xvii. 1), when he forewarns them of the destruction of the Holy City (Mk. xiii. 3, Andrew in this instance with them), in the age of the Gethsemane. From this time onwards they are the leader of that band; to John belongs the yet more memorable distinction of being the disciple whom Jesus loved. They hardly sustain the popular notion, fostered
by the received types of Christian art, of a nature gentle, yielding, feminine. The name Boanerges (Mark 3:17) implies, to some, a double intensity, which gave to those who had it the might of Sons of Thunder. That spirit broke out, once and again (Matt. 20:24; Mark 10:35; 1 Peter 5:1). Through his mother, we may well believe, John first came to know that Mary Magdalene whose character is such a life-like touch, and that other Mary (Mary, the Virgin) in whose presence he knew afterward to stand in so close and special a relation. The fulness of his narrative of what the other Evangelists omit (John 11) leads to the conclusion that he was united also by some special ties of intimacy to the family of Bethany. At the last supper, he is, as ever, the disciple whom Jesus loved; and reclines at table with his head upon his Master's breast (xxii. 23). To him the eager Peter—they had been sent together to prepare the supper (Luke xxii. 8)—makes signs of impatient questioning that he should ask what was not likely to be answered if it came from any other (John xxi. 24). As they go out to the Mount of Olives the chosen three are nearest to their Master. They only are within sight or hearing of the conflict in Gethsemane (Matt. xxxvii). When the betrayal is accomplished, Peter, and John, after the first moment of confusion, follow afar off, while the others simply seek safety in a hasty flight (John xviii. 10). The personal acquaintance between John and Caiaphas enabled him to gain access both for himself and Peter, but the latter remains in the porch, with the officers and servants, while John himself apparently is admitted to the council-chamber, and follows Jesus thence, even to the judgment of the Roman procurator (Acts xvi. 19, 28). Thence, as if the desire to see the end, and the love which was stronger than death, sustained him through all the terrors and sorrows of that day, he followed, accompanied probably by his own mother, Mary the mother of Jesus, and Mary Magdalene, to the place of crucifixion. The Teacher who had been to him as a brother leaves him to a brother's duty. He is to be as a son to the mother left desolate (xxii. 26, 27). The Sabbath that followed was spent, it would appear, in the same company. He receives Peter, in spite of his denial, on the old terms of friendship. To them Mary Magdalene first runs with the tidings of the resurrection (xxii. 2). They are the first to go together to see what the strange words meant. John is the more impetuous, running on most eagerly to the rock-tomb; Peter, the least restrained by awe, the first to enter in and look (xx. 4-6). For at least eight days they continued in Jerusalem (xxi. 26). Then, in the interval between the resurrection and the ascension, we find them still together on the Sea of Galilee (xxi. 1). Here, too, there is a characteristic difference. John is the first to recognize in the morning twilight his risen Lord; Peter the first to plunge into the water and swim toward the shore where He stood calling to them (xxi. 7). The last words of the Gospel reveal to us the deep affection which united the two friends. It is not enough for Peter to know his own future. That at once suggests the question, "And what shall this man do?" (xxi. 21). The history of the Acts shows the same union. They are fellow-workers together at the missions, and later, in the day of Pentecost. Together they enter the Temple as worshippers (Acts iii. 1) and protest against the threats of the Sanhedrin (iv. 13). They are fellow-workers in the first great step of the Church's expansion. The apostle whose wrath had been roused by the unbelief of the Samaritans, who had overcome his national prejudice and received them as his brethren (viii. 14). The persecutor pushed on by Saul of Tarsus did not drive him or any of the apostles from their post (viii. 1). When the persecutor came back as the convert, he, it is true, did not see him (Gal. i. 19), but this does not involve the inference that he had left Jerusalem. The sharpness of his death, and Agrippa brought a great sorrow to him in the martyrdom of his brother (Acts xii. 2). His friend was driven to seek safety in flight. Fifteen years after St. Paul's first visit he was still at Jerusalem and helped to take part in the settlement of the great controversy between the Jewish and the Gentile Christians (xv. 6). His position and reputation there were those of one ranking among the chief "pillars" of the Church (Gal. ii. 9). Of the work of the apostle during this period we have hardly the slightest trace. The traditions of the Church ascribe to him a life of celibacy.—III. From his departure from Jerusalem to his death. The traditions of a later age come in, with more or less show of likelihood, to fill up the great gap which separates the apostle of Jerusalem from the bishop of Ephesus. It was a natural conjecture to suppose that he remained in Judea till the death of the Virgin released him from his trust. When this took place we can only conjecture. There are no signs of his being in Jerusalem at the time of St. Paul's last visit (Acts xxiv). The pastoral epistles set aside the notion that he had come to Ephesus before the work of the apostle of the Gentiles was brought to its conclusion. Out of many contradictory statements, fixing his departure under Claudius, or Nero, or as late even as Domitian, we have hardly any data for doing more than rejecting the two extremes. Nor is it certain that his work as an apostle was transferred at once from Jerusalem to Ephesus. Assuming the authorship of the Epistles (John, i, 17, and iii 16) and of the Revelation to be his, the facts which the N. T. writings assert or imply are—(1) that, having come to Ephesus, some persecution, local or general, drove him to Patmos (Rev. i. 9); (2) that the seven churches, of which Asia was the centre, were special objects of his solicitude (i. 11); that in his exultation he paid tribute to the one love which is truth on which his faith rested (1 John iv. 1; 2 John 7), and others who, with a railling and malignant temper, disputed his authority (3 John 9, 10). The picture which tradition fills up for us has the merit of being full and vivid, but it blends together, without much regard to harmony, things probable and improbable. He is shipwrecked off Ephesus, and arrives there in time to check the progress of the heresies which sprang up after St. Paul's departure. Then, or at a later period, he numbers among his disciples Polycarp, Ignatius, Papias. In the persecution under Domitian he is taken to Rome, and there, by his boldness, though not by death, gains the crown of martyrdom. The boiling oil into which he is thrown has no power to hurt him. He is then sent to labor in the mines, and Patmos is the place of his exile. The accession of Nerva frees him from danger, and he returns to Ephesus. There he perseveres in his apostolic work by formally attesting the truth of the first three Gospels, and writing his own (John, Gospel of) to supply what they left wanting. Heresies continue to show themselves, but he meets them with the
strongest possible protest. He refuses to pass under the same roof (that of the public baths of Ephesus) as their foremost leader (Cerinthus), lest the house should fall on them and crush them. Through his agency the great temple of Artemis (Diana) is at last reduced in its magnificence and all that was built with the ground. He introduces and perpetuates the Jewish mode of celebrating the Easter feast.

At Ephesus, he appears as one who was a true priest of the Lord, bearing on his brow the plate of gold, with the sacred name engraved on it. Clements Alexandrinus relates that he sought a robber chief formerly his scholar, and won him to repentance: Jerome, that in his old age he used to be carried into Christian assemblies where he would repeat the exhortation, "Little children, love one another." The very time of his death lies within the region of conjecture rather than of history, and the dates that have been assigned for it range from A.D. 89 to A.D. 120. The result of all this accumulation of apocryphal materials is, from one point of view, disappointing enough. We find it better and more satisfying to turn again, for all our conceptions of the apostle's mind and character, to the scanty records of the N.T., and the writings which he addressed to his converts; but these are by no means, as we may at first seem to think, until we study them with a more attentive eye, what we may attain to is still that he was "the disciple whom Jesus loved;" returning that love with a deep, absorbing, unwavering devotion. He is the Apostle of Love, not because he starts from the easy temper of a general benevolence, nor again as being of a character soft, yielding, feminine, but because he has grown ever more and more into the likeness of Him whom he loved so truly.

**John (see above)** the Baptist (fr. Gr. Ἰωάννης ὁ βαπτιστής = one who baptizes, a baptizer; see Baptism), a saint more signally honored of God than any other in the O. or N. T. He was of the priestly race by both parents, for his father Zacharias was himself a priest of the course of Abia, or Abijah (1 Chr. xxiv. 10), offering incense at the very time when a son was promised to him; and his mother Elisabeth was of the daughters of Aaron (Lk. i. 5). The divine mission of John was the subject of prophecy many centuries before his birth (Mat. iii. 3; Is. xi. 3; Mal. iii. 1). His birth—a birth not according to the ordinary laws of nature—was a sign of Divine interposition of almighty power—was foretold by an angel sent from God, who proclaimed the character and office of this wonderful child. These marvellous revelations as to the character and career of the son, for whom he had so long prayed in vain, were too much for the faith of the aged Zacharias; and when he sought some assurance of the certainty of the promised blessing, God gave it to him in the privation of speech until the event foretold should happen. And now the Lord's gracious promise tarried not: Elisabeth was afterward visited in "a city of Judah" (Lettah?) in "the hill-country" (evidently her home [Lk. i. 22, 29, 40]) by her kinswoman Mary. (Mary the Virgin.) Three months after this, and while Mary still remained with her. Elisabeth was delivered of a son. The birth of John preceded by six months that of our Lord. (Jesus Christ.) On the eighth day the name of John was inscribed; and even before the birth (Lk. xvi. 3), brought to the priest for circumcision, and as this was the accustomed time for naming a child, the friends of the family proposed to call him Zacharias after his father. The mother, however, required that he should be called John; a decision which Zacharias, still speechless, confirmed by writing on a tablet, "his name is John." The judgment on his want of faith was then at once withdrawn. God's wonderful interposition in the birth of John had impressed the minds of many with a certain solemn awe and expectation (Lk. iii. 15). A single verse in the history of John's life and history for thirty years; the whole period between his birth and the commencement of his public ministry.

"The child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (i. 80). John was ordained to be a Nazarene from his birth (i. 15). Dwelling by himself in the wild and thinly-peopled region W. of the Dead Sea, he prepared himself by self-discipline, and by constant communion with God, for the wonderful office to which he had been divinely called. His very appearance was of itself a lesson to his countrymen; his dress was that of the old prophets—a garment woven of camel's hair (2 K. i. 8), attached to the body by a leathern girdle. His food was such as the desert afforded—locusts (Lk. xxii) and wild honey (Ps. lxxxi. 16). And now the long-secluded hermit came forth to the discharge of his office. His supernatural birth—his hard, ascetic life—his reputation for extraordinary sanctity—and his mysterious and generally prevailing expectation that some great one was about to appear in the deserts, without the aid of miraculous power (Jn. x. 41), were sufficient to attract to him a great multitude from "every quarter" (Mat. iii. 5). Brief and startling was his first exhortation to them: "Repent ye; for the kingdom of heaven is at hand." Some score of verses contain all that is recorded of John's preaching, and the sum of it all is repentance; not mere legal ablation or expiation, but a change of heart and life. Many of every class pressed forward to confess their sins and to be baptized. The preparatory baptism of John was a visible sign to the people, and a distinct acknowledgment by them that a hearty renunciation of sin and a real amendment of life were necessary for admission into the kingdom of heaven, which the Baptist proclaimed to be at hand. But the fundamental distinction between John's baptism unto repentance, and that baptism accompanied with the gift of the Holy Spirit which Jesus afterward ordained, is clearly marked by John himself (iii. 11, 12). As a preacher, John was eminently practical and discriminating. His mission—an extraordinary one for an extraordinary purpose—was not limited to those who had openly forsaken the covenant of God, and so forfeited its privileges. It was to the whole people alike. Jesus Himself came from Galilee toJordan to be baptized of John. But here a difficult question arises—How is John's acknowledgment of Jesus at the moment of His presenting Himself for baptism compatible with his subsequent assertion that he knew Him not, save by the descent of the Holy Spirit upon Him, which took place after His baptism? It must be borne in mind that their places of residence were at the two extremities of the country, with but little means of communication between them. It is possible therefore that the Saviour and the Baptist had never before met. It was certainly of the utmost importance that there should be no misunderstanding on the part of Moses and John, or the Jewish people in general, as to the correct interpretation of the passage. The true meaning would seem to be—And I, though standing in so close a relation to Him, both personally and ministerially, had no assured knowledge of Him as the Messiah. I did not know Him, and I had not authority to proclaim Him as such, till I saw the predicted sign in the descent of...
JOH

the Holy Spirit upon Him. With the baptism of Jesus, John’s more especial office ceased. He still continued, however, to present himself to his countrymen in the expectation shortly after he had given his testimony to the Messiah, John’s public ministry was brought to a close. In daring disregard of the divine laws, HEROD ANTIPAS had taken to himself HERODIAS, the wife of his brother Philip; and when John reproved him for this, as well as for other sins (iii. 19), Herod cast him into prison. The place of his confinement was the castle of Machærus—a fortress on the eastern shore of the Dead Sea. Here reports reached him of the miracles which our Lord was working in JUDEA. With a view, therefore, to overcome the scruples of his disciples (so MR. HAWKINS; see JESUS CRISTUS), John sends his servant, a messenger, to ask the question, “Art Thou He that should come?” They were answered not by words, but by a series of miracles wrought before their eyes; and while Jesus bade the two messengers carry back to John as His only answer the report of what they had seen and heard, He took occasion to guard the multitude who surrounded Him, against supposing that the Baptist himself was shaken in mind, by a direct appeal to their own knowledge of his life and character. Jesus further proceeds to declare that John was, according to the true meaning of the prophet, the ELIAH of the new covenant, foretold by Malachi (iii. 4). The event indeed proved that John was to Herod what Elijah had been to Ahab. Nothing but the death of the Baptist would satisfy the resentment of Herodias. A court festival was kept at Machærus in honor of the king’s birthday. After supper, the daughter of Herodias came in and danced before the company, and so charmed was the king by her grace that he promised with an oath to give her whatsoever she should ask. Salome, prompted by her abandoned mother, demanded the head of John the Baptist. Herod gave instructions to an officer of his guard, who went and executed John in the prison, and his head was brought to frame the eyes of the adulterer whose sins he had denounced. His death is supposed to have occurred just before the third pa-sover, in the course of the Lord’s ministry. His life is marked with self-denial, humility, and holy courage.

JOHN, GOSPEL of (see JOHN THE APOSTLE; GOSPELS). I. AUTHORITY. No doubt has been entertained at any time in the Church, either of the canonical authority of this Gospel, or of its being written by St. John. No other book of the N. T. is authenticated by testimony of so early a date as that of the disciples which is embodied in the Gospel itself (xxi. 24, 25). Among the Apostolic Fathers, Ignatius appears to have known and recognized this Gospel. The fact that this Gospel is not quoted by Clement of Rome (A. D. 68 or 96) serves merely to confirm the statement that it is a very late production of the Apostolic age. Polycarp in his short epistle, Hermas, and Barnabas do not refer to it. But its phraseology may be clearly traced to the Gospel, and the parallelism which exists in Justin Martyr, A. D. 150. Tatian, A. D. 170, wrote a harmony of the four Gospels; and he quotes St. John’s Gospel in his only extant work; so do his contemporaries Apollinaris of Hierapolis, Athenagoras, and the writer of the Epistle of the churches of Vienne and Lyon. The Valentinians made great use of it; and one of their sect, Heracleon, wrote a commentary on it. And, to close the list of writers of the second century, the numerous and full testimonies of Irenæus in Gaul and Tertullian at Carthage, with the obscure but weighty testimony of the Roman writer of the Muratorian Fragment on the Canon, suffice to indicate its attribution in the Western Church to this Gospel. The third century introduces equally decisive testimony from the Fathers of the Alexandrian Church, Clement and Origen. CERDÓN, MARCION, the Montanists, and other ancient heretics, did not deny that St. John was the author of the Gospel, but they held that the apostle was mistaken, or that his Gospel had been interpolated in those passages which are opposed to their tenets. The Alogi, a sect in the beginning of the third century, were singular in rejecting the writings of St. John. Later opponents of the Gospel have been EVANSON (1792), BRETSCHNEIDER (1820), Baur, &c. Of these, the former is ascribed to the Western Church, and Baur and other critics of the Tabingen school has its root in a determined unwillingness to admit the historical reality of the miracles which this Gospel records, and is a part of their attempted reconstruction of early Christian history. Starting with the assertion of a radical difference and hostility between the Jewish and Gentile types of Christianity—between the party of the Church that adhered to Peter and the original disciples, and the party that adhered to Paul and his doctrine—they ascribe several books of the N. T. (ACTS OF THE APOSTLES, Gospel of John, &c.) to the effort, made at a later time, to bridge over this gulf. Now, their fundamental assertion not only cannot be proved, but is abundantly contradicted by both external and internal evidence. And it is incredible that a work of the power and loftiness of the fourth Gospel should either have sprung up in the second century, or have been received as genuine by Christians universally in the latter part of this century, if it were not the genuine production of the apostle whose work it professes to be (Prof. G. P. Fryer, in B. S. xxii. 225 ff., and Essays on the Supernatural Origin of Christianity, (BIBLE: CANON: INSPIRATION; JESUS CRISTUS, &c.—2. Place and time at which it was written. Ephesus and Patmos are the two places mentioned by early writers; and the weight of evidence seems to preponderate in favor of Ephesus. The apostle’s sojourn at Ephesus probably began after St. Paul’s Epistle to the Ephesians was written, i. e. after A. D. 62. EUSCHUS specifies the fourteenth year of Domitian, i. e. A. D. 93, as the year of his banishment to Patmos. Probably the date of the Gospel may lie about midway between these two, about A. D. 78 (so Mr. Bullock). Dr. ALFORD supposes it written between A. D. 70 and 85; many others between 94 and 98 (REV. T. Scott in Fairbairn) or between 90 and 100 (Dr. W. L. Alexander in Kitto).—3. Occasion and Scope. After the destruction of Jerusalem, A. D. 70, EPHESUS probably became the centre of the active life of Eastern Christendom. This half-Greek, half-oriental city contained a large church of faithful Christians, a multitude of zealous Jews, an indigenous population devoted to the worship of a universal image was borrowed from the East, its name from the West. It was the place to which CERINTHUS chose to bring the doctrines which he devised or
learned at ALEXANDRIA. The Gospel was obviously addressed primarily to Christians, not to heathens (Jn. xx. 31). The object of the writer, according to some, was to supplement the earlier Gospels; according to others, to confute the Nicolaitans and Cerinthus; according to others, to state the true doctrine of the divinity of Christ. It has indeed been pronounced by high critical authority that the supplementary theory is entirely untenable; and so it becomes if put forth in its most rigid form. But though St. John may not have written with direct reference to the earlier three Evangelists, he did not write without any reference to them. He intended to set forth the faith alone; and in so doing he has written passages that do confuse Gnostic and other errors. Theodore of Mopsuestia relates the early tradition that at the suggestion of the Christians of Asia who had brought him the other three Gospels, the apostle wrote the things which he judged the most important for instruction and which he saw omitted by the others.—1. Contents and Integrity. The following is an abridgment of Lampe's synopsis of its contents:—A. The Prologue (i. 1-18).—B. The History (i. 19-xx. 29). 1. Various events relating to Our Lord's ministry, narrated in connection with seven journeys (i. 19-xii. 50).—1. First journey, into Judea and beginning of His ministry (i. 1-18).—2. Second journey, at the Passover in the first year of His ministry (ii. 13-iv.).—3. Third journey, in the second year of His ministry, about the Passover (v.).—4. Fourth journey, about the Passover, in the third year of His ministry, beyond Jordan (vi.).—5. Fifth journey, six months before His death; begun at the Feast of Tabernacles (vii.-xii.).—6. Sixth journey, about the Feast of Dedication (x. 22-42).—7. Seventh journey in Judea toward Bethany (xi. 1-54).—8. Eighth journey, before His last Passover (xi. 55-xii.).—9. History of the death of Christ (xiii.-xx. 29).—1. Preparation for His Passion (xiii.-xvii.).—2. The circumstances of His Passion and Death (xvii., xix.).—3. His Resurrection, and the proofs of it (xx. 1-29).—C. The Conclusion (xx. 30-xxi.):—1. Scope of the foregoing history (xx. 30, 31).—2. Confirmation of the authority of the Evangelist by additional historical facts, and by the testimony of the elders of the Church (xxi. 1-24).—3. Reason of the omission of the infancy (xxi. 25).—4. Women, portions of the Gospel have been regarded by certain critics as interpolations. Thus ch. v. 4 is rejected by Tholuck, Tischendorf, &c.; but Fairbairn says, "The external evidence appears to be very strong in its favor." As to ch. vii. 58-viii. 11, commentator's and critics have been much divided. Against it are Beza, Calvin, Wetstein, Lachmann, Tischendorf, Tregelles, &c.; for it, Mill, Michaelis, Kuinoel, Bloomfield, Stier, Ebrard, &c. Luthardt, Lücke, Knapp, Ewald, &c., hold it to be a genuine Apostolic tradition, probably committed to writing by some one who had heard it from John or from one of the other Evangelists. (New Testament I., § 39.) The genuineness of ch. xx. 11 has been questioned on internal grounds; but Dr. Alford expresses his full conviction that it was added by the apostle himself, some years probably after the completion of the Gospel. The 25th verse and the latter half of the 24th of ch. xx., which are regarded by Luther, Dr. John Owen, as an addition by the elders of the Ephesian Church, where the Gospel was first published, Dr. Alford regards as written, like the rest of the chapter, by the apostle himself, probably in the decline of life. He says, "The two last verses, from their contents, we might expect to have more of the epistolary form; and accordingly, we find them singularly in style resembling the Epistles of John." (Compare 1 Jn. i. 1, 3; also Jn. xix. 35, xx. 30, 51.) The claim of some German critics that the hyperbole in xxi. 25 disproves its being from the Apostle John, who uniformly used plain, unexaggerated language, would disprove likewise the genuineness of other well-attested passages in both sacred and secular writers (compare Dan. iv. 11, 20; Mat. xix. 24; Mk. i. 33, 37; Jn. iii. 26, iv. 29, &c.), and is therefore inconclusive, especially when we take into view the fact that both MSS. and critical editors of the Greek N. T. uniformly present these verses as genuine.

John (see above), the First Epistle General of.——Its Authenticity. The external evidence is of the most satisfactory nature. Eusebius places it in his list of "acknowledged" books, and we have ample proof that it was received as the production of the Apostle John (John the Apostle) in the writings of Polycarp, Papias, Irenaeus, Origen, Clement of Alexandria, Tertullian, Cyprian, and there is no voice in antiquity raised to the contrary. On the other hand, the internal evidence for its being the work of St. John from its similarity in style, language, and doctrine to the Gospel is overwhelming. The allusions of the one to the other in such a manner as would suit St. John the Apostle, and very few but St. John (Jn. i. 1). (BIBLE; CANON; INSPIRATION.)—With regard to the time at which St. John wrote the Epistle there is considerable diversity of opinion. It was probably (so Mr. Meyrick, with Lardner, Lampe, Mill, Davidson, &c.) written at the close of the first century from Ephesus. Lardner is clearly right when he says that it was primarily meant for the Churches of Asia under St. John's inspection, to whom he had already orally delivered his doctrine (i. 3, ii. 7).—The main object of the Epistle does not appear to be that of opposing the errors of the Docetists, or of the Gnostics, or of the Nicolaitans, or of the Cerinthis, or of all of them together, or of the Sabians, or of Judaizers, or of apostates to Judaism: the leading purpose of the apostle appears to be rather constructive than polemical. In the Introduction (i. 1-4) the apostle states the purpose of his Epistle. It is to declare the Word of Life, not the Word of the flesh. He is to declare the King, in order that he and they might be united in true communion with each other, and with God the Father, and His Son Jesus Christ. The first part of the Epistle may be considered to end at ii. 28. The apostle begins afresh with the doctrine of sonship or communion at ii. 29, and returns to the same theme at iv. 7. His lesson throughout is, that the means of union with God are, on the part of Christ, His atoning blood (i. 7, ii. 3, iii. 5, iv. 10, 14, v. 6) and advocacy (i. 1)—on the part of man, holiness (i. 6), obedience (ii. 3), purity (iii. 3), faith (iii. 22, iv. 3, v. 3), and above all love (ii. 7, iii. 14, iv. 7, v. 1).—There are two doubtful passages in this Epistle, ii. 25, "but he that acknowledgeth the Son hath the Father also," and v. 7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." The former is omitted in the Received Greek Text, and is printed in italics in the A. V., but is inserted as a marginal note by Griesbach, Lachmann, Tischendorf, &c. The latter passage is probably not genuine. It is contained in four only of the 150 MSS. of the Epistle, the Codex Guelferbytanaus of the 17th century, the Codex Ravianus, a forgery
It is not quoted by one Greek Father, or writer previous to the 14th century. New Testament II. §3.

John (see above), the Second and Third Epistles of—The Authenticity. These two Epistles are placed in the New Testament of the "disputed" books, and he appears himself to be doubtful whether they were written by the Evangelist, or by some other John. The evidence of antiquity in their favor is not very strong, yet it is considerable. Clement of Alexandria speaks of the first Epistle as "the larger" (Strom. lib. ii.), Origen appears to have had the same doubts as Eusebius, Dionysius and Alexander of Alexandria attribute them to St. John. So does Ireneaus. In the 5th century they are almost universally received. If the external testimony is not as decisive as we might wish, their internal evidence is peculiarly strong. Mitton has pointed out that of the thirteen verses which compose the Second Epistle, eight are to be found in the First Epistle. The title and contents of the Epistle are strong arguments against a fabricator, whereas they would account for its non-universal reception in early times. (Bible, Canon, Inspiration.)—The Second Epistle is addressed in Greek "ekkelē kuria," A. V. "to the elect lady." An individual woman who had children, and a sister and niece, is clearly indicated. Whether her name is given, and if so, what it is, has been doubted. According to one interpretation she is "the Lady Eleta" (Clement of Alexandria, Wettstein, Grotius, Middleton); to another, "the elect Kyria" (Carpozov, Schlesauer, Bengel, De Wette, Rosenmüller, Neander, Davidson, &c.); to a third, "the elect Lady" (A. V., Mill, Wolf, Le Clerc, Lardner, Beza, Eichhorn, Macknight, &c.). The English version is probably right (so Mr. Meyrick).—The Third Epistle is addressed to "Archippus, a son of the Colossians Caius. We have no reason for identifying him with Gaius of Macedonia (Acts xix. 29), or with Gaius of Derbe (xx. 4), or with Gaius of Corinth (Rom. xvi. 23; 1 Cor. i. 14), or with Gaius, Bishop of Ephesus, or with Gaius, Bishop of Thessalonica, or with Caius, Bishop of Pergamos. He was probably a convert of St. John (3 Jn. 4), and a layman of wealth and distinction (5), in some city near Ephesus.—The object of St. John in writing the Second Epistle was to warn the lady, to whom he wrote, against abetting the teaching known as that of Basillides and his followers, by perhaps an undue kindness displayed by her toward the preachers of the false doctrine. The Third Epistle was written for the purpose of compelling to the kindliness and hospitality of Gaius some Christians who were strangers in the place where he lived. Probably these Christians carried this letter with them to Gaius as their introduction.—We may conjecture that the two Epistles were written shortly after the First Epistle from Ephesus. They both apply to individual cases of conduct the principles which had been laid down in their fulness in the First Epistle.—The title "Catholic" does not properly belong to the Second and Third Epistles. It became attached to them, because the copies of them (and of the two preceding) were regarded as appendices to the First Epistle of John. See the preceding article; also, John the Apostle.

JOHANNES (L. fr. Heb., contr. fr. Jeholadah), high-

priest after his father Eliajshib (Neh. xii. 10, 11, 22, xiii. 28).

Joh-kim (fr. Heb., contr. fr. Jeholadim), a high-

priest, son of the son of the son of Jehuzek (Neh. xii. 10).

Joh-rib (L. fr. Heb., contr. fr. Jeholadim), a. Layman who returned from Babylon with Ezra (Ezr. viii. 16).—2. Founder of one of the courses of priests; elsewhere called Jeholadin. His de-

scendants after the Captivity are given (Neh. xi. 6, 19).—A Shilohite—i. e. probably a de-

scendant of Shiloh, to which John (Josh. xi. 5).

Jok-de-am (fr. Heb. = possessed by the people, Ges.), a city of Judah, in the mountains (Josh. xv. 56), apparently south of Hebron.


Jok-me-am (fr. Heb. = gathered by the people, Ges.), a city of Ephraim, given to the Kohathite Levites (1 Chr. vi. 68). In Josh. xxxii. 22, Kiriæam occupies the place of Jokmeam. In 1 K. iv. 12 (Heb.; "Jok-

am, A. V.) it is named with places in the Jordan valley at the extreme east boundary of the tribe.

Jok-ne-am (fr. Heb. = possessed by the people, Ges.), a city of Judah, to which Jokshan is not known. Arab writers mention a dia-

lect of Jokshan as formerly spoken near 'Aiden and El-Jened, in Southern Arabia; but that Midianites penetrated so far into the peninsula Mr. E. S. Poole holds to be highly improbable.

Jok-shan (fr. Heb. = fouler, Ges.), a son of Abra-

ham and Keturah (Gen. xxv. 2; 3; 1 Chr. i. 82), whose sons were Sherah and Dedan. While the settlements of his two sons are presumptively placed on the borders of Palestine, those of Jokshan are not known. Arab writers mention a dia-

lect of Jokshan as formerly spoken near 'Aiden and El-Jened, in Southern Arabia; but these Midianites penetrated so far into the peninsula Mr. E. S. Poole holds to be highly improbable.

Jok-tan (fr. Heb. = who is made small, Ges.), son of Eber (Gen. x. 23; 1 Chr. i. 19); and father of the Joktanite Arabs. Scholars are agreed in regard to the settlements of Joktan in the south of the peninsula (Arabia). The original limits are stated in the Bible, "their dwelling was from Ḡirzeh, as thou goest unto Sīḥāna, a mount of the East" (Gen. x. 30). The native traditions respecting Joktan commence with a difficulty. The ancestor of the great southern peoples was called Kahtân, who, say the Arabs, = Joktan. To this some European critics have objected that there is no good reason to ac-

count for the change of name, and that the identifi-

cation of Kahtân with Joktan is evidently a Jewish tradition adopted by Mohammed or his followers, and consequently at or after the promulgation of El-Islam. A passage in the Mirād ez-Zemīn, lith-

ero unpublished, throws new light on the point. It is as follows:—"Ibn-El-Kelbee says, Yuktan (whose name is also written Yuktan) is the same as Kahtân son of Abîr," i. e. Eber, and so say the genealogy of the Arabs. If the traditions of Kahtân be rejected (and in this rejection we cannot agree [so Mr. E. S. Poole]), they are, it must be remembered, immaterial to the fact that the peoples called by the Arabs descendants of Kahtân, are cer-

tainly Joktanites. His sons' colonization of South-

ern Arabia is proved by indisputable, and undis-

puted, identity of names, and which existed for many ages before our era, and in its later days was renowned in the world of classi-

cal antiquity, was as surely Joktanite.
Joktheel (fr. Heb. = subduer of God, Gers.).
1. A city in the low country of Judah (Josh. xv. 38), named next to Lachish; identified by Mr. Wilton (in Fairbairn) with a ruined site, Kiritalnach.
2. The title given by Amaziah to the cliff (A. V. "Selah")—the stronghold of the Edonites—after he had captured it from them (2 K. iv. 7).—2 Chr. xxv. 13 supplies fuller details.

Jonah (L. = Joran or Jonah; see Bar-Jona), father of the Apostle Peter (Jn. 42), who is hence addressed as "Simon Bar-jona" in Mat. xvi. 17.

1. Son of Shimeah and nephew of David. He is described as "very subtle" (2 Sam. xiii. 3). His age naturally made him the friend of his cousin Amnon, heir to the throne (xiii. 3). He gave him the fatal advice for ensuring his sister Tamar (5, 6). Again, when, in a later stage of the same tragedy, Amnon was murdered by Absalom, and the exaggerated report was reached David that all were slaughtered, Jonadab was already aware of the real case of the same (xiii. 23).—2. Jehonadab (Jer. xxxv. 6, 8, 10, 14, 16, 18, 19).

Joannah (fr. Heb. = doer, Gers.), in Apocrypha and N. T. Jonah; a prophet, son of Amittal. (Bible; Canaon; Inspiration; Old Testament.) We learn from 2 K. xix. 22, he was of Gibeon, a town of lower Galilee, in Zebulon. He lived after the reign of Jehu, when the losses of Israel (2 K. x. 32) began; and probably not till the latter part of the reign of Jeroboam II. The general opinion is that Jonah was the first of the prophets. The king of Nineveh at this time is supposed (Usher, &c.) to have been Baal, who is placed in 2 K. xxv. 20; but an earlier king, Adrammelech I., n. c. 840, is regarded more probable by Drake. Our English Bible gives n. c. 862. The personal history of Jonah is brief, and well known; but is of such an exceptional and extraordinary character, as to have been set down by many German critics to fiction, either in whole or in part. The book, say they, was composed, or compounded, some time after the death of the prophet, perhaps at the latter part of the Jewish kingdom, during the reign of Josiah, or even later. The supposed improbabilities are accounted for by them in a variety of ways; e. g. as merely fabulous, or fanciful ornaments to a true history, or allegorical, or of a legendary character. It is not however true that the original work of a priest of the nation and design. We feel ourselves precluded from any doubt of the reality of the transactions recorded in this book, by the simplicity of the language itself; by the accordance with other authorities of the historical and geographical notices; above all, by the explicit words and teaching of our blessed Lord Himself (Mat. xii. 39, 41, xvi. 4; Lk. x. 29). We shall derive additional arguments for the same conclusion from the history and meaning of the prophet's mission. Having already, as it seems, prophesied to Israel, he was sent to Nineveh. The time was one of political revival in Israel; but ere long the Assyrians were to be employed by God as a scourge upon them. The prophet shrunk from a commission which he felt sure would result (Jon. iv. 2) in the sparing of a hostile city. He attempted therefore to escape to Tarshish. The providence of God, however, watched over him, first in a storm, and then in his being swallowed by Gani the fish (whale) for the space of three days and three nights. After his deliverance, Jonah executed his commission; and the king, "believing him to be a minister from the supreme deity of the nation," and having heard of his miraculous deliverance, ordered a general fast, and averted the threatened judgment. But the prophet, not from personal but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught, by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would afterward testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the prophet Jonah" (Lk. xii. 30). But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonah was highly symbolic. The facts contained a concealed prophecy. The old tradition made the burial-place of Jonah to be Gath-hepher; the modern tradition places it at Nebi Yunis (= Prophet Jonah), opposite Mosul. See cut, under Nineveh.

Jonah (fr. Gr. = John or Joran, fr. Jhohnathan), son of Elakim, in the genealogy of Christ (Lk. iii. 30).

Jonas (L. fr. Gr. = Jonas, fr. Jhohnathan). 1. Eldest son of King Saul. The name (= the gift of Jehovah) seems to have been common at that period. He first appears some time after his father's accession (1 Sam. xii. 2). If his younger brother Ish-bosheth was forty at the time of Saul's death (2 Sam. ii. 8), Jonathan must have been at least thirty when first mentioned. Of his own family we know nothing, except the birth of one son, five years before his death (iv. 4). He was regarded in his father's lifetime as heir to the throne. Like Saul, he was a man of great strength and activity (i. 29), of which the exploit at Michmash was a proof. He was also famous for the peculiar martial exercises in which his tribe excelled—archery and slinging (1 Chr. xii. 2). His bow was to him what the spear was to his father: "the bow of Jonathan turned not back" (2 Sam. i. 22). It was always about him (1 Sam. xviii. 4, xx. 33). It is through his reign that David is known to us. But there is a background, not so clearly given, of his relation with his father. From the time that he first appears he is Saul's constant companion. He was always present at his father's meals. The whole story implies, without expressing, the deep attachment of the father and son. Their mutual affection was indeed interrupted by the growth of Saul's insanity. But he cast his lot with his father's decline, not with his friend's rise, and "in death they were not divided" (2 Sam. i. 23; 1 Sam. xxvii. 16). His life may be divided into two main parts,—1. The war with the Philistines; commonly called, from its locality, "the war of Michmash" (xiii. 21). In the previous war with the Ammonites (xi. 4-15) there is no mention of him. He is already of great importance in the state. Of the 3,000 men of whom Saul's standing army was formed (xiii. 2, xxiv. 2, xxvi. 1, 2), 1,000 were under the command of Jonathan at Gibeah. The Philistines were still in the gauntlet then. In the country; an officer was stationed at Geba, either the same as Jonathan's position or close to it. In a sudden act of youthful daring, Jonathan (so Dean Stanley, original author of this article) slew this...
officer (A. V. "garrison"), and thus gave the signal for a general revolt. Saul took advantage of it, and the whole population rose. But it was a pre-arranged thing. The Philistines, whom Saul had stationed on the heights of Gilboa to attack the garrison of the Philistines stationed on the other side of the steep defile of Michmash (xiv. 1). A panic seized the garrison, thence spread to the camp, and thence to the surrounding hordes of marauders; an earthquake combined with the terror of the moment; the confusion increased; the Israelites who had been taken slaves by the Philistines during the last three days (?) LXX.) rose in mutiny; the Israelites who lay hid in the numerous caverns and deep holes in which the rocks of the neighborhood abounded, sprang out of their subterranean dwellings. Saul and his little band of supporters were entombed beneath the earth, as it were, which retreated from the heights of Gilboa; he now joined in the pursuit. Jonathan had not heard of the rush curse (xiv. 24) which Saul invoked on any one who ate before the evening. In the dizziness and darkness (see Heb. 1 Sam. xiv. 27) that came on after his desperate exertions, he put forth the staff which apparently had (with his sling and bow) been his chief weapon (Arms), and tasted the honey which lay on the ground as they passed through the forest. Jephthah's dreadful sacrifice would have been repeated; but the people interposed in behalf of the hero of that great day, and Jonathan was saved (xiv. 24-46). This is the only great exploit of Jonathan's life. But the chief interest of his career is derived from the friendship with David, which began on the day of David's return from the victory over the champion of Gath, and continued till his death. Their last meeting was in the forest of Ziph, during Saul's pursuit of David (xiii. 16-19). From this time forth we hear no more till the battle of Gilboa. In that battle he fell, with his two brothers and his father, and his corpse shared their fate (xxvi. 2, 8). His ashes were buried first at Jabesh-gilead (1b, 13), but afterward removed with those of his father to Zelah in Benjamin (2 Sam. xxi. 12). The news of his death occasioned the celebrated elegy of David (2 Sam. l. 17 ff.), (Mephibosheth), 2. Shimeah's son, brother of Jonathan, and nephew of David (2 Sam. xxi. 21; 1 Chr. x. 7). He inherited the union of civil and military gifts, so conspicuous in his uncle. Like David, he engaged in a single combat and slew a gigantic Philistine of Gath (2 Sam. xxii. 21). Perhaps he is the same as Jonathan ("David's uncle," A. V.; Stanley would translate nephew) in 1 Chr. xxvii. 33. 3. Son of Abiathar, the high-priest. He is the last descendant of Eli, of whom we hear anything. He appears as the swift and trusty messenger (1.) on the day of David's flight from Absalom (2 Sam. xvi. 30, xvii. 15-21); and (2.) on the day of Solomon's inauguration (1 K. i. 42, 43). 4. Son of Shave the Hararite (1 Chr. xi. 34; 2 Sam. xxii. 32). He was one of David's heroes. 5. Son, or descendant, of Gershom of the sons of Moses (A. V. "Manaseh," see MANASEH) (Judg. xviii. 30). While wandering through the country of the Philistines, David, the son of Levice of Bethlehem-judah came to the house of Micah i, the rich Ephraimite, and was by him appointed to be a kind of private chaplain. When the Danites went northward to found a city, Jonathan went with them, stole the ephod and teraphim of Micah, and became priest of the Danites at Læah at Dan (Judg. xviii.),(Is. viii.), I. of the sons of Ales (2 Sam. vi.; 1 Esd. viii. 32). 2. A priest (?), the son of Ashbel; one of the four who assisted Ezra in investigating the marriages with foreign women (Ezr. x. 15). 3. A priest of the family of Melicu, in the days of Jokim, son of Joshua (Neh. xii. 14). 4. Son of Kareah, and one of the captains of the army who had escaped from Jerusalem in the final assault by the Chaldeans, and with his brother Johanan resorted to Gedaliah at Mizpah. 5. Son of Jojada, and his successor as high-priest; Jonathan. 11. The only fact connected with his pontificate recorded in Scripture, is that the genealogical records of the priests and Levites were kept in his day (Neh. xii. 11, 22), and that the chronicles of the state were continued to his time (23). Josephus relates that he murdered his own brother Jesus in the Temple, because Jesus was endeavoring to get the high-priesthood from him for himself and his family. 11. Father of Zechariah, a priest who blew the trumpet at the dedication of the wall (xii. 33). 12. A scribe, in whose house was the prison where Jeremiah was confined (Jer. xxxvii. 15, 20, xxxviii. 26). 13. A son of Mattathias' second, and leader of the Jews after the death of his brother Judas Maccabaeus (1 Mc. in. 19 ff.). (Maccabees). 14. A son of Absalom (xiii. 11), sent by Simon with a force to occupy Joppa (xiii. 32); probably a brother of Mattathias (x. 70). 15. A priest who is said to have offered up a solemn prayer at the sacrifice made by Nehemiah after the recovery of the sacred fire (2 Mc. i. 32 ff.). Jon'a-thus (L. fr. Heb.) = Jonathan (Tob. v. 13). Jon'athan-e-le'm-rech'okim (an English form of Heb. = a dumb done of [in] distant places), a phrase found once only in the Bible as a heading to Ps. lvi. Critics and commentators are very far from agreeing on its meaning. Rashé considers that David employed the phrase to describe his own unhappy condition when, exiled from the land of Israel, he was living with Achish. Aben Ezra, who regards it as merely indicating the modulation or the rhythm of the psalm, appears to come the nearest to the meaning of the passage in his explanation, "after the melody of the air which begins Jonath-elem-rechokim." In the commentary to Mendelssohn's version of the Psalms Jonath-elem-rechokim is mentioned as a musical instrument which produced dull, musical sounds. Jop'pa (Eng. form of Gr. Joppé, L. Joppa, fr. Heb. Yaphó = beauty, now Yaffa or Jaffa), a town on the S. W. coast of Palestine, the port of Jerusalem in the days of Solomon, as it has been ever since. It originally belonged to the Phenicians (Jos. xiii. 13, § 4). Here, writes Strabo, some say Andromeda was exposed to the whale. "Japho" or Joppa was situated in the portion of Dan (Josh. xiv. 46) on the coast toward the S. Having a harbor attached to—it though always, as still, a dangerous one—it became the port of Jerusalem, when Jerusalem became metropolis of the kingdom of the house of David, and certainly never did port and metropolis more strikingly resemble each other in difficulty of approach both by sea and land. Hence, except for a very limited period, it was not much used. But Joppa was the place fixed upon for the cedar and pine-wood, from Mount Lebanon, to be landed by the
servants of Hiram, king of Tyre. By way of Joppa, similarly, like materials were conveyed from the same locality, by permission of Cyrus, for the rebuilding of the second Temple under Zerubbabel (1 K. v. 9; 2 Chr. ii. 16; Ezr. iii. 7). Here Jonah "took ship to flee from the presence of the Lord" (Jon. i. 3). Here, lastly, on the house-top of Simon the tanner, "by the seaside," St. Peter raised Tabitha to life (Acts ix. 36 ff.), and had his vision of tolerance (x.). These are the great Biblical events of which Joppa has been the scene. In the interval which elapsed between the Old and New Dispensations it experienced many vicissitudes. It had sided with Apollonius, and was attacked and captured by Jonathan Maccabaeus (1 Mc. x. 76). It witnessed the meeting between the latter and Ptolemy (xi. 6). Simon had his suspicions of its inhabitants, and set a garrison there (xii. 34), which he afterward strengthened considerably (xiii. 11). But when peace was restored, he re-established it once more as a haven (xiv. 5). He likewise rebuilt the fortifications (34). This occupation of Joppa was one of the grounds of complaint urged by Antiochus, son of Demetrius, against Simon; but the latter alleged in excuse the mischief which had been done by its inhabitants to his fellow-citizens (xv. 30-35). It would appear that Judas Maccabaeus had burnt their haven some time back for a gross act of barbarity (2 Mc. xii. 6). Tribute was subsequently exacted for its possession by Hyrcanus by Antiochus Sidetes. By Pompey it was once more made independent, and comprehended under Syria; but by Cesar it was not only restored to the Jews, but its revenues, whether from land or from export duties, were bestowed upon the second Hyrcanus and his heirs. (HIGH-PRIEST; Maccabees.) When Herod the Great commenced operations, it was seized by him, lest he should leave a hostile stronghold in his rear, when he marched upon Jerusalem, and Augustus confirmed him in its possession. It was afterward assigned to Archelaus, when constituted ethnarch, and passed with Syria under Cyrenius, when Archelaus had been deposed. Under Cestius (i.e. Cessius Florus) it was destroyed amidst great slaughter of its inhabitants; and such a nest of pirates had it become, when Vespasian arrived in those parts, that it underwent a second and entire destruction, together with the adjacent villages, at his hands. Thus it appears that this port had already begun to be the den of robbers and outcasts which it was in Strabo's time. When Joppa first became the seat of a Christian bishop is unknown. It was taken possession of by the forces of Godfrey de Bouillon previously to the capture of Jerusalem. Saladin, a. d. 1188, destroyed its fortifications; but Richard of England, who was confined here by sickness, rebuilt them. Its last occupation by Christians was that of St. Louis of France, a. d. 1253, and when he came it was still a city and governed by a count. After this it came into the hands of the Sultans of Egypt, together with the rest of Palestine, by whom it was once more laid in ruins. Finally, Jaffa fell under the Turks, in whose possession it still is. It was sacked by the Arabs in 1722; by the Mamelukes in 1775; and by Napoleon 1. in 1799. The existing town Jaf or Jaffa contains in round numbers about 4,000 inhabitants (so Mr. Foulkes); Porter (in Kitto) says "about 5,000;" Thomson (ii. 274) "15,000 at least." Its oranges are the finest in all Palestine and Syria, and its gardens and orange and citron groves deliciously fragrant and fertile.

Joppa (L.) = Joppa (1 Ed. v. 55; 1 Mc. x. 75, 76, xi. 6, xii. 33, xiii. 11, xiv. 5, 34, xv. 28, 33; 2 Mc. iv. 21, xii. 3, 7).
Palestine—if not “the river of God” in the Book of Psalms, at least that of His chosen people throughout their history. The earliest allusion to Jordan is not so much to the river itself as to the well-watered plain or plains which it traversed (Josh. iii. 10). There were fords or passages against Jericho, to which point the men of Jericho pursued the spies (Josh. ii. 7; compare Judg. iii. 28). Higher up, perhaps over against Succoth, some way above where the little river Jabbock (Zir-ba) enters the Jordan, were the fords or passages of Bethabara (probable). The river Barada or of the Gospel, where the Eleven lay in wait for the Midianites (Judg. vii. 24), and where the men of Gilead slew the Ephraimites (xii. 6). These fords undoubtedly (so Mr. Flouke) witnessed the first recorded passage of the Jordan in the O. T., viz. by Jacob (Gen. xxxiii. 10). Jordan was crossed over against Jericho by Joshua the son of Nun, at the head of the descendants of Jacob (Josh. iv. 12, 13). From their vicinity to Jerusalem the lower fords were much used; David probably passed over them in one instance to fight the Syrians (2 Sam. x. 17); and subsequently, when a fugitive himself, in his way to Mahanaim (vii. 22). There were two fords proper places at which the Jordan was fordable, though there may have been more, particularly during the summer, which are not mentioned. And it must have been at one of these, if not at both, that baptism was afterward administered by St. John, and by the disciples of our Lord. Where our Lord was baptized is not stated expressly, but it was probably (so Mr. Flouke) at the upper ford. These fords (see below) were rendered so much the more precarious in those days from two circumstances: (1.) it does not appear that there were then any bridges thrown over, or boats regularly established on the Jordan (Ferry-boat); (2.) because (Josh. iii. 15) “Jordan overwhelmed all his banks all the time of harvest,” i.e. the channel or bed of the river became brimful, so that the level of the water and of the banks was then the same. The Jordan has two (in some places, three) series of banks, but only the lower are overflowed. The river keeps full water through March, April, and the proper banks of the river are still full of water in the time of harvest, which in the vale of the lower Jordan comes on about the middle of March (Thomson, ii. 434 f.). (Palestine.) Robinson (L. 510) seems to have good reason for saying that the ancient rise of the river has been greatly exaggerated. The last feature to be noticed in the Scriptural account of the Jordan is its frequent mention as a boundary: “over Jordan,” “this,” and “the other side,” or “beyond Jordan,” were expressions familiar to the Israelites. In one sense, indeed, i.e. in so far as it was the eastern boundary of the land of Canaan, it was the eastern boundary of the promised land (Num. xxiv. 12). Panium (Cesarea Philippi), says Josephus, appears to be the source of the Jordan; whereas it has a secret passage hither under ground from Phiala (= “vial,” i.e. boeot), as it is called, about 120 stadia distant from Cesarea, on the road to Trachonitis, and on the right-hand side of, and not far from, the road. That this is the true source of the Jordan was first discovered by Philip, tetrarch of Trachonitis. It is from this cave at all events that the Jordan commences its ostensible course above ground; traversing the marshes and fens of Semehonitis (Lake Menos or Halas), and then, after a course of 120 stadia, passing by the town Julian (Bethsaida), and intersecting the Lake of Genesareth (Genesaret), winds its way through a considerable wilderness, till it finds its exit in the Lake Asphaltites (Sea, the Salt') (Jos. B. J. iii. 10, § 7). While Josephus dilates upon its sources, Persius, who had crossed the Jordan, dilates upon its extraordinary disappearance in the Dead Sea. Not one of the earlier or later travellers dwells upon the phenomenon that from the village of Habbeija on the N. W. to the village of Shib’a on the N. E. of Baniada, the entire slope of Anti-Lebanon is alive with bursting fountains and gushing springs, every one of which, great or small, finds its way sooner or later into the swamp between Baniada and Lake Hulch, and eventually becomes part of the Jordan. Far be it from us to depreciate those time-honored parent springs—the noble fountain of Daphne under the Tell, or hill of Dan (Tell el-Kidy), which “gusheth out all at once a beautiful river of delicious water” in the midst of verdure and welcome shade; still less, that magnificent “burst of water out of the low slope” in front of the picturesque cave of Baniada, inscriptions in the niches of which still testify to the deity that was once worshipped there, and to the royal manna which had issued from it. What shall we say to “the bold perpendicular rock” near Habbeija, “from beneath which,” we are told, “the river gushes copious, translucent, and cool, in two rectangular streams, one to the N. E., and the other to the N. W.?” Captain Newbold has detected a fourth source, which, according to the Arabs, is never dry, in the Wady el-Kind, which the captain appears to have followed to the springs called Esch, though we must add, that its sources, according to our impression (so Mr. Floukes), lie considerably more to the N. It runs past the ruined walls and forts of Baniada on the S. E. Again, Birken er-Ran, identified by Thomson, Robinson, Porter, &c., with the Lake Phiala of Josephus, lies to the S. E. of, and at some distance from, the cave of Baniada. The direction of Shib’a—to the N. E. of Baniada—is beyond doubt (so Mr. Flouke) the true one. The actual description given by Captain Newbold of the Lake Merj el-Man, a circular lake “3 hours E. N. from Baniada,” leads to the supposition that it is the Wady el-Phiala, or at least Baniada, according to Thomson, “the Habbeija, when it reaches the Lake Hulch, has been immensely enlarged by the waters from the great fountains of Baniada, Tell el-Kidy, el-Mellah, Derakht, or Bolat, and innumerable other springs.” The junction takes place one-third of a mile N. of Tell Sheik Yamin. The Jordan enters Gennesaret about two miles below the ruins of the ancient city Julias, or the Bethsaida of Gaulanitis, which lay upon its eastern bank. At its mouth it is about 70 feet wide, a lazy, turbid stream, flowing between low alluvial banks. There are several bars not far from its mouth where it can be ford. From the site of Bethsaida to Jiar Bend Ya’kib (= bridge of the daughters of Jacob) is about six miles. The Jordan here rushes along, a foaming torrent (much of course depending on the season when it is visited), through a narrow, winding ravine, shut in by high, precipitous banks. Above the bridge the current is less rapid and the banks are lower. The whole distance from the Lake el-Hulch to the Sea of Tiberias is about 11 miles, and the fall of the river is about 770 feet (Van de Velde, Porter [in Kitto]). The French expedition of Duc de Launay, in 1864, enumerated three principal sources of the Jordan, viz. Wady Hasbdny, near Habbeija, 1,847 feet above the Medi-
terean level; Wady Dânicas, 1,237 feet, and Wady Tell el-Kâdy, 607 feet above the Mediterranean. They made the valley of the Jordan at the waters of Merom (el-Huleh) 469 feet above the Mediterranean; the Sea of Tiberias 1,089 feet lower, i.e. 620 feet below the Mediterranean; the Dead Sea 1,286 feet below the Mediterranean. The two principal features in the course of the Jordan are its descent and its windings. From its fountain-heads to the point where it is lost to nature, it rushes down one continuous inclined plane, only broken by a series of rapids or precipitous falls. Between the Lake of Tiberias and the Dead Sea Lieutenant Lynch passed down twenty-seven rapids; the depression of the Lake of Tiberias below the level of the Mediterranean he made 653.8 feet; and that of the Dead Sea 1,316.7 feet. Its sinuosity is not so remarkable in the upper part of its course. Lieutenant Lynch would regard the two phenomena in the light of cause and effect. "The great secret," he says, "of the depression between Lake Tiberias and the Dead Sea is solved by the tortuous course of the Jordan. In a space of 60 miles of latitude and 4 or 5 miles of longitude, the Jordan traverses at least 200 miles." The greatest width mentioned was 180 yards, the point where it enters the Dead Sea. Here it was only 3 feet deep. The only living tributaries to the Jordan noticed particularly below Gennesaret were the Yarmâk (Hieromax) and the Zerka (Jarnok). There are no bridges over Jordan to which an earlier date has been assigned than that of the Roman occupation. In the fords, we find a remarkable, yet perfectly independent concurrence between the narrative of Lieutenant Lynch and what has been asserted previously respecting the fords or passages of the Bible. Yet still it is no slight coincidence that no more than three, or at most four regular fords should have been set down by the chroniclers of the American expedition. The two first occur on the same day within a few hours of each other, and are called respectively Wânâdes and Sihkwa. The next ford is the ford of Dâmâch, as it is called, opposite to the commencement of the Wady Zerka, some miles above the junction of that river with the Jordan. The ford el-Mâshra'a over against Jericho was the last ford to put upon record, and it is too well known to need any lengthened notice. Here tradition has chosen the bathing of the Israelites under Joshua with the baptism of our Lord. Not a single city over crowned the banks of the Jordan. Still Beth-shan and Jericho to the W., Gerusa, Pella, and Gadara to the E. of it, were important cities, and caused a good deal of traffic between the two opposite banks. The physical features of the Jordan, or of the Ghur, will be treated of more at large under the general head of Palestine. Arabah.

Jor'bas (fr. L. Joribas) = Jarib 2 (1 Esd. viii. 4; compare Ezr. viii. 16).

Jor'bus (L. fr. Heb.) = Jarib 3 (1 Esd. ix. 19; compare Ezr. x. 18).

Jor'im (L. = Joram? Rem. X. T. Lx., &c.), son of Matthat, in the genealogy of Christ (Lk. iii. 29).

Jor'ko'am (fr. Heb. = paleres of the people, or perhaps the people is spread abroad, Ges.; spreading of the people, F.ü.), either a descendant of Caleb, the son of Hezron, or a place probably near Hebron in Judah (1 Chr. ii. 44).

Jos'abad (L. fr. Heb., properly Jozabad). 1. Josabad, the Gederathite, one of the warriors of Benjamin who joined David at Ziklag (1 Chr. xii. 4).

2. Jozabad, son of Joshua the Levite (1 Esd. viii. 63; compare Ezr. viii. 38).—3. One of the sons of Bebal (1 Esd. ix. 29) = Zarah i.

Jos'a-phat (L. fr. Heb.) = Jothashap, king of Judah (Mat. i. 8).

The Jordan on the road from Nîcolâs (ancient Shchem) to re-Solt (ancient Rometh-Geedi) — (A.V.)
Joseph to the Ishmeelites, appealing at once to their covetousness and, in proposing a less cruel course than that which they had probably still resolved, to what remnant of brotherly feeling they may still have had. Accordingly they took Joseph out of the pit and sold him "for twenty shekels (A. V. 'pieces') of silver" (ver. 28). Reuben was absent, and on his return to the pit was greatly distressed at not finding Joseph. His brethren pretended to Jacob that Joseph had been killed by some wild beast, taking to him the tunie stained with a kid's blood, while even Reuben forebore to tell him the truth, all speaking constantly of the lost brother as though they knew not what had befallen him, and even as dead. "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days" (xxvii. 34). The Midianites sold Joseph in Egypt to Potiphar, "an officer of Pharaoh, captain of the executioners ('guارد', A. V.), an Egyptian" (xxxix. 1, compare xxxvii. 36). Mr. Poole believes that, at the time that Joseph was sold into Egypt, the country was not yet in the decline of the single native line, but governed by several dynasties of which the Fifteenth Dynasty, of Shepherd Kings, was the predominant line, the rest being tributary to it. The absolute dominions of this dynasty lay in Lower Egypt, and it would therefore always be most connected with Palestine. (Pharaoh 2.) In Egypt, the second period of Joseph's life begins. As a child he had been a true son, and withstood the evil example of his brethren. He was now to serve a strange master in the hard state of slavery, and his virtue would be put to a severer proof than it had yet sustained. Joseph prospered in the house of the Egyptian, who, seeing that God blessed him, and pleased with his good service, "set him over his house, and all that he had he gave into his hand" (xxxix. 4, compare 5). He was placed over all his master's property with perfect trust, and "the Lord blessed the Egyptian's house for Joseph's sake" (verse 5). The sculptures and paintings of the ancient Egyptian tombs bring vividly to the daily life and duties of Joseph. His master's wife, with the well-known prodigality of the Egyptian women, tempted him, and failing, charged him with the crime she would have made him commit. Potiphar, incensed against Joseph, cast him into prison. The punishment of adulterers was severe. The prison was described as "a place where the king's prisoners were bound" (xxxix. 20). Here the hardest time of Joseph's period of probation began. He was cast into prison on a false accusation, to remain there for at least two years, and perhaps for a much longer time. In the prison as in Potiphar's house, Joseph was found worthy of complete trust, and the keeper of the prison placed every thing under his control. After a while Pharaoh was incensed against two of his officers, "the chief of the cupbearers" and the "chief of the bakers," and cast them into the prison where Joseph was. Here the chief of the executioners, doubting a successor of Potiphar, charged Joseph to serve these prisoners. Each dreamed a prophetic dream, which Joseph interpreted, disclosing human skill, and acknowledging that interpretations were of God. "After two years" Joseph's deliverance came. Pharaoh dreamed two prophetic dreams, "He stood by the river (the Nile). And, behold, coming out of the river seven kine (or 'beasts') of another kind, and fat-fleshed; and they fed in the marsh-grass. And behold seven other kine coming up after them
out of the river, evil in appearance, and lean-fleshed" (xii. 1-3). These, afterward described still more strongly, ate up the first seven, and yet, as is said in the second account, when they had eaten them remained as lean as before (1-4, 17-21). Then Pharaoh had a second dream — "Behold, seven ears of corn coming up on one stalk, fat (or 'full,' verse 22) and good. And, behold, seven ears, thin and blasted with the east wind, sprouting forth after them" (verses 5, 6). These, also described more strongly in the second account, devoured the first seven ears of corn. In the morning Pharaoh sent for the "scribes" and the "wise men," and they were unable to give him an interpretation. Then the chief of the cupbearers remembered Joseph, and told Pharaoh how a young Hebrew, "servant to the captain of the executioners," had interpreted his and his fellow-prisoner's dreams. "Then Pharaoh sent and called Joseph, and they made him haste out of the prison; and he shaved himself, and changed his raiment, and came unto Pharaoh." (verse 14). The king then related his dreams, and Joseph, when he had disclaimed human wisdom, declared to him that they were sent of God to Pharaoh, and that he had interpreted the dream. Of the two dreams, one was of seven plenteous years, and the other of seven years of famine. There were to be seven years of great plenty in Egypt, and after them seven years of consuming and "very heavy famine." The doubling of the dream denoted that the events it foreshadowed were certain and imminent. On the interpretation it may be remarked, that it seems evident that the king represented the animal products, and the ears of corn the vegetable products, the most important object in each class representing the whole class. The perfectly Egyptian color of the whole narrative is very noticeable, and nowhere more so than in the particulars of the first dream. Having interpreted the dream, Joseph counseled Pharaoh to choose a wise man and set him over the country, in order that he should take the fifth part of the produce of the seven years of plenty against the years of famine. To this high post the king appointed Joseph. Thus, when he was thirty years of age, he was at last released from his former imprisonment, and placed in a position to be the greatest ruler. The Pharaoh here mentioned was probably (so Mr. Poole) Assa, Manetho's Assis or Asses, whose reign we suppose to have occupied the first half of the nineteenth century B. C., Pharaoh, seeing the wisdom of giving Joseph, whom he perceived to be under God's guidance, greater powers than he had advised should be given to the officer set over the country, made him not only governor of Egypt, but second only to the sovereign. (Zaphnath-Pananeth) He also "gave him to wife Asenath, daughter of Poti-pahir, priest (or 'prince') of On" (verse 45). Joseph's first act was to go throughout all the land of Egypt (verse 46). During the seven plenteous years there was a very abundant produce, and he gathered the fifth part, as he had advised Pharaoh, and laid it up. Before the famine Asenath bare Joseph two sons (Manasseh; Ephraim). When the seven good years had passed, the famine began (64-57). The expressions used do not necessarily mean that Joseph extended his power beyond the countries around Egypt, such as Palestine, Syria, and Arabia, as well as some part of Africa. It must also be recollected that Egypt was anciently the granary of neighboring countries. Famines are not very frequent in the history of Egypt. (Famine.) After the famine had lasted for a time, apparently two years, Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house (xlvii. 15, 14). When all the money of Egypt and Canaan was exhausted, barter became again necessary. Joseph then provided all the corn of Egypt, and in the next year, all the land, except that of the priests, and apparently, as a consequence, the Egyptians themselves. He demanded, however, only a fifth part of the produce as Pharaoh's right. It has been attempted to trace this enactment of Joseph in the fragments of Egyptian history preserved by profane writers, but the result has not been satisfactory. The evidence of the narrative in Genesis seems favorable (so Mr. Poole) to the theory that Joseph ruled Egypt under a shepherd-king. There is a notice, in an ancient Egyptian inscription, of a famine which has been supposed to be that of Joseph. The inscription is in a tomb at Bene-Hassan, and records of Amence, a governor of a district of Upper Egypt, that when there were years of famine, his district was supplied with food. This was in the time of Secerset I., of the twelfth dynasty. It has been supposed that this must be Joseph's famine, but the only argument in favor of this is the anniversary nature of the calamity it relates was never unusual in Egypt, as its ancient inscriptions and modern history equally testify. Joseph's policy toward the subjects of Pharaoh is important in reference to the forming an estimate of his character. It displays the resolution and breadth of view that mark his whole career. He perceived a great advantage to be gained, and he lost no part of it. Early in the famine, which prevailed equally in Canaan and Egypt, Jacob reproved his helpless sons and sent them to Egypt, where he knew there was corn to be bought. Benjamin alone he kept with him. Joseph was now governor, an Egyptian in habits and speech, for like all men of large mind he had suffered no scruples of prejudice to make him a stranger to the people he ruled. His brethren did not know him, grown from the boy they had sold into a man, and to their eyes an Egyptian, while they must have been scarcely changed. He treated his brethren as a stranger, using, as we afterward learn, an interpreter, and spoke hard words to them, and accursed them of being spies. In defending themselves they spoke of their household. The whole story of Joseph's treatment of his brethren, of his making himself known to them after he had sufficiently proved them (see Benjamin 1; Divine 12; Magic, &c.), and of his sending for the whole family to come down into Egypt, is so graphically told in Gen. xlii., xlv., and is so familiar that it is unnecessary here to repeat it. After the removal of his family into Egypt, Jacob and his house abode in the land of Goshen, Joseph still ruling the country. Here Jacob, when near his end, gave Joseph a portion above his brethren, doubtless including the "parcel of ground" at Shechem, his future burying-place (compare Jn. iv. 5). Then he blessed his sons, Joseph most earnestly of all, and died in Egypt. "And Joseph went up, and supplicated upon his father, and kissed him." (Gen. 1. 1). When he had caused him to be embalmed by "his servants the physicians" he carried him to Canaan, and laid him in the cave of Machpelah, the burying-place of his fathers. Then his brethren feared that, their father being dead, Joseph would punish them for removing their father's bones. From his being able to make the journey into Canaan with "a very great com-
pany" (9), as well as from his living apart from his brethren and from the fear of his brethren. Joseph seems to have been still governor of Egypt. We know no more than that he lived "a hundred and ten years" (22, 26), having been more than ninety in Egypt; that he "saw Ephraim's children of the third generation," and that "the children also of Machir, the son of Manasheh, were borne upon Joseph's knees" (22); and that dying he took an oath of his brethren that they should carry up his bones to the land of promise: thus showing in his latest action the faith (Heb. xi. 22) which had guided his whole life. Like his father he was embalmed, "and he was put in a coffin in Egypt" (Gen. i. 56). His trust Moses kept, and laid the bones of Joseph in his inheritance in Shechem, in the territory of Ephraim his offspring. Joseph's character is wholly composed of great materials. He was a man of faith and patience, of decision and resolution, uprightness, generosity, tenderness, and modesty. In the history of the chosen race, Joseph occupies a very high place as an instrument of God. Blist with many revelations, he is throughout a God-taught leader of his people. The tribes of Ephraim and Manasseh are sometimes spoken of under the name of Joseph, which is even given to the whole Israelite nation.—2. Father of Igal who represented the tribe of Issachar among the spies (Num. xiii. 7).—3. A lay Israelite of the family of Ithi, compelled by Ezra to put away his foreign wife (Ezr. x. 42). = Josephus.—1. Representative of the priestly family of Shebaniah, in the next generation after the Return from Captivity (Neh. xii. 14).—9. A Jewish officer defeated by Gorgias about 164 B.C. (1 Macc. v. 8, 56, 69).—6. In 2 Macc. viii. 52, x. 18, Joseph is named among the brethren of Judas Maccabaeus apparently in place of John.—7. An ancestor of Judith (Jud. vii. 1).—8. One of the ancestors of Christ (Lk. iii. 30), son of Jonan.—9. Another ancestor of Christ, son of Judah (iii. 26).—10. Another, son of Mattathias (iii. 24).—11. Son of Ithi, and reputed father of Jesus Christ. (Genealogy of Jesus Christ; James 3, &c.; Jesus Christ.) He was a just man, and of the house and lineage of David. The public registers also contained his name under the reckoning of the house of David (Jn. i. 43; Lk. iii. 28; Mat. i. 20; Lk. ii. 4). He lived at Nazareth in Galilee, and probably his family had been settled there for many generations. The genealogy from the time of Matthias, the supposed common grandfather of Joseph and Mary, since Mary lived there too (i. 26, 27), he espoused Mary (Mary the Virgin), the daughter and heir of his uncle Jacob (so Lord A.C. Hervey), and before he took her home as his wife received the angelic communication recorded in Mat. i. 20. It must have been within a very short time of his taking her to his home, that the decree went forth from Augustus Cesar which obliged him to leave Nazareth with his wife and go to Bethlehem. (Censuses; Taxing.) He was there with Mary and her first-born, when the shepherds came to see the babe in the manger, and he went with them to the Temple to present the infant according to the law, and there heard the prophetic words of Simeon, as he held Him in his arms. When the wise men from the East came to Bethlehem to worship Christ, Joseph was there; and he went down to Egypt with them when they were warned by an angel of the danger which threatened them; and on the second mes sage he returned with them to the land of Israel, intending to reside at Bethlehem, the city of David; but being afraid of Archelaus he took up his abode, as before his marriage, at Nazareth, where he carried on his trade as a carpenter. When Jesus was twelve years old Joseph and Mary took Him with them to keep the Passover at Jerusalem, and when they returned to Nazareth, he continued to act as a father to the child Jesus, and was reputed to be so indeed. But here our knowledge of Joseph ends. That he died before our Lord's crucifixion, is indeed tolerably certain (Mk. vi. 3?; Jn. xix. 27). But where, when, or how he died, we know not.

Joseph (see above) of Ari-math'aea (Arimathea), a rich and pious Israelite who had the privilege of performing the last offices of duty and affection to the body of our Lord. He is distinguished from other persons of the same name by the addition of his birth-place Arimathea. Joseph is denominated (Mk. xv. 43) "an honorable counsellor," by which we are probably to understand that he was a member of the Great Council, or Sanhedrim. He is further characterized as "a good man and a just" (Lk. xxiii. 50), one of those who, hearing in their hearts the words of their old prophets, were waiting for the kingdom of God (Mk. xv. 43; Lk. ii. 25, 35, xxiii. 51). We are expressly told that he did not "consent to the counsel and deed" of his colleagues in conspiring to bring about the death of Jesus; but he seems to have lacked the courage to protest against their judgment. At all events we know that he shrunk, through fear of his countrymen, from professing himself openly a disciple of our Lord. The crucifixion seems to have wrought in him the same clear conviction that it wrought in the centurion who stood by the cross; for on this occasion of that dreadful day, when the triumph of the chief priests and rulers seemed complete, Joseph "went in boldly unto Pilate and craved the body of Jesus." Pilate consented. Joseph and Nicodemus then having enfolded the sacred body in the linen shroud which Joseph had bought, consigned it to a tomb hewn in a rock, a tomb where no human corpse had ever yet been laid. The tomb was in a garden belonging to Joseph, and close to the place of crucifixion. (Jerusalem III., § 10). There is a tradition that he was one of the seventy disciples. Another, whether authentic or not, deserves to be mentioned as generally current, namely, that Joseph being sent to Great Britain by the apostolic church, while they were in exile with his brother disciples at Glastonbury, England.

Joseph (see above), called Bar sa-ba's (Barnabas), and surnamed Justus; one of the two persons chosen by the assembled church (Acts i. 23) as worthy to fill the place in the apostolic company from which Judas had fallen. He therefore had been a companion of the disciples all the time that they followed Jesus, from His baptism to His ascension. Eusebius states that he was one of the seventy disciples.


Jo shal (fr. Heb. = Joshaya'hit or Jeshayahu'hit; Ges. = Jowahah; a gift, gift, a prince of Simeon, son of Amaziah, in the days of Hezekiah (1 Chr. iv. 34, 38-41).

Josh'a-phat (fr. Heb., contracted fr. Jehoshua-
Joshua's descendants...
the arduous struggle, the crowning triumph. The second part of the book (Jos. xiii—xxii.) has been aptly compared to the Domesday-book of the No-
mans xxix—xxxiv. The document of which it consists were doubtless the abstract of such reports as were supplied by the men whom Joshua sent out (xviii. 8) to describe the land. The book may be regarded as consisting of three parts: (a) the conquest of Canaan (x—Ixxii.); (b) the partition of Canaan (xiii—xxii.); (c) Joshua’s fare-
well address. The events related in this book extend over a period of about twenty-five years, from B.C. 1451 to 1426. (Chronology II.—3. Au-
thor. Nothing is really known as to the authorship of the book. Joshua himself is generally named as the author by the Jewish writers and the Christian Fathers; and a great number of critics ascribes more or less entirely in that belief. Others have con-
jectured Plineus, Eleazar, Samuel, Jeremiah. Von Lengerke thinks it was written by some one in the time of Josiah; Davidson by some one in the time of Saul, or somewhat later; Masius, Le Clerc, Maurer, and others by some one who lived after the Babylonian Captivity. It has been proposed that the book as it now stands is a compilation from two earlier documents, one, the original, called Elohist, the other supplementary, called Jehovistic. (Goo; Pentateuch.) The arguments, though insufficient to prove that Joshua was the author, yet seem to give a preponderance in favor of him when com-
pared with any other person who has been named (so Mr. Bullock, original author of this article). The last verses (xxiv. 29—33) were obviously added by some later hand. The account of some other events may have been inserted in Joshua by a late transcriber. The book may have been written during Joshua’s lifetime, and may have been written long after” (Dr. W. J. Alexander, in Kitto; see Jos. vi. 25, &c.—4. There is extant a Samaritan Book of Joshua in the Arabic language, written in the 13th century, first printed at Leyden in 1848.
Josiah (fr. Heb. = whom Jehovah keeps, Ges.; in Apocrypha and N. T. Josias). 1. Son of Asuz and Jedidiah, succeeded his father as king of Judah n. c. 641, in the eighth year of his age, and reigned thirty-one years. (Isa. Kingdom of; Judah, Kingdom of.) His history is contained in 2 K. xxii—xxiv. 30; 2 Chron. xxxiv., xxxv.; and the first twenty chapters of Jeremiah throw much light upon the general character of the Jews in his days. He began in the eighth year of his reign to seek the Lord; and in his twelfth year, and for six years after-
ward, in a personal progress throughout all the land of Judah and Israel, he destroyed everywhere high-places, groves, images, and all outward signs and relics of idolatry. The Temple was restored under a special commission; and in the course of the repairs Hilkiah the priest found that book of the Law of the Lord which quickened so remarkably the ardent zeal of the king. The great day of Josiah’s life was the day of the Passover in the eight-
teenth year of his reign. After this, his endeavors to abolish every trace of idolatry and superstition were still carried on. But the time drew near which had been indicated by Hilkiah (2 K. xxii. 20). When Pharaoh-Necho went from Egypt to Carche-
mish to carry on his war against Assyria (compare Htt. II. 159), Josiah, possibly in a spirit of loyalty to the younger king to whom he may have been bound, opposed his march along the seacoast. No-
cho reluctantly paused and gave him battle in the valley of Edreelon. Josiah was mortally wounded, and died before he could reach Jerusalem. He was buried with extraordinary honors. Huldah’s pre-
piction that he should be gathered to the grave in peace (2 Chron. xxxiv. 28) must be interpreted in ac-
cordance with the explanation in Jer. xxxiv. 5. His remains were buried in peace, and he did not see the evil which was soon to fall on Jerusalem and Judah. It was in Josiah’s reign (so Mr. Bul-
lock) that a nomadic horde of Sythians overran Asia (Hitt. II. 104—106). Ewald conjectures that the 59th Psalm was composed by King Josiah during a siege of Jerusalem by these Sythians. Beth-shan is said to derive its Greek name, Scythopolis, from these invaders.—2. The son of Zephaniah, at whose house the prophet Zechariah was commanded to as-
semble the chief men of the Captivity, to witness the solemn and symbolical crowning of Joshua the high-priest (Zech. vi. 9).
Josiah (L. = Josiah). 1. Josiah, king of Judah (1 Esd. i. 1, 7, 18, 23—28, 28, 29, 32—34; Ecles. xlix. 1, 4; Bar. i. 8; Mat. i. 10, 11).—2. Jeshiaiah, son of Athaliah (1 Esd. vii. 38; compare Ezr. viii. 7).
Josiah—biah (fr. Heb. = whom Jehovah increases, Ges.), father of Jeho, a Simeonite chief (1 Chr. iv. 35).
Josiphaiah (fr. Heb. = whom may Jehovah increase, Ges.), father or ancestor of one who returned with Ezra (Ezr. viii. 10). A word is evidently omitted in the first part of the verse. The LXX. read, “of the sons of Bani, Shelomith, the son of Josiphiah.” Jot (fr. the Heb. letter zon or yod, the smallest in the alphabet) = the smallest part (Mat. v. 18).
Jothah (fr. Heb. = goodness, pleasantness, Ges.), the native place of Meshullemeth, the queen of Ma-
nasseh (2 K. xxii. 19); supposed by Mr. Wilton in Fairbairn) to be at the modern village et-Taqibeh (Omera 17). Jothath, or Joth-ba-iah (both fr. Heb. = Jor-
ban, Ges.) (Deut. x. 7; Num. xxxiii. 35), a desert station of the Israelites; identified with Wady el-
‘Aldeh, NW. of ‘Akabah. WILDERNESS OF THE WANDERING.
Josiah (fr. Heb. = Jehovah is upright, Ges.). 1. The youngest son of Gideon (Judg. ix. 5), who escaped from the massacre of his brethren by their half-brother Abimelech. His parable of the reign of the bramble is the earliest example of the kind. Nothing is known of him afterward, except that he dwelt at Beer.—2. Son of King Uzziah (or Azariah) and Jerushah. After administering the kingdom of Judah for some years during his father’s leprosy, he succeeded to the throne B. C. 788, when he was twenty-five years old, and reigned sixteen years in Jerusalem. (Isa. Kingdom of; Judah, King-
dom of.) He was contemporary with Pekah and with the prophet Isaiah. His history is contained in 2 K. xv. and 2 Chron. xxvii. He did right in the sight of the Lord, and his reign was prosperous, although the high-places were not removed.—3. A descendant of Judah; son of Jahdai (1 Chr. ii. 47). Joz'ah—bad (L. fr. Heb., contracted from Jehoz-
rad; also written Josarad). 1. A captain of Ma-
nasseh, who joined David before the battle of Gil-
boa (1 Chr. xii. 20).—2. A hero of Manasseh, like the preceding (ibid.).—3. A Levite in Hezekiah’s reign, an overseer of offerings (2 Chron. xxxi. 13). Joz'ah—bad (L. fr. Heb., contracted from Jehoz-
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sacred vessels, &c. (Ezr. viii. 33); probably = No. 7.—6. A priest of the sons of Pashur, who had married a foreign wife (x. 22).—7. A Levite among the sons of Jeriah and had married foreign wives (v. 23).—1 Esd. ix. 22; probably = Jozabad who assisted when the Law was read by Ezra (Neh. viii. 7), and Jozabad who presided over the outer work of the Temple (xii. 16), and No. 5.

Joz-a-char [Heb. חֹזֶא חֶרֶב, Jozeh-ac'har] (fr. Heb. who was the remembrancer); his son Shimei the Ammonite, and one of the so-called filth of Judah (2 K. xxi. 21). 2 Chr. xxxiv. 26 calls him Zabah, which may be a clerical error for Jozachar.

Joz-a-dak (fr. Heb.), the contracted form of Jozuza'dak (Ezr. iii. 2, 8, v. 2, x. 18; Neh. xii. 26).

Jubal (fr. Heb. חֲבָל, 'musick'; see below), the Year of, the fiftieth year, i. e. the year after the succession of seven Sabbatical years, in which all the land which had been alienated returned to the families of their former possessors; and all bondmen of Hebrew blood were liberated.—I. The relation in which it stood to the Sabbatical year and the general directions for its observance are given in Lev. xxv. 8—16 and 23—35. Its bearing on lands dedicated to Jehovah is stated in xxvii. 16—23. There is no mention of the Jubilee in Deuteronomy, and the only other reference to it in the Pentateuch is in Num. xxxvi. 4.—II. The year was inaugurated on the Day of Atonement with the blowing of trumpets throughout the land, and by a proclamation of universal liberty.—I. The soil was kept under the same condition of rest as had existed during the preceding Sabbatical year. There was to be neither ploughing, sowing, nor reaping; but the chance produce was to be left for the use of all comers.—2. Every Israelite returned to "his possession and to his family;" i. e., he recovered his right in the land originally allotted to the family of which he was a member, if he, or his ancestor, had parted with it. (a) A strict rule to prevent fraud and injustice in such transactions is laid down:—if a Hebrew, urged by poverty, had to dispose of a field, the price was determined according to the time of the sale in reference to the approach of the next Jubilee. (b) The possession of the field could, at any time, be recovered by the original proprietor, if his circumstances improved, or by his next of kin. (c) Houses in walled cities were not subject to the law of Jubilee. (d) Houses and buildings in villages, or in the country, being regarded as essentially connected with the cultivation of the land, were not excepted, but returned in the Jubilee with the land on which they stood. (e) The Levitical cities were not, in respect to this law, reckoned with walled towns. (f) If a man had sanctified a field of his patrimony unto the Lord, it could be redeemed at any time before the next year of Jubilee, on his paying one-fifth in addition to the worth of the crop, rated at a stated valuation (Lev. xxvii. 19). If not so redeemed, it became, at the Jubilee, devoted for ever. (g) If he who had purchased the usufruct of a field sanctified it, he could redeem it till the next Jubilee, i. e. as long as his claim lasted; but it then, as justice required, returned to the original proprietor (ver. 25).—3. It is said that the people of Israel, either to their countrymen, or to resident foreigners, were set free in the Jubilee (xxxv. 40, 41), when it happened to occur before their seventh year of servitude, in which they became free by the operation of another law (Ex. xxi. 2). Such was the law of the year of Jubilee, as it is given in the Pentateuch.—III. Josephus (iii. 18) says that the year of Jubilee was calculated in the year of Jubilee, while the Scripture speaks of the remission of debts only in connection with the Sabbatical year (Deut. xv. 1, 2). He also describes the terms on which the holder of a piece of land resigned it in the Jubilee to the original proprietor. He was not to follow any of the Gentiles agreeing with that in Leviticus, and says nothing of the remission of debts.—IV. There are several very difficult questions connected with the Jubilee, of which we now proceed to give a brief view:—1. Origin of the word Jubilee. The etymology of the Hebrew yobel, from which comes Jubilee, is much disputed. The Targum of Jonathan, the Talmud, Rashbi, Kimchi, Furst, &c., make it primarily = a ram, then by metonymy a ram's horn, and the sound produced by the horn. According to the LXX, Josephus, &c., it primarily = one who is at liberty, then abstractly freedom, liberty (Dr. Ginsburg, &c.). The word yobel (A. V. "trumpet," margin "cornto") is used in Ex. xix. 12.—2. Was the Jubilee every 49th or 50th year? If the plain words of Lev. xxv. 10 are to be followed, this question need not be asked. The statement that the Jubilee was the fiftieth year, after the succession of seven weeks of years, and that it was distinguished from, not identical with, the seventh Sabbatical year, is as evident as language can make it (so Mr. Clark). The simplest view, and the only one which accords with the sacred text, is, that the year which followed the seventh Sabbatical year was the Jubilee, which was intercalated between two series of Sabbatical years, so that the next years was that of a new half-century, and the seventh year after that was the first Sabbatical year of the other series.—3. Were debts remitted in the Jubilee? Not a word is said of this in the O. T., or in Philo. The affirmative rests entirely on the authority of Josephus. Maimonides says expressly that the remission of debts was a point of distinction between the Sabbatical year and the Jubilee. V. Maimonides, and the Jewish writers in general, consider that the Jubilee was observed till the destruction of the first Temple. But there is no direct historical notice of its observance on any one occasion, either in the O. T., or in any other records. The only passages in the Prophets which may be regarded with much confidence, as referring to the Jubilee in any way, are Is. v. 7—10, lx. 1, 2, and Ez. vii. 12, 13, xvi. 16—18. VI. The Jubilee is to be regarded as the outer circle of that great Sabbatical system which comprises within it the Sabbatical year, the Sabbatical month, and the Sabbaatical month's day. But the Jubilee is more immediately connected with the body politic; and it was only as a member of the state that each person concerned could participate in its provisions. It was not distinguished by any prescribed religious observance peculiar to itself, like the rites of the Sabbaatical month's day; or even by any thing like the reading of the Law in the Sabbatical year. But in the Hebrew state, polity and religion were never separated, nor
was their essential connection ever dropped out of sight. As far as legislation could go, it was imposed to restrain that equality and the circumstances which was instituted in the first settlement of the land by Joshua. But if we look upon it in its more special character, as a part of the divine law appointed for the chosen people, its practical bearing was to vindicate the right of each Israelite to his part in the covenant which Joshua had made with his fathers respecting the land of promise.

Agriculture.

Jecal (fr. Heb.) = Jebeal. (Jer.xxxviii. I.)

Judah (fr. L. Juds.) 1. Son of Joseph in the genealogy of Jesus Christ (Lk. iii. 30).—2. Son of Joseph, or (so Lord A. C. Hervey) Hanannah 8 (Lk. iii. 26). Lord A. C. Hervey supposes him to be Amed in Mat. i. 13. —3. One of the Lord's brethren, enumerated in Mk. v. 3 (see James).—4. The patriarch Jediael (Sis. 56; Lk. iii. 33; Heb. vii. 14; Rev. v. 7; v. 5). In Mat. ii. 6 and i Mc. ii. 6, 18, Judah = the land of Judah's descendants.

Judah (J. C. De Beer) = Judea.

Juda (fr. Heb. Yehudah = celebrated, lauded, praised, Ges.) also written Jud or Judas. 1. Fourth son of Jacob and fourth of Leah, the last before the temporary cessation in the births of her children. His whole-brethren were Reuben, Simeon, and Levi, elder than himself.—Issachar and Zebulun younger (see Gen. xxxv. 28). Of Judah's personal character more traits are preserved than of any other of the patriarchs, except Joseph. In the matter of the sale of Joseph, he and Reuben stand out in favorable contrast to the rest of the brothers. When a second visit to Egypt for corn had become inevitable, Judah, as the mouthpiece of the rest, headed the remonstrance against the detention of Benjamin by Jacob, and finally undertook to be responsible for the safety of the lad (xlii. 3-10). And when, through Joseph's artifice, the brothers were brought back to the palace, he is again the leader and spokesman of the band. He makes that wonderful appeal which renders it impossible for Joseph any longer to conceal his secret (xlv. 14, 16-34). So too Judah is sent before Jacob to smooth the way for him in the land of Goshen (xlv. 25). This ascendency over his brethren is reflected in the last words addressed to him by his father (xlv. 28).—2. His sons numbered five. Of these, three were by his Canaanite wife, "the daughter of Shuah." They are all insignificant: two, Ez and Ona, died early; the third, Shemai, does not come prominently forward, either in his person or his family. The other two, Pharez and Zerah, were illegitimate sons by the widow of Er, the eldest of the former family. (Tamar 1.). As is not unfrequently the case, the illegitimate sons surpassed the legitimate, and from Pharez, the elder, were descended the royal and other illustrious families of Judah. These sons were born to Judah while he was living in the same district of Palestine which, centuries after, was resided on by his descendants. The three sons went with their father into Egypt at the final removal thither (xlv. 12; Ex. i. 5). When we again meet with the families of Judah they occupy a position among the tribes similar to that which their progenitor had taken amongst the patriarchs. The numbers of the tribe at the census were 46,655 (Num. i. 26, 27), considerably in advance of any of the others, the largest of which—Dan—numbered 62,700. On the borders of the Promised Land they were 76,500 (xxxvi. 22), Dan being still the nearest. The chief of the tribes, or the former sons was N裨mox 1, its representative among the spies was the son of Jophunneh. During the march through the desert Judah's place was in the van of the host, on the east side of the Tabernacle, with his kinsmen Issachar and Zebulun (ii. 3-9, x. 14). During the conquest of the country the only incidents specially affecting the tribe of Judah are:—(1.) the mission of Achan, who was of the great house of Zerah (Jos. vii. 1, 16-18); and (2.) the conquest of the mountain district of Hebron by Caleb, and of the strong city Debir, in the same locality, by his nephew (or brother) and son-in-law Othniel (xiv. 6-15, x. 13-19). The boundaries and contents of the territory allotted to Judah are narrated at great length, and with greater minuteness than the others, in Josh. xv. 20-66. The N. boundary, for the most part coincides with the S. boundary of Benjamin, began at the mouth of the Jordan, entered the hills apparently at or about the present road from Jericho, ran W. to En-eshem, probably the present 'Alin Hawd, below Bethany, thence over the Mount of Olives to En-rogel, in the valley beneath Jerusalem; went along the ravine of Hinnom, under the precipices of the city, climbed the hill in a N. W. direction to the water of the Nephosah (probably Elfat), and thence by Kirjath-jeirmim (probably Karait el-Emb), Beth-shemesh ('Alin Shema), Timnath, and Ekron to Jabneel on the sea-coast. On the E. the Dead Sea, and on the W. the Mediterranean formed the boundaries. The southern line is hard to determine, since it is denoted by places many of which have not been identified. It left the Dead Sea at its extreme southern end, and joined the Mediterranean at the Wady d'Arish. This territory, in average length about forty-five miles, and in average breadth about fifty, was from a very early date divided into four main regions.—(1.) The South—the undulating pasture country which intervened between the hills, the proper possession of the tribe, and the deserts which encompass the lower part of Palestine (Josch. xv. 21). The nearly forty names in the Heb. and A. V. of Josch. xv. 21-32, Wilton (The Nogeb) and Rowlands (in Fairbairn under "S. Country") reduce to twenty-nine (the number given in ver. 32), by regarding compound names in several cases as erroneously divided into distinct names (see the notes on the same).—2. The Shephelah (See Map).—(II.) The Lowland (xv. 33; A. V. "valley," "vale," "low country," "low plains," "plain"), or to give it its own proper and constant appellation, The Shephelah (Shephelah), the broad belt or strip lying between the central highlands, "the mountains," and the Mediterranean Sea; the lower portion of that maritime plain, which extends through the whole of the sea-board of Palestine, from Sidon in the N. to Rhinocohra at the S. This tract was the garden and the granary of the tribe. From the edge of the sandy tract, which fringes the immediate shore right up to the very wall of the hills of Judah, stretches the immense plain of corn-fields.—(III.) The third region of the tribe—the Mountain, the "hill-country of Judah"—though not the richest, was at once the largest and most important of the four. Beginning a few miles below Hebron, where it attains its highest level, it stretches E. to the Dead Sea, and W. to the Lowland, and forms an even elevated district, or plateaux, which though thrown into considerable undulations, yet preserves a general level in both directions. The surface of this region, which is of limestone, is monotonous
enough.—(IV.) The fourth district is the Wilderness (Midbar, Heb.; see Desert 2), which here and here only appears to be synonymous with Aradah, and to signify the sunken district immediately adjoining the Dead Sea. Nine cities of Judah were allotted to the priests. In the partition of the territory by Joshua and Eleazar (Josh. xix. 51), Judah had the first allotment (xxv. 1). The most striking circumstance in the early history of the tribe is the determined manner in which it keeps aloof from the rest—not offering its aid nor asking that of others. The same independent mode of action marks the foundation of the kingdom of Judah (David). Their conduct later, when brought into collision with Ephraim on the matter of the restoration of David, shows that the men of Judah had preserved their original character. The same independent temper will be found to characterize the tribe throughout its existence as a kingdom. (Judah, Kingdom of.)—2. A Levite ancestor of Kadmiel (Ezr. iii. 9); believed by Lord A. C. Hervye = Hadoriah 3 and Hodeyva.—3. A Levite who was obliged by Ezra to put away his foreign wife (Ezr. x. 23). Probably the same person is intended in Neh. xii. 8, 26.—4. A Benjamite, son of Senuah (xix. 21), a vassal king of Israel (2 K. iv. 13).—5. A Benjamite town, Bethel and Jericho, were included in the northern kingdom. (Israel, Kingdom of.)—A part, if not all of the territory of Simeon (1 Sam. xxvii. 6; 1 K. xix. 8; compare Josh. xix. 1) and of Dan (2 Chr. xi. 10; compare Josh. xiv. 41, 42), was recognized as belonging to Judah; and in the reigns of Abijah and Asa the southern kingdom was enlarged by some additions taken of the territory of Ephraim (Josh. xxiii. 19, xxv. 8; xviii. 2). A singular gauge of the growth of the kingdom of Judah is supplied by the progressive augmentation of the army under successive kings. Probably the population subject to each king was about four times the number of the fighting men in his dominions. (Arslah 1; Census.)—Unless Judah had some other means besides pasture and tillage of acquiring wealth—as by maritime commerce from the Red Sea ports, or (less probably) from Joppa, or by keeping up the old trade (1 K. x. 28) with Egypt—it seems difficult to account for that ability to accumulate wealth which supplied the Temple treasury with sufficient store to invite so frequently the hand of the spoiler. Egypt, Damascus, Samaria, Nineveh, and Babylon, had each in succession a share of the pillage. The treasury was emptied by Shishak (1 K. xii. 20), again by Asa (xv. 18), by Jehoshaphat of Judah (2 K. xii. 18), by Jehoash of Judah (2 K. xxiv. 4), by Ahaz (xvi. 8), by Manasseh (xviii. 13), and by Necho II of Assyria (xxv. 7). The kingdom of Judah possessed many advantages which secured for it a longer continuance than that of Israel. A frontier less exposed to powerful enemies, a soil less fertile, a population harder and more united, a fixed and venerated centre of administration and religion, an hereditary aristocracy in the sacerdotal caste, an army always subordinate, a succession of kings which no revolution interrupted, many of whom were wise and good; still more, the devotion of the people to the One True God (Idolatry); and the popular reverence for and obedience to the Bible law, with the sanction of other secondary causes is to be attributed the fact that Judah survived her more populous and more powerful sister kingdom by 135 years, and lasted from n. c. 975 to n. c. 536. Judah acted on three different lines of policy: animosity against Israel; resistance to Damascus; deference, perhaps vassalage, to the Assyrian king. (a.) The first three kings of Judah seem to have cherished the hope of recapturing their authority over the Ten Tribes; for sixty years there was war between them and the kings of Israel. The victory achieved by the daring Abijah brought to Judah a temporary accession of territory. Asa appears to have enlarged it still further. (b.) Hannibal's remonstrance (2 Chr. xvi. 7) prepares us for the reversal by Jehoshaphat of the policy which Asa pursued toward Israel and Damascus. A close alliance sprang up with strange rapidity between Judah and Israel. (Alliances.)—Jehoshaphat, active and prosperous, repelled nomad invaders from the desert, purged the temple of his nearer neighbors, and made his influence felt even among the Philistines and Africans. Amaziah, flushed with the recovery of Edom, provoked a war with his more powerful contemporary Jehoash, the conqueror of the Syrians; and Jerusalem was entered and plundered by the Israelites. Under Uzziah and Jotham, Judah long enjoyed political and religious prosperity, till Ahaz became the tributary and vassal of Tiglath-pileser. (c.) Already in the fatal grasp of Assyria, Judah was yet spared for a chequered existence of almost another century and a half after the termination of the kingdom of Israel. The consummation of the ruin came upon them in the destruction of the Temple by the hand of Nebuzaradan, amid the wailings of prophets, and the taunts of heathen tribes released at length from the yoke of David. Captivity; Jerusalem; Jew; Judas, the Latinized Greek form of Judah, occurring in the LXX. and N. T. 1. JERAH 3 (1 Esd. ix. 28).—3. Third son of Mattathias, "called Mac cabebus," the leader of the Jewish patriots (1 M. ii. 4, &c.). (MacCABEES.)—3. Son of Calph; a Jewish general under Jonathan (xii. 70).—1. A Jew occupying a conspicuous position at Jerusalem at the time of the mission to Aristobulus and the Egyptian Jews (2 M. c. 10).—5. A son of Simon, and brother of John Hyrcanus (1 M. c. vi. 2), murdered by Ptolemaeus the usurper, either at the same time (about n. c. 135) with his father (xiv. 51), or shortly afterward. (MacCABEES. 6. The patri arch JERAD (Mat. i. 2, 3).—7. A man resident in Damascus, in "the street which is called Straight," in whose house Saul of Tarsus lodged after his miraculous conversion (Acts ix. 11). PAUL. Judas (see above), surname Bar-sabas (Barbas), a leading member of the Apostolic church at Jerusalem (Acts xx. 22), conducted with Barnabas (Barbas) the spiritual gift of Simeon to accompany Paul and Barnabas as delegates to the church at Antioch, to make known the decree concerning the terms of admission of the Gentile converts (ver. 27). After employing their prophetic gifts for the confirmation of the Syrian Christians in the faith, Judas went back to Jerusalem. Nothing further is recorded of him.
judas (see above) of galilee (galilee), the leader of a popular revolt "in the days of the taxes" (i.e., the tax-gatherers, under the prefecture of quirinus [vynkxen], a.d. 6, a. c. c. 759), referred to by gamaliel in his speech before the sanhedrin (acts v. 37). according to josephus (xviii. 1, § 1), judas was a galontile of the city of gamala, probably taking his name of galilean from his insurrection having had its rise in galilee. his revolt had a theoretic character, the watchword of which was, "we have no lord or master but god." judas himself perished, and his followers were dispersed. with his fellow-insurgent sileoc, a pharisee, judas is represented by josephus as the founder of a fourth sect, in addition to the pharisees, sadducees, and essenes. the galileites, as his followers were called, may be regarded as the doctrinal ancestors of the zealots and sicarii of later days. jerusalem.

judas (see above) lecarlot (see below). he is sometimes called "the son of simon" (jn. vi. 71, xiii. 2, 26), but more commonly (the three synoptists, gospels give no other name) lecarlot (mat. x. 4; mk. iii. 19; lk. vi. 16, &c.). in the three lists of the twelve there is added in each case the fact that he was the betrayer. the name lecarlot (l. lecaroti; gr. iskarilolos) has received many interpretations more or less conjectural. the most probable are—(1) from karion (josh. xv. 52), in the tribe of judah. on this hypothesis his position among the twelve, the rest of whom belonged to galilee (acts ii. 7), would be exceptional; and this has led to—(2) from kartha in galilee ("karkan," a. v., josh. xxxi. 32).—(3) from l. mece or lece or leco, a leathern apron, the name being applied to him as the bearer of the bag, and = judas with the apron.—of the life of judas, before the appearance of his name in the lists of the apostles, we know absolutely nothing. what that appearance implies, however, is that he had previously declared himself a disciple. he was drawn, as the others were, by the preaching of the baptist, or his own messianic hopes, or the "fractionism" of the new teacher, to leave his former life, and to obey the call of the prophet of nazareth. the choice was not made, we must remember, without a foreseeing of its issue (jn. vi. 64). we can hardly expect to solve the question why such a man was chosen for such an evil, and the sheer magnitude of the evil which unfolded themselves gradually. the rules to which the twelve were subject in their first journey (mat. x. 9, 10) sheltered him from the temptation that would have been most dangerous to him. the new form of life, of which we find the first traces in lk. viii. 5, brought that temptation with it. as soon as the twelve were recognized as a body, travelling hither and thither with their master, receiving money and other offerings, and redistributing what they received to the poor, it became necessary that some one should act as the steward and almoner of the small society, and this fell to judas (jn. xii. 6, xiii. 29), either, as having the gifts that qualified him for it, or, as we may conjecture, from his character, because he sought it, or, as some have imagined, in rotation from time to time. the galilean or judaean peasant found himself intrusted with larger sums of money than before, and with this there came covetousness, unfaithfulness, embittered hatred, the impossibility of his being trusted, the fear that he could feel at ease with one who asserted so clearly and sharply the laws of faithfulness, duty, self-sacrifice. the scene at bethany (jn. xii. 1-9; mat. xxvi. 6-15; mk. xiv. 3-9) showed how deeply this man had eaten into his soul, the war was pouring out of love calls forth no sympathy. he utters himself and suggests to others the complaint that it is a waste. under the plea of caring for the poor he covers his own miserable theft. the narrative of mat. xxvii., mk. xiv. places this history in close connection with the fact of the betrayal. it leaves the motives of the betrayer to conjecture. the mere love of money may have been strong enough to make him clutch at the bribe offered him. it may have been that he felt that his master saw through his hidden guilt, and that he hastened on a crisis to avoid the shame of open detection. mingled with this there may have been some feeling of vindictiveness, a vague, confused desire to show that he had power to stop the career of the teacher who had reproved him. there may have been the thought that, after all, the betrayal could do no harm, that his master would prove his innocence, or by some supernatural manifestation effect his escape. and he has been suggested of an entirely different kind, altering altogether the character of the act. not the love of money, nor revenge, nor fear, nor disappointment, but policy, a subtle plan to force on the hour of the triumph of the messianic kingdom, the belief that for this service he would receive as high a place as peter, or james, or john; this was what made him the traitor. ingenious as this hypothesis is, it fails for that very reason. of the other motives that have been assigned we need not care to fix on any one, as that which singly led him on. during the days that intervened between the supper at bethany and the paschal or quasi-paschal gathering, he appeared to have concealed his treachery. at the last supper he is present, looking forward to the consummation of his guilt as drawing nearer every hour. then come the sorrowful words which showed him that his design was known. "one of you shall betray me." he, too, must ask, "is it i?" (mat. xxvi. 25). he alone hears the answer. after that comes on him that paroxysm and insanity of guilt as of one whose human soul was possessed by the spirit of evil—"satan entered into him" (jn. xiii. 27). he knows that garden in which his master and his companions had so often rested after the weary journey of the day. he comes among a band of officers and servants (xviii. 3), with the kiss which was probably the usual salutation of the disciples. the words of jesus, calm and gentle as they were, showed that this was what embittered the treachery, and made the suffering it inflicted more acute (lk. xvii. 48). what followed in the confusion of that night the gospels do not record. the fever of the crime passed away. there came back on him the recollection of the sinless righteousness of the master he had wronged (mat. xxvii. 5). he repented, and his guilt and all that had tempted him to it became hateful. he burns the money, which the priests refuse to take, into the sanctuary where they were assembled. for him there is no longer sacrifice or propitiation. he is "the son of perdition" (jn. xvii. 12). "he departed and went and hanged himself" (mat. xxvii. 5). he went "unto his own place" (acts i. 25). we have in acts i. another account of the circumstances of his death, which it is easy to connect with that given by matthew. there it is apparently stated—(1) that instead of throwing the money into the temple, he bought a field with it. (aceldama). (2) that, in-
stead of hanging himself, "falling headlong, he burst asunder in the midst, and all his bowels gushed out." (3.) That for this reason, and not because the priests had bought it with the price of blood, the field was called Aceldama. Yet the "field of blood" (Aceldama) was rightly unen, in view of its being both bought with the price of Christ's blood and notoriously connected with the bloody death of Judas. (Compare the double reference of the name Joseph.) It is commonly supposed that the rope with which Judas hanged himself, before he fell upon his own breast and burst his abdomen, and that the field bought by the priests was the one in which Judas thus died. Professor Plumptre supposes that the explanation is to be found in some unknown series of facts, of which we have but two fragmentary narratives.

Judas (see above) the brother of James." A. V. (literally "Judas of James," or "Judas, James's Judas," "the brother" being printed in italics in the A. V. as supplied by the translators), one of the twelve apostles; a member, together with his namesake "Iscariot," James the son of Alpheus, and Simon Zealotes, of the last of the three sections of the apostles (by James, the son of Zebedee). The name Judas only, without any distinguishing mark, occurs in the lists of Luke vi. 18; Acts i. 13; and in Jn. xiv. 22 (where we find "Judas not Iscariot" among the apostles); but the apostle has been generally identified with "Lemuel, whose surname was Thaddaeus" (Mat. x. 3; Mk. iii. 18). Much difference of opinion has existed from the earliest times as to the right interpretation of the Gr. Iotadas Iakbdon, translated in the A. V. "Judas the brother of James." The generally received opinion is that the A. V. is right in translating "Judas the brother of James" (so Winer, Alford, &c.), but Mr. Venables prefers to follow many eminent critical authorities, and render the words "Judas the son of James." The name of Judas only occurs once in the gospel narrative (Jn. xiv. 22). Nothing is certainly known of the later history of the apostle. Tradition connects him with the foundation of the church at Edessa.

Judas (see above) the Lord's brother. Among the brethren of our Lord mentioned by the people of Nazareth (Mat. xiii. 55; Mk. vi. 3) occurs a "Judas," who has been sometimes identified with the apostle of the same name. (James.) It has been considered with more probability (so Mr. Venables) that he was the writer of the epistle which bears the name of "Jude the brother of James." (Jude, Epistle of.) Eusebius relates (H. E. iii. 20, 32) of two grandsons of Jude that they were brought as descendants of the royal house of David before the Emperor Domitian, but on account of the hardness of their hands and their description of the spiritual nature of Christ's kingdom, were dismissed not endangering the empire and lived on, honored as the Lord's relatives, into Trajan's reign.

*Jude* (= Judas), the author of the epistle of Jude (Jude 1). Jude, Epistle of; Jude the brother of James; James.

Jude, Epistle of. I. Its Authorship. The writer of the epistle is designated in verse 1, "Jude, the brother of James," and has been usually identified with the Apostle Judas Lebbaeus or Thaddaeus (Lk. vi. 16). But there are strong reasons for rendering the words "Judas the son of James" (see above, Jude, the brother of James); and inasmuch as the author appears (Jude 17) to distinguish himself from the apostles, Mr. Venables agrees with eminent critics in attributing the epistle to another author. The most probable conclusion (so Mr. Venables) is that the author was Jude, one of the brethren of Jesus, and brother of James, not the apostle the son of Alpheus, but bishop of Jerusalem. But Jerome, Origen, Tertullian, Photius, Isidore, Августин, and above all Venables, Lange, Tregelles, &c., agree in assigning it to the apostle. (James,—II. Gentleness and Causicy. Although the epistle of Jude is one of the so-called Antilegomena, and its canonicity was questioned in the earliest ages of the Church, there never was any doubt of its genuineness among those by whom it was known. The question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission into the Canon. This question was gradually decided in its favor. It is wanting in the Peshito, nor is there any trace of its use by the Asiatic churches up to the commencement of the fourth century; but it is quoted as apostolic by Ephrem Syrus. The earliest notice of the epistle is in the famous Muratorian Fragment (about A.D. 170). Clement of Alexandria is the first Father of the Church by whom it is recognized. Eusebius also mentions it (H. E. vi. 14) as being among the books of Constantine, of which explanations were given in the Hypotyposes of Clement. Origen refers to it expressly as the work of the Lord's brother. Of the Latin Fathers, Tertullian once expressly cites this epistle as the work of an apostle, as does Jerome. The epistle is also quoted by Malchian, a presbyter of Antioch, and by Palladius, and is contained in the Laudicene (A. D. 363), Carthaginian (397), and so-called Apostolic Catalogues, as well as in those emanating from the churches of the East and West, with the exception of the Synopsis of Chrysostom, and those of Cassiodorus and Ebed Jesus. (BIBLE: INSPIRATION; NEW TESTAMENT)—III. Time and Place of Writing. Here all is conjecture. The author being not absolutely certain, there are no external grounds for deciding the point; and the internal evidence is but small. Lardner places it between A. D. 64 and 68; Davidson before A. D. 70; Credner, A. D. 80; Calmet, Estius, Witsius, and Mr. Venables, after the death of all the apostles but John, and perhaps after the fall of Jerusalem. There are no data from which to determine the place of writing.—IV. For what Readers designed. The readers are nowhere expressly defined. The address (verse 1) is applicable to Christians generally, and there is nothing in the body of the epistle to limit its reference.—V. Its Object and Contents. The object of the epistle is plainly enough announced, verse 3: the reason for this exhortation is given verse 4. The remainder of the epistle is almost entirely occupied by a minute depiction of the adversaries of the faith. The epistle closes by briefly reminding the readers of the oft-repeated prediction of the apostles—among whom the writer seems not to rank himself—that the faith would be assailed by such enemies as he has depicted (17-19), exhorting them to maintain their own steadfastness in the faith (20, 21), while they earnestly sought to rescue others from the corruption by those licentious heathens (22, 25), and commending them to the power of God in language which forcibly recalls the closing benediction of Romans (verses 24, 25; compare Rom. xvi. 25-27). This epistle presents one peculiarity, which, as we learn from Jerome, caused its authority to be impugned in early times—the widespread citation of apocryphal writings (verses 9, 14, 15). The former of these passages,
referring to the contest of the archangel Michael and the devil "about the body of Moses," was supposed by Jews to be founded on a Jewish work called the "Assumption of Moses," but probably makes use of a Jewish tradition based on Deut. xxxiv. 6. As regards the supposed quotation from the Book of Enoch (Exon. Book or), the question is not so clear whether St. Jude is making a citation from a work already in the hands of his readers, or is employing a traditional prophecy not at that time committed to writing.—VI. Relation between the Epistles of Jude and 2 Peter. It is familiar to all that the larger portion of this epistle (verses 3–16) is almost identical in language and subject with 2 Pet. ii. 1–19. This question is examined in the article Peter, Second Epistle or.

Jude (L. Judæa, fr. Gr. Ιουδαία, properly a fem. adj. = Jewish, sc. land or country, so named from the tribe of Judah; compare Jew), a territorial division which succeeded to the overthrow of the ancient landmarks of the tribes of Israel and Judah in their respective capitvities. The Greek word first occurs Dan. x. 18 (LXX. A. V. "Jewry"), and the first mention of the "province of Judea" is in Ez. v. 8; it is alluded to in Neh. xl. 3 (Heb. and A. V. "Judah"), and was the result of the division of the Persian empire mentioned by Herodotus (i. 89–97), under Darius (compare Esth. viii. 9; Dan. vi. 1). In the apocalypse the word "province" is dropped, and throughout the books of Esdras, Tobit, Judith, and Maccabees, the expressions are "the land of Judea," "Judea" (A. V. frequently "Jewry"), and throughout the N. T. "The Jews made preparations for the work (of rebuilding the walls under Nehemiah)—a name which they received forthwith on their return from Babylon, from the tribe of Judah, which, being the first to arrive in those parts, gave name both to the inhabitants and the territory" (Jos. xi. 5, § 7). In a wiser and more improper sense, the term Judea sometimes = the whole country of the Canaanites, its ancient inhabitants (Jos. i. 6, § 5); and even in the gospels we seem to read of the coasts of Judea "beyond Jordan" (Mat. xix. 1; Mk. x. 1). With Ptolemy, moreover, and DION CASIIUS, Judea is synonymous with Palestine-Syria. Judea was, in strict language, the name of the third district, W. of the Jordan, and S. of Samaria. Its northern boundary, according to Josephus, was a village called Anath; its southern another village named Jarad. Its general breadth was from the Jordan to Joppa. It was made a portion of the Roman province of Syria upon the deposition of Archelaus, the ethnarch of Judea, A. D. 6, and was governed by a procurator, subject to the governor of Syria. Canaan; Jerusalem; Palestine; Judges. The administration of justice in all early Eastern nations, as amongst the Arabs of the desert to this day, rests with the patriarchal seniors (Age, OLD; ELDER; PATRIARCH); the judges being the heads of tribes, or of chief houses in a tribe. Thus in Job xxix. 7–9 the patriarchal magnate is represented as going forth "to the gate" amidst the respectful silence of elders, princes, and nobles (compare xxxii. 9). During the oppression of Egypt the nascent people would necessarily have few questions at law to plead. When they emerged from this oppression into national existence, the want of a machinery of judicature began to press. The text so far does not mention a judiciary function, having probably been depressed by bondage till rendered unfit for it. Perhaps for these reasons Moses at first took the whole burden of judicature upon himself, then at the suggestion of Jethro (Ex. xviii. 14–24) instituted judges or semi-mercifically graduated sections of the people. These were chosen for their moral fitness, but from Deut. i. 15, 16, we may infer that they were taken from amongst those to whom primogeniture would have assigned it. The judge was reckoned a sacred person, and secured even from verbal injuries. Seeking a decision at law is called "inquiring of God" (Ex. xviii. 15). The term "gods" is actually applied to judges (Ex. xxi. 6, Heb.; compare Ps. lxxii. 1, 6). But besides the sacred dignity thus given to the only royal function which, under the Theocracy, lay in human hands, it was made popular by being vested in those who led public feeling. The judges were disciplined in smaller matters, and, under Moses' own eye, for greater ones. When, however, the commandment, "judges and officers shalt thou make thee in all thy gates" (Deut. xvi. 18), came to be fulfilled in Canaan, there were the following sources from which those officials might be supplied: (1) the ex officio judges, or their successors, as chosen by Moses; (2) any surplus left of patriarchal seniors when they were taken out (as has been shown from Deut. i. 15, 16) from that class; and (3) the Levites. The Hebrews were sensitive as regards the administration of justice. (BRUBE.) The fact that justice reposed on a popular basis of administration was contributed to keep up that spirit of independence which is the ultimate check on all perversions of the tribunal. The popular aristocracy of heads of tribes, sections of tribes, or families, is found to fall into two main orders of varying nomenclature. The more common name for the higher order is "princes" and for the lower "elders" (Judg. viii. 14; Ex. xii. 14; Job xxxiv. 7–9; Ezr. x. 8). These orders were the popular element of judicature. On the other hand, the Levitical body was imbued with a keen sense of allegiance to God as the Author of Law, and to the Covenant as His embodiment of it, and soon gained whatever partly or wholly ecclesiastical functions those simple times could yield; hence they brought to the judicial task the legal acumen and sense of general principles which complemented the ruder lay element. To return to the first or popular branch, there is reason to think, from the general concurrence of phraseology amidst much diversity, that in every city these two ranks of "princes" and "elders" were kept up, and that their analogies. The Levites also were apportioned on the whole equally among the tribes; and if they preserved their limits, there were probably few parts of Palestine beyond a day's journey from a Levitical city. One great hold which the priesthood had, in their jurisdiction, upon men's ordinary life was the custody in the sanctuary of the standard weights and measures, to which, in cases of dispute, reference was doubtless made. Above all these, the HIGH-PRIEST, in the antecreagel period, was the resort in difficult cases (Deut. xvii. 12), as the chief jurist of the nation, who would in case of need be perhaps oracularly directed; yet we hear of none acting as judge save Eli. It is also a fact of some weight, negatively, that none of the special deliverers called Judges was of priestly lineage, or even became as much noted as Deborah, a woman. This seems to show that any central action of the high-priest on national unity was null, and of this supremacy, had it existed in force, the judicial prerogative was the main element. The "Judges" were fifteen in number: 1. Othniel; 2. Ehud; 3. Shamgar; 4. Deborah.
JUD

ORAH and BARAK; 5. GIDEON; 6. ABINADAI; 7. TOLA; 8. JAIR; 9. JEPHTHAH; 10. IBZAN; 11. ELON; 12. ABINID; 13. SAMSON; 14. ELI; 15. SAMUEL. (Chronology, Judges, Book of.) This function of the priesthood being, it may be presumed, in abeyance during the period of the Judges, seems now to have merged in the monarchy. (King.) The kingdom of Saul suffered too severely from external foes to allow civil matters much prominence. In David's reign it was evidently the rule for the king to hear cases in person. The same class of cases which were reserved for Moses would probably fall to his lot; and the high-priest was of course ready to assist the monarch. This is further presumable from the fact that no officer analogous to a chief justice ever appears under the kings. Perhaps the arrangements, mentioned in 1 Chr. xxiii. 4, xxvi. 29, may have been made to meet the need of suits. In Solomon's character, whose reign of peace would surely be fertile in civil questions, the "wisdom to judge" was the fitting first quality (1 K. iii. 9; compare Ps. lxxii. 1-4). As a judge Solomon rhymes "in all his glory" (1 K. iii. 16, &c.). It is likely that royalty in Israel was ultimately unfavorable to the judicial system of the Levites, if not even of the judges themselves. The "princes" and "elders" in the territory and cities of each tribe, and the Levites generally superseded the local elders in the administration of justice. But subsequently, when the Levites withdrew from the kingdom of the ten tribes, judicial elders probably again filled the gap. One more change is noticeable in the pre-Babylonian period. The "princes" constantly appear as a powerful political body, increasing in influence and privileges, and having a fixed centre of action at Jerusalem; till, in the reign of Zedekiah, they seem to exercise some of the duties of a privy council; and especially a collective jurisdiction (2 Chr. xxviii. 21; Jer. xxvi. 10, 16). Still, although far changed from its broad and simple basis in the earlier period, the administration of justice had little resembling the set and rigid system of the SANHEDRIN of later times. (Synagogues.) This last change arose from the fact that the patriarchal seniority, degenerate and corrupted as it had throughout been, was now broken up, and a new basis of judicature had to be sought for. With regard to the forms of procedure, little more is known than may be gathered from the two examples, Ruth iv. 2, of a civil, and 1 K. xxi. 8-14, of a criminal character; to which, as a specimen of royal summary jurisdiction, may be added the well-known "judgment" of Solomon. There is no mention of any distinctive dress or badge pertaining to the judicial officer. (Chain.) The use of the "white asses" (Judges, v. 10) (asses), by those who "sit in judgment," was perhaps a convenient distinctive mark for them when journeying where they would not usually be personally known. In analogy with Eastern sovereigns God is represented in the Scripture as both "Judge and King," being preeminently "the Judge of all the earth" (Gen. xviii. 25), "the Judge of all" (Heb. xii. 23; compare Deut. xxxii. 36; 1 Sam. ii. 10; Ps. xvi. 13; Rom. ii. 16, &c.). In the Divine arrangement Jesus Christ is the latter, "the Judge of the quick and dead" (Acts x. 42). Judgment; Appeal; Council; Fetters; Governor; Lawyer; Oath; Officer; Orator; Prison; Punishments; Trial; Witness. Judges (Heb. shaphanim), Book of. I. Title. As the history of the Judges (Judges) occupies by far the greater part of the narrative, and it is at the same time the history of the people, the title of the whole book is derived from that portion.—II. Arrangement. The book at first sight may be divided into two parts—i.-xi. and xiv.-xxi.—A. i.-xvi. The subdivisions are—(a) i.-ii. 5, which may be considered as a first introduction, giving a summary of the history of the Canaanites by the several tribes on the W. of Jordan after Joshua's death, and forming a continuation of Josh. xii. (b) ii. 6-iii. 6. This is a second introduction, standing in nearer relation to the following history. (c) iii. 7-xvi. The words, "the king of Egypt," and the chronology of Israel did evil in the sight of the Lord," which had been already used in ii. 11, are introduced to imply the history of the thirteen Judges comprised in this book. An account of six of these thirteen is given at greater or less length. The account of the remaining seven is very short, and merely attached to the longer narratives. We may observe in general on this portion of the book, that it is almost entirely a history of the wars of deliverance.—B. xvi.-xxi. This part has no formal connection with the preceding, and is often called an appendix. No mention of the Judges occurs in it. It contains allusions to "the city of David," "the house of God," "the city of David," and to the period to which the narrative relates is simply marked by the expression, "when there was no king in Israel" (xxi. 1; compare xviii. 1). It records (a) the conquest of Laish by a portion of the tribe of Dan, and the establishment there of the idolatrous worship of Jehovah already instituted by Micah in Mount Ephraim. (b) The almost total extinction of the tribe of Benjamin. The date is marked by the mention of Phinehas, the grandson of Aaron (xx. 28).—III. Design. There is a unity of plan in i.-xvi., the clew to which is stated in ii. 16-18. There can be little doubt of the design to enforce the view there expressed. But the words of that passage must not be pressed too closely. It is a general review of the collective history of Israel during the time of the Judges, the details of which, in their varying aspects, are given faithfully as the narrative proceeds. The existence of this design may lead us to expect that we have not a complete history of the time, a fact which is clear from the book itself. We have only accounts of parts of the nation at any one time.—IV. Materials. The author must have found certain parts of his book in a definite shape: e.g. the words of the prophet (ii. 1-5), the song of Deborah (v.), Jotham's parable (xv. 7-20: see also xiv. 14, xx. 7, 11). How far these and the rest of his materials came to him already written is a matter of doubt. Hävernick only recognizes the use of documents in the appendix. Other critics, however, trace them throughout. Bertheau says that the difference of the decision in the principal narratives, coupled with the fact that they are united in one plan, points to the incorporation of parts of previous histories.—V. Relation to other Books:—(A) to Joshua. Josh. xv.-xxxi. must be compared with Judges i. in order to understand fully how far the several tribes failed in expelling the people of Canaan. The book begins with a reference to Joshua's death, and ii. 6-9 resumes this narrative, suspended by i.-ii. 5, with the same words as are used in concluding the history of Joshua (Josh. xxiv. 28-31). In addition to this the following passages appear to be common to the two books: compare Judges, i. 15-16, 20, 21, 27, 28, with Josh. xiv. 14-15, 18, 22, 27, 28. A reference to the conquest of Laish (Judg. xvii.) occurs in Josh. xix. 47.—(B) to the Books of Samuel
and Kings. We find in i. 28, 30, 33, 35, a number of towns upon which, "when Israel was strong," a tribute of bond-service was levied: this is supposed by some to refer to the time of Solomon (1 K. ix. 13–22). The conduct of Saul toward the Kenites (1 Sam. xv. 6), and that of David (xxx. 29), is explained by Judg. i. 16. A reference to the continuance of the Philistine wars is implied in xiii. 5. The allusion to Abimelech (2 Sam. xi. 21) is explained by Judges. Chapters xvii.–xxi. and the Book of Ruth are more independent, but they have a general reference to the subsequent history. The question now arises whether this book forms one link in an historical series, or whether it has a closer connection either with those that precede or follow it. Its form would lead to the conclusion that it was not an independent book originally (so Mr. Orger, original author of this article). The history ceases with Samson, excluding Eli and Samuel; and then two historical pieces are added, xvii.–xxi., and the Book of Ruth, independent of the general plan and of each other.—VI. Date. The only guide to the date of this book of which we find any mention in ii. 6–xvi. is the expression "unto this day," the last occurrence of which (xx. 19) implies some distance from the time of Samson. (Pentateuch, II. 4, 4.) But i. 21, according to the most natural explanation, indicates a date, for this chapter at least, previous to the taking of Jerusalem by David (2 Sam. v. 6–9). And this date, we should at first sight suppose, i.e., 28, 30, 33, 35, to belong to the time of the Judges; but these passages are taken by modern critics as pointing to the time of Solomon (compare 1 K. ix. 21). i.–xvi. may therefore have been originally, as Ewald thinks, the commencement of a larger work reaching down to above a century after Solomon. Again, the writer of the appendix lived when Shiloh was no longer a religious centre (xviii. 31); he was acquainted with the regal form of government (xvii. 6, xviii. 1). (Micah 1.) Chapter xviii. 30 is thought by Hengstenberg, Haver- enick, &c., to refer to the Philistine oppression (1 Sam. iv. ff.). But Mr. Orger supposes, with Le Clerc, Rosenmüller, &c., that the Assyrian captivity is intended, in which case the writer must have lived after 721 B.C., and the whole book must have taken its present shape after that date. And if we adopt Ewald's view, that Judges to 2 Kings form one book, the final arrangement of the whole must have been after the taking of Jerusalem by Jehoiachin's captivity, or n. c. 562 (2 K. xxv. 27). The Jews, followed by Jahn, Paulus, &c., ascribe the composition of the book to Samuel. (Bible; Canon; Inspiration; Old Testament.)—VII. Chronology. The time commonly assigned to the period contained in this book is 299 years. The dates which are given amount to 410 years when reckoned consecutively; and Acts xiii. 20 would show that this was the computation commonly adopted, as the 430 years seem to result from adding 40 years for Eli to the 410 of this book. But a difficulty is created by Judg. xi. 29, and in a still greater degree by 1 K. vi. 1, where the whole period from the Exodus to the building of the Temple is stated as 480 years (440, LXX.). On the whole, it seems safer to give up the attempt to ascertain the chronology exactly. The successive narratives give us the history of only parts of the country, and some of the occurrences may have been contemporaneous. —Judgement = the act, decision, or sentence of a Judge (1 K. iii. 28, &c.); often applied to the decisions, commandments, and providential dispensations of God, the supreme Judge (Ex. xxv. 1; Ps. x. 5, xix. 9, xxxvi. 6, &c.), to the afflictions and calamities proceeding from Him (Ex. vi. 6; Is. xxvi. 9, &c.). "The judgment to come" (Acts xxiv. 25) refers to the judgment of the "last day" (Jn. xi. 24), or "great day" (Judg. 6), or "day of judgment" (Acts xi. 22, 24, 26), "in the which God will judge the world in righteousness by that man (Jesus Christ) whom He hath ordained" (Acts xviii. 31; comp. Jn. v. 22). The proceedings of this day are most fully given in Mat. xxv. 31–46; compare 2 Cor. v. 10, and Rev. xx. 12 ff. Damas- ton; Death; Eternity; Heaven; Hell; Life, &c. Judgment-hall. The Gr. praitorion = Lex- pro- torium (Ptolemaios) is so translated five times in the A. V. of the N. T.; and in those five passages it denotes two different places. 1. In Jn. xviii. 28, 33, xxi. 9, it is the residence which Pilate occupied when he visited Jerusalem. The site of Pilate's praitorium in Jerusalem has given rise to much dispute, some supposing it to be the palace of Herod, others that it was the residence of Antonia (Praetorium, &c.). In Acts xxii. 35 Herod's "judgment-hall" in Cesarea was doubtless a part of that magnificent range of buildings, the erection of which by King Herod is described in Jos. xv. 9, § 6.—The word "palace," or "Cesar's court," in the A. V. of Phil. i. 13, is a translation of the same word praitorion = Lex-praitorion. It may here have denoted the quarter of that detachment of the Praetorian Guards which was in immediate attendance upon the emperor, and had barracks in Mount Palatine. Judith (L. fr. Heb. Yibhidith, fem. of Yehidit = Judah). 1. Daughter of Beeri the Hittite, and wife of Ezechias (Gen. xxv. 34). (Ahohriamah.)—2. The heroine of the apocryphal book of Judith (see below), who appears as an ideal type of piety (Jd. viii. 6, beauty (xi. 21), courage and chastity (xvi. 22 ff.). Her supposed descent from Simeon (ix. 2), and the manner in which she refers to his cruel deed (xxxiv. 23, ff.), mark the conception of the character, which evidently belongs to a period of stem and perilous conflict. Judith (see above), the Book of, like that of Tobit, belongs to the earliest specimens of historical fiction. The narrative of the reign of "Nebuchadnezzar king of Nineveh" (Jd. i. 1), of the ex- paign of Holofernes, and the deliverance of Bethulah, the theme of the whole history, is, in the spirit of the Jewish heroic, contains too many and too serious difficulties, both historical and geographical, to alow of the supposition that it is either literally true, or even carefully moulded on truth (so Mr. Westcott). The value of the book is not, however, lessened by its fictitious character. On the contrary, it becomes even more valuable as exhibiting an ideal type of heroism, which was outwardly embodied in the wars of independence. It cannot be wrong to refer its origin to the Maccabean period, which it reflects not only in its general spirit, but even in smaller traits. But while it seems certain that the book is to be referred to the second century n. c. (175–100 n. c.), the attempts which have been made to fix its date within narrower limits, either to the time of the war of Alexander Janneus (105–4 n. c., Movers) or of Demetrius II. (129 n. c., Ewald), rest on very inaccurate data. It might seem more natural (as a mere conjecture) to refer it to the earlier time (about 170 B.C., when Antiocos Epiphanes made his first assault upon the Temple. 3. In accordance with the view which
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has been given of the character and date of the book, it is probable that the several parts may have a distinct symbolic meaning. 4. Two conflicting statements have been preserved as to the original language of the book. Origen speaks of it together with Tobi as "not existing in Hebrew even among the Apocrypha" in the Hebrew collection. Jerome, on the other hand, says that "among the Hebrews the Book of Judith . . . being written in the Chaldee language is reckoned among the histories." There can be little doubt that the book was written in Palestine in the national dialect (Syro-Chaldaic). 5. The text exists at present in two distinct recensions, the Greek (followed by the Syriac) and the Latin. The former evidently is the truer representative of the original, and it seems certain that the Latin was derived, in the main, from the Greek by a series of successive alterations. The Latin text contains many curious errors. At present it is impossible to determine the authentic text. 6. The existence of these various recensions of the book is a proof of its popularity and wide circulation, but the external evidence of its age is scarce. The first reference to its contents occurs in Clemens Romanus, and it is quoted with marked respect by Origen, Hilary, and Lucifer. Jerome speaks of it as "reckoned among the Sacred Scriptures by the Syon of Nice." It has been wrongly inserted in the catalogue at the close of the Apostolic Canons.

Ju'el (fr. Gr.). 1. UEL (1 Esd. ix. 34).—2. JOEL (ix. 35).

Ju'il-la [as an English word, usually pronounced jule'ya] (L. fem. of JULIUS), a Christian woman at Rome, probably the wife, or perhaps the sister of Philologus, in connection with whom she is saluted by St. Paul (Rom. xvi. 16).

Ju'il-lus [as an English word, usually pronounced jule'yus] (L., a common Roman name; fr. Gr. == so/h-kai re/l, dry/ny, Schl.), the centurion of "Augustus's band" (Army) to whose charge St. Paul was delivered when he was sent prisoner from Ce/sarea to Rome (Acts xxvii. 22).

Ju'nia [as an English word, usually pronounced june'ya] (L., probably a man's name, properly Junius, contracted from Junitius [= little Junius], or Junianus [= of or from Junius]; but regarded by Chrysostom, &c., as a woman's name), a Christian at Rome, mentioned by St. Paul with Anno/xi cus 3 (Rom. xvi. 7). Origen conjectures that he was possibly one of the seventy disciples.

Ju'n'i-per (1 K. xix. 4, 5; Ps. cxx. 4; Job xxx. 4). The Heb. rotheman, translated in L. V. "juniper," is beyond doubt a sort of broom, Genista monopera, Genista Rotans of Forskal, answering to the Arabic Rotham, which is also found in the desert of Sinai, in the neighborhood of the true juniper (Robinson, ii. 124). It is very abundant in the desert of Sinai, and affords shade and protection, both in heat and storm, to travellers. The roots are much valued by the Arabs for charcoal for the Cairo market. The Rothem is a leguminous plant, and bears a white flower. It is found also in Spain, Portugal, and Palestine.

Ju'piter (L. = a father that helps, or father Zeus?), the supreme or chief god among the ancient Romans. Jupiter in the A. V. is the translation of the Gr. Zeus. Antiochus Epiphanes dedicated the Temple at Jerusalem to the service of Zeus ("Ju-
piter" A. V.) Olympius (2 Mc. vi. 2), and at the same time the rival temple on Gerizim was devoted to Zeus Xenius (Jupiter hospitalis, Vulgate; "Jupiter the Defender of strangers," A. V.). The Olympian Zeus was the god of the Hellenic race, as well as the supreme ruler of the heathen world, and as such formed the true opposite to Je-noah. The application of the second epithet, "the god of hospitality" (A. V. "Defender of strangers"), is more obscure. Jupiter or Zeus is mentioned in the N. T., on the occasion of St. Paul's visit to Lystra (Acts xiv. 12, 15), where the expression "Jupiter, which was before their city," means that his temple was outside the city; also in connection with Dia/na of Ephesus (xix. 55).

Jus'hah-he'sed (fr. Heb. = loving-kindness is returned), son of Zerubbabel (1 Chr. iii. 20). Hara-

*Ju's-thi-ef'on (fr. L., literally = a making just or righteous; hence a treating or treatment of one as just), the A. V. translation of—1. Heb. taddak (Ex. xxiii. 7; Dent. xxv. 1; Job ix. 29; Ps. cxliii. 2, &c.), also translated "to be just" (Job iv. 17, ix. 2, xxxii. 12), "to be righteous" (Gen. xxxviii. 20; Job ix. 15, &c.), "to do justice to" (2 Sam. iv. 4; Ps. lxxii. 3), "to cleanse" (Dan. viii. 14), "to turn to righteousness" (xii. 2), "to clear" (Gen. xiv. 15).—2. Gr. dikaios (Mat. xi. 19, xxi. 37, &c.). This Greek verb occurs forty times in the N. T., and is translated "to justify," except in Rom. iii. 26 (= "justifier," literally one justifying), vii. 7 (= "is freed," literally has been justified), and Rev. xxi. 11 (= "let him be righteous," literally let him be made righteous or justified; but critical editions here read let him do righteousness); in LXX. = No. 1. The Scriptures teach that God "justifyth the ungodly" (Rom. iv. 5) "freely by His grace through the redemption that is in Christ Jesus" (iii. 24), "faith— not that which maketh "void the law, but that which establisheth the law" (31), "which worketh by love" (Gal. v. 6), "by which the heart is purified" (Acts xv. 9), a vital union with the Lord Jesus Christ sustained (Rom. xi. 20; Jn. xv. 5), and "the good fight" fought (1 Tim. vi. 12)—such faith being the condition of this justification by God (Rom. iii. 28), while "works " well-pleasing to God, but not self-righteous, are the outgrowth of this faith and the evidence of this justification ( Jas. ii. 17–26). JAMES, GENERAL EPITHE of, &c.


Jut/thah (fr. Heb. = extended, Ges.), a city in the mountain region of Judah, in the neighborhood of Mozon and Carmel (Josh. xv. 63), allotted to the priests (xxii. 16). A village called Yutta was visited by Robinson, close to Ma'thin and Kerne/n, which doubtless represents the ancient town. Reland, Michaelis, Robinson, &c., suppose that Juttah = "a city of Juda" (Lk. i. 39), in which Zacharias, father of John the Baptist, resided; but this is not confirmed by positive evidence.
KAB

Kabzeel (fr. Heb. = God's gathering, Ges.), one of the "cities of" Judah, apparently the farthest S. (Josh. xv. 21); the native place of Benahai the son of Jeholada (2 Sam. xviii. 30; 1 Chr. xi. 22). After the Captivity it was re-incumbed by the Jews, and appears as DARBEEEL. Wilton (in Fairbairn) would place Kabzeel at 'Ain el-'Arif, a fountain in the Wady el-Kiosheh, at the base of the chalk cliffs (AKRABIM?), near the S. end of the Dead Sea. Rawlonds (in Fairbairn, under "South Country") supposes Kabzeel = what was afterward the celebrated Jewish fortress of Masada, now Sebbeh, on the W. side of the Dead Sea. See cut under Sea, the SALT.

*Kades* [deez], the Greek form of Kadesh (Jd. i. 9).

Kadesh (Heb. sacred, Ges.), Kadesh-barnea (sacred desert of wandering, Sim., Ges.). This place, the scene of Miriam's death, was the farthest point which the Israelites reached in their direct road to Canaan: it was also that whence the spies were sent, and where, on their return, the people broke out into murmuring, upon which their term of wandering began (Num. xiii. 3, 26, xiv. 29-33, xx. 1; Deut. ii. 14). Probably "Kadesh," though applied to signify a "city," had also a wider application to a region, in which Kadesh-meribah certainly, and Kadesh-barnea probably, indicates a precise spot. Thus Kadesh appears as a limit E. of the same tract which was limited W. by Sinr (Gen. xx. 1), the first portion of the wilderness on which the people emerged from the passage of the Red Sea: "Between Kadesh and Beered" is another indication of the site of Kadesh as an eastern limit (xvi. 14), for the point so fixed "is the fountain on the way to Shur" (ver. 7), and the range of limits is narrowed by selecting the western one not so far to the W., while the eastern one, Kadesh, is unchanged. Again, we have Kadesh as the point to which the foray of Chedorlaomer "returned." In Gen. xiv. 7 Kadesh is identified with EX-MISHPAT, "the fountain of judgment," and is connected with TAMAR or HAZAZON-TAMAR. Precisely thus stands Kadesh-barnea in Numbers and Joshua (compare Ex. xiv. 24; Num. xx. 28; and Gen. xv. 3). For there is an identity about all the connections of the two, which, if not conclusive, will compel us to abandon all possible inquiries. This holds especially as regards Parax and Tamar, and in respect of its being the eastern limit of a region, and also of being the first point of importance found by Chedorlaomer on passing round the southern extremity of the Dead Sea. (Sea, the SALT.) In a strikingly similar manner we have the limits of a route, apparently a well-known one at the time, indicated by three points, Horeb (SINAI), Mount Seir, Kadesh-barnea, in Deut. i. 2, the distance between the extremes being fixed at "eleven days' journey," or about 165 miles, allowing fifteen miles to an average day's journey. This is one element for determining the site of Kadesh, assuming of course the position of Horeb to be ascertained. The name of the place to which the spies returned is "Kadesh" simply, in Num. xiii. 26, and is there closely connected with the "wilderness of Paran," yet the "wilderness of Zin" stands in near conjunction, as the point whence the "search" of the spies commenced (ver. 21). Again, in Num. xxxii. 8, we find that it was from Kadesh-barnea that the mission of the spies commenced, and in the rehearsed narrative of the same event in Deut. i. 19, and ix. 23, the name is also Kadesh-barnea. Thus far there seems no reasonable doubt of the identity of this Kadesh with that of Genesis. Again, in Num. xx., we find the people encamped in Kadesh after reaching the wilderness of Zin. Jerome clearly knows of but one Kadesh—and the same Kadesh—"where Moses smote the rock," where "Miriam's monument," he says, "was still shown, and where Chedorlaomer smote the rulers of Amalek." The apparent ambiguity of the position (1.) in the wilderness of Paran, or in Paran; and (2.) in that of Zin, is no real increase to the difficulty. For whether these tracks were contiguous, and Kadesh on their common border, or ran into each other, and embraced a common territory, to which the name "Kadesh," in an extended sense, might be given, is comparatively unimportant. One site fixed on for Kadesh is the 'Ain es Sheykal, about sixty miles S. of Beer-sheba, the S. side of the "mountain of the Amorites," and therefore too near Horeb to fulfill the conditions of Deut. i. 2. Messers. Rawlonds and Williams argue strongly in favor of a site for Kadesh on the W. side of this whole mountain region, at 'Ain Kada or Kades ("Ain el-Kudeirat, Rbn.), about forty-five miles S. S. W. from Beer-sheba. Prof. T. J. Wilton, Wicr., accept this identification; Robinson (li. 194 n., and in B. N. vi. 379) and Porter (in Kito) dispute both identification and orthography. Mr. Hayman also considers this spot too far W. for the fixed point intended in Deut. i. 2 as Kadesh-barnea. The indications of locality strongly point to a site near where the second tent of the Israelites was placed, in the direction to the low region of the Arabat and Dead Sea. The nearest approximation which can be given to a site for the city of Kadesh, may be probably attained by drawing a circle, from the pass Es-Sifah (Zephath?), at the radius of about a day's journey; its south-western quadrant will intersect the "wilderness of Paran," or ES-TH, which is there overhung by the superimposed plateau of the mountain of the Amorites; while its southeastern one will cross what has been designated as the "wilderness of Zin." This seems to satisfy all the conditions of the passages of Genesis, Numbers, and Deuteronomy, which refer to it. The nearest site in harmony with these passages, which has been suggested (Rbn. lii. 175), is undoubtedly the 'Ain el-Welbeh, an important watering-place, on the western border of the Arabah, about fifty miles S. E. from Beer-sheba. To this, however, is opposed the remark of Stanley (96), that it does not afford among its "stony shelves of three or four feet high" any proper "cliff," such as is the word specifically describing that "rock" (A. V.) from which the water gushed. Stanley (95) would find Kades in Petra (Sela); but this was in Edom, not on its uttermost border (compare Num. xx. 16). Raimer would place Kadesh at 'Ain Has, a pool of living water in the Arabah about twenty miles S. of the Dead Sea. A writer in the Journal of Sacred Literature, April, 1860, would place Kadesh at Elusa (el-Khoush; Chesi?.) WILDERNESS OF THE WANDERING.

Kadmil-e (Heb. one before God, i. e. minister of God, Ges.), one of the Levites who with his family returned from Babylon with Zerubbabel, apparently a representative of the descendants of Hodaviah, elsewhere called Hodavah or Judah (Ezra ii. 40; Neh. vii. 43). Kadmil and his house are promi-
nent in history on several occasions (Ezr. iii. 9; Neh. ix. 4, 5, x. 9, xii. 8, 24).

KAD non-ites (fr. Heb. sing. = the Easterns, Ges.), the, a people named in Gen. xv. 19 only; one of the 520 Israelites who settled in the land promised to the descendants of Abram. Bochart derives the Kadmonites from Cadmus, and further identifies them with the Hivites. More probably (so Mr. Grove, Lightfoot, Ritter, &c.) Kadmonites = the "children of the East." (Arabia.) Thom-son says that the Kadmonites are supposed to have resided about the headwaters of the Jordan under Hermon, and the name is still preserved among the Nusairiyeh N. of Tripoli, who have a tradition that their ancestors were expelled from Palestine by Joshua.

Kai (fr. Heb. = CAIN) is the Kenite (Num. xvi. 28, margin). Kallai, or Kal'la'i (Heb. the swift messenger of Jehovah's) is a priest, in the days of Jediaim the son of Jeshua. He represented the family of Sallai (Neh. xii. 20).

Kannah (Heb. place of reeds, Ges.), one of the principal towns of the wilderness of Asher; apparently next to "great Zidon" (Josh. xix. 28 only); but identified by Robinson, Wilson, Porter, Van de Velde, &c., with the modern village Kanna, six miles E. S. E. from Tyre, and nearly twenty miles S. from Zidon. An "Ain Kanna is marked in the map of Van de Velde, about eight miles S. E. of Saida (Zidon). This at least (so Mr. Grove) answers more nearly the requirements of the text.

Kannah (see above), the River, a stream falling into the Mediterranean, and forming the division between the territories of Ephraim on the S. and Manasseh on the N. (Josh. xvi. 5, xvii. 9). Robinson (iii. 132) identifies it "without doubt" with a wady, which, taking its rise in the central mountains of Ephraim, near 'Akrabah, some seven miles S. E. of Nablus, enters the sea just above Jaffa as Nahor el-Ayjeh: bearing during part of its course the name of Wady Kannah. The conjecture of Schwarz Mr. Grove regards as more plausible—that it is a wady known by the name of the Beka'a, and close to the town, at 'Ain el-Khobas, and falls into the sea, about twelve miles N. of the former, as Nahor Falah, and which bears also the name of Wady el-Khousab (the redly stream). The Nahor el-Akhad, a small stream which falls into the Mediterranean twenty or fourteen miles farther N. and about two miles S. of ancient Cesarea, is also suggested as = Kanah (Kitto, &c.).

Karah (Heb. bald-head, Ges.), father of Johann and Jonathan, two of the captives who supported Gedaliah's authority and avenged his murder (Jer. xi. 8, 13, 15, 16, xii. 11, 13, 14, 16, xiii. 1, 8, xiii. 2, 4, 5); also called Carean.

Karkar (fr. Heb. = foundation, bottom, Ges.), one of the landmarks on the S. boundary of Judah (Josh. xv. 3). Its site is unknown. Wilton (in Fairbairn) suggests Wady el-Kureijeh, about seventy-five miles S. S. W. of Beer-sheba.

Karkor (Heb. foundation, Ges.), the place in which Zebah and Zalmunna were again routed by Gideon (Judg. viii. 10). It must have been on the E. of the Jordan, beyond the district of the towns, in the open wastes inhabited by the nomad tribes. Mr. Grove and Porter (in Kitto) think it cannot have been so far to the S. as it is placed by Eusebius and Jerome, viz., one day's journey (about fifteen miles) N. of Petra. Wilton (in Fairbairn) would identify Karkor with el-Kerab between Derasah (ancient Bozrah) and Tell 'Askerah (Ashtaroth), or with the whole of the rich plain en-Nikrah in the Hauran.

Kartah (Heb. city, Ges.), a town of Zebulun, allotted to the Merarite Levites (Josh. xxi. 29); = Kiryat, Van de Velde (i. 289) supposes it at Tell Farra, on the bank of the Kishon, at the foot of Carmel.

Kartan (Heb. double city, Ges.), a city of Naph- tali, allotted to the Gershonite Levites (Josh. xxi. 29); = Kirjath, Mr. Grove (in Fairbairn) and others identify it with a "Kana-el-Ellel"—probably most of the so-called City of Galilee of the N. T. Gesenius and Rosenmuller would make Kartah = KITRON.

Kedar (Heb. dark-skinned, Ges.), the second in order of the sons of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), and the name of a great tribe of the Arabs, settled on the N. W. of the peninsula and the confines of Palestine. This tribe seems to have been, with Tema, the chief representative of Ishmael's sons in the western portion of the land they originally peopled, the "house of Kedar" of Isaiah (xiii. 13-17) in the burden upon Arabia; and its importance may also be inferred from the "princes of Kedar," mentioned by Ezekiel (xxvii. 21), as well as the pastoral character of the tribe. In Cant. i. 5 the "black tents of Kedar" are forcibly mentioned. In Is. lx. 7 we find "the flocks of Kedar" (compare Jer. xlix. 28, 29). They appear also to have been, like the wandering tribes of the present day, "archers" and "mighty men" (Is. xxxi. 17; compare Ps. xxx. 5). That they also settled in villages or towns, we find from Isaiah (xiii. 11). The tribe seems to have been one of the most conspicuous of all the Ishmaelite tribes, and hence the Rabbis call the Arabsians universally by this name. As a link between Bible history and Mohammedan traditions, the tribe of Kedar is probably found in the people called the Bedawin or Plin, on the confines of Arabia Petrea to the S.

Ked-mah (Heb. eastward, the), the youngest of the sons of Ishmael (Gen. xxv. 15; 1 Chr. i. 31).

Ked-moth (Heb. antiquities, Ges.), a city in the district E. of the Dead Sea, allotted to Reuben (Josh. xiii. 18), given to the Merarite Levites (xxi. 37; 1 Chr. vi. 79). It possibly conferred its name on the "wilderness," or uncultivated pasture-land, "of Kedemoth" (Num. xxii. 23; Dout. ii. 26, Ev.).

Ke'desh (Heb. sanctuary, Ges.). 1. A city in the extreme S. of Judah (Josh. xv. 23); = Kadesh, KADESH-BARNEA?—2. A city of Issachar, allotted to the Gershonite Levites (1 Chr. vi. 72); = Kishon (Josh. xxiii. 28); supposed by Mr. Grove to be the Kedesh mentioned among the cities whose kings were slain by Joshua (Josh. xxi. 22), in company with Megiddo and Jokneam of Carmel.—3. "Keded," also = Kedesh in Galilee, and once (Judg. iv. 6) = Kedesh-naphthali; one of the fortified cities of Naphtali, named between Hazor and Edrei (Josh. xiii. 37); appointed as a city of refuge, and allotted with "the four" others to the Gershonite Levites (xx. 7, xxxi. 32; 1 Chr. vi. 76). It was the residence of Barak (Judg. iv. 6), and there he and Deborah assembled the tribes of Zebulun and Naphtali before the conflict (9, 10), being probably, as its name implies, a holy place of great antiquity. It was taken by Thutmose III in the reign of Pekah (2 K. xv. 29). Its next appearance is as the scene of a battle between Jonathan Maccabaeus and the forces of Demetrius (1 Mc. ii. 63, 73, A. V. Cades).
After this time it is spoken of by Josephus as in the possession of the Tyrians—"a strong inland village," well fortified. Robinson has given with great probability (so Mr. Grove, Thomson, Wilson, Van de Velde, Porter, &c.) identified the spot at Ke'des or Ke'des, a village on a rather high ridge, ten English miles N. of Sæ'fah, four N. W. of the upper part of the S. of Mo'ma, and twelve or thirteen S. of B'ritha. Its site is a splendid one, well watered and surrounded by fertile plains, but extremely unhealthy.

There are numerous sarcophagi and other ancient remains.

*Kér*—(Heb. a hunt, Ges.) 1. Son of Eliphaz, the son of Esau; one of the dukes of Edom (Gen. xxxvi. 15, 42; 1 Chr. i. 36, 53).—2. Father or ancestor of Oth'niel (Josh. xv. 17; Judg. i. 13, iii. 9, 11; 1 Chr. iv. 13). Ewald, Stanley, Lord A. C. Hervey, &c., make this Kenaz = No. 1. (Keniz'ites.)—3. A grandson of Caleb, according to 1 Chr. iv. 15. Another name has possibly fallen out before Kenaz—U'kaz.

Ke'ziz'del (fr. Heb. Keniz'zi) = descendant of Ke'naz 2; Ges. (Num. xxxxi. 12; Josh. xiv. 6, 14). Caleb 2; Keniz'zites; Oth'niel.

Ke'ni'te (sing., fr. Heb. Keniz'zi) = smith, Ges.; the, and Ke'ni'tes (pl.), the, a tribe or nation whose history is strangely interwoven with that of the chosen people. The first mention of them is in company with the Kenizites and Kedemites (Gen. xv. 19). Their origin is hidden from us. But we may fairly infer that they were a branch of the larger nation of Midian—from the fact that Jethro, who in Exodus (see xii. 16, 16, iv. 19, &c.) is represented as dwelling in the land of Midian, and as priest or prince of that nation, as Judges (i. 16, iv. 11) as distinctly said to have been a Kenite. The important services rendered by the sheik of the Kenites to Moses, during a time of great pressure and difficulty, were rewarded by the latter with a promise of firm friendship between the two peoples. The connection then commenced lasted as firmly as a connection could last between a friendly people like Israel and those whose tendencies were so irredeemably nomadic as the Kenites. They seem to have accompanied the Hebrews during their wanderings (Num. xxiv. 21, 22; Judg. i. 16; compare 2 Chr. xxviii. 15). But the wanderings of Israel over, they forsook the neighborhood of the towns, and betook themselves to freer air—to the wilderness of Judah, which is to the S. of Arab (Judg. i. 16; 1 Sam. xv. 6, xxvii. 10, see xxx. 29). But one of the sheikhs of the tribe, Heber by name, had wandered N. instead of S. (Judg. iv. 11). (Jael.) The most remarkable development of this people is to be found in the sect or family of the Kenizites, the Kenizites, of which (so Gesenius) nothing further is known (Gen. xv. 19).

Ke'ni'tz-ites (fr. Heb. sing. Keniz'zi = hunter, Ges.; compare Keniz'ite), a Canaanitish tribe, of which (so Gesenius) nothing further is known (Gen. xv. 19).

Ker-e-ap'phuch [pak] (Heb. horn of antiquity; the p'kach, Ges.), the youngest of the daughters of Job, born to him during the period of his reviving prosperity (Job xlii. 14).

Ke'rif'che's, the A. V. translation of Hebrew plural mishpáthoth or mishpáchoth (Ex. xiii. 21, 21). Kimchi, Schroeder, Hâvernick, Dr. W. L. Alexander (in Kito), &c., suppose the Hebrew = long loose robes in which females might wrap the whole person from head to foot. Rosenmüller, Gesenius, &c., translate couplings, quilts, mattresses, dress.

Ke'rif'oth (Heb. k'ref'oth = cities, Ges.). 1. A name which occurs among the towns in the southern district of Judah (Josh. xv. 25). According to the A. V. ("Kerioth, or D'kron") it denotes a distinct place, the name of which follows it; but this separation is not in accordance with the accentuation of the Hebrew text, and is now generally abandoned, and the name taken as "Kerioth-Hez'on, which is Hazer." Robinson and Van de Velde
propose to identify it with Kerygeton (the two cities), a ruined site about ten miles S. from Hebron, and three from Ma‘in (Maon). Wilton (in Fairbairn) reads " Kerioth-Hezron which is Hazor-Aanam," and makes the whole but one city at the modern Kery-
eton; Rowlands (in Fairbairn under " S. Country") places the whole at Kasr es-Senar, an ancient site three or four miles S. S. E. of Tell Ata’d (Arad). (Judas Iscariot.)——2. A city of Moab (Jer. xxviii. 24). By Porter it is hesitatingly identified with Kureiished, a ruined town about three miles in circuit, and six miles E. of Bozrah (Bozra 2; S. W. of Bozrah). Wilton, in verse 41, would identify Kerioth at the W. foot of Jebel ‘Atharak, and but a short distance from Dibon, Beth-meon, or Heshbon. Wilton (in Fairbairn), after Mr. C. Graham, identifies Kerioth with Kirisha, one of a series of ancient cities with gigantic edifices, situated N. of Ammān (Rahab 1) and S. W. of Bozrah. Kirisha, in verse 41, would appear the cities of Moab. Kirioth; Tekoa.

Kere (Chal. a weaver’s comb, Ges.), one of the Nethinim, whose descendants returned with Zerub-babel (Ezr. ii. 44; Neh. vii. 47).

Ketle (Heb. dab), a vessel for culinary or sacrificial purposes (1 Sam. ii. 14). The Hebrew word is also rendered “basket” in Jer. xxiv. 2, “cal-
emon” in 2 Chr. xxxv. 13, and “pot” in Job. xli. 20.

Keturah (Heb. incense, Ges.), the wife whom Abraham "added and took" (A. V. “again took”) besides, or after the death of, Sarah (Gen. xxv. 1; 1 Chr. i. 32). Gesenius and others adopt the theory that Abraham took Keturah after Sarah’s death; but probability seems against it (compare Gen. xvii. 17, xviii. 11; Rom. iv. 19; and Heb. xii. 12), and we incline to the belief (so Mr. E. S. Poole) that Gen. xxv., at least as far as verse 10, is placed out of its chronological sequence, in order not to break the main narrative; and that Abraham took Keturah during Sarah’s lifetime. That she was, strictly speaking, his wife is also very uncertain. In 1 Chr. i. 32, she is called a “concubine” (compare Gen. xxxv. 5, 6). (Marriage.) The sons of Keturah were “Zimran, and Jokshan, and Medan, and Mid-
ian, and Ishbak, and Shuah” (ver. 2). Keturah herself is not among the Arab writers mentioned very rarely and vaguely, and evidently only in quoting from a rab-
biblical writer. M. Causin of Perceval (Essai, i. 179) has endeavored to identify her with the name of a tribe of the Amalekites called Kataboel, but his arguments are not of any weight.

Key (Heb. naphtal, or naphtelēsh; Gr. κλεις). The key of a native Oriental Lock is a piece of wood, from seven inches to two feet in length, fitted with wires or short nails, which, being inserted lat-
erally into the hollow bolt which serves as a lock, raises other pins within the staple so as to allow the daughters of Job, born to him after his recov-
er (Job xlii. 14).

Keziz (Heb. cut off, Sim., Ges.), the Valley of, (Heb. ’eneq), one of the “cities” of Benjamin (Josh. xviii. 21) and the eastern border of the tribe; probably in the Jordan valley near Jericho.

Kibroth-hattaavah (Heb. “the graves of longings,” Ges.), a station in the wilderness with which Israelites abode a whole month, during which they went on eating quails, and perhaps suffering from the plague which followed (Num. xi. 34; margin “the graves of lust,” compare xxiii. 17). From there being no change of spot mentioned between it and Ta-
berah in x. 3, it is probably, like the latter, about three days’ journey from Sinai (x. 32), and near the sea (xi. 22, 31). If Hude’er be Hazereth, then “the graves of lust” may be perhaps within a day’s journey thence in the direction of Sinai. Wil-
derness of the Wandering.

Kibzaim (fr. Heb. Kib-raim, two heaps), a city of Mount Ephraim, given to the Kohathite Levites (Josh. xxi. 22). Wilton (in Fairbairn) would place Kibzaim in a marshy tract called Khassab, on the coast halfway between Jaffa and Cesarea. In 1 Chr. vi. 68, Jek-
men is substituted for Kibzaim.

Kid (= a young goat). Mil.

Kidron (Heb. qidrōn, the birch, Ges.), the Brook, a torrent or valley (Brook 4, 5) close to Jerusalem; in N. T. Cedron. It lay between the city and the Mount of Olives (Olives, Mount of), and was crossed by David in his flight (2 Sam. xv. 23, compare 30), and by our Lord on His way to Gethsemane (Jn. xviii. 1; compare Mk. xiv. 26; Lk. xxii. 39). Its connection with these two occurrences is alone suf-
ficient to leave no doubt that the Kidron valley is the deep ravine on the E. of Jerusalem, now com-
monly known as the “Valley of Jehoshaphat,” (Jehoshaphat, Valley of.) But it would seem as if the name were formerly applied also to the ra-
vines surrounding other portions of Jerusalem—the S. or the W.; since Solomon’s prohibition to ShIMEI to “pass over the torrent Kidron” (1 K. ii. 37) is said to have been broken by the latter when he went in the direction of Gath to seek his fugitive servants (41, 45). But there is no other evidence of the name Kidron having been so used as the southern entrance of the city. The distinc-
tingishing peculiarity of the Kidron valley—that in respect to which it is most frequently men-
tioned in the 0. T.—is the impurity which appears to have been ascribed to it. Here Asa demolished and burnt the obscene idol of his mother (xxv. 13; 2 Chr. xv. 16). It became the regular receptacle for the impurities and abominations of the idol-worship, when removed from the Temple and destroyed by the adherents of Jehovah (2 Chr. xxix. 16, xxx. 14; 2 K. xxiii. 4, 6, 12). In the time of Josiah it was the common cemetery of the city (2 K. xxiii. 6; compare Jer. xxvi. 65, “graves of the common people”). How long the valley continued to be used for a burying-place it is very hard to ascer-
tain. To the date of the monuments at the foot of Olivet we have at present no clue; but even if they are of pre-Christian times there is no proof that they are tombs. At present it is the favorite resting-
place of the native Jews, the former on the W., the latter on the E. of the valley. The following de-
scription of the Kidron valley in its modern state is abridged from Robinson (i. 260 ff.):—‘‘From the head of the valley (a half hour from the N. gate of the city, and a few steps from the Tombs of the Judges), the dome of the Holy Sepulchre (or S. by E.)
The tract around this spot is very rocky. The region is full of excavated tombs; and these continue with more or less frequency on both sides of the valley, all the way down to Jerusalem. The valley runs for fifteen minutes directly toward the city; it is here shallow and broad, and in some parts tilted, though very stony. It now turns nearly E. almost at a right angle, and passes to the northward of the Tombs of the Kings. Here it is about 20 rods distant from the city; and the tract between is tolerably level ground, planted with olive-trees. The Nicholas road crosses it in this part. The valley is still shallow, and runs in the same direction for about ten minutes. It then bends again to the S., and, following this general course, passes between the city and the Mount of Olives. Before reaching the city, and also opposite its northern part, the valley spreads out into a basin of some breadth, which is tilted, and contains plantations of olives and other fruit-trees. Its sides are still full of excavated tombs. As the valley descends, the steep side upon the right becomes more and more elevated above it; until, at the gate of St. Stephen, the height of this brow is about 100 feet. Here a path winds down from the gate on a course S. E. by E., and crosses the water-bed of the valley by a bridge; beyond which are the church with the Tomb of the Virgin, Gethsemane, and other plantations of olive-trees. The breadth of the proper bottom of the valley at this spot is 455 feet. Further S. it is somewhat broader. Below the bridge the valley contracts gradually, and sinks more rapidly. The first continuous traces of a water-course or torrent-bed commence at the bridge, though they likewise occur at intervals higher up. At the distance of 1,000 feet from the bridge on a course S. 10° W., the bottom of the valley has become merely a deep gully, the narrow bed of a torrent, from which the hills rise directly on each side. Here another bridge is thrown across it on an arch; and just by on the left are the alleged tombs of Jehoshaphat, Absalom, &c., also the Jewish cemetery. The valley now continues of the same character, and follows the same course (S. 10° W.) for 550 feet further; where it makes a sharp turn for a moment toward the right. This portion is the narrowest of all, a mere ravine between high mountains. The S. E. corner of the area of the mosque overhangs this part. Below the short turn above mentioned, a line of 1,025 feet on a course S. W. brings us to the Fountain of the Virgin, lying deep under the western hill. The valley has now opened a little; but its bottom is still occupied only by the bed of the torrent. From here a course S. 20° W. carried us along the village of Siloam (Kefr Selwain) on the eastern side, and at 1,170 feet we were opposite the mouth of the Tyropoeon and the pool of Siloam, which lies 255 feet within it. Further down, the valley opens more, and is tilted. A line of 685 feet on the same course (S. 20° W.) brought us to a rocky point of the eastern hill, here called the Mount of Offence, or against the entrance of the Valley of Hinnom. Thence to the well of Job or Nehemiah is 275 feet due south. (Ex-nogelic.) Below the well of Nehemiah the Valley of Jehoshaphat continues to run S. S. W. between the Mount of Offence and the Hill of Evil Counsel, so called. At about 1,500 feet, or 500 yards below the well, the valley bends off S. 75° E. for half a mile or more, and then turns again more to the S., and pursues its way to the Dead Sea. The width of the main valley below the well, as far as to the turn, varies from 50 to 100 yards; it is full of olive and fig trees, and is in most parts ploughed and sown with grain. Further down it takes the name among the Arabs of W. er-Kelib (Monks' Valley), from the convent of St. Saba situated on it; and still nearer to the Dead Sea it is also called W. en-Xar (Fire Valley). The channel of the Valley of Jehoshaphat, the Brook Kidron of the Scriptures, is nothing more than the bed of a winter torrent, bearing marks of being occasionally swept over by a large volume of water. No stream flows here except during the heavy rains of winter."—One point is unnoticed in Dr. Robinson's description, sufficiently curious and well-attested to merit further careful investigation—the possibility that the Kidron flows below the present surface of the ground from the B. of Dunlap's n.w. and bursts forth during the winter in a valley entering the Kidron from the N., and flows several hundred yards before it sinks;" and again he testifies that
at a point in the valley about two miles below the city the murmuring of a stream deep below the ground may be distinctly heard, which stream, on excavation, was actually discovered. His inference is that between the two points the brook is flowing in a subterraneous channel, as is "not at all unfrequent in Palestine."

*Kikajon* (Heb. *kikayon*) (Jon. iv. 6, margin).


*Kin*. Kindred.

*Kinah* (Heb. a song of mourning, lamentation, Gez.), a city of Judah, on the extreme S. boundary, next to Edom (Josh. xv. 22). Instead of "Jagur and Kinah," Wilton would read "Hazar-Kinah" (Kenite settlement), and place it at el-Hudhaherh, a ruined site near Tell "Arud (Arad = Edom)." Rowlands (in Bm., under "S. Country") supposes Kinah was at Kurush. TAMAR.

**Kin'dred.** I. Of the special names denoting relation by consanguinity, the principal will be found explained under their proper heads, *Father*, *Brother*, &c. It will be there seen that the words which denote near relation in the direct line are used also for the other superior or inferior degrees in that line, as grandfather, grandson, &c.—II. The words which express collateral consanguinity are—1. uncle; 2. aunt; 3. nephew; 4. niece (not in A. V.); 5. cousin.—III. The terms of affinity are—1. (a) father-in-law; (b) mother-in-law; 2. (a) son-in-law, (b) daughter-in-law; 3. (a) brother-in-law, (b) sister-in-law. The domestic and economical questions arising out of kindred may be classed under Marriage, Inheritance, and Blood- Revenge.

**Kine**, the old plural of Cow. BULL; BUTTER; HIPPE; MILK; OX.

**King** (Heb. and Chal. melech; Gr. basileus) in the Scriptures denotes not only the chief ruler of a nation (Deut. xvii. 14, 15, &c.), or empire (Ezr. iv. 3, 5, 7, &c.), but also the chief of a small city or district (Josh. xii. 7-24; Judg. i. 7, &c.). The title was also given to the dependent or tributary chief who exercised sovereignty over his own nation, &c. (1 K. iv. 24, xx. 1; Ezr. vii. 12; Neh. ii. 1, &c.). It is applied to God as the sovereign of the universe (Ps. v. 2; 1 Tim. i. 17, &c.), and the special ruler of Israel (1 Sam. xii. 12), and to the Messiah or Lord Jesus Christ (Ps. ii. 6; Zech. ix. 9; Mat. xxi. 5, &c.). Moses is styled "king in Jeshurun" (Deut. xxxii. 9), but for several centuries there was no king of Israel, though Abimelech was three years king of Shechem. *Jehovah* Himself exercised kingly authority, and subordinate to Him was the *Judea.*

But in process of time the Israelites desired an earthly king, and *Saül* was invested with the title, which continued to be the name of the supreme ruler of the Hebrews during a period of about 500 years to the destruction of Jerusalem, B. C. 586. (Israel, Kingdom of; Judea, Kingdom of.) The immediate occasion of a substitution of a regal form of government for that of the Judges seems to have been the siege of Jabesh-gilead by Nahash, king of the Ammonites (1 Sam. xi. 1, xii. 12), and the refusal to allow the inhabitants of that city to capitulate, except on humiliating and cruel conditions (xi. 2, 4-6). The conviction seems to have forced itself on the Israelites that they could not resist their formidable neighbor unless they placed a king under the sway of a king, like surrounding nations. Consequently with this conviction, disgust had been excited by the corrupt administration of justice under the sons of Samuel, and a radical change was desired by them in this respect also (vii. 3-5). Accordingly the original idea of a Hebrew king was twofold: first, that he should lead the people to battle in time of war; and secondly, that he should execute judgment and justice to them in war and in peace (viii. 20). In both respects the desired end was attained. To form a correct idea of a Hebrew king, we must abstract ourselves from the notions of modern Europe, and realize the position of Oriental sovereigns. The following passage of Sir John Malcolm respecting the Shahs of Persia may, with some slight modifications, be regarded as fairly applicable to the Hebrew monarchy under David and Solomon:—"The monarch of Persia has been pronounced to be one of the most absolute in the world. His word has ever been deemed a law: and he has probably never had any further restraint upon the free exercise of his vast authority than has arisen from his regard for religion, his respect for established usages, his desire of reputation, and his fear of exciting an opposition that might be dangerous to his power, or to his life" (Malcolm's Persia, vol. ii. 303). Besides being commander-in-chief of the army, supreme judge, and absolute master, as it were, of the lives of his subjects, the king exercised the power of imposing taxes on them, and of exacting from them personal service and labor. And the degree to which the execution of personal labor might be carried on a special occasion is illustrated by King Solomon's requirements for building the Temple. In addition to these earthly powers, the king of Israel had a more awful claim to respect and obedience. He was the viceroy of Jehovah (1 Sam. x. xvi. 13), and as it were His son, if just and holy (2 Sam. vii. 14; Ps. lxxxix. 26, 27, ii. 6, 7).
He had been set apart as a consecrated ruler. Upon his head he had been powdered with the holy anointing oil, composed of olive-oil, myrrh, cinnamon, sweet calamus, and cassia, which had hitherto been reserved exclusively for the priests of Jehovah, especially the high-priest, or had been solely used to anoint the Tabernacle of the Congregation, the Ark of the Testimony, and the vessels of the Tabernacle (Ex. xxx. 23; Lev. xiv. 10; 1 K. i. 29). (Apostost.) He had become, in fact, emphatically "the Lord's Anointed." A ruler in whom so much authority, human and divine, was embodied, was naturally distinguished by outward honors and luxuries. He had a court of Oriental magnificence. When the power of the kingdom was at its height, he sat on a throne of ivory, covered with pure gold, at the feet of which were two figures of lions. The king was dressed in royal robes (xxi. 10; 2 Chr. xviii. 9); his insignia were, a crown or diadem of pure gold, or perhaps radiant with precious gems (2 Sam. i. 10, xii. 30; 2 K. xii. 12; Ps. xxi. 3), and a royal sceptre. The throne on which he sat had a canopy of pure gold, him obeisance, bowing down and touching the ground with their foreheads (1 Sam. xxiv. 8; 2 Sam. xiv. 21); and this was done even by a king's wife, the mother of Solomon (1 K. i. 16). (Adonaios.) His officers and subjects called themselves his servants or slaves, though they do not seem habitually to have given way to such extravagant salutations as in the Chaldean and Persian courts (1 Sam. xvi. 32, 34, 35, xx. 8; 2 Sam. vi. 20; Dan. ii. 4). As in the East to this day, a kiss was a sign of respect and homage (1 Sam. x. 1, perhaps Ps. ii. 12). He lived in a splendid palace, with porches and columns (1 K. vii. 2-7). All his drinking-vessels were of gold (x. 21). He had a large harem, which in the time of Solomon must have been the source of enormous expense. As is invariably the case in the great Eastern monarchies at present, his harem was guarded by eunuchs; translated "officers" in the A. V. for the most part (1 Sam. viii. 13; 2 K. xxiv. 12, 15; 1 K. xxii. 9; 2 K. viii. 6, ix. 32, xx. 18, xxiii. 11; Jer. xxxviii. 7). (Exenoch.) The law of succession to the throne is somewhat obscure, but it seems most probable (so Mr. Twileton) that the king during his lifetime named his successor. This was the case with David (1 K. i. 30, ii. 22; but compare 1 Chr. xxii. 9, 10, xxvii. 5); and with Belshazzar (Dan. ii. 21, 22). In 1 Chr. xxiii. 21, 22, if no partiality for a favorite wife or son intervened, there would always be a natural bias of affection in favor of the eldest son. The following is a list of some of the officers of the king:—1. The Recorder or Chronicler, who was perhaps analogous to the Historiographer whom Sir John Malcolm mentions as an officer of the Persian court, whose duty it is to write the annals of the king's reign. 2. The Scribe or Secretary (2 Sam. vii. 17, xx. 23; 2 K. xii. 10, xiv. 2, xxii. 8). 3. The officer who was "over the house" (Is. xxxvii. 15, xxxvi. 3). His duties would be those of chief steward of the household, and would embrace all the internal economy and arrangements of the palace. 4. The king's friend (1 K. iv. 5), called likewise the king's companion. 5. The keeper of the vestry or wardrobe (2 K. x. 22). 6. The captain of the body-guard (2 Sam. xx. 23). 7. Distinct officers over the king's treasures, his storeroom, laborers, vinedrums, olive-trees and sycomore-trees, the dry-foudres, and floor-cans (1 Chr. xxvii. 25-31). 8. The officer over all the host or army of Israel, the commander-in-chief of the army (2 Sam. xx. 23; 1 Chr. xxvii. 34; 2 Sam. xi. 1). 9. The royal councillors (1 Chr. xxvii. 22; Is. iii. 9, 11). The following is a statement of the sources of the royal revenues:—1. The royal demesnes, corn-fields, vineyards, and olive-gardens. 2. The produce of the royal flocks (1 Sam. xxi. 7; 2 Sam. xiii. 23; 2 Chr. xxvi. 10; 1 Chr. xxvii. 25). 3. A nominal tenth of the produce of corn-land and vineyards and of sheep (1 Sam. viii. 12, 17). 4. A tribute from merchants who passed through the Hebrew territory (1 K. x. 14). 5. Presents made by his subjects (1 Sam. x. 27, xvi. 20; 1 K. x. 25; Ps. lxxix. 10). 6. In the time of Solomon, the king had trading-vessels of his own at sea (1 K. x. 22). Probably Solomon and some other kings may have derived some revenue from commercial ventures (1 K. ix. 28). 7. The spoils of war taken from conquered nations and the tribute paid by them (2 Sam. vii. 2, 7, 8, 10; 1 K. iv. 21; 2 Chr. xxviii. 5). 8. Lastly, an undefined power of exacting compulsory labor, to which reference has been already made (1 Sam. viii. 12, 16, 16). In Deut. xvii. 14-20 are some directions as to work for which a king's orders were not to do; and in Rom. xiii. 1-7 and 1 Pet. ii. 13-17 are the general principles of loyal obedience. Jerusalem is styled "the city of the great King" (Ps. lxxviii. 2; Mat. v. 35, i.e. of Jehovah. Christians are to be figuratively "kings and priests unto God" (Rev. i. 6; compare 1 Pet. ii. 9; Mat. xxv. 34). Kingdom; Kingdom. *Kingdom* = the authority, dominion, or realm of a king. The phrases "kingdom of God" (Mat. vii. 33, &c.), "kingdom of Christ" (Eph. v. 5; Rev. i. 9, &c.), "kingdom of Heaven" (Mat.iii. 2, &c.), = (so Robinson, N.T. Lex.) the divine spiritual kingdom, the glorious reign of the Messiah (compare Ps. ii. ex.; Dan. ii. 44, v. 14, 27, ix. 25, &c.), or the Christian dispensation, comprising those who receive Jesus as the Messiah, and who, united by His spirit under Him as their head, rejoice in the truth, and live a holy life in love and in communion with Him. This spiritual kingdom has both an internal and external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible Church of Christ on earth, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and His subsequent spiritual reign in bliss and glory, in which view we likewise find a temporal time. These two are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. The "kingdom of heaven," &c. = (so Lange on Mat. i. 2)"the kingdom of God's Spirit, in which the will of man is made conformable to the will of God—a kingdom which comes from heaven, is heaven on earth, and ends in heaven." The Jews were children of the typical kingdom, or of the theocracy (Mat. viii. 12), and might cherish the expectation of becoming children of the real kingdom—that of heaven (Rom. ix. 4 f., xi. 16 ff.) (Lange on Mat. viii. 12) "The children of the kingdom" in Mat. xiii. 38 are real Christians, the true citizens and heirs of the kingdom of heaven (compare Mat. xxv. 34; Rom. viii. 16, 17; 1 Pet. i. 3 fff.). Citizen. *King's Dale, the* (Heb. 'enek harmaledit), a vale (Valley 1), or long low plain (so Geom.); the position of the seat of palace in Israel views (1 Chr. xxvii. 17, xxviii. 18). Porter (in Kitto) supposes it = the plain of Rephaim, S. W. of Jerusalem; others make it = the valley of Jehoshaphat or Kidron, &c.
Josephus (vii. 10, § 3) says it was two furlongs from Jerusalem.

* King’s Garden, the. Garden.

King’s Pool, the. Siloam.

The First and Second Books of, originally only one book in the Hebrew Canon, and first edited in Hebrew as two by Bomberger, after the model of the LXX. and the Vulgate. They are called by the LXX., Origen, &c., third and fourth of the Kingdoms (the Books of Samuel being the first and second), but by the Lpisus, with few exceptions, third and fourth Book of Kings. The division into two books, being purely artificial, and as it were mechanical, may be overlooked in speaking of them; and it must also be remembered that the division between the Books of Kings and Samuel is equally artificial, and that in point of fact the historical books commencing with Judges and ending with 2 Kings present the appearance of one work (so Lord A. C. Hervey, after Ewald). But to confine ourselves to the Books of Kings. We shall consider—

I. Their historical and chronological range—II. Their peculiarities of diction, and other features in their literature—III. Their sources, and the sources of the author’s information—IV. Their relation to the Books of Chronicles—V. Their place in the canon, and the references to them in the N. T.—I. The Books of Kings range from David’s death and Solomon’s accession to the throne of Israel, commonly reckoned as B. c. 1015, but according to Lepsius n. c. 939, to the destruction of the kingdom of Judah and the desolation of Jerusalem, and the burning of the Temple, according to the same reckoning n. c. 588 (b. c. 586, Lepsius)—a period of 427 (or 407) years: with a supplemental notice of an event that occurred after an interval of twenty-six years, viz. the liberation of Jehoiachin from his prison at Babylon, and a still further extension to Jehoiachin’s death, probably not long after his liberation. The history therefore comprehends the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David. (Israel, Kingdom of; Judah, Kingdom of; Solomon.) As regards the affairs of foreign nations, and the relation of Israel to them, the historical notices in these books, though in the earlier times scanty, are most valuable, and in striking accordance with the latest additions to our knowledge of contemporary profane history. The names of Omri, Jehu, Menahem, Hoshea, Hezekiah, &c., are believed to have been deciphered in the cuneiform inscriptions, which also contain pretty full accounts of the campaigns of Tiglath-pileser, Sargon, Sennacherib, and Esar-haddon: Shalmaneser’s name has not yet been discovered, though two inscriptions in the British Museum are thought to refer to his reign. Another most important aid to a right understanding of the history in these books, and to the filling up of its outline, is to be found in the prophets, especially in Isaiah and Jeremiah.

Lord A. C. Hervey maintains, however, that the chronological details expressly given in the books of Kings are frequently entirely contradictory. The date of the foundation of Solomon’s Temple (1 K. vi. 1) he considers erroneous, as being irreconcilable with any view of the chronology of the times of the Judges, or with St. Paul’s calculation (Acts xiii. 20). Of these chronologers who regard the number “480” in 1 K. vi. 1 as erroneous, most favor a longer period, Playfair reckoning it 540 years, Jackson 570, Sales 621, Poole (Gesenius’s Lexicon), Seyfarth 880, and Pes Zion 962. Bunsen shortens it to 316 years. The LXX. has 410. Josephus has several different numbers, 599, 612, &c. On the other hand, Davidson (The Text of the O. T. Considecred, pp. 343–4, &c.) agrees with Usher, Thenius, and Keil in regarding the number “480” in 1 K. vi. as correct, and assuming the contemporaneity of some of the events usually reckoned later. Davidson says: “Sufficient data are wanting toward a complete settlement of the chronology. Nothing but general views can be attained” (p. 651). “No computation which we have looked upon is on the whole more likely than the Hebrew one” (p. 344).

In regard to the 450 years assigned to the Judges in Acts xiii. 20 A. V., Professor Hackett (Commentary on Acts, l. c.) says: “It is evident that Paul has followed here a mode of reckoning which was current at that time, and which, being a well-known received chronology, whether correct or incorrect in itself considered, was entirely correct for his object, which was not to settle a question about dates, but to recall to the minds of those whom he addressed a particular portion of Jewish history.” But Lachmann, in his critical edition of the Greek Testament, gives, in Acts i. c. a different text, founded on three of the oldest and best MSS., viz. the Alexandrine, Vatican, and Sinaiticus, agreeing with the recently-discovered Sinaitic MS., and with the Vulgate, which removes the appearance of discrepancy. His reading, approved by Davidson (p. 551) is—“And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lots, about the space of 450 years; and after this, gave them judges until Samuel the prophet.” When we sum up the years of all the reigns of the kings of Israel as given in the Books of Kings, and then all the years of the reigns of the kings of Judah from the first of Rehoboam to the sixth of Hezekiah, we find an excess of nineteen or twenty years in Judah; the reigns of the latter amounting to 201 years, while the former make up only 242. But the parallel histories of Israel and Judah touch in four or five points where the synchronisms are precisely marked. These points are (1) at the simultaneous accessions of Jeroboam and Rehoboam; (2) at the simultaneous deaths of Adoram and Ahaziah, or, which is the same thing, the simultaneous accessions of Jehu and Athaliah; (3) at the fifteenth year of Amaziah, which was the first of Jeroboam II. (2 K. xiv. 17); (4) in the reign of Ahaz, which was contemporary with some part of Pekah’s, viz. according to the text of 2 K. xvi.1, the first three years of Ahaz with the last three of Pekah; and (5) at the sixth of Hezekiah, which was the ninth of Hoshea. For the reconciliation of the apparent chronological discrepancies in the Books of Kings, and between these and Chronicles, &c., see Israel, Kingdom of; the articles on the various kings; and Chronicles.—II. The peculiarities of diction in the Books of Kings and other features in their literary history, may be briefly disposed of. On the whole, the peculiarities of diction in these books do not indicate a time after the Captivity, or toward the close of it, but on the contrary point pretty distinctly to the age of Jeremiah, as the characteristic of the language is, most distinctly, that of the time before the Babylonish Captivity. But it is worth consideration whether some traces of dialectic varieties in Judah and Israel, and of an earlier admixture of Syrianisms in the language of Israel, may not be discerned in those portions of the books which refer to the kingdom of Israel. Lord A. C. Hervey regards the text as being far from perfect.
Besides the errors in numerals, some of which are probably to be traced to this source, such passages as 1 K. xv. 6, v. 10, compared with v. 2; 2 K. xv. 30, v. 16, 17, 24, Lord A. C. Hervey, Grotius, Carper,HAVernick, &c. The last chapter, especially as compared with the last chapter of the Chronicles, bears distinct traces of having been written by one who did not go into captivity, but remained in Judea, after the destruction of the Temple. This suits Jeremiah. The events singled out for mention are the principal, especially those of which he had personal knowledge, and in which he took special interest. The writer in Kings has nothing more to tell us concerning the Jews or Chaldees in the land of Judah, which exactly agrees with the hypothesis that he is Jeremiah, who was considered the chief of the false prophets, in conflict with the fugitives. In fact, the date of the writing and the position of the writer seem as clearly marked by the termination of the narrative at xxv. 26, as in the case of the Acts of the Apostles. The annexation of this chapter to the writings of Jeremiah so as to form Jer. i. (with the additional clause contained 28-30) is an evidence of a very ancient, if not a contemporary belief, that Jeremiah was the author of it. Going back to chapter xxiv., we find in verse 14 an enumeration of the captives taken with Jehoiachin identical with that in Jer. xiv. 1; in verse 15, a reference to the vessels of the Temple precisely similar to that in Jer. xxvii. 18-20, xxviii. 3, 6. Brief as the narrative is, it brings out all the chief points in the political events of the time which we know were much in Jeremiah's mind; and yet, which is exceedingly remarkable, Jeremiah is never once named (as he is in 2 Chr. xxxvi. 12, 21), although the manner of the writer is not unlike the style of a scribe who had Judah with their sins and their neglect of the Word of God (2 K. xvii. 13 ff., xxiv. 2, 3, &c.). And this leads to another striking coincidence between that portion of the history which belongs to Jeremiah's times and the writings of Jeremiah himself. De Wette speaks of the superficial character of the history of Jeremiah's times as hostile to the theory of Jeremiah's authorship. Now, considering the nature of these annals, and their conciseness, this criticism seems very unfounded as regards the reigns of Josiah, Jehoash, Jehoichin, and Zedekiah. It must, however, be acknowledged that as regards Jehoikim's reign, and especially the latter part of it, and the way in which he came by his death, the narrative is much more meagre than one would have expected from a contemporary writer, living on the spot. But exactly the same paucity of information is found in those otherwise copious notices of contemporary events with which Jeremiah's prophecies are interspersed. When it is borne in mind that the writer of 2 K. was a contemporary writer, and, if not Jeremiah, must have had independent means of information, this coincidence will have great weight. Going back to the reign of Josiah, in chapters xxii., and xxiii., the connection of the destruction of Jerusalem with Manasseh's transgressions, and the comparison of it to the destruction of Samaria, verses 26, 27, lead us back to xxi. 10-13, and that passage leads us to Jer. vii. 15, xv. 4, xix. 3, 4, &c. The particular account of Josiah's passover, and his other good works, the reference in verses 24, 25, to the law of Moses, and the finding of the book by Hilkiah the priest, with the fuller account of that discovery in chapter xxiii., exactly suit Jeremiah, who began his prophetic office in the thirteenth of Josiah; whose eleventh chapter refers repeatedly to the book thus found; who showed his attachment to Josiah by writing a lamentation on his death (2 Chr. xxxvi. 23), and whose writings show how much he made use of the book of the Law. With Josiah's reign necessarily cease all strongly-marked characters of Jeremiah's authorship. For though the general unity and continuity of plan lead us to assign the whole history in a certain sense to one author, and enable us to carry to the account of the whole reign the accounts from the closing chapters, yet it must be borne in mind that the authorship of those parts of the his-
tory of which Jeremiah was not an eye-witness, i.e. of all before the reign of Josiah, would have consisted merely in selecting, arranging, inserting the connecting phrases, and, when necessary, slightly modifying the old histories which had been drawn up by contemporary prophets, to embrace the whole period of time. See e.g. 1 K. xii. 32. For, as regards the sources of information, it may truly be said that we have the narrative of contemporary writers throughout. It has already been observed (Chronicles) that there was a regular series of states-annals in the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the Books of Kings, or at least to the end of the reign of Jehoiakim (2 K. xxiv. 5). These annals are constantly cited by name as the Book of the Acts of Solomon (1 K. xi. 41) and, after Solomon, "the Book of the Chronicles of the Kings of Judah, or, Israel" (xix. 29, xvi. 7, xvi. 5, 14, 29; 2 K. x. 34, xix. 5, k.c.), and it is manifest that the author of Kings had them both before him, while he drew up his history, in which the reigns of the two kingdoms are harmonized, and these annals constantly appealed to. But in addition to these national annals, it is clear at the outset that the Books of Kings were compiled, separate works of the several prophets who had lived in Judah and Israel. Thus the acts of Uzziah, written by Isaiah, were very likely identical with the history of his reign in the national chronicles; and part of the history of Hezekiah we know is identical in the Chronicles and in the prophetic book. The chapter in Jeremiah relating to the destruction of the Temple (lii.) is identical with the account in 2 K. xxiv., xxv. In later times we have supposed that a chapter in the prophetic works of Daniel was used for the national chronicles, and appears as Ezr. i. These other works, then, as far as the memory of them has been preserved to us, were as follows: For the time of David, the book of Samuel the seer, the book of Nathan the prophet, and the book of Gad the seer (2 Sam. xxi.-xxiv., with 1 K. i. being probably extracted from Nathan's book), which seem to have been collected—at least that tradition is preserved in the passage in 2 Sam. xi.—into one work called the "Acts of David the King" (1 Chr. xxix. 29). For the time of Solomon, "the Book of the Acts of Solomon" (1 K. xi. 41), consisting probably of parts of the "Book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer:" (2 Chr. ix. 29). For the time of Rehoboam, "the words of Shemariah the prophet, and of Iddo the seer concerning genealogies:" (xii. 15). For the time of Ahijah, "the story of the prophet Iddo:" (xiii. 22). For the time of Jehoshaphat, "the words of Jehu the son of Nalan:" (xx. 34). For the time of Uzziah, "the writings of Isaiah the prophet:" (xxvi. 22). For the time of Hezekiah, the vision of Isaiah the prophet, the son of Amoz:" (xxvi. 32). For the time of Manaseh, a book called "the sayings of the seers." For the time of Jeroboam II, a prophecy of "Jonah, the son of Amittai, the prophet, of Gath-hepher," is cited (2 K. xiv. 25); and it seems likely that there were books containing special histories of the acts of Elijah and Elisha, seeing that the times of these prophets are described with such copiousness. Of the latter Gehazi might well have been the author, to judge from 2 K. viii. 4, 5, as Elisha himself might have been of the former. Possibly, too, the prophecy of Azariah the son of Amariah, in Asa's reign (2 Ch. xv. 1), and of Iliamni (xvi. 7), and Micaiah the son of Immah in Ahab's reign; and Eli-
and to a great extent making those books the basis of his doctrine. He also borrows his most marked prelections, and motives in writing, writing for a different age, and for people under very different circumstances; and, moreover, having before him the original authorities from which the Books of Kings were compiled, as well as some others, naturally rearranged the older narrative as suited his purpose, and his taste, gave in full passages which the other had abridged, inserted what had been wholly omitted, omitted some things which the other had inserted, including every thing relating to the kingdom of Israel, and showed the color of his own mind, not only in the nature of the passages which he selected from the ancient documents, but in the reflections which he frequently adds upon the events which he relates, and possibly also in the turn given to some of the speeches which he records. But to say as, has been said or insinuated, that a different view of supernatural agency and Divine interposition, or of the Mosaic institutions and Levitical worship, is given in the two books, or that a less historical character belongs to one than to the other, is to say what has not the least foundation in fact. Supernatural agency, as in the cloud which filled the Temple of Solomon (1 K. viii. 10, 11); the appearance of the Lord to Solomon (iii. 5, 11, ix. 2 ff.); the withering of Jeroboam's hand (xiii. 3-6); the fire from heaven which consumed Elijah's sacrifice (xviii. 38), and numerous other incidents in the lives of Elijah and Elisha; the smiting of Sennacherib's army (2 K. xix. 35); the going back of the shadow on the dial of Ahaz (xx. 11), and in the very frequent prophecies uttered and fulfilled, is really more often adduced in these books than in the Chronicles. The selection, therefore, of one or two instances of miraculous agency which happen to be mentioned in Chronicles, and not in Kings, as indications of the superabundant, credulous disposition of the Jews after the Captivity, can have no effect but to mislead. The same may be said of a selection of passages in Chronicles in which the mention of Jewish idolatry is omitted. It conveys a false inference, because the truth is that the Chronicler does expose the idolatry of Judah as severely as the author of Kings, and traces the destruction of Judah to such idolatry quite as clearly and forcibly (2 Chr. xxxvi. 14 ff.). The author's object is quite clear in his references to the law of Moses, and has many allusions to the Levitical ritual, though he does not dwell so copiously upon the details. See e.g. 1 K. ii. 3, iii. 14, vii. 2, 4, 9, 53, 56, ix. 9, 20, x. 12, x. 2, xii. 31; 2 K. xi. 5-7, 12, xii. 3, 11, 15, 16, xiv. 6, xvi. 13, 13, xvii. 7-12, 13-15, 34-39, xviii. 4, 6, xxi. 4, 5, 8 ff., xxii. 21, &c., besides the constant references to the Temple, and to the illegality of high-place worship. So that remarks on the Levitical tone of Chronicles, when made for the purpose of supporting the notion that the law of Moses was a late invention, and that the Levitical worship was of post-Rabbinical growth, are made in the teeth of the testimony of the Books of Kings, as well as those of Joshua, Judges, and Samuel. The opinion that these books were compiled "toward the end of the Babylonian exile" (De Wette, Parker's translation) is doubtless also absurd. The evidence of the force of this testimony (so Lord A. C. Hervey). - V. The last point for our consideration is the place of these books in the Canon, and the references to them in the N. T. Their canonical authority having never been dis-

KIR

KIR (Heb. a wall, walled place or fortress, Ges.) is mentioned by Amos (ix. 7) as the land from which the Syrians (Arameans) were once "brought up;" i.e. apparently, as the country where they had dwelt before migrating to the region N. of Palestine. It was also the land to which the captive Syrians of Damascus were removed by Tiglath-pileser on his conquest of that city (2 K. xvi. 9; compare Am. i. 5). Isaiah joins it with Elam in a passage where Jerusalem is threatened with an attack from a foreign army (xxii. 6). The common opinion among recent commentators has been that a tract on the river Kir or Cyrus is intended (Georgia in Asiatic Russia [Rosenmüller, Michaelis, Gezenhus]). Keil prefers, with Vitringa, a city in Media, the Karim of Ptolemy, the present Kerend. Rawlinson asks, May not KIR be a variant for Kirah or Kush (Cush), and represent the eastern Ethiopia, the Cissia of Herodotus? See also Kir or Moar.

Kir-har'e-seth (Heb.) = Kir-har'eseth (Heb.) = Kir-he'res (Heb. brick fortress, Ges.) (Jer. xviii. 31, 36). This name and the three preceding, all slight variations of it, are all applied to one place, probably Kir or Moar.

Kir-i-lu-thim (Heb. double city), one of the towns of Moab which were the "glory of the country;" named in the denunciations of Jeremiah (xlviii. 1, 23) and Ezekiel (xxv. 9); = KIRIATHAIM 1.

Kir-i-a-thi'mus (fr. Gr.) = KIRIATH-JEARIM, and KIRIATH-JARIM (1 Esd. vi. 42). Kir-lu'th-th-Ithlim = Kirjoth), a place in Moab, the palaces of which were threatened with destruction by fire (Am. ii. 2); unless indeed the word means simply the cities. KERIOTH 2.

Kir'jath (fr. Heb. = city), the last of the cities enumerated as belonging to Benjamin (Josh. xviii. 21), is not placed on the map. It is named with Jabbok without an equivocal—"Gieth, Kirjath," Whether there is any connection between these two names or not, probably Kirjath = KIRIATH-JEARIM.

Kirjath-Jearim (Josh. xv. 60, xviii. 14) = Baalah, and Baale-of-Judah.

Kirjath-huzoth (fr. Heb. = city of streets, Ges.), a place to which Balak accompanied Balaam immediately after his arrival in Moab (Num. xxiii. 29 only). It appears to have lain between the Arnon (Wady Mœjel) and Bæmoth-baal (compare ver. 26 and 41), probably N. of the former. Knobel (and so Porter, in Handbook for Syria and Palestine) identifies it with Kirrijot, on the S. W. slope of Jebel 'Attarion, Kirjathaim I.

Kirjath-je'arim (fr. Heb. = city of foresets), a city which played a not unimportant part in the history of the Hebrews. We first encounter it as one of the four cities of the Gibeonites (Josh. ix. 17); next as one of the landmarks of the northern boundary of Judah (xx. 9) and as the point at which the western and southern boundaries of Benjamin coincided (xviii. 14, 15); and in the last two passages we find that it bore another, perhaps earlier, name—that of the great Canaanite deity Baal, viz. Baalah and Kirjath-ba'al.


Kirjath-Sepher (Josh. xv. 20). Eusebius and Jerome describe it as a village at the ninth mile between Jerusalem and Diospolis (Lydda). Robinson (ii. 11) discovered that these requirements are exactly fulfilled in the modern village of Kiryet el-Esba—it now usually known as Abu Gosh, from the robber-chief whose headquarters it was—at the eastern end of the Huldy Aley, on the road from Jaffa to Jerusalem.

Kirjath-sannah (fr. Heb. = palm-city, Ges.), another, and probably an earlier, appellation for Debir (Josh. xv. 49 only), Kirjath-sepher.

Kirjath-sepher (fr. Heb. = book-town, Ges.; city of doctrine, Boch., Keil), the early name of Debir, also called Kirjath-sannah (Josh. xv. 15, 16; Judg. i. 11, 12).

Kir (Heb. fortress, Ges.) of Moab, one of the two chief strongholds of Moab, the other being Ar of

city E. of the Jordan, one of the places taken possession of, and rebuilt, and newly named by the Reubenites (Num. xxxii. 37, see 28; Josh. xiii. 19); possibly the same place as that which gave its name to the ancient Shaveh-kirjathaim. It existed in the time of Jeremiah (xviii. 1, 29) and Ezekiel (xxv. 9—these three passages the A. V. gives the name Kirjathaim). Eusebius describes it as a village entirely of Christians, ten miles W. of Medeba, "close to the Baris." Burenhult (p. 267, July 13) when at Medeba (Medeba) was told by his guide of a place, et-Tegua, about half an hour (one and a half miles English, or barely two miles Roman) therefrom, which he suggests was Kirjathaim. Porter pronounces confidently for Kirjathaim, under the southern side of Jebel 'Attarion, and about eleven miles S. W. of the ruins of Medeba, as Kirjathaim. Wilton (in Fairbairn) follows Mr. C. Graham in identifying Kirjathaim with Kir'itaim, one of a series of ancient cities N. of 'Amman (Rabbab) and S. W. of Buara (Bozrah?). (Kerioth 2; Kirjath-huzoth).—2. A town in Naphtali, given to the Gershonites Levites (1 Chr. vi. 76); = Karta in Josh. ix.

Kirjath-arba (fr. Heb. = city of Annan, Ges.), an early name of Hebron (Josh. xiv. 13; Judg. i. 10). The identity of Kirjath-arba with Hebron is constantly asserted (Gen. xxiii. 2, xxxv. 27; Josh. xiv. 15, xv. 13, xxiv. 7, xxii. 11).

Kirjath-arim (fr. Heb.), an abbreviated form of Kirjath-jearim (Est. ii. 23 only).
Moab. The name occurs only in Is. xv. 1, though the phrase prefixed to it is given by the Targum on Isaiah and Jeremiah, which for the above names has קרשא, K Rachel. The name refers to its identification given us by the Targum on Isaiah and Jeremiah, which for the above names has קרשא, K Rachel, or to the site of an important city in a high and very strong position at the S. E. of the Dead Sea is known at this day. When Joram, King of Israel, invaded Moab, it was the only city left standing in the country; and here took place the cruel sacrifice recorded in 2 Kings iii. 27. In a.d. 1131, a castle was built there which became an important station for the Crusaders. The Crusaders, in error, believed it to be Petra (Sela), and this error is perpetuated in the Greek Church to the present day. "Kerak" lies about six miles S. of the modern Rebbâ (Am), and some ten miles from the Dead Sea, upon the plateau of highlands which forms part of the country, not far from the western edge of the plateau. Its situation is truly remarkable. It is built upon the top of a steep hill, surrounded on all sides by a deep and narrow valley, which again is completely enclosed by mountains rising higher than the town, and overlooking it on all sides. The elevation of the town can hardly be less than 3,000 feet above the sea. Its population is about 3,000, one-third being Greek Christians. Their strong position, numbers, and valor, make them the rulers of a large part of the western desert.

Kish (Heb. a bowel; Gr.; see Arms, I. 3. 1). Father of King Saul. 2; a Benjamite of the family of Matri (1 Sam. x. 21); descended from Becher (1 Chron. vii. 8, compared with 1 Sam. ii. 1); in N. T. Cis.—2. Son of Jehiel, and uncle to the preceding (1 Chr. viii. 30, lxx. 50).—3. A Benjamite, great-grandfather of Merodocai (Esth. ii. 5).—4. A Merarite Levite, of the house of Mahli: = Kishshah and Kish. His sons married the daughters of his brother Eleazar (1 Chr. xxii. 21, 22, xxv. 28, 29, apparently about the time of King Saul, or early in David's reign, since Jeduthun the singer was son of Kish (vi. 44, A. V., compared with 2 Chr. xxix. 12). In the last cited place, "Kish the son of Abdi," in the reign of Hezekiah, must denote (so Lord A. C. Hervey) the Levitical house or division, under his chief, rather than an individual.

Kish-hîl ( Heb. kishhil), one of the towns on the boundary of Issachar (Josh. xix. 20), allotted to the Gershonite Levites (xxii. 25; A. V. Kishion); = Kedesh 2. No trace of the situation of Kishion exists.

Kishon (fr. Heb.) = Kisson (Josh. xxi. 28).

Kisson (Heb. curred, windings, Gr.), the River, a torrent or winter stream of central Palestine, the scene of two of the grandest achievements of Israelite history—the defeat of Sisera (Barak; Halak; Megido; and the destruction of the prophets of Baal by Eliézer (Canaan) (Judg. iv. 7, 13, v. 21; 1 K. xvii. 40; Ps. lxxxii. 9, A. V. "Kisson"). The Nahor Mukhtas, the modern representative of the Kishon, is the drain by which the waters of the plain of Esdraelon, and of the mountains which enclose that plain, viz. Carmel and the Shephelah, flow to the Mediterranean, the mouth of which is on the N., and Gibraltar, "Little Hermon" (so called), and Tabor on the E., find their way to the Mediterranean. Its course is in a direction nearly due N. W. It has two principal feeders: the first from Débarieh (Dabareh), on Mount Tabor, the N. E. angle of the plain; the second from Jellis (Gilboa) and Jenin (En-gannim) on the S. E. It is also fed by the copious spring of Lejân. During the winter and spring, and after sudden storms of rain, the upper part of the Kishon flows with a very strong torrent. At the same seasons the ground about Lejân (Megiddo) where the principal encounter with Sisera probably took place becomes a quagmire, impassable for even single travellers. But like most of the so-called "rivers" of Palestine, the perennial stream forms but a small part of the Kishon. During the greater part of the year its upper portion is dry, and the stream confined to a few miles next the sea. The sources of this perennial portion proceed from the roots of Carmel—the "vast fountains called Seälîyāh, about three miles E. of Chaïîṣa or Haïîfā," and those, apparently still more copious, described by Shaw, as bursting forth from beneath the eastern brow of Carmel, and discharging of themselves "a river half as big as the Isis." It enters the sea at the lower part of the Bay of 'Akka (Acreo), about two miles E. of Chaos "in a deep tortuous bed between banks of bony soil some fifteen feet high, and fifteen to twenty yards apart. The bottom is soft mud, which makes the ford difficult at all seasons" (Porter, Handbook, 389-4).

Kisson (Gr. fr. Heb.) = Kisson (Ps. lxxiii. 9 only).

Kiss (Heb. verb nîshak and noun nîshkîh; Gr. verbs philetos and kataphileos, and noun philemon). Kissing the lips by way of affectionate salutation was customary among near relatives of both sexes, both in Patriarchal and in later times (Gen. xxix. 11; Cant. vii. 1). Between individuals of the same sex, and in a limited degree between those of different sexes, the kiss on the cheek is a mark of respect or an act of salutation has at all times been customary in the East. In the Christian Church the kiss of charity was practised not only as a friendly salutation, but as an act symbolical of love and Christian brotherhood (Rom. xvi. 16; I Cor. xvi. 20; 2 Cor. xiii. 12; 1 Th. v. 26; 1 Pet. v. 14). It was embodied in the earlier Christian offices, and has been continued in some of those now in use. Among the Arabs the women and children kiss the heads of their husbands and fathers. The superior man salutes by laying his hand on the head. In Egypt an inferior kisses the hand of a superior, generally on the back, but sometimes, as a special favor, on the palm also. To testify abject submission, and in asking favors, the feet are often kissed instead of the hand. (Adoration.) The written decrees of a sovereign are kissed in token of respect; even the ground is sometimes kissed by Orientals in the fullness of their submission (Gen. xlii. 40; 1 Sam. xxiv. 8; Ps. lxxxii. 9, A. C.). Kissing is spoken of in Scripture as a mark of respect or adoration to idols (1 K. xix. 18; Ios. xiii. 2).

Kite. The Hebrew 'agôbh thus rendered occurs in three passages: Lev. xi. 14; Deut. xiv. 13; Job xxviii. 7); in the two former it is translated "kite" in the A. V., in the latter "vulture." It is enumerated among the twenty names of birds mentioned in Deut. xiv. (birds of prey belonging for the most part to the order of Raptores) which were considered unclean by the Mosaic Law, and forbidden to be used as food by the Israelites. The allusion in Job alone affords a clue to its identification. The deep mines in the recesses of the mountains from which the labor of man extracts the treasures
of the earth are there described (so Mr. Wright) as "a track which the bird of prey hath not known, nor hath the eye of the aygah looked upon it." Among all birds of prey, which are proverbially clear-sighted, the aygah is thus distinguished as possessed of peculiar keenness of vision, and by this attribute alone is it marked. Translators have been singularly at variance with regard to this bird. Robertson (Clavis Pontosche) derives aygah

from an obsolete root, which he connects with an Arabic word, the primary meaning of which, according to Schultens, is to turn. If this derivation be the true one, "kite" may be the correct rendering. The habit which birds of this genus have of "sailing in circles, with the rudder-like tail by its inclination governing the curve," as Yarrell says, accords with the Arabic derivation. In ornithological language "kite" = "glede" (Milvus vulgaris); but the A. V. translators considered the terms distinct. Bochart identifies the aygah with the merlin (Falco eslon, Linn.), the smallest of the British hawks. But the ground for identifying it with any individual species are too slight to enable us to regard with confidence any conclusions based upon them; and from the expression which follows in Leviticus and Deuteronomy, "after its kind," it is evident that the term is generic.

Kithlish (fr. Heb., probably = a man's wall, Ges.; separation, Fii.), a city of Judah, in the lowland (Josh. xx. 40); identified by Wilton (in Fairbairn) with el-Jilas, a ruined site a few miles S. from Aijalon (Eglon).

Kitron (Heb. knotty, Ges.), one of the towns from which Zebulun did not expel the Canaanites (Judg. i. 30); = Kattath. In the Talmud it is identified with "Zippory," i.e. Sepphoris, now Seferih (so Mr. Grove, after Schwartz).

Kittim (fr. Heb.) = Chittim (Gen. x. 4; 1 Chr. i. 7).

Kneading-troughs. Bread.

Knife, the A. V. translation of four Hebrew words, viz. bereb or chereb (Josh. v. 2, 3), usually translated "sword" (Arms, L. 1); ma'aceeth = a knife, as an instrument for eating, Ges. (Gen. xxii. 6, 10; Judg. xix. 29; Prov. xxx. 14); plural mahlaphim or mahlaphith = slaughter-knives, Ges. ( Ezr. i. 9 only); saecl (Prov. xxvii. 2 only). 1. The knives of the Egyptians, and of other nations in early times, were probably only of hard stone, and the use of the flint or stone knife was sometimes retained for sacred purposes after the intro-
duction of iron and steel. Herodotus (ii. 86) mentions knives both of iron and of stone in different stages of the same process of embalming. The same may perhaps be said to some extent of the Hebrews. 2. In their meals the Jews, like other Orientals, made little use of knives, but they were required for slaughtering animals either for food or sacrifice, as well as cutting up the carcass (Lev. vii. 33, 34, viii. 15, 20, 25, ix. 13; Num. xviii. 18; 1 Sam. ix. 24, &c.). 3. Smaller knives were in use for paring fruit (Josephus) and for sharpening pens (Jer. xxxvi. 29). 4. The razor was often used for

Nazarite purposes, for which a special chamber was reserved in the Temple (Num. vi. 5, 9, 19; Ez. v. 1, &c.). 5. The pruning-hooks of Is. xvii. 5 were probably curved knives. 6. The lances of the priests of Baal were doubtless pointed knives (1 K. xviii. 28). AXE.

Knope, the A. V. translation of two Hebrew terms, of which Mr. Grove thinks that all we can say with certainty is that they refer to some architectural or ornamental object, and have nothing in common.

1. Heb. caphthor (= crowns, chaplet, circlet, Ges.; an ornamental crown, Fii.), occurs in the description of the candlestick of the sacred tent in Ex. xxv. 31-36, and xxxvii. 17-22. Here the knob and the flower seem intended to imitate the produce of an almond-tree. In another part of the work they appear to form a boss, from which the branches are to spring out from the main stem. (Lentil 2.)

2. Heb. pl. pek'dim (= wild cucumbers, Ges., Fii.), found only in 1 K. vi. 18 and vii. 24, no doubt sig-
nifies some globular thing resembling a small gourd, or an egg, though as to the character of the ornament we are quite in the dark. The following woodcut of a portion of a richly ornamented door-step or slab from Kouyunjik (Nineteen) probably represents something approximating to the "knop and the flower" of Solomon's Temple.

Ko'a (Heb.), in Ez. xxiii. 23 only, perhaps = a place otherwise unknown, which we must suppose to have been a city or district of Babylonia. Or it may be a common noun = prince or nobleman, as the Vulgate takes it, with Genesius, and some of the Jewish interpreters.

Ko'ath (Heb. assembly), second of Levi's three sons, from whom the three principal divisions of the Levites derived their origin and their name (Gen. xlvi. 11; Ez. vi. 16, 18; Num. iii. 17 ff.; 2 Chr. xxvii. 12, &c.). Ko'ath was the father of Amram, and he of Moses and Aarox. From him, therefore, were descended all the priests (Priests); and hence those of the Kohathites who were not priests were of the highest rank of the Levites, though not the sons of Levi's first-born. In the journeyings of the Tabernacle the sons of Ko'ath had charge of the most holy portion of the vessels (Num. iv.). These were all previously covered by the priests, the sons of Aaron. It appears from Ex. vi. 18-22, compared with 1 Chr. xxiii. 12, xxvi. 23-32, and Num. iii. 27, that there were four families of sons of Ko'ath—Am'remites, Iz'harites, Hеbron'ites, and Uzzi'elites. The verses already cited from Num. iii. 27, 1 Chr. xxiii. 12, disclose the wealth and prominence of the Kohathites, and the important offices filled by them as keepers of the dedicated treasures, as judges, officers, and rulers, both secular and sacred. In 2 Chr. xx. 19, they appear as singers, with the Kor'hites. Ko'rah, Sam'uel, He'man, &c., were Ko'athites. The number of the sons of Ko'ath between the ages of thirty and fifty, at the first census in the wilderness, was 2,750, and the whole number of males from a month old was 8,600 (Num. iii. 28, iv. 36). Their place in marching and encampment was 8, of the Tabernacle (iii. 29), which was also the situation of the Reubenites. The inheritance of these sons of Ko'ath who were not priests lay in the half-trIBE of Manasseh, in Ephraim (1 Chr. vi. 61-70), and in Dan (Josh. xxi. 5, 20-26). Of the personal history of Ko'ath we know nothing, except that he came down to Egypt with Levi and Jacob (Gen. xlvii. 11), that his sister was Jochebed (Ex. vi. 20), and that he lived to the age of 133 years (v. 18).

Ko'ath-ites = descendants of Ko'ath (Num. iii. 27, 30, iv. 18, 34, 37), &c.

Ko-la-lah [-la-yah], or Ko-la-lah (Heb. voice of Je'roham, Ges.). 1. A Benjamite whose descendants settled in Jerusalem after the Captivity (Neh. xi. 7).—2. Father of Abiah the false prophet, who was burnt by the king of Babylon (Jer. xxix. 21).

Koph (Heb. kophh, oecipat, back of the head, Ges.), the nineteenth letter of the Hebrew alphabet (Ps. cxix.). Writing.

Kora'h (Heb. Kōrah, Orah, Kōrah, or Korah; LXX. Korah). 1. Third son of Esan by Ahollabamah (Gen. xxxvi. 5, 14, 18; 1 Chr. i. 35). He was born in Canaan before Esan migrated to Mount Seir (Gen. xxxvi. 9-9), and was one of the "dukes" of Edom.—2. Another Edomitish duke, sprung from Eliphaz, Esan's son by Adah (xxvi. 16).—3. One of the "sons of Hebron," in 1 Chr. ii. 43.—4. Son of Izhar, the son of Kohath, the son of Levi. He was leader of the famous rebellion against his cousins Moses and Aaron in the wilderness. For which he was destroyed by his followers by an earthquake and flames of fire (Num. xvi., xxvi. 9-11). The particular grievance which rankled in the mind of Ko'rah and his company was their exclusion from the office of the priesthood, and their being confined,—those among them who were Levites—to the inferior service of the Tabernacle. The appointment of Elizaphan to be chief of the Kohathites (Num. iii. 50) may have further inflamed his jealousy. Ko'rah's position as leader in this rebellion is evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Ko'rah were not involved in the destruction of their father (xxvi. 11). (Ko'rahite.) Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abi'ram did not extend beyond those of the Reubenites. From verse 27 it seems clear that Ko'rah himself was not with Dathan and Abiram at the moment. He himself was doubtless with the 250 men who bare censers nearer the Tabernacle (ver. 19), and perished with them by the "fire from Jehovah" which accompanied the earthquake. In Jude 11 Ko'rah (A. V. "Core") is coupled with Cain and Balaam.

Ko'rah-ite (1 Chr. ix. 19, 31), Ko'rhite, or Ko'rah-ite (all fr. Heb. = descendant of Ko'rah), denotes one of the Kohathites who were descended from Ko'rah 4, and are frequently styled by the scribes synonymous phrases of Ko'rahite. The offices filled by the sons of Ko'rah, as far as we are informed, are the following: They were an important branch of the singers in the Kohathite division, Heman himself being a Ko'rahite (1 Chr. vi. 33), and the Ko'rahites being among those who, in Jehoshaphat's reign, "stood up to praise the Lord God of Israel with a loud voice on high" (2 Chr. xx. 19). Hence we find eleven Psalms (or twelve, if Ps. xliii. is included under the same title as Ps. xlii.), dedicated or assigned to the sons of Ko'rah, viz. Ps. xlii., xliii., xlix., lxxvi., lxxvii., lxxxii. Others, again, of the sons of Ko'rah were "porters," i. e. doorkeepers, in the Temple, an office of considerable dignity. Ko'rahite; Ko'rahites; Ko'rah-ites.

Ko'rah-ites ( = descendants of Ko'rah 4), the (Num. xxvi. 58). Ko'rahite.

Ko're (Heb. partidge, Ges.). 1. A Ko'rahite, ancestor of Shallum and Meshaleahim, chief porters in the reign of David (1 Chr. ix. 19, xxvi. 1).—2. Son of Imnah; a Levite porter and overseer of offerings in Hezekiah's reign (2 Chr. xxvii. 14).—3. In the A. V. of 1 Chr. xxvi. 19, "the sons of Kore" (= Greek for Ko'rah 4 in LXX.) should properly be "the sons of the Ko'rahite." Ko'rhites ( = descendants of Ko'rah 4), the (Ex. vi. 24); 1 Chr. xii. 6, xxvi. 1; 2 Chr. xx. 19). Ko'rah-ite.

Ko'z (fr. Heb. = thorun, Ges.) = Accazz = Cazz = Ha'kkoz (Ezr. ii. 61; Neh. iii. 4, 91).
La'adah (Heb. order, Ges.), son of Shelah, and grandson of Judah (1 Chr. iv. 21).

La-adan (Heb. put in order, Ges.). 1. An Ephraimite, ancestor of Joshua the son of Nun (1 Chr. vii. 26).—2. Son of Gershom; = Libni (xxiii. 7-9, xxi. 21).

La'ban (Heb. white, Ges.), son of Bethuel, brother of Rebekah, and father of Leah and Rachel. The elder branch of Terah's family remained at Haran when Abraham removed to the land of Canaan, and there we first meet with Laban, as taking the leading part in the betrothal of his sister Rebekah to her cousin Isaac (Gen. xxiv. 10, 29-60, xxvii. 43, xxi. 4). Laban next appears in the sacred narrative as the host of his nephew Jacob at Haran (xxix. 13, 14). The subsequent transactions by which he secured the valuable services of his nephew for fourteen years in return for his two daughters, and for six years as the price of his cattle, together with the disgraceful artifice by which he pampered off his elder and less attractive daughter on the unsuspecting Jacob, are familiar to all (xxix., xxx.). Laban was absent shearing his sheep, when Jacob, having gathered together all his possessions, started with his wives and children for his native land; and it was not till the third day that he heard of their stealthy departure. In hot haste he sets off in pursuit. Jacob and his family had crossed the Euphrates, and were already some days' march in advance of their pursuers; but so large a caravan, encumbered with women and children, and cattle, would travel but slowly (compare xxxiii. 13), and Laban and his kinsmen came up with the retreating party on the E. side of the Jordan, among the mountains of Gilead. After some sharp mutual recrimination, and an unsuccessful search for the teraphim, which Rachel, with the cunning which characterized the whole family, knew well how to hide, a covenant of peace was entered into between the two parties, and a calm raised about a pillar-stone set up by Jacob, both as a memorial of the covenant, and a boundary which the contracting parties pledged themselves not to pass with hostile intentions. After this, "Laban rose up and kissed his sons and his daughters, and blessed them, and departed, and returned to his place;" and he thenceforward disappears from the Biblical narrative. The leading principle of Laban's conduct was evidently self-interest, and he was little scrupulous as to the means whereby his ends were secured.

La'ban (see above), one of the landmarks named in Dent. i. 1; perhaps = Libnah 2. The Syriac Peshito understands the name as Lebanon.

Lab-a-na (Gr.) = Libnaha (1 Ed. v. 29).

*La-bor. Agriculturist; Bread; Cooking; Handicraft; Servant; Shepherd; Slave; Wages; Women, &c.

*Lace, the A. V. translation of Heb. páthil = a thread, line, cord, Ges., Fü. (Ex. xxviii. 28, 57, xxxix. 21, 31), also translated "thread" (Judg. xvi. 9), "line" (Ex. xi. 3), "bracelet" (Gen. xxxviii. 18, 25), &c.

Lac-e-de-mo'ni-ans [las-] (fr. Gr. Lakedaimonión; L. Lacedæmonœ) = the inhabitants of Sparta or Lacedemon, with whom the Jews claimed kinship (1 Mc. xii. 5, 6, 20, 21, xiv. 20, 23, xv. 29, 2; 2 Mc. v. 9) all Mc. v. 9) among the Amorites, the king of which joined with four others, at the invitation of Adonizedek, king of Jerusalem, to chastise the Gibeonites for their league with Israel (Josh. x. 1, 6, xii. 11). They were routed by Joshua at Beth-horon, and the king of Lachish fell a victim with the others under the trees at Makkedah (x. 26). The destruction of the town seems to have shortly followed the death of the king: it was attacked in its turn, immediately after the fall of Libnah, and, notwithstanding an effort to relieve it by Horam, king of Gezer, was taken, and every soul put to the sword (ver. 31-35). In the special statement that the attack lasted two days, in contradistinction to the other towns which were taken in one (see ver. 33), we gain our first glimpse of that strength of position for which Lachish was afterward remarkable. It should not be overlooked that, though included in the lowland district (Josh. xv. 39), Lachish was a town of the Amorites (x. 6), who appear to have been essentially mountaineers. Its proximity to Libnah is implied many centuries later (2 K. xix. 8). Lachish was one of the cities fortified and garrisoned by Rehoboam after the re-
volt of the northern kingdom (2 Chr. xi. 9). It was chosen as a refuge by Amaziah from the conspirators who threatened him in Jerusalem, and to whom he at last fell a victim at Lachish (2 K. xiv. 19; 2 Chr. xxv. 27). Later still, in the reign of Hezekiah, it was one of the cities taken by Sennacherib when on his way from Phenicia to Egypt (Rawlinson, Herodotus). This siege is considered by Layard and Hincks to be depicted on the slabs found by the former in one of the chambers of the palace at Kou-

Plan of Lachish (I) after its capture.—(From Layard's Monumenta of Niareh, 2d Series, plate 34.)

yunjik. Another slab seems to show the ground-
plan of the same city after its occupation by the conquerors—the Assyrian tents pitched within the walls, and the foreign worship going on. But though the Assyrian records thus appear to assert the cap-
ture of Lachish, no statement is to be found either in the Bible or Josephus that it was taken (2 K. xviii. 17, xix. 8; 2 Chr. xxiii. 1, 9; Jer. xxxiv. 7). After the Captivity, Lachish, with its surrounding "fields," was reoccupied by the Jews (Neh. xi. 30).

By Eusebius and Jerome, Lachish is mentioned as "seven miles from Eleutheropolis, toward Daroma," i. e. toward the S. No trace of the name has been found in any position corresponding to this (so Mr. Grove). A site called Um Ljikis, situated on a low, round swell or knoll, and displaying a few columns and other remains of ancient buildings, is found be-

 tween Gaza and Bel Jibril, eleven miles (fourteen Roman miles) about W. S. W. from the latter, but its remains are not those of a fortified city able to brace an Assyrian army (Robinson, ii. 47). Porter (in Kitto), Professor Douglas (in Fairbairn), Van de Velde, &c., regard Um Ljikis as the site of Lachish.

La'cessus (fr. Gr.), one of the sons of Addi, who returned with Ezra, and had married a foreign wife (1 Esd. ix. 31); = Chelal 2.

La'dau (1 Esd. v. 37). Delaiah 2.

Lad der (Gr. Elinao = a ladder or staircase) of Tyrus (L. = Tyre), the, one of the extremi-
ties (the northern) of the district over which Simon Maccabees was made captain by Antiochus VI. Theos (1 M. x. 59). The Ladder of Tyre, or of the Tyrians, was the local name for a high mount-
tain, the highest in that neighborhood, one hundred stadia N. of Ptolemais, the modern 'Akka or Acco. (Acco.) The position of the Rak en-Nokhôrah agrees very nearly with this, as it lies ten miles from 'Akka, and is characterized by travellers from Parchi downward as very high and steep. A road was anciently carried by a series of zigzags and stair-
cases over the summit to connect the plain of Ptol-
emaic with Tyre (Porter, in Kitto).

La'el (Heb. of God, sc. created, Ges.), father of Elisaph, prince of the Gershonites (Num. iii. 24).

La'had (Heb. oppression, Ges.), son of Jahath, de-

scended from Judah (1 Chr. iv. 2).

La'bal-roi (Heb. of life of vision, Ges.; see Beer-
Lahai-Roi), the Well, in the A. V. of Gen. xxiv. 62, and xxv. 11, the name of the famous well of Hagar's relief, in the oasis of verdure round which Isaac afterward resided.

Lah'mam (Heb. place of fight, Fr.), a town in the lowland district of Judah (Josh. xv. 40); identified by Wilton (in Fairbairn) with el-Hâmân, a site about six miles S. E. of 'Ajlûn (Eglon).

La'hi (Heb. = Beth-lemite, Fr.), brother of Goliath the Gittite; slain by Elhanan the son of Jair, or Juor (1 Chr. xx. 5).

La'ish (Heb. liam, Ges.). 1. The city taken by the Danites, and under its new name of Dax 2 famous as the northern limit of the nation, and as the de-

pository of the first of the graven image of Meech (Judg. xviii. 7, 14, 27, 29), and subsequently of one of the calves of Jeroboam.—2. In the A. V. Laish (Heb. Layshah) is again mentioned in the graphic account of Sennacherib's march on Jerusalem (Is. x. 30); but (so Mr. Grove, Gesenius, Fürst, Robinson, &c.) it seems more consonant with the tenor of the whole passage to take it as the name of a small vil-

lage Laish or Laishah, lying near Gallim and Ana-
thoth. Wilton (in Fairbairn) identifies this Laish with al-Fal'eh, a village about halfway between 'An'ina (Anathoth) and Jerusalem. In 1 M. ix. 5 a village named Alasa (A. V. "Eleasa") is mentioned as the scene of the battle in which Judas was killed. In the Vulgate it is Laisa. The two names may
possibly indicate one and the same place, and that
the Laishah of Isaiah = (so Mr. Grove). ADAZA.
La'ish (see above), father of Phaltiel, to whom
Samuel assigned Methenchel, David's wife (1 Sam. xxv.
44; 2 Sam. iii. 15).
Lakes. Gennesaret; Merom; Palestine; Sea,
THE SALT.
La'hem (Heb. Lakkâm, properly = very-stopper, i.
.e. a fortified place, Ges.), one of the places on the
boundary of Bashan, with which see Nos. (Num. xvi.
33).
Lamb = a young sheen; the A. V. translation of
—1. Cham. innam = Heb. ebes. See below, No. 3.
9; Is. lxv. 25), a young sucking lamb; originally
the young of any animal.—3. Heb. ebes, eces, and
the feminines cihak, or esakah, and ecesah, respecti-
vely denote a male and female lamb from the first
to the third year. The former perhaps more nearly
coincide with the English provincial term hog or
hoggaz = a young ram before he is shorn. Young
rams of this age formed an important part of almost
every sacrifice.—4. Heb. cafr, a fat ram, or more
probably wether, as the word is generally employed
in opposition to ayil = a "ram" (Deut. xxiii. 14;
2 K. iii. 4; Is. xxxiv. 6). The Tyrians obtained
their supply from Arabia and Kedar (Ex. xxvii. 21),
and the pastures of Bashan were famous as grazing-
grounds (xxxix. 18).—5. Heb. bôm, rendered "lamb"
(margin "kid") in Ex. xxii. 21, is properly a collecti-
ve term denoting a "flock" of small cattle, sheep,
and goats, in distinction from herds of the larger
animals (Ecc. ii. 7; Ez. xliv. 15). In opposition to
this collective term the—6. Heb. sêb denotes the
individuals of a flock, whether sheep or goats (Gen.
xxii. 7, 8; Ex. xii. 2, xxii. 1, &c.).—7. Gr. amnos,
used in N. T. only figuratively of Christ as a lamb for
sacrifices four times (Jn. i. 29, 36; Acts viii. 32; 1
Pet. i. 19); in LXX. = No. 3, 4, &c.—8. Gr. aρές
pl. aρον (Lk. x. 3 only); in LXX. = No. 3—9. Gr,
arnion (a diminutive of No. 8), used in N. T. only
figuratively of Christians (Jn. xvi. 15) and of Christ
(Rev. v. 6, 8, 12, 13, and twenty-five other times in
Rev.); in LXX. = No. 2.—On the Paschal Lamb, see
PASSOVER.
La'mech [-mek] (L. fr. Heb. Lamech = powerful,
Ges.;? = overmaster of enemies, wild man, Fr.), the
name of two persons in antediluvian history. 1.
The fifth lineal descendant from Cain (Gen. iv. 18).
2. He is also known as a son of Lamech, or of the pos-
terity of Cain, whose history is related with some
detail. He is the first polygamist on record. His
wife, Adah and Zillah, and his daughter Naamah, are,
with Eve, the only antediluvian women whose names are mentioned by Moses. His
three sons—Jabal, Jubal, and Tubal-cain—are
celebrated in Scripture as authors of useful inven-
tions. Josephus relates that the number of his
sons was seventy-seven, and Jerome records the
same tradition, adding that they were all cut off
by the Deluge, and that this was the seventy-
seven-fold vengeance which Lamech inferred.
That remarkable poem which Lamech uttered has
not yet been explained quite satisfactorily. It is
the only extant specimen of antediluvian poetry;
it came down, perhaps as a popular song, to the
generation for whom Moses wrote, and he inserts
it in its proper place in his history. It may be
rendered (so Mr. Bulloch):

Adah and Zillah! hear my voice,
Ye wives of Lamech! give ear unto my speech:
For I have shed blood in the name of our God,
And a youth for wounding me:

Surely sevenfold shall Cain be avenged,
But Lamech seventy-seven.

Jerome relates, as a tradition of his predecessors
and of the Jews, that Cain was accidentally slain
by Lamech in the seventh generation from Adam.
Luther considers the occasion of the poem to be
the deliberate murder of Cain by Lamech. Herder
regards it as Lamech's song of exultation on the
invention of the sword by his son Tubal-cain,
in the possession of which he had acted a great
act of mercy to himself and his family, and on
enemies. This interpretation appears, on the
whole, to be the best. —2. Father of Noah (Gen. v.
29).

Lamed (Heb. lamed = ox, yoke, Ges.), the twelfth
letter of the Hebrew alphabet (Ps. cxxxiv.). Writ-
ing.

Lam-en-ta'tions of Jer-e-me'i'ah, the. The Hebrew
title of this Book (Eychah = L. V. "How") is
taken, like those of the five Books of Moses, from
the Hebrew word with which it opens, and which
appears to have been almost a received formula
for the commencement of a song of wailing (com-
pare 2 Sam. i. 19—27). The poems included in this
collection appear in the Hebrew CAXON with no
name attached to them, and there is no direct
external evidence that they were written by the
prophet Jeremiah earlier than the date given in
the prefatory verse which appears in the LXX.
This represents, however, the established belief
of the Jews after the completion of the canon. The
poems belong unmistakably to the last days of
the kingdom, or the commencement of the exile. They
are written by one who speaks, with the vividness
and intensity of an eye-witness, of the misery which
he beheld. It might almost be enough to ask (so
Prof. Plumptre, the original author of this article),
who else then living could have written with that
union of strong passionate feeling and entire sub-
mision to Jehovah which characterizes both the
Lamentations and the Prophecy of Jeremiah? The
evidences of identity are, however, stronger and
more minute from characteristic words, expressions,
&c. Assuming this as sufficiently established, there
come the questions—I. When, and on what occa-
sion did Jeremiah write it? II. In what relation
did it stand to his other writings? III. What
light does it throw on his personal history, or on
that of the Jews in which he lived? I. The ear-
est statement on this point is that of Josephus
(x. 5, §1). He finds among the books extant in
his own time the lamentations on the death of
Jehovah which are mentioned in 2 Chr. xxvi.
25. As there are no traces of any other poem of this
kind in the later Jewish literature, it has been in-
ferred, naturally enough, that he speaks of this
(Jerome, Usher, Dathe, Michaelis, Calvisius, De
Wette). It does not appear, however, to rest on
any better grounds than a hasty conjecture. And
against it we have to set (1) the tradition of the
other side embodied in the preface of the LXX,
(2) the contents of the book itself. We look in
vain for a single word distinctive of a funeral
dirge over a devout and zealous reformer like Jo-
siah, while we find, step by step, the closest pos-
sible likeness between the pictures of misery in
the Lamentations and the events of the closing
years of the reign of Zedekiah (compare Lam. ii.
11, 12, 20, iv. 4, 9, with 2 K. xxv. 3, &c.). Unless
we adopt the strained hypothesis that the whole
poem is prophetic in the sense of being predictive,
the writer seeing the future as if it were actually
present, or the still wilder conjecture of Rashi, that this was the roll which Jehoiachin destroyed, and which was rewritten by Baruch or Jeremiah, we are compelled to come to the conclusion that the coincidence is not accidental, and to adopt the later, not the earlier, of the dates. At what period after the destruction of the city the prophecy of Ab is given this utterance to his sorrow we can only conjecture, and the materials for doing so with any probability are but scanty. He may have written it immediately after the attack was over, or when he was with Gedaliah at Mizpeh, or when he was with his countrymen at Taanach. He was not at all reminded by these conjectures that we have before us, not a book in five chapters, but five separate poems, each complete in itself, each having a distinct subject, yet brought at the same time under a plan which includes them all. It is clear, before entering on any other characteristics, that we find, in full predominance, that strong personal emotion which mingled itself, in greater or less measure, with the whole prophetic work of Jeremiah. Other differences between the two books that bear the prophet's name grew out of this. Here there is more attention to form, more elaboration. The rhymes are more distant, and the prophetic personification more complicated. A compressed alphabetic structure pervades nearly the whole book. (1.) Chapters i., ii., and iv. contain twenty-two verses each, arranged in alphabetic order, each verse falling into three nearly-balanced clauses; ii. 19 forms an exception as having a fourth clause. (2.) Chapter iii. contains three short verses under each letter of the alphabet, the initial letter being three times repeated. (3.) Chapter v. contains the same number of verses as chapters i., ii., iv., but without the alphabetic order. (Poetry, Hebrew; Writing.) III. The power of entering into the spirit and meaning of these poems depends on two distinct conditions. We must seek to see, as with our own eyes, the desolation, misery, confusion, which came before those of the prophet. We must endeavor also to feel as he felt when he looked on them. And the last is more difficult of the two. Jeremiah was not merely a patriotism, weeping over the ruin of his country. He was a prophet, and as such, he had foretold it as inevitable. He had urged submission to the Chaldeans as the only mode of diminishing the terrors of that "day of the Lord." And now the Chaldeans were come, irritated by the perfidy and rebellion of the king and princes of Judah; and the actual horrors that he saw, surpassed, though he had predicted them, all that he had been able to imagine. All feeling of exultation in which, as a mere prophet of evil, he might have indulged at the fulfilment of his forebodings, was swallowed up in deep, overwhelming sorrow. Yet sorrow, not less than other emotions, works on men according to their characters, and a man with Jeremiah's gift of utterance could not sit down in the mere silence and stuper of a hopeless grief. He was compelled to give expression to that which was devouring his heart and the heart of his people. The act itself was a relief to him. It led him on (as will be seen hereafter) to a calmer and serener state. It relieved the tension of a time which had been crushed out. —An examination of the five poems will enable us to judge how far each stands by itself, how far they are connected as parts forming a whole. (i.) The opening verse strikes the keynote of the whole poem. That which haunts the prophet's mind is the solitude in which he finds himself; she that was "princess among the nations" sits, "solitary," "as a widow." After the manner so characteristic of Hebrew poetry, the personality of the writer now recedes and now advances, and blends by hardly perceptible transitions with that of the city. But it is overthrown, and with which he, as it were, identifies himself. Mingling with this outburst of sorrow there are two thoughts characteristic both of the man and the time. The calamities which the nation suffers are the consequences of its sins. There must be the confession of those sins. There is also, at any rate, this gleam of consolation, that Jehovah is not alone in suffering. Those who have exulted in her destruction shall drink of the same cup. (ii.) As the solitude of the city was the subject of the first lamentation, so the destruction that had laid it waste is which is most conspicuous in the second. Added to all this, there was the remembrance of that which had been all along the great trial of Jeremiah's life, against which he had to wage continual war. The prophets of Jerusalem had seen vain and foolish things, false burdens, and causes of banishment (14). A righteous judgment had fallen on them. The prophets found no vision of Jehovah (9). The king and the people, and the prophet himself, were transgressors of the nation among the Gentiles. (iii.) The difference already noticed in the structure of this poem indicates a corresponding difference in its substance. In the two preceding poems, Jeremiah had spoken of the misery and destruction of Jerusalem. In the third he speaks chiefly, though not exclusively, of his own. But here the personal is subordinated, the Gospel for the weary and heavy-laden, a trust, not to be shaken, in the mercy and righteousness of Jehovah. (iv.) It might seem, at first, as if the fourth poem did but reproduce the pictures and the thoughts of the first and second. There come before us, once again, the famine, the misery, the desolation, that had fallen on the holy city, making all faces gather blackness. One new element in the picture is found in the contrast between the past glory of the consecrated families of the kingly and priestly stocks ("Nazirites" in A. V.) and their later misery and shame. Some changes there are, however, not connected with this, but with the change of life and to the history of his time. All the facts gain a new significance by being seen in the light of the personal experience of the third poem. (v.) One great difference in the fifth and last section of the poem has been already pointed out. It obviously indicates either a deliberate abandonment of the alphabetic structure, or the unfinished character of the concluding elegy. There are signs also of a later date than that of the preceding poems. Though the horrors of the famine are ineffaceable, yet that which he has before him is rather the continued protracted suffering of the rule of the Chaldeans. There are perhaps few portions of the 0. T. which appear to have done the work they were meant to do more effectually than this. It has supplied thousands with the fullest utterance for their sorrows in the critical periods of national or individual suffering. We may well believe that it softened the weary years of the Babylonian exile. On the ninth day of the month of Ab (July), the Lamentations of Jeremiah were read, year by year, with fasting and weeping, to commemorate the misery out of which the people had been delivered. It has come to be connected with the thoughts of a later devastation, and its words enter, sometimes at least, into the prayers of the pilgrim Jews who
meet at the "place of wailing" to mourn over the departed glory of Jerusalem. It enters largely into the order of the Latin Church for the services of Passion-week.—A few facts connected with the external history of the Book remain to be stated. The position which it has occupied in the Canon of the O. T. has varied from time to time. In the received Hebrew arrangement it is placed among the Hagiographa, between Ruth and Ecclesiastes. In the Bohemian Bible of 1521, it stands among the five Megilloth after the Book of Moses. The LXX group the writings connected with the name of Jeremiah together, but the Book of Baruch comes between the prophecy and the Lamentation. On the hypothesis of some writers that Jer. li. was originally the introduction to the poem, it would follow that the arrangement of the Vulgate and the A. V. corresponds more closely than any other to that which we must look on as the original one.

**Bible; Inspiration; Old Testament.**

**Lamp.** 1. (Heb. נֵר,(Field.) nêr, nîr.) That part of the golden candlestick belonging to the Tabernacle which bore the light; also of each of the ten candlesticks placed by Solomon in the Temple before the Holy of Holies (Ex. iii. 7; iv. 20; 1 K. vii. 49; 2 Chr. iv. 20, xii. 11; Zech. iv. 2). The lamps were lighted every evening, and cleansed every morning (Ex. xxx. 7, 8).—2. (Heb. לֵאָם, lââm.) A torch or flambeau, such as was carried by the soldiers of Gideon (Judg. vii. 16, 20; compare xv. 4 [A. V. "firebrands"]; Gen. xv. 17; Is. iii. 1; Ex. xx. 18, "lightnings,"); Zech. xii. 6, "torches,"); &c.—3. (Gr. λόμπας = a light; in LXX. = No. 2; in N. T. [in plural] in Acts xx. 8 "lights;" in Jn. xviii. 3 "torches;" in Matt. xxv. 1 ff., Rev. iv. 5 "lamps;" in viii. 10 [in singular] "lamp.") See CANDLE. The use of lamps fed with oil in marriage processions is alluded to in the parable of the ten virgins (Matt. xxv. 1). Probably (so Kittito) animal fat was also used in lamps by the Hebrews, as it is often now in some parts of western Asia. Cotton wicks are now used throughout Asia; but probably the Hebrews like the Egyptians employed the outer and coarser fibre of flax, or linen yarn. A modern Egyptian lamp consists of a small glass vessel with a tube at the bottom containing a cotton-wick twisted round a piece of straw. This lamp appears in the cut, both separately, and with the usual receptacle of wood, which protects the flame from the wind. For night-travelling, the modern Egyptians use a LANTERN called fanous, composed of waxed cloth strained over a sort of cylinder of wire-rings, and a top and bottom of perforated copper. This would, in form at least, answer Gideon's lamps within pitchers. See above; also MITHRA. On occasions of marriage, the street or quarter where the bridegroom lives is illuminated with lamps suspended from cord drawn across. LANTERN.

**Lao** 531

Ancient Assyrian Lamps in British Museum.—(Fig.)

* Lane. **Arms.** I, 2, 6. **Lan'cet** (1 K. xviii. 28 only). **Arms.** I, 2, c. **Land.** **Agriculture;** Earth. **Land mark.** **Field.**

**Lan'guage** [lang'gwej]. **Semitic Languages; Tongue; Tongues, Confusion of.**

**Lantern** occurs only in Jn. xviii. 3 as the translation of Gr. phanos = light, lantern, torch (Rth. N. T. Lex.). (LAMP.)—For the Jewish Feast of Lamps or Lanterns, see Dedication, Feast of.

Modern Egyptian Lantern.—From Lane.—(Fig.)
1. Used on festive occasions. 2. The fanous, or common lantern.

**La-o-di-ke'au** [see'ah] (fr. Gr., see below), a town of some consequence in the Roman province of Asia; situated in the valley of the river Meander, on a small river called the Lycus, with Colosse and Hierapolis a few miles distant to the W. Built, or rather rebuilt, by one of the Seleucid monarchs, and named in honor of his wife, Laodice became under the Roman government a place of some importance. Its trade was considerable; it lay on the line of a great road; and it was the seat of a court of justice. From Rev. iii. 17, we gather it was a place of great wealth. The damage caused by an earthquake in the reign of Tiberius was promptly repaired by the energy of the inhabitants. Soon after this occurrence Christianity was introduced into Laodicea, not, however, as it would seem, through the direct agency of St. Paul. We have good reason for believing that when, in writing from Rome to the Christians of Colosse, he sent a greeting to those of Laodicea, he had not personally visited either place. But the preaching of the Gospel at Epheus (Acts xviii. 19-xix. 41) must inevitably have resulted in the formation of churches
in the neighboring cities, especially where Jews were settled, and there were Jews in Laodicea. The Church of the Laodiceans is pointedly rebuked and threatened with divine judgments for its lukewarmness (Rev. ii. 14 ff.). In subsequent times we read of Laodicea in Greek and Roman writers. One Biblical subject of interest is connected with Laodicea. From Col. iv. 16 it appears that St. Paul wrote a letter to this place when he wrote the letter to Colosse. The question arises whether we can give any account of this Laodicean epistle. Wieseler's theory is that the Epistle to Philemon is meant. Another view, maintained by Paley, Conybeare & Howson, &c., is that the Epistle to the Ephesians is intended. Usher's view is that this last epistle was a circular letter sent to Laodicea among other places. The apocryphal *Epistle to the Laodiceans* is a late and clumsy forgery. The subscription at the end of 1 Timothy "written from Laodicea" is of no authority.

La-od-i-ee-an = the inhabitants of Laodicea (Col. iv. 16; Rev. iii. 14).

La-p'ie-do (L fr. Heb. = torches), the husband of Deborah the prophetess (Judg. iv. 4 only).

La-p'ie-wing (Heb. *ducipath*) occurs only in Lev. xi. 10, and Deut. xiv. 18, amongst those birds which were forbidden by the law of Moses to be eaten by the Israelites. Commentators generally agree with the LXX. and Vulgate that the *Hoopoe* is the bird intended. According to Bochart, these four different interpretations have been assigned to *ducipath*: 1. The Sadducees supposed the bird intended to be the *common hen*, which they therefore refused to eat. 2. Another interpretation understands the *cock of the woods* (*Tetrao Uroplagus*). 3. Other interpreters think the *alagian* (2) is meant. 4. The last interpretation is the *Hoopoe*. Many, and curious in some instances, are the derivations proposed for the Hebrew word, but the most probable one is the *mountain-ock*. It must, however, be remarked that the observations of the habits of the hoopoe recorded by modern zoologists do not appear to warrant the assertion that it is so pre-eminently a mountain-bird as has been implied above. Marshy ground, ploughed land, wooded districts, such as are near to water, are more especially its favorite haunts. The hoopoe was accounted an unclean bird by the Mosaic law, nor is it now eaten except occasionally in those countries where it is abundantly found—Egypt, France, Spain, &c., &c. It seems to have been always regarded, both by Arabs and Greeks, with superstitious reverence. It is nearly as large as a pigeon. Its crest is very elegant, the long feathers forming it are each of them tipped with black.

La-se'a (fr. Gr. *Lasaiā*; also written *Lasē'a*).
LA S

[see'ah]) (Acts xxvii. 8). A few years ago it would have been impossible to give any information regarding this Cretan city, except indeed that it probably = the "Lisia" mentioned in the Pettinger Table as sixteen miles E. of Gortyna. But in January, 1896, a yachting party made inquiries at Fair Havens, and were told that the name Lasea was still given to some ruins a few miles E. A short search sufficed to discover these ruins, and independent testimony confirmed the name.

La'sha (fr. Heb. = chirk, focus, Ges.), a place noticed in Gen. x. 19 only, as marking the limit of the country of the Canaanites. It lay apparently somewhere in the S. E. of Palestine, though Wilton (in Phil.), &c., identify it with LASHA I = DAN 2. Jerome and other writers identify it with Calilhiboc, a spot famous for hot springs, near the eastern shore of the Dead Sea in the deep, narrow chasm of Wady Zerka Me'in. The baths here were once celebrated for their medicinal properties, and were visited by Herod during his last illness.

La-sha'ron [-sair- on, compare SHARON] (fr. Heb. = on the plain or at Sharon t), one of the Canaanite towns whose kings were killed by Joshua (Josh. xii. 18). The Vulgate, Gesenius, &c., make Laasharon = Shictsken. Wilton (in Phil.) would identify it with Sdruneh, a place S. W. from Tiberias.

Las'the-nes [-neez] (Gr. strength of a stone, Walton's Polyglott), an officer who stood high in the favor of Demetrius II. Nicator, described as "cousin" (1 M. xli. 31) and "father" (ver. 32) of the king. Both words may be taken as titles of high nobility. It appears from Josephus (xii. 4, § 2) that he was a Cretan, to whom Demetrius was indebted for a large body of mercenaries (comp. I M. x. 67).

Lathe'et, the thong or fastening by which the sandal was attached to the foot. In the proverbial expression in Gen. xiv. 28, it = something trivial or worthless. Another semi-proverbial expression in Lk. iii. 16 points to the fact that the office of bearing and unfastening the shoes of great personages fell to the meanest slaves.

La'tin (fr. L.), the language spoken by the Romans, is mentioned only in Ju. xix. 20, and Lk. xxiv. 38. (Roman Empire; Rome; Tongues, Confession of.)—Latin Versions of the Bible; see Versions, Ancient Latin.

La'tie, the A. V. translation of three Hebrew words. 1. Behär (a window, through which the cool breezes enter the house, Ges.), which occurs but twice, Judg. v. 28, and Prov. vii. 6, and in the latter passage is translated "casement" in the A. V. In both instances it stands in parallelism with "window."—2. Haracem or characem (Cant. ii. 9), apparently = No. 1, though a word of later date.—3. Sōdehyde pally = a network placed before a window or balcony. Perhaps the network through which Ahaziah fell and received his mortal injury was on the parapet of his palace (2 K. i. 2).

*Laugh [lahf], to, the A. V. translation of—1. Heb. 'alag, twice (Job ix. 23; Ps. lxxx. 6, Heb. 7); usually translated "laugh to scorn" (2 K. xiv. 21; Neh. ii. 19, &c.); or "mock" (Job xi. 3; Prov. i. 26, xxx. 17, &c.), once to "have in derision" (Ps. ii. 18). 2. For Heb. 'alag or twad. (Deut. xvii. 17, xviii. 12, 13, 15, xxii. 6), elsewhere translated "to mock" (zxc. xiv. 14, xxx. 14, 17), "to play" (Ex. xxxii. 6), "made them sport" (Judg. xvi. 25), "sporting" (Gen. xxvii. 6). A kindred word is translated "laugh" (xvi. 6), and "laughed to scorn" (Ex. xxxii. 25). Some regard the common word for "laugh" (Ps. ii. 4; Ecc. iii. 4, &c.), also translated "to play" (2 Sam. i. 14, vi. 5, 21; Zech. viii. 5, &c.), "make sport" (Judg. xvi. 27), "rejoice" (Prov. viii. 30, 31, xxvi. 25), "muck," (Lam. i. 7, &c.), "scorn" (Job xxxix. 7, 18), "deride" (Hab. i. 10), &c. The noun šehok or sehok is translated "laughter" (Ps. cxxxvii. 2; Ecc. vii. 3, 6, &c.), "sport" (Prov. x. 23), "derision" (Jer. x. 7, &c.).—4. Gr. gelos (Lk. vi. 21, 25 only); in LXX. = No. 2. The noun gelos occurs in N. T. in Jas. iv. 9 only, and is translated "laughter." The compound verb katagelao (= to laugh at in scorn, to deride, Rb., N. T. Lec.) is translated "laugh to scorn" (Matt. i. 24; Mk. vi. 40; Lk. viii. 52).

La'ver. LAVGH.

La'ver (fr. L.; Heb. clyôôr). 1. In the Taber-
nacle, a vessel of brass containing water for the priests to wash their hands and feet before offering sacrifice. It stood in the court between the altar and the door of the Tabernacle, and, according to Jewish tradition, a little to the S. (Ex. xxx. 19, 21; Reland, Ant. Heb. pt. i. ch. iv. 9). It rested on a basis, i.e. a foot, though by some explained to be a cover of copper or brass, which, as well as the vessel itself, was made from the mirrors of the women who assembled at the door of the Tabernacle-court (Ex. xxxviii. 8). The form of the laver is not specified, but may be assumed to have been circular. Like the other vessels belonging to the Tabernacle, it was, together with its "foot," consecrated with oil (Lev. viii. 10, 11). As no mention is made of

any vessel for washing the flesh of the sacrificial victims, it is possible that the laver may have been used for this purpose also (Reland, Ant. Heb. i. iv. 9). 2. In Solomon's Temple, besides the great molten sea (Sea, Molten), there were ten lavers of brass, raised on bases (1 K. vii. 27, 29), five on the N. and S. sides respectively of the court of the priests. Each laver contained forty of the measures called
“bath.” They were used for washing the animals to be offered in burnt-offerings (2 Chr. iv. 6). The dimensions of the bases with the lavers, as given in the Hebrew text, are 4 cubits in length and breadth, and 3 in height. The LXX gives $4 \times 4 \times 6$ in height. Josephus makes them 5 in length, 4 in width, and 3 in height (1 K. vii. 22; Thoms., Josephus viii. 3, § 3). There were to each four wheels of 14 cubits in diameter, with spokes, &c., all cast in one piece. The principal parts requiring explanation may be thus enumerated:—(a) “Borders,” probably panels. Gesenius supposes these to have been ornaments like square shields with enameled work. (b) “Ledges,” joints in corners of bases or fillets covering joints. (c) “Additions,” probably festoons; Lightfoot translates borders descending obliquely. (d) “Plates,” probably axles, cast in the same piece as the wheels. (e) “Undersets,” either the naves of the wheels, or a sort of handles for moving the whole machine (so Mr. Phillott); Lightfoot translates columna supporting the laver; Gesenius shoulders of an axle. (f) “Naves.” (g) “Spokes.” (l) “Felloes.” (i) “Chapter,” perhaps the rim of the circular opening (“mouth,” ver. 31) in the convex top (so Mr. Phillott); Gesenius translates capital, chapiter of a column. (k) A “round companion,” perhaps of the outer or inner circumference of the base. To these parts Josephus (viii. 3, § 6) adds chains, probably the festoons above mentioned.

Law (Heb. tôrdâh; Gr. nomos). The word is properly used, in Scripture as elsewhere, to express a definite commandment laid down by any recognized authority. The commandment may be general, or (as in Lev. vi. 9, 14), “the law of the burnt-offering,” &c., particular in its bearing; the authority either human or divine. But when the word is used with the article, and without any words of limitation, it refers to the expressed will of God, and, in nine cases out of ten, to the Mosaic Law (Law of Moses), or to the Pentateuch, of which it forms the chief portion. The Hebrew word tôrdâh (so Mr. Barry) lays more stress on its moral authority, as teaching the truth, and guiding in the right way; the Greek nomos, on its constraining power, as imposed and enforced by a recognized authority. The sense of the word, however, extends its scope, and includes many more abstract and indefinite usages. In the writings of St. Paul, Nomos, when used by him with the article (“the Law”) still refers in general to the Law of Moses; but when used without the article, so as to embrace any manifestation of “law,” it includes all powers which act on the will of man by compulsion, or by the pressure of external motives, whether their command be or be not expressed in definite forms. The occasional use of the word “law” (as in Rom. iii. 27, “law of faith; &c.), to denote an internal principle of action, does not really militate against the general rule. It should also be noticed that the title “the Law” is occasionally used loosely to refer to the whole of the O. T. (as in Jn. x. 34, referring to Ps. lxxii. 6; in Jn. xv. 25, referring to Ps. xxxv. 19; and in 1 Cor. xiv. 21, referring to Is. xxviii. 11, 12).

Law (see above) of Moses (see Moses). It will be the object of this article (originally by Mr. Barry) to give a brief analysis of the substance of the Law, to point out its principal objects and position which it occupies in the progress of Divine Revelation. In order to do this the more clearly, it seems best to speak of the Law, I, in relation to the past; II., in its own intrinsic character; and, III., in its relation to the future. I. (a). In reference to the past, it is all-important, for the proper understanding of the Law, to remember its entire dependence on the Abrahamic Covenant, and its adaptation thereto (see Gal. iii. 17-24). That covenant had a twofold character. It contained the “spiritual promise” of the Messiah, which was given to the Jews as representatives of the whole human race. But it contained also the temporal promises subsidiary to the former. These promises were special, given distinctively to the Jews as a nation. It follows that there would be in the Law a corresponding duality of nature. There would be in it much peculiar to the Jews, local, special, and transitory; but the fundamental principles must be universal.

(6.) The nature of this relation of the Law to the promise is clearly pointed out. The belief in God as the Redeemer of man, and the hope of His manifestation as such in the person of the Messiah, involved the belief that the Spiritual Power must be superior to all carnal obstructions, and that there was in man a spiritual element which could rule his life by communion with a Spirit from above. But it involved also the idea of an antagonistic Power of Evil, from which man was to be redeemed, existing in each individual, and existing also in the world at large. The promise was the witness of the law, and the law the projection of the other. (c.) Nor is it less essential to remark the period of the history at which it was given. It marked and determined the transition of Israel from the condition of a tribe to that of a nation, and its definite assumption of a distinct position and office in the history of the world. (d.) Yet, though so new in its general conception, it was probably not wholly new in its materials. There must necessarily have been, before the Law, commandments and revelations of a fragmentary character, under which Israel had hitherto grown up. (Adultery; Clean and Unclean; Marriage; Murder; Sabbath; Sacrifice, &c.) It is the peculiar mark of legislatory genius to mould by fundamental principles, and animate by a higher inspiration, materials previously existing in a cruder state. So far, therefore, as they were consistent with the objects of the Jewish law, the customs of Palestine and the laws of Egypt would doubtless be traceable in the Mosaic system. As, however, the law is almost in consequence of this reference to antiquity, we find an accommodation of the Law to the temper and circumstances of the Israelites, which our Lord refers in the case of divorce (Mat. xix. 7, 8) as necessarily interfering with its absolute perfection. In many cases it rather should be said to guide and modify existing usages than actually to sanction them; and the ignorance of their existence may lead to a conception of its ordinances not only erroneous, but actually the reverse of the truth. (Blood, Avenger of; Elder; Judge; Patriarch; Punishments.) Nor is it less noticeable that the degree of prominence given to each part of the Mosaic system has a similar reference to the period at which the nation had arrived. The ceremonial portion is marked out distinctly and with elaboration; the moral and criminal law is clearly and sternly decisive; even the civil law, so far as it relates to individuals, is systematic, because these were called for by the past growth of the nation, and needed in order to settle and develop its resources. But the political and constitutional law is comparatively imperfect; a few leading principles are laid down, to be developed hereafter; but the law is directed rather to sanction the various powers of
the state, than to define and balance their operations. (f.) In close connection with this subject we observe also the gradual process by which the Law was revealed to the Israelites. In Ex. xx.-xxiii., in direct connection with the revelation from Mount Sinai, that which may be called the rough outline of the Mosaic Law is given by God, solemnly recorded by Moses, and accepted by the people. In Ex. xxi.-xxx., there is a similar outline of the Mosaic ceremonial. On the basis of these it may be conceived that the fabric of the Mosaic system gradually grew up to the requirements of the time. The first revelation of the Law in any thing like a perfect form is found in Deuteronomy. Yet even then the revelation was not final; it was the duty of the prophets to amend and explain in special points (Ex. xviii.), and to bring out more clearly its great principles. (Psalms 19:11.) In giving an analysis of the substance of the Law, it will probably be better to treat it, as any other system of laws is usually treated, by dividing it into—(I.) Laws Civil; (II.) Laws Criminal; (III.) Laws Judicial and Constitutional; (IV.) Laws Ecclesiastical and Ceremonial.

(1) LAWS CIVIL.

(A.) Of Persons.

(f.) Father and Son. The power of a Father to be held sacred; cursing, or smiting (Ex. xvi. 15, 17; Lev. xxv. 9), or stubborn and wilful disobedience, to be considered capital (verse 9). Divorce (for unfaith) of the wife is an occasion of apparent death, and vested only in the congregation (Dent. xxxi. 13-21). (Child: PUNISHMENTS-) Justice is to be done to all, even to the sojourner and the stranger. Divorce not to be set aside by partiality (xvi. 13-17). Inheritance by daughters to be allowed in default of sons, provided the women are Israelites (xxi. 7-11). Heirs of the father by law to inherit the land (verse 10). In the tribe of Judah, the heiresses married in their own tribe. Daughters unmarried to be entirely dependent on their father (xxx. 5-9).

(2.) Husband and Wife. The power of a Husband to be so great that a wife could never be put by; L. of her own right, i.e. legally independent, or enter independently into any engagement, even before God (Num. xxix. 6-10). A widow or divorced wife became independent, and did not again fall under her father's power; domestic relations to be formal and irrevocable (Deut. xvii. 1-7). Marriage within certain degrees forbidden (Lev. xviii. 6-7). The power of the husband to be actual property, nor to be ill; if all void, to be ipso facto (L. by that very fact) free (Ex. xxi. 7-9). To be so free that whether bought or captives of war or purchased, to be punished by fine, and by deprivation of power of divorce; on the other hand, antico-continental uneness in her to be punished by death (xxi. 20-21). The raising of seed (Levitical law) a formal right to be claimed by the widow, under pain of infant, with a view to preserve the family (xxi. 10-11). Marriage: Women.

(c.) Master and Slave. Power of Master so far limited, that death under actual chastisement was punishable (Ex. xx. 19); and manning was to give liberty ipso facto (xx. 28). The Hebrew slave to be freed at the sabbatical year; and provided with necessaries (this wife and children to go with only if they came to his master with him), unless by his own formal act he consented to be a perpetual slave (xxi. 1-4). Dent. xv. 19. In any case, it would seem, to be free, the Test or Test (Lev. xxv. 10), with his children. If sold to a resident alien, to be always redeemable, at a price proportional to the distance of the jubilee (47-54). Foreign slaves to be held and inherited as property forever (43, 46); and freeborn slaves from foreign nations to be given on (Ex. xxii. 13-15). (d.) Strangers. (Strangers.) They seem never to have been sold (L. i.e. legally independent), or able to protect themselves in court and against injustice; and kindred and kinship relations toward them are enjoined as a sacred duty (Ex. xxii. 21; Lev. xix. 33, 34).

(b) Law of Things.

(A.) Laws of Land (and Property). (1.) All land to be the property of the nation; it to be inherited as property by the Hebreum (Lev. xxv. 3). (AGRICULTURE.) (2.) All soil Land therefore to return to its original owners at the jubilee, and the price of sale to be calculated accordingly:—

1. The difficulty of enforcing this law is seen in Jer. xxxiv. 2-8.

and redemption on equitable terms to be allowed at all times (25-27). A House sold to be redeemable within a year; and, if not redeemed, to pass to the heir (Deut. xxv. 1-5). But the Houses of the Levites, or those in uninvolved villages, to be redeemable at all times, in the same way as land; and the Hebreum was to be paid to the Levites, at the jubilee (5-9). (3.) Land or Houses sanctified, or tithes, or unclean firstlings, to be capable of being redeemed, at sixth-fifths of the value (calculated by the priest according to the jubilee year from the jubilee-year); if devoted by the owner and unmolested, to be redeemed at the jubilee forever, and given to the priest; if only by a possession, to return to the owner at the jubilee (xxvii. 14-34).—(4.) Inheritance descended to—

1. Sons.
2. Daughters.
3. Brothers.
5. Next Kinmen, generally.

(b.) Laws of Debt. (1.) All Debts to an Israelite) to be released at the 7th (sabbatical) year; a blessing promised to obedience, and a curse on a refusal to heed (Lev. xxv. 1-11).—(2.) Every (from Israelites) not to be taken (Ex. xxiv. 25-27; Dent. xix. 10, 30).—(3.) Pledge not to be insolvently or ruinously exacted (xvi. 18, 19; xxi. 17, 18; Deut. xvi; Loan; SABBATICAL YEAR.

(c.) Taxation. (1.) Censuses-money, a poll-tax (of a half shekel), to be levied for the service of the sanctuary (Ex. xxx. 12-16). All spoil in war to be halved; of the combatant's half, one-fifth-hundredth of the people, one-fifth, to be called a "heave-offering" (Num. xxxi. 24-31). Of this one-tenth to be paid as a heave-offering for the maintenance of the priests (32-34). (2.) Second Tithe to be given to the Levites, to the poor and the 'orphans and the 'widows, to be offered at Jerusalem, with a solemn declaration of dependence on God the king of Israel (xxii. 13-15; Num. XLII. 13-35). Firstfruits of clean beasts the redemption-money (five shekels of man. and (one-half shekel, or one shekel) of unclean beasts, to be given to the priests after sacrifice (15-18).—(3.) Poor Laws. (Pruin.) (a) Gleanings (in field or vineyard) to be a legal right of the poor (Lev. xix. 9, 10; Dent. xix. 19-22).—(b.) Night Probes (eating on the spot) to be allowed as legal (xxvi. 24, 25).—(c.) Tithe. (a) Tithes of the Year (see 2). To be given in charity. (b.) Wages to be paid daily by day (Dent. xxxiv. 25).—(4.) Maintenance of Priests (Num. xvii. 8-22) (Prie).—(a.) Toth of Levites' Tithes (see 2).—(b.) The heave and tithel (breast and right shoulder) of all the offerings. (c.) The unpaid tithe to be eaten solemnly, and only in the holy place: (d.) Firstfruits of redemption-money (see y).—(e.) Price of all devotion offerings, unless specially given for a sacred service. A man's service, or that of his household, to be redeemed at fifty shekels for man, thirty for woman, twenty for boy and ten for girl.

(11.) LAWS CRIMINAL.


(b.) Offences against Man.

(5.) Command. Disobedience to cursing or smiting of parents (Ex. xix. 15, 17; Lev. xix. 9; Dent. xix. 18-21), to be punished by death by stoning, publicly adjudged and inflicted; so also of disobedience to the priests (as judges) (Lev. xix. 37). (6.) Sacrilege; THROWING AWAY. (7.) The crime of incest, to be punished by death (29-31).—(c.) Acci- dental Homicide; the avenger of blood to be escaped by flight to the city of refuge (Deut. xxi. 12); the avenger of blood by the death of the high-priest (Num. xxxv. 9-28; Dent. iv. 41-
(IV.) ECCLESIASTICAL AND CEREMONIAL LAW.

(a) Law of Sacrifice (considered as the sign and the appointed means of the union with God, on which the holiness of the people depended).

(l.) Ordinary Sacrifices.

(a) The whole Burnt-Offering (Lev. i.) of the herd or the fowl to be offered continually (Ex. xxii. 38-42); and the fire on the altar never to be extinguished (Lev. vi. 8-10).

(b) The Peace-Offering (ii. vi. 14-23) of flour, oil, and frankincense, unleavened, and seasoned with salt.

(c) The Prayer-Offering (iii. vii. 11-21) of the herd or the flock; or, if it be offered by a thank-offering, or a vow, or free-will offering.

(d) The Sin-Offering, or Transgress-offering (v., vi.), for sins committed in ignorance (iv.).

(e) For vows unwittingly made, or broken, or uncleanness unwittingly contracted (v.).

(f) For sins unwittingly committed (vi.-i.7).

(2.) Extraordinary Sacrifices.

(a) At the Consecration of Priests (viii., ix.).

(b) At the Purification of Women (xii.).

(c) At the Cleansing of Lepers (xiv., xiv.).

(d) On the Great Day of Atonement (xvi.).

(e) On the Great Festivals (xxiii.).

(l). Holiness of Persons.

(a) Holiness of the whole people as "children of God." (Ex. xiv. 3, 6; Lev. xi.-xv., xviii.; Deut. xiv. 1-21), shown in

(1) The consecration of the first-born (Ex. xxii. 1, 12, 13, xxii. 29, 30, &c.;) and the offering of all firstlings and first-fruits (Deut. xxi., xxii.).

(2) Distinction of "clean and unclean food" (Lev. xi.; Deut. xiv.).

(3) Provision for perpetuation (Lev. xii., xiii., xiv.; Deut. xiv. 1-14).

(b) Laws against impurity (Lev. xix. 27; Deut. xiv. 1; compare Deut. xx. 8, against excessive scourging.

(c) Laws against unnatural marriages and bastards (Lev. xxi.-xxv. 1-3)."}

(2.) Holiness of Things.

(a) The Tabernacle, with the ark, the veil, the altar, the laver, the priests' robes, &c. (Ex. xxv., xxvi., xxvii., xxx., xxxi., xxxiii., xxxiv.).

(b) The Feast of Weeks (Pentecost) (Ex. xxiii. 15, &c.).

(c) The Feast of Tabernacles (xxii. 33-42).

(d) The Feast of Trumpets (xxiii. 23-25). TRUMPETS. FEAST OF.

(e) The Day of Atonement (xxvi. 30-32). ATONEMENT, DAY OF.

Such is the substance of the Mosaic Law. The leading principle of the whole is its Theocratic character, i. e. its reference of all actions and thoughts of men directly and immediately to the will of God. It follows from this, that it is to be regarded not merely as a law, i. e. a rule of conduct, based on known truth and acknowledged authority, but also as a Revelation of God's nature and His dispensations.

But this theocratic character of the Law depends not only on the belief in God, as not only the Creator and sustainer of the world, but as, by special covenant, the head of the Jewish nation. (Jehovah.) This immediate reference to God as their
King is clearly seen as the groundwork of their whole polity. From this theocratic nature of the Law follow important deductions with regard to (a) the view which it takes of political society; (b) the extent of the scope of the Law; (c) the penalties by which it is enforced; and (d) the character which it seeks to impress on the people. (a.) The Mosaic Law seeks the basis of its polity, first, in the absolute sovereignty of God, next, in the relationship of each individual to God, and through God to his countrymen. It is clear that such a doctrine, while it contradicts one of the common theories of the development of individual rights, especially cognizance of some of their minuteness, and especially of their neces-

sary needs of men, "social compact," &c., yet lies beneath them all. (b.) The Law, as proceeding directly from God, and referring directly to Him, is necessarily absolute in its supremacy and unlimited in its scope. It is supreme over the governors, as being only the delegates of the Lord, and therefore it is incompatible with any despotic authority in them. On the other hand, it is supreme over the governed, recognizing no inherent rights in the individual, as prevailing against, or limiting the law. It regulated the whole life of an Israelite. His actions were re-warded and punished with great minuteness and strictness. And the nation sought to understand their consequences, but of their intrinsic morality. His religious worship was defined and enforced in an elaborate and unceasing ceremonial. (c.) The penalties and rewards by which the Law is enforced are such as depend on the direct theocracy. With regard to individual actions, as some penalties are generally inflicted by the subordinate, and some only by the supreme authority, so among the Israelites some penalties came from the hand of man, some directly from the providence of God. The bearing of this principle on the inquiry as to the revelation of a future life, in the Pentateuch, is easily seen. The sphere of moral and religious action, and thought to which the Law extends is beyond the cognizance of human laws, and the scope of their ordinary penalties, and is therefore left by them to the retribution of God's inscrutable justice, which, being but imperfectly seen here, is contemplated especially as exercised in a future state. Hence the reason of a direct revelation of this future state in the Mosaic Law. Such a revelation is certainly not given. The truth seems to be that, in a law which appeals directly to God Himself for its authority and its sanction, there cannot be that broad line of demarcation between this life and the next, which is drawn for those whose power is lim-

ited by the grave. (d.) But perhaps the most im-

portant consequence of the theocratic nature of the Law was the peculiar character of goodness which it sought to impress on the people. The Mosaic Law, beginning with piety, as its first object, enforces most emphatically the purity essential to those who, by their union with God, have recollected the hope of intrinsic goodness, while it views righteousness and love rather as deductions from these than as independent objects (Deut. vi. 4-13; Lev. xix. 18, &c.). The appeal is not to any dignity of hu-
mn nature, but to the obligations of communion with God. To this end, and because, if you take this idea also to the religious idea is enforced; and so long as the due supremacy of the latter was preserved, all other duties would find their places in proper harmony. But the usurpation of that supremacy in practice by the idea of personal and national sanctity was that which gave its peculiar charac-
ter to the Jewish character. It is evident that this characteristic of the Israelites would tend to preserve the seclusion which, under God's providence, was intended for them, and would in its turn be fostered by it.—III. In considering the relation of the Law to the future, it is important to be guided by the general principle laid down in Heb. xii. 19, "The Law made nothing perfect." This principle will be applied in different degrees to its bearing (a) on the after-history of the Jewish commonwealth before the coming of Christ; (b) on the coming of our Lord Himself; and (c) on the dispensation of the Gospel. (a.) To that after-history the Law was, to a great extent, the key. It was indeed often neglected, and even forgotten; yet still it formed the standard from which the people knowingly de-parted, and to which they constantly returned; and to it therefore all which was peculiar in their national and individual character was due. Its direct influence was probably greatest in the period before the establishment of the kingdom, and after the Babylonish Captivity. The last act of Joshua was to bind the Israelites to it as the charter of their occupation of the conquered land (Josh. xxiv. 24-27); and, in the semi-anarchical period of the Judges, the Law and the Tabernacle were the only centres of national unity. The establishment of the kingdom (king) was due to an impatience of this position, and a desire for a visible and personal centre of authority, much the same in nature as that which plunged them so often into idol-

atry. In the kingdom of Israel (Israel, kingdom of), after the separation, the deliberate rejection of the leading principles of the Law by Jeroboam and his successors was the beginning of a gradual declension into idolatry and heathenism. But in the kingdom of Judah (Judah, kingdom of) the very division of the monarchy and consequent diminution of its splendor, and the need of a principle to assert against the superior material power of Israel, brought out the Law once more in increased honor and influence. (Prop.) Far more was this the case after the Captivity. (Ezra.) The loss of the independent monarchy, and the cessation of proph-
yry, both combined to throw the Jews back upon the Law along with their national unity. The peculiar position of the nation, and the success of that struggle, enthroning a Le-
titical power, deepened the feeling from which it sprang. The Law thus became the moulding in-
fluence of the Jewish character. The Pharisees, truly representing the chief strength of the people, systematized this feeling. Against this idolatry of the Law there were two reactions. The first was that of the Sadducees; one which had its basis in the idea of a higher love and service of God, inde-

pendent of the Law and its sanctions. The other, that of the Essenes, was an attempt to burst the bonds of the formal law, and assert its ideas in all fulness, freedom, and purity. (b.) The relation of the Law to the advent of Christ is also laid down clearly by St. Paul. The Law was the service (A. V. "schoolmaster"), whose task it was to guide the child to the true teacher (Gal. iii. 24); and Christ was "the end" or object "of the Law" (Rom. x. 4). As being subsidiary to the promise, it had accom-

plished its purpose when the promise was ful-

filled. In its national aspect it had its second great function. The chief hindrance to that faith had been the difficulty of realizing the
invisble presence of God, and of conceiving a communion with the infinite Godhead which should not be for sport, the finite creature (compare Deut. v. 21-28; Num. xvii. 12, 13; Job ix. 32-33, xiii. 21, 22; Is. xiv. 15, lxiv. 1, &c.). This difficulty was now to pass away for ever, in the Incarnation of the Godhead in One truly and visibly man. (Jesus Christ; Messiah; Saviour; Son of God.) In its individual, or what is usually called its "historical" aspect, the Law bore equally the stamp of transitoriness and insufficiency. It had declared the authority of truth and goodness over man's will, and taken for granted in man the existence of a spirit which could recognize that authority; but it had done no more. Its presence had therefore detected the existence and the sinfulness of sin, as alien alike to God's will and man's true nature; but it had also brought out with more vehemence and desperate antagonism the power of sin dwelling in man as fallen (Rom. vii. 7-25). The relation of the Law to Christ in its sacrificial and ceremonial aspect, will be more fully considered elsewhere. (Sacrifice.) It remains to consider how far it has any obligation or existence under the dispensation of the Gospel. As a means of justification or salvation, it ought never to have been regarded, even before Christ: it needs no proof to show that still less can this be so since He has come. But yet the question remains whether it is binding on Christians, even when they do not regard it itself for salvation. It seems clear enough, that its formal coercive authority as a whole ended with the close of the Jewish dispensation. It referred throughout to the Jewish covenant, and in many points to the constitution, the customs, and even the local circumstances of the people. That covenant was preparatory to the Christian, in which it is now absorbed; those customs and observances have passed away. It follows, by the very nature of the case, that the formal obligation to the Law must have ceased with the basis on which it is grounded. But what then becomes of the declaration of our Lord, that he came "not to destroy the Law, but to perfect it," and that "not one jot or one tittle of it shall pass away?" what of the fact, consequent upon it, that the Law has been reversioned in all Christian Churches, and had an important influence on much Christian legislation? The explanation of the apparent contradiction lies in the difference between positive and moral obligation. The positive obligation of the Law, as such, has passed away; but every revelation of God's Will, and of the righteousness and love which are its elements, imposes a moral obligation, by the very fact of its being known, even on those to whom it is not prima rily addressed. To apply this principle practically there is need of much study and discretion, in order to distinguish what is local and temporary from what is universal, and what is mere external form from what is the essence of an ordinance.

Lawyer, the A. V. translation of Gr. nomikos; so now. The title "lawyer" is generally supposed = "saying," both on account of its etymological meaning, and also because the man, who is also called a "lawyer" in Mat. xxii. 35 and Lk. x. 25, is called "one of the scribes" in Mk. xii. 28. If the common reading in Lk. x. 44-46 be correct, it will be decisive against this; for this distinguishes it "such as," or compels one to say "as lawyer" in verses 44-46. But Tischendorf, Tregelles, Alford, &c., with some of the best MSS., omit "scribes and Pharisees, hypocrites" from verse 44. By the use of the Gr. nomikos (Tit. iii. 9 [A. V. "about the law"]) as a simple adjective, it seems more probable that the title "lawyer" is used in the official designation, but that the name nomikos, translated "lawyer," was properly a mere epithet = "one learned in the law," and only used as a title in common parlance (compare the use of it in Tit. iii. 13, "Zenas the lawyer").

Philemon 1:18, Advocate: Trial.

Lazarus and Martha (J. fr. Heb. = Eleazar). 1. Lazarus of Bethany, the brother of Martha and Mary (Mary, sister of Lazarus) (Jn. xi. 1). All that we know of him is derived from the Gospel of John, and that records little more than the facts of his death and resurrection. We are able, however, without doing violence to the principles of a true historical criticism (so Professor Plumptre, the original author of this article), to arrive at some conclusions helping us, with at least some measure of probability, to fill up these scanty outlines. (1) The language of Jn. xi. 1 implies that the sisters were the only people known. Lazarus is "of Bethany, the village of Mary and her sister Martha." From this, and from the order of the three names in Jn. xi. 5, we may reasonably infer that Lazarus was the youngest of the family. (2) The house in which the feast is held appears, from Jn. xii. 2, to be that of the sisters. Martha "serves," as in Lk. x. 38. Mary takes up herself that which was the special work of the household, to anoint toward an honored guest (compare Lk. vii. 46). The impression left on our minds by this account, if it stood alone, would be that they were the givers of the feast. In Mat. xxvi. 6, and Mk. xiv. 3, the same fact appears as occurring in "the house of Simon the leper: but a leper, as such, would have been compelled to lead a separate life, and certainly could not have given a feast and received a multitude of guests. Among the conjectural explanations of this difference, the hypothesis that this Simon was the father of the two sisters and of Lazarus, that he had been smitten with leprosy, and that actual death, or the civil death that followed, or in both cases, had left his children free to act for themselves, is at least as probable as any other, and has some support in early ecclesiastical traditions. (3) All the circumstances of Jn. xi. and xii. point to wealth and social position above the average. (4) A comparison of Mat. xxvi. 6 and Mk. xiv. 3 with Lk. vii. 36, 44, suggests another conjecture, that the former was the real house, and explains the foregoing. If Simon the leper were also the Pharisee, it would explain the fact that Simon, who was far from identifying with the father of Lazarus, was probably one of the members of that sect, sent down from Jerusalem to watch the new teacher. (5) Some coincidences suggest the identification of Lazarus with the young ruler that had great possessions (Mat. x. 30, 31; Lk. xvi. 19). The age (Mat. xii. 20, 21) agrees with what has been before inferred (see above, 1), as does the fact of wealth above the average with what we know of the condition of the family at Bethany (see 2). If the father were an influential Pharisee, if there were ties of some kind uniting the family with that body, it would be natural enough that the son, even in his distress, should frequent the people who were the voice of a "ruler." But further, it is of this rich young man that Mark uses the emphatic word "(Jesus, beholding him, loved him)") which is used of no
others in the Gospel-history, save of the beloved apostle and of Lazarus and his sisters (Jn. xi. 5). Combining these inferences, then, we get, with some measure of likelihood, an insight into one aspect of the life of that Divine Teacher and Friend, full of the love of the living, into the village of Bethany and its neighborhood were a frequent retreat from the controversies and tumults of Jerusalem (xviii. 2; Lk. xxi. 37, xxii. 39). At some time or other one household, wealthy, honorable, belonging to the better or Nicodemus section of the Pharisees (see also xii. 2, 3), learnt to know and reverence Him. Disease or death removes the father from the scene, and the two sisters are left with their younger brother to do as they think right. In them and in the brother over whom they watch, He finds that which is worthy of His love. But two at least (Martha and Lazarus) need an education in the spiritual life. A few weeks pass away, and then comes the sickness of Jn. xi. One of the sharp malignant fevers of Palestine cuts off the life that was so precious. The sisters know how truly the Divine Friend has loved him on whom their love and their hopes centred. They send to Him in the belief that the tidings of death will carry with them xii. 3). Slowly, and in words which (though afterward understood otherwise) must at the time have seemed to the disciples those of one upon whom the truth came not at once but by degrees, He prepares them for the worst. "This sickness is not unto death"—Our friend Lazarus sleepeth”—"Lazarus is dead." The work which He was doing as a teacher or a healer (x. 41, 42) in Bethabara, or the other Bethany, (x. 40 and i. 28), was not interrupted, and continues for two days after the message reaches Him. Then comes the journey, occupying two days more. When He and His disciples come, three days have passed since the burial. The friends from Jerusalem, chiefly of the Pharisee and ruler class, are there with their consolations. The sisters receive the Prophet, each according to her character. His sympathy with their sorrow leads Him also to weep. Then comes the work of might as the answer of the prayer which the Son offers to the Father (xxi. 11). The stone chamber, rolled away from the mouth of the rock-chamber in which the body had been placed, "He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin." (Burial; Jesus Christ; Miracles; Tomb.) It is well not to break in upon the silence which hangs over the interval of that "four days' sleep." But Lazarus must have learned "what it is to die." One scene more meets us, and then the life of the family which has come before us with such daylight clearness lapses again into obscurity. The fame of the wonder spreads rapidly among the ruling class, some of whom have witnessed it. It becomes one of the proximate occasions of the plots of the Sanhedrim against our Lord's life (ver. 47-53). It brings Lazarus no less than Jesus within the range of their enmity (xii. 10). They persuade themselves apparently that they see in him one who has been a danger to a great imposture, or who has been made use of by the authorities for purposes of demoniac agency. But others gather round to wonder and congratulate. In the house which, though it still bore the father's name (see 2 above), was the dwelling of the sisters and the brother, there is a supper, and Lazarus is there, and Martha serves, and longs to see, and Mary pours out her love in the costly offering of the spikenard ointment, and finds herself once again misjudged and hastily condemned. After this all direct knowledge of Lazarus ceases. It would be as plausible an explanation of the strange fact recorded by Mark alone (xiv. 51) as any other, if we were to suppose that Lazarus, whose house was near, would have known the place to which the Lord "ofttimes resorted," was drawn to the garden of Gethsemane by the approach of the officers "with their torches and lanterns and weapons" (Jn. xviii. 3), and in the haste of the night-alarmed rushed eagerly, "with the linen cloth about his naked body," to see what the tumults under any help.—Apocryphal traditions even are singularly scatty and jejune, as if the silence which "sealed the lips of the Evangelists" had restrained others also. They have nothing more to tell of Lazarus than the meagre tale that follows:—He lived for thirty years after his resurrection, and died at the age of sixty. When he came forth from the tomb, it was with the bloom and fragrance as of a bridegroom. He and his sisters, with Mary the wife of Cleophas, and other disciples, were sent out to sea by the Jews in a leaky boat, but miraculously escaped destruction, and were brought safely to the shores of Italy, at Marseilles. There he founded a church, and became its bishop. After many years, he suffered martyrdom, and was buried, some said there; others, at Cithium in Cyprus. Finally his bones and those of Mary Magdalene were brought from Cyprus to Constantinople by the Emperor Leo the Philosopher, and a church erected to his honor. Some apocryphal books were extant bearing his name.—The Canons of St. Victor at Paris occupied a priory dedicated to St. Lazarus. This was assigned in 1653 to the fraternity of the Congregation founded by St. Vincent de Paul, and the mission priests sent forth by it consequently became conspicuous as the Lazarists.—The question why the first three Gospel omit all mention of so wonderful a fact as the resurrection of Lazarus, has from a comparatively early period forced itself upon interpreters and apologists. The explanations given of the perplexing phenomenon are briefly these:—

(1.) That fear of drawing down persecution on one already singled out for it, kept the three Evangelists, writing during the lifetime of Lazarus, from all mention of him; and that, this reason for silence being removed by his death, St. John could write freely. (2.) That the writers of the first three Gospels confuse themselves, as by a deliberate plan, to the miracles wrought in Galilee (that of the blind man at Jericho being the only exception), and that they therefore abstained from all mention of any fact, however interesting, that lay outside that limit. (3.) That the narrative, in its beauty and simplicity, in its human sympathies and marvellous transparency, carries with it the evidence of its own truthfulness. (4.) Another explanation, suggested by the attempt to represent to one's self what must have been the sequel of such a fact as that now in question upon the life of him who had been affected by it, may perhaps be added. The history of monastic orders, of sudden conversions after great critical deliverances from disease or danger, offers an analogy which may help to guide us. In such cases it has happened, in a thousand instances, that the man has felt as if the thread of his life was broken, the past buried for ever, old things vanished away. He retires, as the world, and even his name, he speaks to no one, or speaks only in hints, of all that belongs to his former life, shrinks, above all, from making his conversion, his resurrection from
the death of sin, the subject of common talk. Assume only that the laws of the spiritual life worked in some such way on Lazarus, and it will seem hardly needful that such things should shrink from publicity, and should wish to take his place as the last and lowest in the company of believers. The facts of the case are, at any rate, singularly in harmony with this last explanation. Matthew and Mark omit equally all mention of the three names. John, writing long afterward, when all the world is asleep, gets the feeling that the restraint is no longer necessary, and puts on record, as the Spirit brings all things to his remembrance, the whole of the wonderful history. The circumstances of his life, too, all indicate that he more than any other Evangelist was likely to have lived in that inner circle of disciples, where these things would be most lovingly and reverently remembered.—2. The name Lazarus occurs also in the well-known parable of Lk. xvi. 19-31. In this parable alone we meet with a proper name. Were the thoughts of men called to the etymology of the name (= Eleazar), as signifying that he who bore it was the offspring of poverty, would be as if he had not used God, or as meaning in the shortened form (Lazarus), one who had become altogether helpless? Or was Lazarus some actual beggar, like him who lay at the beautiful gate of the Temple, familiar, therefore, both to the disciples and the Pharisees? Neither of these suggestions can be accepted as quite satisfactory (so Professor Plumptre). If we assume the identity suggested in No. 1 (5.), or if, leaving that as unproved, we remember only that the historic Lazarus belonged by birth to the class of the wealthy and influential Pharisees, as in No. 1 (3.), could anything be more significant than the introduction of this name into such a parable? Not Eleazar the Pharisee, rich, honorel, blameless among men, but Eleazar the beggar, full of leprous sores, lying at the rich man's gate, was the true heir of blessedness, for whom was reserved the glory of being in Abraham's bosom. Very striking; too, it must be added, is the coincidence between the teaching of the parable and of the history in another point. The Lazarus of the one remains in Abraham's bosom because "if men hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The Lazarus of the other returned from it, and yet bears no witness to the unbelieving Jews of the wonders or the terrors of Hades. In this instance also the name of Lazarus has been perpetuated in an institution of the Christian Church. The leper of the Middle Ages appears as a Lazarro. Among the orders, half military and half monastic, of the twelfth century, was one which bore the title of the Knights of St. Lazarus (A. D. 1119), whose special work it was to minister to the lepers, first of Syria, and afterward of Europe. The use of Lazarus and Laz-zy-house for the leper-hospitals was natural in all parts of Western Christendom, no less than that of leper-row for the mendicants of Italian towns, are indications of the effect of the parable upon the mind of Europe in the Middle Ages, and thence upon its later speech.

Lead [led] (Heb. ُosphereh; Gr. molldn), a common metal, found generally in veins of rocks, though seldom in a metallic state, and most commonly in combination with sulphur. It was early known to the ancients, and the allusions to it in Scripture indicate that the Hebrews were well acquainted with its uses. The rocks in the neighborhood of Sinai yielded it in large quantities, and it was found in Egypt. That it was common in Palestine is stated by Josephus, xlvii. 18-20. The Luzzards of the ancient times should shrive...
(literally door) is the representative of both doors and leaves; in 1 K. vi. 32 it is translated in the plural "doors," margin, "leaves of doors." (GATE) — 3. Leaves of a book or roll. The Heb. deth occurs in this sense in Jer. xxxvi. 25 only, and is translated by Gesenius, colomus.

Lea (Heb., weari'd, Ges.), daughter of LEBAN (Gen. xxix. 16). The dulness or weakness of her eyes was so notable, that it is mentioned as a contrast to the beautiful form and appearance of her younger sister Rachel. Her father took advantage of the opportunity in the least marriage-site afforded to pass her off in her sister's stead on the unconscious bridegroom, and excused himself to Jacob by alleging that the custom of the country forbade the younger sister to be given first in marriage. Jacob's preference of Rachel grew into hatred of Leah, after he had married both sisters.

Leah, however, bore to him, in quick succession, Reuben, Simeon, Levi, Judah, then Issachar, Zebulun, and Dinah, before Rachel had a child. She died some time after Jacob reached the S. country in which his father Isaac lived. She was buried in the family grave in Machpelah (xlix. 21). But her place in the family was not forgotten. One word is retained in the A. V. of Ps. iv. 2, v. 6, from the older English versions; but the Heb. cīzah of which it is the rendering is elsewhere almost uniformly translated "lies" (Ps. xi. 4, Ivi. 5, xxv.).

Leather (Heb., or; Gr. adj., dermòntes, translated "leather"). The notices of leather in the Bible are singularly few; indeed the word occurs but twice in the A. V., and in each instance in reference to a girdle (2 K. i. 8; Mat. iii. 4). There are, however, other instances in which the word "leather" might with propriety be substituted for "skin" (Lev. xi. 32, xiii. 48; Num. xxii. 20).

Bottle; Drees; Handicraft; House; Sandal.

Leaven (Heb. šer, ḫântu or Ḫântû; Gr. zōμē). Various substances were known to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. (Bread.) The use of leaven is strictly forbidden in all offerings made to the Lord by fire, and particularly in the feast of the Passover. In reference to these prohibitions, Amos (iv. 5) ironically bids the Jews of his day to "offer a sacrifice of thanksgiving with leaven." In other instances, where the offering was to be consumed by the priests, and not on the altar, leaven might be used. Various ideas were associated with the prohibition of leaven in the instances above quoted. But the most prominent idea, which applies equally to all the cases of prohibition, is connected with the corruption which leaven itself had undergone, and which it communicated to bread in the process of fermentation. To this property of leaven our Saviour points when He speaks of the "leaven (i. e. the corrupt doctrine) of the Pharisees and of the Sadducees" (Mat. xvii. 6); and St. Paul, when he speaks of the "old leaven" (1 Cor. v. 7). Another quality of leaven is its property of secretly penetrating and diffusing power (v. 6; Gal. v. 9; Mat. xiii. 33).

Leaves, pl. of Leaf.

Leban (Heb., the white, poetically = the moon, Ges.; = Lebanon), one of the Nethim whose descendants returned from Babylon with Zerubbabel (Neh. vii. 48); = LEBSANıh. Lebanon.

Leb'nah (Heb.) = LEBANON (Ezr. 43).
olives, figs, and mulberries; while some remnants exist of the forests of pine, oak, and cedars, which formerly covered it (1 K. v. 6; Ps. xxix. 5; Is. xiv. 8; Ezr. iii. 7). (Forster.) Considerable numbers of wild beasts still inhabit its retired glens and higher peaks; the writer (Porter) has seen jackals, hyenas, wolves, bears, and panthers (2 K. xiv. 9; Cant. iv. 8; Hab. ii. 17). Some noble streams of classic celebrity (Leontes, Lyeus, Adonis, &c.) have their sources high up in Lebanon, and rush down in sheets of foam through sublime glens, to stain with their ruddy waters the transparent bosom of the Mediterranean. Along the base of Lebanon runs the irregular plain of Phœnicia; nowhere more than two miles wide, and often interrupted by bold rocky spurs, that dip into the sea. The main ridge of Lebanon is composed of Jura limestone, and abounds in fossils. Long belts of more recent sandstone run along the western slopes, which is in places largely impregnated with iron. Lebanon was originally inhabited by the Hivites and Giblites (Judg. iii. 3; Josh. xii. 5, 6). The whole mountain-range was assigned to the Israelites, but was never conquered by them (xiii. 2-6; Judg. iii. 1-3). During the Jewish monarchy it appears to have been subject to the Phœcens (1 K. v. 2-6; Ezr. iii. 7). From the Greek conquest until modern times Lebanon had no separate history. The northern half of the mountain-range is peopled almost exclusively by Maronite Christians, about 200,000 in number (so Porter in Kitto); in the southern half the Druzes (about 80,000, so Porter) predominate. American Protestant missionaries have been laboring usefully more than forty years among this population.—Antilibanus. The main chain of Antilibanus commences in the plateau of Bashan, near the parallel of Cesarea Philippi, runs N. to Hermon, and then N. E. in a straight line till it sinks down into the great plain of Emesa, not far from the site of Riblah. Hermon is the loftiest peak; the next highest is a few miles N. of the site of Abila (Abilene), beside the village of Rubaïn, and has an elevation of about 7,000 feet. The rest of the ridge averages about 5,000 feet; it is in general bleak and barren, with shelving gray declivities, gray cliffs, and gray rounded summits. Here and there we meet with thin forests of dwarf oak and juniper. The western slopes descend abruptly into the Bukīna; but the features of the eastern are entirely different. Three side-ridges here radiate from Hermon, like the ribs of an open fan, and form the supporting walls of three great terraces. (Arab.; Phœcens.) Antilibanus is much thinly peopled than its sister range; and it is more abundantly stocked with wild beasts. Antilibanus is only once distinctly mentioned in Scripture, where it is accurately described as "Lebanon toward the sunrising" (Josh. xiii. 5). "The tower of Lebanon which looketh toward Damascus" (Cant. vii. 4) is doubtless Hermon, which forms the most striking feature in the whole panorama round that city.

Leb'a-oth (Heb. lilmæsan), one of the last group of the cities of the "South" of Judah (Josh. xv. 32), probably = Beth-Arhab and Beth-Ure‘; identified by Wilton (in Fairbairn) with el-Bayrith, a ruined site on a low hill about four miles N. E. of Tell 'Arad (Arad); but Rowlands (in Fairbairn under "S. Country") supposes it probably Birein, a site with four wells and ruins a few miles S. or S. E. of el 'Arad, Azek. Leb-hann (L.) = LEBBEES.

*Leb-æ-nes (L. Lēbbæus, from Heb. libbî = of heart, i. e. hearty or courageous, Hero, Lance, &c.; little heart, darling, Jerome, Winer; compare Thaddeus), a name of the Apostle Judas, the brother of James (Mat. x. 3). The MSS. here give different readings: the A. V. and Received Greek Text are supported by the Alexandrian and some other MSS.; but some MSS. and critical editors read "Lebbeus" only, some "Thaddeus" only.
Le-bou'nah (Heb. frankincense, Ges.), a place named in Judg. xxii. 19 only; now the village of el-Lubban, W. of, and close to, the Nebi road, about eight miles N. of Bethel (Bethel), and two from Silan (Shiloh). Its appearance is ancient, and in the rocks above it are excavated sepulchres (Robinson).

Leah (Heb. a going, journey, Ges.), a name mentioned in the genealogies of Judah (1 Chr. iv. 21 only) as a descendant of Shelah, or a town colonized by En 2.

* Ledzes. LAYER.

Leech. HORSE-LEECH.

Leeks. The Hebrew hitair or chatair, which in Num. xi. 5 is translated leeks, occurs twenty times in the Hebrew text. The Hebrew term (properly *Leem*),] from a root signifying "to be green," and may therefore stand in this passage for any green food, lettuce, endive, &c., as Ludolf and Mallet have conjectured (compare our own translation, which is justified by the green color of the leek, and the grass-like form of its leaves. Another interpretation, first proposed by Robinson, and adopted by Kuenen and Kugler, is that the Hebrew word in the Targum is the same as the verb פָּרָה (Pahar), a root meaning "to walk" or "to go." In this sense, "leeks" might be translated "strolling or wandering people." But it is clear that the Hebrew term must mean something more specific, and the connection with "green" is a more likely interpretation. However, the exact meaning of the term is still a subject of debate and scholarly discussion.

= grass (GRASS 1) is derived from a root signifying "to be green," and may therefore stand in this passage for any green food, lettuce, endive, &c., as Ludolf and Mallet have conjectured (compare our term "greens"); yet as it is mentioned together with onions and garlic in the text, and as the most ancient versions unanimously understand leeks by the Hebrew word, we may be satisfied with our
Lentil, or Lentil, tiles (Heb. 'addahim). There cannot be the least doubt (so Mr. Houghton) that the A. V. is correct in its translation of the Hebrew word which occurs in the four following passages:—

Gen. xxv. 31; 2 Sam. xvii. 28, xxvii. 11; Ez. iv. 9.

The lentile is a small leguminous or bean-like plant, Eremus Lens. There are three or four kinds, all of which are still much esteemed in those countries where they are grown, viz. the south of Europe, Asia, and North Africa; the red lentile is still a favorite article of food in the East. The modern Arabic name of this plant = the Hebrew; it is known in Egypt, Arabia, Syria, &c., by the name 'Adas. Robinson (i. 167) found lentil “very palatable, and could well conceive that to a weary hunter, faint with hunger, they might be quite a dainty.” Kitto (Pict. Bible) says he has often partaken of red pottage, prepared by seething the lentiles in water, and then adding a little suet, to give them a flavor. (Ezom.) Lentile bread is still eaten by the poor of Egypt. Food.

Lentisk, Mastic. Leopard [lep-] is invariably given by the A. V. as the translation of the Heb. nämär, and Chal. n'imar, which occur in the seven following passages—Is. xi. 6; Jer. v. 6, xiii. 23; Dan. vii. 6; Hos. xiii. 7; Cant. iv. 8; Hab. i. 8. Leopard occurs also as the translation of the Gr. pardalis in Ecclus. xxviii. 28, and in Rev. xiii. 2. The leopard (Leopardus varius; Félix Leopardus, Linn.) belongs to the cat family. Its swiftness is well known; so great is the flexibility of its body, that it can take surprising leaps, climb trees, or crawl snake-like upon the ground. Jeremiah and Hosea allude to its insidious habits: it will take up its position in some spot near a village, and watch for a favorable opportunity to plunder. From the passage of Canticles, referred to above, we learn that the hilly ranges of Lebanon were in ancient times frequented by these animals, and it is now not uncommon seen in and about Lebanon, and the southern maritime mountains of Syria. Under the name nämär (spotted), not improbably another animal, viz. the cheetah, or hunting leopard (Guepardus jubata), may be included; which is named by the Mohammedans of Syria, who employ it in hunting the gazelle.

Leper (Heb. participles tebrict, môtbr, fem. môtbr'ath; Gr. leprous, Leprosy] (Heb. tâwân'ath; Gr. lepra). The predominant and characteristic form of leprosy in Scripture is a white variety, covering either the entire body or a large tract of its surface; which has obtained the name of Lep rosa Mosaic. Such were the cases of Moses, Miriam, Naaman, &c. (Ex. iv. 6; Num. xi. 20; 2 K. v. 1, 27; compare Lev. xii. 13). But, remarkably enough, in the Mosaic ritual-diagnosis of the disease (Lev. xiii., xiv.), this kind, when overspreading the whole surface, appears to be regarded as "clean" (xiii. 12, 13, 16, 17). The Egyptian bondage, with its studied degradations and privations, and especially the war with the Philistines under the Egyptian leadership, must have had a frightful tendency to generate this class of disorders; hence Manetho asserts that the Egyptians drove out the Israelites as infected with leprosy—a strange reflex, perhaps, of the Moslem narrative of the "plagues" of Egypt, yet probably also containing a germ of truth. The sudden and total change of food, air, dwelling, and mode of life, caused by the Exodus, to this nation of newly emancipated slaves may possibly have had a further tendency to produce skin-disorders, and severe suppressive measures may have been required in the desert-moving camp to secure the public health, or to allay the panic of infection. How it is possible that many, perhaps most of this repertory of symptoms, may have disappeared with the period of the Exodus, and the snow-white form, which had pre-existed, may alone have ordinarily continued in a later age. But amongst these leprous conditions, the scaling, or peeling off of the surface, is nowhere mentioned. The principal morbid features are a rising or swelling, a seb or baldness, and a bright or white spot (xiii. 2). But especially a white swelling in the skin, with a change of the hair of the part from the natural black to white or yellow (3, 10, 4, 20, 29, 50), or an appearance of a taint going "deeper than the skin," or again, "raw flesh," appearing in the swelling (10, 14, 15), were critical signs of pollution. The mere swelling, or seb, or bright spot, was remanded for a week as doubtful (4, 21, 26, 31), and for a second such period, if it had not yet pronounced (5). If it then spread (7, 22, 27, 33), it was decided as polluting. But if after the second period of quarantine the taint did away and showed no symptom of spreading, it was a mere seb, and the patient was adjudged clean (6, 23, 34). This tendency to spread seems especially to have been relied on. A spot most innocent in all
LEP
other respects, if it "spread much abroad," was unclean; whereas, as before remarked, the man so wholly overspread with the evil that it could find no further range, was on the contrary "clean" (12, 13). These two opposite criteria seem to show, that whilst the disease manifested activity, the Mosaic law imputed pollution to and imposed segregation on the sufferer, but that the point at which it might be viewed as having run its course was the signal for his readmission to communion. It is clear (so Mr. Hayman, the original author of this article) that these particular symptoms, which were by no means universal, were diseasae spreading on the surface of the body in the way described, and so shocking of aspect, or so generally suspected of infection, that public feeling called for separation. It is now undoubtedly the "leprosy" of modern Syria, and which has a wide range in Spain, Greece, and Norway, is the Elephantiasis Greecorum. It is said to have been brought home by the crusaders into the various countries of Western and Northern Europe. It certainly was not the distinctive white leprosy, nor do any of the described symptoms in Lev. xiii. point to elephantiasis. Whatever "White as snow " (2 K. v. 27) would be the impossibility of being "well-put." Further, the most striking and fearful results of this modern so-called "leprosy" are wanting in the Mosaic description—the transformation of the features to a leonine expression, and the corrosion of the joints, so that the fingers drop plebeian. (Medecine.) Whether we regard Lev. xiii. as speaking of a group of diseases having mutually a mere superficial resemblance, or a real affinity, it need not perplex us that they do not correspond with the three species of leprosy of Hippocrates (the Gr. alphos, leuké (= white), and melan (= black), which are said by Bateman to prevail still respectively as Lepra alboideus, Lepra vulgaris, and Lepra nigricans. The first has more minute and whiter scales, and the circular patches in which they form are smaller than those of the vulgaris, which appears in scaly diseas of different sizes, having nearly always a circular form, first presenting small distinct red shining elevations of the cuticle, then white scales which accumulate somewhat thick, and which extend from the centre. Good describes its appearance, as having a spreading scale upon an elevated base; the elevations depressed in the middle, but without a change of color; the black hair on the patches, which is the prevailing color of the hair in Palestine, partipaating in the whiteness, and the patches themselves perpetually widening in their outline. A phialophore of lime probably gives their bright glossy color to the scaly patches. The third, nigricans, or rather subfuscus, is rarer, in form and distribution resembling the second, but differing in the dark livid color of the patches. The scaly incrustations of the first species infest the flat of the fore-arm, knee, and elbow-joints, but on the face seldom extend beyond the forehead and temples (compare 2 Chr. xxvi. 19, "the leprosy rose up in his forehead"). The cure of this is not difficult; the second scarcely ever heals (Celsius). The third is always accompanied by a cachectic condition of body. Further, elephantiasis of the legs has also passed under the name of the "black leprosy." It is possible that the "freckled spot" of the A. V. in Lev. xiii. 39 may correspond with the harmless Lepra alboideus, since it is noted as "clean." There is a remarkable concurrence between the description by Eschylus (Chor. 271-274) of the disease which was to produce "ichthus" coursing over the flesh, eroding with
fierce voracity the former natural structure, and white hairs shooting up over the part diseased, and some of the Mosaic symptoms; the spreading energy of the evil is dwelt upon both by Moses and by J. H. C. C. Schubart, as vindicating its character as a scourge of God. But we have no curious and exact confirmation of the genuineness of the detail in the Mosaic account, especially as the poet's language would rather imply that the disease spoken of was not then domesticated in Greece, but the strange horror of some other land. There remains a curious and interesting approach, before we quit Leviticus, as regards the leprosy of garments and houses. Some have thought garments worn by leprosy patients intended. This chassing of garments and house-walls with the human epidemis, as leprosy, has moved the mirth of some, and the wonder of others. Yet modern science has established what goes far to vindicate the Mosaic classification as more philosophical than such evils. It is now known that there are some skin-diseases which originate in an acarus (= mite, tick, &c.), and others which proceed from a fungus. If these we may probably find the solution of the paradox. The analogy between the disease in the human skin and that which frets the garment that covers it, between the fungous growth that lines the crevices of the epidemis and that which creeps in the interstices of masonry, is close enough for the purposes of a ceremonial law, to which it is essential that there should be an arbitrary element intermingled with provisions manifestly reasonable. Michaelis has suggested a nitrous efflorescence on the surface of the stone, produced by saltpetre, or rather an acid containing it, and issuing in red spots, and cites the example of a house in Lubeck; he mentions also exfoliation of the stone from other causes; but probably these appearances would not be developed without a greater degree of damp than is common in Palestine and Arabia. It is manifest also that a disease in the human subject caused by an acarus or by a fungus would be certainly contagious, since the propagative cause could be transferred from person to person. The lepers of the X. T. do not seem to offer occasion for special remark, save that by the X. T. period the disease, as known in Palestine, probably did not differ materially from the record of it by Hippocrates. "Leprosy," says Mr. Jennings (in Fdb.), "was polluting, spreading (in respect to the person affected), transmissible, and incurable by any known remedy. It was therefore the standing symbol of sin, the most malignant evil in God's universe." Purification; uncleanness.
Le'shem (Heb. = a gem, translated "figure" in A. V.; = fortress, Fr.) = Laim, afterward Dan, occurring only in Josh. xxx. 47 (twice).
Le'thech [-thek] (Iob. a measure for grain, so called from pouring, Ges.) (Hos. iii. 2, margin). Weights and Measures.
Letter, Letters. Epistle; Writing.
Letus (I. Gr.) = Hattush (1 Esd. viii. 29).
Le-tn'shim (Heb. the hammered, the alluring, Ges.)
second son of Jachin, son of Joseph (Gen. xxv. 3 
and 1 Chr. i. 32, Vulgate). Frenzel identifies the name with Tasm, one of the ancient and extinct tribes of Arabia. Leth'mim.
Le-un'mim (Heb. peoples, nations), third son, or descendant, of Dedan son of Jokshan (Gen. xxv. 3 [1 Chr. i. 32, Vulgate]), being in the place "like his brethren, Asshur and Letushim. The name evidently refers to a tribe or people sprung from Dedan.
Leumim has been identified with the Alonmaiyah of Ptolemy, and by Frenzel with an Arab tribe called Umedin. The latter was one of the very ancient tribes of Arabia of which no genealogy is given by the Arabs, and who appear to have been anti-Abrahamic, and possibly aboriginal inhabitants of the country.

Levi (Heb. a joining, Ges.). 1. Third son of Jacob by his wife Leah. This, like most other names in the patriarchal history, was connected with the thoughts and feelings that gathered round the child’s birth. As derived from Heb. lideh, to adhere, it gave utterance to the hope of the mother that the affections of her husband, which had hitherto rested on the favored Rachel, would at last be drawn to her. “This time will my husband be joined unto me, because I have borne him three sons” (Gen. xxix. 24). The new-born child was to be a fresh link binding the parents to each other more closely than before. One fact alone is recorded in which he appears prominent. The sons of Jacob have come from Padan-aram to Canaan with their father, and are with him “at Shalem, a city of Shinar.” Their sister Dinah goes out “to see the daughters of the land” (xxxix. 1), i.e. as the words probably indicate, and as Josephus (i. 21) distinctly states, to be present at one of their great annual gatherings for some festival of Nature-worship, analogous to that which we meet with afterward among the Midianites (Num. xxv. 2). (Boor.

The license of the time and the absence of her natural guardians exposes her, though yet in earliest youth, to lust and outrage. A stain is left, not only on her, but on the honor of her kindred, which, according to the rough justice of the time, nothing but blood could wash out. The duty of exterminating that revenge fell, as in the case of Amnon and Tamar (2 Sam. xiii. 22), on the brothers rather than the father. Simeon and Levi take the task upon themselves. The history that follows is that of a cowardly and repulsive crime (Gen. xxxix. 25-31). For the offence of one man, they destroy and plunder a whole city. They cover their murderous schemes with fair words and professions of friendship. They make the very tokens of their religion the instrument of their perjury and revenge. Their father, timid and anxious as ever, utters a feeble lamentation. Of other facts in the life of Levi, there are none in which he takes, as in this, a prominent and distinct part. He shares in the hatred which his brothers bear to Joseph, and joins in the plots against him (xxxvii. 4). Simeon appears to have been foremost in this attack on the favored son of Rachel; and it is at least probable that in this, as in their former guilt, Simeon and Levi were brethren. Afterward Levi, with his three sons, Gershon, Kohath, and Merari, went down into Egypt (xvi. 11). When his father’s death draws near, and the sons are gathered round him, he bears the old crime brought up again to receive its sentence from the lips that are no longer feeble and hesitating. Simeon and Levi, no less than the incestuous first-born, had forfeited the privileges of their birthright. They were to be divided in Jacob and scattered in Israel (xv. 6 ff.). Levi died in Egypt at the age of 137 (Ex. vi. 16). From him were descended Moses and Aaron with the priests (High-priest; priest) and Levites.—2. Son of Melech; one of the near ancestors of our Lord; great-grandfather of Joseph (Lk. iii. 24).—3. A more remote ancestor of Christ; son of Simeon (iii. 29).—4. Matthew (Mk. ii. 14; Lk. v. 27, 29).

Leviathan (Heb. liyvathan) occurs five times in the text of the A. V., and once in the margin of Job iii. 8, where the text has “mourning.” In the Hebrew Bible liyvathan (== “leviathan,” except in Job iii. 8) is found only in Job iii. 8, x. 25 (xli. 1, A. V.); Ps. lxiv. 14, civ. 26; Is. xxviii. 1. In the margin of Job iii. 8, and text of Job xii. 1, and Ps. lxiv. 14, the crocodile is most clearly the animal denoted by the Hebrew word (so Mr. Houghton, the original author of this article). The crocodile, Crocodylus vulgaris, is clothed on the entire upper part of the body with distinct series of bony scales imbedded in the skin, and constituting a coat-of-mail capable of resisting the most powerful enemy. The skull is remarkably solid, with bony crests. There is a single row of conical, pointed teeth in each jaw, locking into each other. The crocodile is said to attain a length of twenty-five feet. A huge, fierce, cunning, carnivorous reptile, it is greatly dreaded in the hot regions of which it is a native. It was worshipped by the ancient Egyptians. Job iii. 8 is beset with difficulties. There can, however, be little doubt that the margin is the correct rendering. There appears to be some reference to those who practised enchantments. The detailed description of leviathan given in Job xli, indisputably belongs to the crocodile. The Egyptian crocodile also is certainly the leviathan in Ps. lxiv. 14. The leviathan of Ps. civ. 26 Mr. Houghton regards as some animal of the whale family. The “great and wide sea” must be the Mediterranean, and the whale is found there. The Orcus Gladiolus (Gray), or common grampus, and the Thalattus Antiquorum (Gray), or the Rorqual of the Mediterranean (Cuvier), are two species of the whale family not uncommon in the Mediterranean, and anciently the species may have been more numerous. The crocodile is a fresh-water animal; but, as allied reptiles frequent salt water, the crocodile may anciently have been found in the Mediterranean. There is some uncertainty about the leviathan of Is. xxvii. 1. As the term leviathan is evidently used in no limited sense, not improbably “leviathan the piercing serpent,” or “leviathan the crooked serpent,” may denote some species of the great rock-saikes (Bon family) which are common

Crocodylus of the Nile (Crocodylus vulgaris).—(Phn.)
in S. and W. Africa, perhaps the Hottentia Seebo, which Schneider, under the synonym Boa herclo-
oglycera, appears to identify with the huge serpent represented on the Egyptian monuments. Mr. R. S.
Poole (in Kitto) regards leviathan as always = the
crocodile; Mr. Grosse (in Fairbairn) regards it as
specifically = the crocodile, though perhaps in a
later age used indefinitely for any huge reptile.
Perhaps monster may be as good a translation of the
Heb. leyvathin as any that can be found.

* LEV (fr. L. levir = husband's brother)

Law, Marriage.

Levi (L.), in I. E., is, simply a corruption of the name of Levi in Ex. x. 15.

Levites (fr. Heb. Levites = descendant of Levi I); plural Levite.
The analogy of the names of the other tribes of Israel would lead us to include under "Le-
"levites" and "sons of Levi" the whole tribe that traced its descent from Levi. The existence of an-
other division, however, within the tribe itself, in the
higher office of the priesthood (Priest) as limited to the "sons of Aaron," gave to the common
form, in this instance, a peculiar meaning. Most
frequently the Levites are distinguished, as such,
from the priests (1 K. viii. 4; Ezr. ii. 70; Jn. i. 19,
dc.), and this is the meaning which has perpetuated itself. Sometimes, when the reference is
wholly to the tribe, the priests included (Num. xxxv. 2; Josh. xxi. 3, 41; Ex. vi. 25; Lev. xxvi. 32, &c.). Sometimes again it is added as an epithet of the smaller portion
of the tribe, and we read of "the priests the Levites" (Josh. iii. 3; Ex. xlv. 15). The history of
the tribe and of its functions attached to its several orders, is obviously essential to any right apprehension of the history of Israel as a people. It will fall naturally into four great
periods. I. The time of the Exodus. II. The period of the Judges. III. That of the Monarchy.
IV. That from the Captivity to the destruction of Jerusalem. I. The absence of all reference to the
consecrated character of the Levites in Genesis is noticeable enough. The prophecy of Jacob (Gen.
xlix. 5-7) was indeed fulfilled with singular precision;
the massacre of the Shechemites may have contributed to influence the history of Levi's de-
scendants, by fostering in them the same fierce will to
zel against all that threatened to wound the honor of
the purity of the Levitical race. Generally what strikes us is the absence of all recognition of the later character.
In the genealogy of Gen. xvi. 11, in like manner,
the list does not go lower than the three sons of Levi, and they are given in the order of their
birth, not in that which would have corresponded to the
official superiority of the Kohathites. There are
no signs, again, that the tribe of Levi had any special preeminence over the others during the
Egyptian bondage. Within the tribe itself there are
some slight tokens that the Kohathites are gain-
ing the first place (Ex. iv. 14, vi. 23). But as yet there are no traces of a caste-character, no signs of
any intention to establish an orderly priesthood. Up to this time the Israelites had worshiped the God of their fathers after their fathers' manner. (First-born.) It was apparently with
this as their ancestral worship that they came up out of Egypt. The "young men" of the sons of Israel offer sacrifices (xix. 5). They may fear,
are the priests who remain with the people while Moses ascends the heights of Sinai (xix. 22-24).
They represented the truth that the whole people were "a kingdom of priests" (xix. 6). Neither they nor the "officers and judges" appointed to
assist Moses in administering justice (xviii. 25) are
connected in any special manner with the tribe of Levi. The first step toward a change was made in
the institution of an hereditary priesthood in the family of Aaron, during the first withdrawal of
Moses to the solitude of Sinai (xxviii. 1). The next
extension of the idea of the priesthood grew out of
the terrible consecration of themselves, Ex.
xxix. (Calf). The tribe stood forth, separate and
apart, recognizing even in this stern work the spiritual as higher than the natural, and therefore
counted worthy to be the representative of the ideal life of the people, "an Israel within an Israel." From this time accordingly they occupied a distinct position.
The tribe of Levi was to take the place of that earlier priesthood of the first-born as representa-
tives of the holiness of the people. The
minds of the people were to be drawn to the fact of the substitution by the close numerical corre-
spondence of the consecrated tribe (22,000) with that of those who were first-born (22,000) (Num.
iii). As the Tabernacle was the sign of the pres-
ence among the people of their unseen King, so the
Levites were, among the other tribes of Israel, as
the royal guard that waited exclusively on Him.
When the people were at rest, they encamped as such, in the court of their race (Num. i. 1; Israel
ii. 22). The Levites might come nearer than the other tribes; but they might not sacrifice, nor burn incense, nor see the "holy things" of the sanctuary
they were covered (iv. 15). When on the march,
now hands but theirs might strike the tent at the commence ment of the day's journey, or carry the parts of its structure during it, or pitch the tent once again when they halted (i. 51). It was obvi-
ously essential for such a work that there should be
a fixed assignment of duties; and now accordingly we meet with the first outlines of the organization which afterward became permanent. The division of the tribe into the three sections that traced their descent from the sons of Levi, formed the ground-
work of it. (Gershon; Kohath; Merari.) The
work which they all had to do required a man's full
strength and, therefore, though twenty was the starting-point for military service (Num. i.), they were not to enter on their active service till they were thirty (i. 2, 3, 25). The first-born might be free from all duties but those of superintendence
(viii. 25, 26). The result of this limitation gave to the Kohathites 2,730 on active service out of 8,600;
to the sons of Gershon 2,650 out of 7,500; to those of Merari 3,200 out of 6,200 (iv. 26). Of these the Kohathites, as nearest of kin to the priests, held

1 The separate numbers in Num. iii. (Gershon, 7,500; Kohath, 6,600; Merari, 6,200) give a total of 22,500. The received solution of the discrepancy (so Prof. Pumphre's, of which the author is the source) is that the first-born of the Levites, who, as such, were already consecrated, and therefore could not take the place of others. The number of the first-born approximates to 22,500; it is possibly a little small; but they must be calculated, (1.) the first-born of the first-born, (2.) the first-born of the mother, (3.) the first-born of the first-born of the mother, &c., until a very large number is reached. The negro (2,730) of the Kohathites in verse 28 have become 8,600, as adopted by Philipson, Keil, &c.

2 The memoir given in Ps. xxv. 24 in Num. vii. 21 as the age of entrance, may be understood either of a probation period during which they were to be kept free from the sacrificial service (Taimur, Rashl, Mainmordt, &c., or of the lighter work of keeping the gates of the Tabernacle Rais-lamim, Aen Eera, &c.); or of the post-consecrative, an other ancient Jewish interpretation that Num. iv. treats of the necessary age of the Levites for the requirements in the wilderness, ch. xii. 33; and (26, 27, 28) give that age for the promised land, when in their division among the tribes a larger number would be wanted (Br. Ginsburg, ib Kito).
from the first the highest offices. They were to bear all the vessels of the sanctuary, the ark itself included (ii. 31, iv. 15; Deut. xxxi. 25), after the priests had covered them with dark-blue cloth which was to hide them from human gaze; and thus they became also the guardians of all the sacred treasures which the people had so freely offered. The Gershonites had to carry the tent-hangings and curtains (Num. iv. 22-26). The heavier burden of the boards, bars, and pillars of the Tabernacle fell on the sons of Merari. Before the march began, the whole tribe was once solemnly set apart (viii. 5 sq.). The new institution was, however, to receive a severe shock from those who were most interested in it. The section of the Levites whose position brought them into contact with the tribe of Reuben conspired with it to reassert the old patriarchal system of a household priesthood (xvi.). (Koxx. 4.) When their self-willed ambition had been punished, it was time also to provide more definitely for them, and this involved a permanent organization for the future as well as for the present. Jehovah was to be their inheritance (xviii. 20; Deut. x. 9, xviii. 2). They were to have no territorial possession of their own; in place of this the tithes of the produce of the land, from which they, in their turn, offered a tithe to the priests, as a recognition of their higher consecration (Num. xviii. 21, 24, 26; Neh. x. 37). When the wanderings of the people should be over, and the Tabernacle have a settled place, great part of the labor that had all along been done would come to an end, and they, too, would need a fixed abode. Distinctness and diffusion were both to be secured by the assignment to the whole tribe of forty-eight cities, with an outlying "suburb" (Num. xxxv. 2) of meadow-land for the pasturage of their flocks and herds, (Scribes.) The reverence of the people for them was to be heightened by the selection of six of these as cities of refuge. Through the whole land the Levites were to take the place of the old household priests, sharing in all festivals and rejoicings (Deut. xii. 19, xiv. 26, 27, xxxi. 11). Every third year they were to have an additional share in the land, as the Levites had not a portion of the land, (xvi. 9). "The priests the Levites" was to belong the office of preserving, transcribing, and interpreting the law (xvii. 9-12, xxxi. 26). They were solemnly to read it every seventh year at the Feast of Tabernacles (xxx. 9-13). They were to pronounce the curses from Mount Ebal (xxiv. 1). Such, if one may so speak, was the ideal of the religious organization which was present to the mind of the lawgiver. The great principle was, that the warrior-caste who had guarded the tent of the Captain of the hosts of Israel, should be throughout the land as witnesses that the people still owed allegiance to Him. As yet, no traces appear of their character as a learned caste, and of the work which afterward belonged to them as hymn-writers and musicians. (Masp.—II. The successor of Moses, though belonging to another tribe, did faithfully all that could be done to convert this idea into a reality. The submission of the Gibeonites, after they had obtained a promise that their lives should be spared, profited him to realize the tribe-divisions of Gershon and Merari of the most burdensome of their duties. The conquered Hivites became "heaters of wood and drawers of water" for the house of Jehovah and for the congregation (Josh. ix. 27). (Nethinim; Solomon's Servants, Children of.) As soon as the conquerors had advanced far enough to proceed to a partition of the country, the forty-eight cities were assigned to them (xxi. 1) thus:

1. Kohathites:  
   A. Priests.  
   (Judah and Simeon).  
   Benjamin.  
   (Ephraim)  
   Dan.  
   (Half Manasseh).  
   (Half Manasseh).  
   Issachar.  
   Asher.  
   Naphtali.  
   Gedor.  
   48

2. Gershonites: 
   Reuben.  
   Gad.  

3. Merarites: 
   (Gad).  

The scanty memorials in Judges fail to show how far, for any length of time, the reality answered to the idea. The tendency of the people to fall into the idolatry of the neighboring nations showed either that the Levites failed to bear their witness to the truth or had no power to enforce it. The old household priesthood revives, and there is the risk of the national worship breaking up into individualism (Judg. xvii.). (Micah 1; Jonah 3.) The shameless license of the sons of Eli may be looked upon as the result of long neglect, affecting the whole order. The work of Samuel was the starting-point of a better time. Himself a Levite, and, though not a priest, belonging to that section of the Levites which was nearest to the priesthood (1 Chr. vi. 28), adopted as it were, by a special dedication, into the priestly line and trained for its offices (1 Sam. ii. 18). This organization was, during his lifetime, the author of a new organization. There is no reason to think, indeed, that the companies or schools of the sons of the prophets which appear in his time (x. 5), and are traditionally said to have been founded by him, consisted exclusively of Levites; but there are many signs that the members of that tribe formed a large element in the new order, and received new strength from it. (Prophet.—III. The capture of the Ark by the Philistines did not entirely interrupt the worship of the Israelites, and the ministrations of the Levites went on, first at Shiloh (1 Sam. iv. 3), then for a time at Nob (1 xiii. 11). Afterward they took up their abode at Lodi (xxvi. 39). The history of the return of the Ark to Beth-Schemesh after its capture by the Philistines, and its subsequent removal to Kirjath-Jearim, points apparently to some strange complications rising out of the anomalies of this period, and affecting, in some measure, the position of the tribe of Levi. (Aradnab 1; High Places.) The rule of Samuel and his sons, and the prophetic character now connected with the tribe, tended to give them the position of a ruling caste. In the strong desire of the people for a king, we may perhaps trace a protest against the assumption by the Levites of a higher position than that originally assigned. The reign of Saul, in its later period, was at any rate the assertion of a self-willed power against the priestly order. (Ahimelech 1; Gideonites.) The reign of David, however, wrought the change from persecution to honor (1 Chr. xii. 26). When his kingdom was established, there came a full form and organization of the whole tribe. Their position in relation to the priesthood was once again definitely recognized. When the Ark was carried up to its new resting-place in Jerusalem, their claim to be the heirs of it was publicly acknowledged (xv. 2). (One-Eedom.) In the procession which attended the ultimate conveyance of the Ark to its new resting-place the Levites were conspicuous,
wearing their linen eploids, and appearing in their new character as minstrels (xxv. 27, 28). In the worship of the Tabernacle under David, as afterward in that of the Temple, we may trace a development of the simpler arrangements of the wildness and of Shiloh. The Levites were the gatekeepers, vergers, sacrista, and clerks of the central sanctuary of the nation. They were, in the language of 1 Chr. xxiii. 24-32, "to wait on the sons of Aaron for the service of the house of Jehovah, in the courts, and the chambers, and the purifying of all holy things." This included the duty of providing the flour for meat-offering, and for the unleavened bread. They were, besides this, "to stand every morning to thank and praise Jehovah, and likewise at eve." They were lastly "to offer"—i.e. to assist the priests in offering—"all burnt-sacrifices to Jehovah in the sabbaths and on the set feasts." They lived for the greater part of the year in their own cities, and came up at fixed periods to take their turn of work (xxv., xxvi.). How long it lasted we have no sufficient data for determining. The education which the Levites received for their peculiar duties, no less than their connection, more or less intimate, with the Chroniclers (PROPHEP), would tend to make them, so far as there was any education at all, the teachers of the others, the transcribers and interpreters of the Law, the chroniclers of the times in which they lived. (Scribe.) We have some striking instances of their appearance in this new character. (JUDGE; SUMMARIAS.) The two books of Chronicles bear unmis-

takable marks of having been written by men whose interests were all gathered round the services of the Temple, and who were familiar with its records. The former subdivisions of the tribe were recognized in the assignment of the new duties, and the Kohathites retained their old precedence (1 Chr. ix. 19, 22, xxv. 5-10, xxxi. 30). (Asaph; Heman; Jed-
thin.) Now they were to enter on their work at the age of twenty (xxiii. 24-27). As in the old days of the Exodus, so in the organization under David, the Levites were not included in the general census of the people (xxi. 6), and formed accordingly no part of the separate census, made apparently before the change of age just mentioned (xxiii. 5), gives—24,000 over the work of the Temple, 6,000 officers and judges, 4,000 porters, i.e. gatekeepers, and, as such, bearing arms (ix. 19; 2 Chr. xxxii. 2), 4,000 praising Jehovah with instruments. The latter number, however, must have included the full chorus of the Temple. The more skilled musicians among the sons of Heman, Asaph, and Jeduthun are numbered at 288, in 24 sections of 12 each. (MUSIC.) The re-

volt of the ten tribes, and the policy pursued by Jeroboam I (CAX; ISOLATEP), led to a great change in the position of the Levites. They were the witnesses of an appointed order and of a central wor-
ship. He wished to make the priests the creatures and instruments of the king, and to establish a prov-
incial and divided worship. The natural result was, that they left the cities assigned to them in the territory of Israel, and gathered themselves and the metrop-
olies of Judah (9 Chr. xi. 15, 14). In the kingdom of Judah they were, from this time forward, a powerful body, politically as well as ecclesiastically. We find them prominent in the war of Abijah against Jeroboam (xiii. 10-12). They are sent out by Jehoshaphat to instruct and judge the people (six. 8-10). The apostasy that followed on the marriage of Jehoram and Athaliah exposed them for a time to the dominance of a hostile system; but the services of the Temple appear to have gone on, and the Levites were again conspicuous in the counter-revolution effected by Jehoiada (xxiii.), and in restoring the Temple to its former stateliness under Joash (xxv. 1-14). Under Ahaz involved the cessation at once of their work and of their privileges (xxviii. 24). Under Hezekiah they again became prominent, as consec-

trating themselves to the special work of cleansing and repairing the Temple (xxix. 12-15, 24); and the hymns of David and of Asaph were again re-
newed. Their old privileges were restored, they were put forward as teachers (xxx. 22), and the payment of tithes, which had probably been dis-
continued under Ahaz, was renewed (xxxi. 4). The genealogies of the tribe were revised (ver. 17), and the old classification kept its ground. The reign of Manasseh was for the tribe, during the greater part of it, a period of depression. That of Josiah wit-
nessed a fresh revival and reorganization (xxix. 8-15). In the great passover of his eighteenth year they took their place as teachers of the people, as well as leaders of their worship (xxxv. 3, 15). Then came the Egyptian and Chaldean wars, and the rule of cowardly and apostate kings. The sacred tribe itself showed itself unfaithful (Ez. xlv. 10-14, xlviii. 11). They had, as the penalty of their sin, to witness the destruction of the Tem-
ple, and to taste the bitterness of exile.—IV. After the Captivity. The position taken by the Levites in the first movements of the return from Babylon indicates that they had cherished the tradi-
tions and maintained the practices of their tribe. They, we may believe, were those who were specially called on to sing to their conquerors one of the songs of Zion. It is noticeable, however, that in the first body of returning exiles they are present in a disproportionately small number (Ezr. ii. 36-42). Those who do come take their old parts at the foundation and dedication of the second Temple (iii. 10, vi. 18). In the next movement, under Ezra, their reluctance (whatever may have been its origin) was even more pronounced. None of them presented themselves at the first great gathering (viii. 15). The special efforts of Ezra did not succeed in bringing together more than 38, and their place had to be filled by 220 of the Nethinim (ver. 20). Those who returned with him resumed their functions at the feast of Tabernacles as teachers and interpreters (Neh. viii. 7), and those who were most active in that work were foremost also in chanted the hymn-like prayer which appears in Neh. ix. as the last great effort of Jewish psalmody. They are recognized in the great national covenant, and the offerings and titles which were their due are once more solemnly secured to them (x. 37-39). They take their old places in the Temple and in the villages near Jerusalem (xii. 29), and are present in full array at the great feast of the Dedication of the Wall. The two prophets who were active at the time of the Return, Haggai and Zechariah, if they did not belong to the tribe, helped it forward in the work of restoration. The strongest measures are adopted by Nehemiah, as before by Ezra, to guard the purity of their blood from the contami-
nation of mixed marriages (Ezr. x. 25); and they are made the special guardians of the holiness of the Sabbath (Neh. xi. 22). The last prophet of the O.T. sees, as part of his vision of the latter days,
the time when the Lord shall purify the sons of Levi (Mal. iii. 3). The guidance of the O. T. fails us at this point, and the history of the Levites in relation to the national life becomes consequently a matter of inference and conjecture. The SYNAGOGUE worship, then originated, or receiving a new development, was organized irrespectively of them, and thus throughout Palestine there were means of instruction in the Law with which they were not connected. During the period that followed the Captivity they contributed to the formation of the scattered Great Synagogue. They, with the priests, theoretically constituted and practically formed the majority of the permanent SANHEIDRIM, and as such had a large share in the administration of justice even in capital cases. They take no prominent part in the Maccabean struggles, though they must have been present at the great purifications of the Temple. They appear but seldom in the history of the N.T. Where we meet with their names it is as the type of a formal heartless worship, without sympathy and without love (Lk. x. 32.). In Jn. i. 19 they appear as delegates of the Jews, i.e., of the Sanhedrim, to inquire into the claim of Jesus to be Messiah and to a knowledge of their own Messianic expectations. The mention of a Levite of Cyprus in Acts iv. 36 shows that the changes of the previous century had carried that tribe also into "the dispersed among the Gentiles." Later on in the history of the first century, when the Temple had received its final completion under the younger Agrippa, we find one section of the tribe engaged in a new movement. With that strange unconsciousness of a coming doom which so often marks the last stage of a decaying system, the singers of the Temple thought it a fitting time to apply for the right of wearing the same linen garment as the priests, and persuaded the king that the concession of this privilege would be the glory of his reign (Jos. xx. 8, § 6). The other Levites at the same time asked for and obtained the privilege of joining in the Temple choruses, from which lighthouse they had been excluded. The destruction of the Temple so soon after they had attained the objects of their desire shows us that the Jews may well be said to have swept away their occupation, and so to deprive them of every vestige of that which had distinguished them from other Israelites. They were merged in the crowd of captives that were scattered over the Roman world, and disappear from the stage of history. Looking at the long history of which the outline has been here traced, we find in it the light and darkness, the good and evil, which mingle in the character of most corporate or caste societies. On the one hand, the Levites, as a tribe, tended to fall into a formal worship, a narrow and exclusive exaltation of themselves and of their country. On the other hand, they were chosen, together with the priesthood, to bear witness of great truths which might otherwise have perished from remembrance, and they bore it well through a long succession of centuries. It is not often, in the history of the world, that a religious caste or order has passed away with more claims to the respect and gratitude of mankind than the tribe of Levi (so Prof. Plumptre).

LEV'ITES (L. adj.) = pertaining to Levi, or to the Levites; Levitical; fr. the title in the Vulg. Liber Levitonicus, i.e. the Levitical book. The Heb. title is סנּוקנד [A. V. "and called "] , the first word in the book giving its name). (PENTATEUCH). -Contents. The book consists of the following principal sections:—I. The laws touching sacrifices (chapters i.-vii.). II. An historical section containing, first, the consecration of Aaron and his sons (chapter viii.); next, the tribe and consequently a chapter of genealogy and chronology. (SYNAGOGUE, THE GREAT.) They, with the priests, theoretically constituted and practically formed the majority of the permanent SANHEIDRIN, and as such had a large share in the administration of justice even in capital cases. They take no prominent part in the Maccabean struggles, though they must have been present at the great purifications of the Temple. They appear but seldom in the history of the N.T. Where we meet with their names it is as the type of a formal heartless worship, without sympathy and without love (Lk. x. 32.). In Jn. i. 19 they appear as delegates of the Jews, i.e., of the Sanhedrin, to inquire into the claim of Jesus to be Messiah and to a knowledge of their own Messianic expectations. The mention of a Levite of Cyprus in Acts iv. 36 shows that the changes of the previous century had carried that tribe also into "the dispersed among the Gentiles." Later on in the history of the first century, when the Temple had received its final completion under the younger Agrippa, we find one section of the tribe engaged in a new movement. With that strange unconsciousness of a coming doom which so often marks the last stage of a decaying system, the singers of the Temple thought it a fitting time to apply for the right of wearing the same linen garment as the priests, and persuaded the king that the concession of this privilege would be the glory of his reign (Jos. xx. 8, § 6). The other Levites at the same time asked for and obtained the privilege of joining in the Temple choruses, from which lighthouse they had been excluded. The destruction of the Temple so soon after they had attained the objects of their desire shows us that the Jews may well be said to have swept away their occupation, and so to deprive them of every vestige of that which had distinguished them from other Israelites. They were merged in the crowd of captives that were scattered over the Roman world, and disappear from the stage of history. Looking at the long history of which the outline has been here traced, we find in it the light and darkness, the good and evil, which mingle in the character of most corporate or caste societies. On the one hand, the Levites, as a tribe, tended to fall into a formal worship, a narrow and exclusive exaltation of themselves and of their country. On the other hand, they were chosen, together with the priesthood, to bear witness of great truths which might otherwise have perished from remembrance, and they bore it well through a long succession of centuries. It is not often, in the history of the world, that a religious caste or order has passed away with more claims to the respect and gratitude of mankind than the tribe of Levi (so Prof. Plumptre).
and Knobel, in regarding them as special instances in which a sin-offering was to be brought. The Decalogue is then completed by the three regulations respecting the guilt-offering (or trespass-offering), verses 14-16, 17-19, 20-26. As in the former Decalogue, the nature of the offerings, so in this the person and the nature of the offence are the chief features in the several statutes. 5. Chapters vi., vii. Natually upon the law of sacrifices follows the law of the priest's duties when they offer the sacrifices. In this group the different kinds of offerings are named in nearly the same order as in the two preceding Decalogues, except that the offering at the consecration of a priest follows, instead of the thank-offering, immediately after the meat-offering, which it resembles; and the thank-offering now appears after the trespass-offering. There are therefore, in all, six kinds of offerings; and in each the priest has his distinct duties. Bertheau has arranged the enactments respecting these duties in five Decalogues: vi. 9-15 and 18-19; 20-30; vii. 1-10; 11-21; 23-28. Chapter vii. closes with a brief historical notice of the fact that these several commands were given to Moses on Mount Sinai (verses 32-38).—II. Chapters viii.-x. This section is entirely historical. In chapter viii. we have the account of the consecration of the sons of Aaron before the whole congregation. In chapter ix. Aaron offers, eight days after his consecration, his first offering for himself and the people. Chapter x. tells how Nadab and Abihu perished because of their presumption.—III. Chapters xi.-xvi. The first seven Decalogues had reference to the putting away of guilt. The next seven concern themselves with the putting away of sin. That chapters xi.-xv. hang together so as to form one series of laws there can be no doubt. The only question is about chapter xvi., which by its opening is connected immediately with the occurrence related in chapter x. Historically it would seem therefore that chapter xvi. ought to have followed chapter x. And as this order is neglected, it would lead us to suspect that some other principle of arrangement than that of historical sequence has been adopted. This we find in the solemn significance of the Day of Atonement (xvi.). 1. The first Decalogue in this group relates to the sacrifice of the Sin Offering or the Sin Meat. Five classes of animals are pronounced unclean. The first four enunciate all that animals may and may not be eaten, whether (1.) beasts of the earth (2-8), or (2.) fowls (9-12), or (3.) birds (13-20), or (4.) creeping things with wings (21-25). The next four are intended to guard against pollution by contact with the carcass of any of these animals: (5.) vers. 24-26; (6.) ver. 27, 28; (7.) ver. 29-30; (8.) ver. 39, 40. The ninth and tenth specify the last class of animals which are unclean for food; (9.) 41, 42, and forbid any other kind of pollution by means of them, (10.) 43-45. Vers. 46 and 47 are merely a concluding summary. 2. Chapter xii. Women's purification in childbed. The whole of this chapter, according to Bertheau, constitutes the first law of this Decalogue. The remaining nine are to be found in the next chapter, which treats of the signs of leprosy in man and beast. The last part, the law concerning the leper in the day of his cleansing," i.e. the law which the priest is to observe in purifying the leper. The priest is mentioned in ten verses, each of which begins one of the ten sections of this law (3, 4, 5, 11, 12, 14, 15, 16, 19, 20). 4. Chapter xiii. 53-57. The leprosy in a house, concluding with a short summary, verses 54-57, which closes the statute concerning leprosy. 5 and 6. The law of uncleanness by issue, &c., in two Decalogues: chapters xv. 1-15; 16-31. Vers. 22 and 23 form merely the same general conclusion as in xiv. 44-47. 7. Chapter xvi. treats of the Great Day of Atonement. (Exodus, Day of Atonement.) The Law itself is contained in ver. 1-28. Ver. 29-34 consist of an exhortation to its careful observance. In the act of atonement three persons are concerned. The high-priest—in this instance Aaron; the man who leads away the goat for Azazel into the wilderness; and he who burns the skin, flesh, and dung of the bullock and goat of the sin-offering without the camp. The last two have special purifications assigned them. The ninth and tenth enunciations prescribe what these purifications are. The duties of Aaron consequently ought, if the division into decades is correct, to be comprised in eight enactments. As according to this the Decalogue will stand thus: (1.) verses 1-2; (2.) verses 2-6; (3.) verses 6, 7; (4.) verses 8, 9, 10; (5.) verses 11-19; (6.) verses 20-22; (7.) verses 23-25; (8.) verse 26; (10.) verses 27, 28. We have now reached the great central point of the book. Two great truths have been established: first, that God can only be approached by means of great sacrifice; and second, that man in nature and life is full of pollution, which must be cleansed. And now a third is taught, viz. that not by several cleansings for several sins and pollutions can guilt be put away. The several acts of sin are but so many manifestations of the sinful nature. For this, therefore, also must atonement be made.—IV. Chapters xvii.—xx. And now Israel is reminded that it is the holy nation. The great atonement offered, it is to enter upon a new life. It is a separate nation, sanctified and set apart for the service of God. Here consequently we find these laws and ordinances which especially distinguish the nation of Israel from all other nations. Here again we may trace, as before, a group of seven Decalogues. But the several decalogues are not so clearly marked; nor are the characteristic phrases and the introductions and conclusions so common. In chapter xviii. there are twenty enactments, and in chapter xix. thirty. In chapter xvi., on the other hand, there are only seven, but in chapter xvi.x there are fourteen. Bertheau, in order to preserve the usual arrangement of the laws in decalogues, would transpose chapter xviii., and place it after chapter xix. There is, however (so Mr. Perowne), a point of connection between chapters xvii. and xviii., which must not be overlooked, and which seems to indicate that their position in our present text is the right one. All the six enactments in chapter xvii. (vers. 3-5, ver. 6, 7, vers. 8, 9, ver. 10-12, vers. 13, 14, ver. 15) bear upon the nature and meaning of the sacrifice to Jehovah as compared with the sacrifices offered to false gods, and therefore perhaps it is not too much to say that it was necessary to guard against any license to idolatrous practices, which might possibly be drawn from the sending of the goat for Azazel into the wilderness, especially, perhaps, against the Egyptian custom of appeasing the Evil Spirit of the wilderness, and avenging his malice. (Exodus, Day of Atonement.) The next seven, verses 16-22, form a similar enactment, verse 17. Perhaps, however, it is better and more simple to regard the enactments in these two chapters as directed against two prevalent heathen practices, the eating of blood and fornication. In ch. xviii., after the introduction, vers. 1-5, there follow twenty enactments concerning unlawful marriages and un-
natural lusts. The first ten are contained one in each verse, ver. 6-15. The next ten range themselves in like manner with the verses, except the 17th. We cannot obtain much from them. Ch. xii. Three Decalogues, introduced by the words, "Ye shall be holy, for I Jehovah your God am holy," and ending with, "Ye shall observe all my statutes, and all my judgments, and do them. I am Jehovah." The laws here are of a very mixed character, and many of them merely a repetition of previous laws.—V.

We come now to the last group of seven decalogues—ch. xxi.-xxvi. 2. The subjects comprised in these enactments are, the personal purity of the priests. They may not defile themselves for the dead; their wives and daughters must be pure, and they themselves must be free from all personal blemish (ch. xxi.). Next, the eating of the holy things is permitted only to priests who are free from all uncleanness: they and their household only may eat them (xxii. 1-16). Thirdly, the offerings of Israel are to be pure and without blemish (xxii. 17-33). The fourth series provides for the due celebration of the great festivals when priests and people were to be gathered together before Jehovah in holy convocation (xxiii. 1-38). Bertheau omits ch. xxiii. 39-44 and ch. xxiv. 1. Mr. Perowne considers the former a later addition, containing further instructions respecting the Feast of Tabernacles. Ch. xxiv. has first a command concerning the oil for the lamps of the Tabernacle, which is a repetition of Ex. xxvi. 20, 21; then, directions about the shew-bread; lastly, certain enactments arising out of the blasphemy of Sholomith's son, with a brief notice of the infliction of the punishment in his case. Bertheau's fifth Decalogue is in ch. xxv. 7-22, respecting the sabbatical year and the jubilee; the sixth in xxv. 23-38, respecting the tenure and sale of lands and houses, the redemption of them at the Jubilee, and usury; the seventh in xxv. 32-xxvi. 2, respecting servants, idols, the Sabbath, and the sanctuary.—VI. The seven decalogues are now fully closed by promises of the richest blessings to those that hearken unto and do these commandments, and threats of utter destruction to those that break the covenant of their God (xxvi. 3-45).

The legislation is evidently completed in ch. xxvi. 46:—"These are the statutes and judgments and laws which Jehovah made between Him and the children of Israel in Mount Sinai by the hand of Moses."

552

Of this latter appendix, as Mr. Perowne, with some German critics, &c.; see below.—Integrity. This is very generally admitted. Those critics even who are in favor of different documents in the Pentateuch assign nearly the whole of this book to one writer, the Elohist, or author of the original document. According to Knochel, the only portions which are not to be referred to the Elohist, are—Moses' rebuke of Aaron because the goat of the sin-offering had been burnt (x. 16-20); the group of laws in ch. xvii.-xx.; certain additional enactments respecting the Sabbath and the Feast of Weeks and of Tabernacles (xxiii., part of ver. 2, ver. 3, 18, 19, 22, 29-44); the punishments ordained for blasphemy, murder, &c. (xxv. 10-23); the directions respecting the Sabbatical year (xxv. 18-22), and the promises and warnings contained in ch. xxvi.—We must not quit this book without a word on what may be called its spiritual meaning. That so elaborate a ritual looked beyond itself we cannot doubt. It was a prophecych of things to come; a shadow whereof the substance was Christ and His kingdom. We may not always be able to say what the exact relation is between the type and the antitype. But we cannot read the Epistle to the Hebrews and not acknowledge that the Levitical priests "served the pattern and type of heavenly things"—that the sacrifices of the Law pointed to and found their interpretation of the Lamb of God—that the ordinances of outward purification signified the true inner cleansing of the heart and consciences from dead works to serve the living God. One idea, moreover, penetrates the whole of this vast and burdensome ceremonial, and gives it a real glory even apart from any prophetic significance. Holiness is its end. Holiness is its character. Bible; Canon; Inspiration; Law of Moses.

Lib'a-nus (L.; Gr. Libanos, fr. Heb.) = LebANON (1 Esd. iv. 48; Ecclus. xxvi. 19, 11, 12). Antilias

Lib'èr-ìnæs [-tínz] (see below). This word occurs once only in the N. T. (Acts vi. 9). The question is, who were these "Libertines," and in what relation did they stand to the others who are mentioned with them? Of the name itself there have been several explanations. (1) The other names (in ver. 9) being local, this also has been referred to a supposed town of Libertum, in the pro-consular province of Africa, as if those from Libertum.—(2) Conjectural readings have been proposed, but every rule of textual criticism is against the reception of a reading unsupported by a single MS. or version. —(3) Taking the word in its received meaning as fr. L. = freedmen, Lightfoot finds in it a description of natives of Palestine, who, having fallen into slavery, had been manumitted by Jewish masters. —(4) Grotius and Vitringa explain the word as describing Italian freedmen who had become converts to Judaism. —(5) The earliest explanation of the word (Chrysostom) has been adopted by the most recent authorities (Winer, Meyer, Kitto, Fairbairn, &c.), that the Libertini are Jews who, having been taken prisoners by Pompey and other Roman generals in the Syrian wars, had been reduced to slavery, and had afterward been emancipated, and returned, permanently or for a time, to the country of their fathers. Under Tiberius (A. d. 19), 4,000 were banished from Rome to Sardinia. Libnah (Heb. whîchesôn, clearness, Ges.). 1. A city in the S. W. part of the Holy Land. It was taken by Joshua immediately after the rout of Beth-horon (Josh. x. 29-32, 38, xii. 15). Libnah belonged to the district of the maritime lowland of Judah (Sephela), among the cities of which district it is enumerated (xv. 42). Libnah was appropriated with its "suburbs" to the priests (xxii. 13; 1 Chr. vi. 57). In the reign of Jehoram the son of Jehoshaphat it "revolted" from Judah at the same time with Edom (2 K. xii. 22; 2 Chr. xx. 19). On completing or relinquishing the siege of Libnah, Sennacherib laid siege to Libnah (2 K. xix. 8; 1s. xxxvii. 8). It was the native place of Hamutal, the queen of Josiah, and mother of Jehoahaz (2 K. xxiii. 31) and Zedekiah (xxiv. 18; Jer. li. 3). Libnah is described by Eusebius and Jerome merely as a village of the district, but it was called its spiritual meaning. That hitherto escaped not only discovery, but, until lately, even conjecture. Stanley would locate it at
Tell ez-Sifcher, a white-faced hill, five miles N. W. of Beit Jibrin. (Gatul.) Van de Velde places it with confidence at Avrâk el-Menaghich, a hill with a small village and some ruins, four miles W. of Beit Jibrin. Wilton (in Flm.) identifies it with Lizzén, a village almost five miles S. of Gaza.—2. A station at which the Israelites encamped, on their journey between the wilderness of Sinai and Kadesh (Num. xxxii. 20, 21); = Lâban in Deut. i. 17; Wilton (in Flm.) identifies it with Haij el-Abyad (= the white stone), a place about sixty miles S. W. of Birshehba.

Kadés; WILDERNESS OF THE WANDERING.

LIB li (Heb. wîlôb, Gez.). 1. Eldest son of Gershom, the son of Levi (Ex. vi. 17; Num. iii. 18; 1 Chr. vi. 17, 20), and ancestor of the family of the LiBrîtes.—2. Son of Mahli, or Mahali, son of Merari (vi. 29). Some suppose that he = No. 1, and that something has been omitted (compare ver. 29 with 20, 42).

LiBîtes, the = the descendants of Libni, son of Gershon (Num. iii. 21, xxvii. 58). GERSHONITES; LEVITES.

Lib'yân [e-an] (L. fr. Gr. Libîôs; compare LEVIAM, LÜMIM) occurs in Acts ii. 10, in the paraphrase “the parts of Libya about Cyrene,” which obviously marks the wide extent of Cyrenaica. It is applied to the Greeks and Roman writers to the African continent, generally excepting Egypt. For “Libya” (Ex. xxx. 5, xxxviii. 5) the margin has “PHT.' LIBIM.

Lib'yans [e-anz] = people of LIBYA (Jer. xlv. 9, margin “Put,” Dan. xi. 43). LÜMIM; PHT.

Lîc (Heb. chênâh, chênâm), pl. of hom, a well-known parasitic insect. This word occurs in the A. V. only in Ex. viii. 16-18, and in Ps. ev. 31; both of which passages have reference to the third great plague of Egypt. The Hebrew word—which, with some slight variation, occurs only in Ex. viii. 16-18, and in Ps. ev. 31—has given occasion to whole pages of discussion. Some commentators (Michaelis, Oedermann, Rosenmüller, Harenberg, Goddes, Harris), with Philo, and Origen, and indeed modern writers generally, suppose that gnats are the animals intended by the original word; while, on the other hand, the Jewish Rabbis, Josephus, Bochart, Bryant, &c., fail to recognize the identification. The expression seems claimed by Bochart as supporting the opinion that liçcere are here intended. On the whole, this much appears certain (so Mr. Houghton), that those commentators who assert that chênâm means gnats or mosquitoes, have arrived at this conclusion without sufficient authority; they have based their arguments solely on the evidence of the LXX, though it is by no means proved that the Greek word (skrîphs, pl. skrîphes, probably originally = any small irritating creature) used by these translators has any reference to gnats. It appears, therefore, that there is not sufficient authority for rejecting the A. V. translation liccere. PLAGUES OF EGYPT.

Lîe-tef'ûnts. The Heb.ânashdârâpân or înach-dârâpân was the official title of the satraps or vice-roy's who governed the provinces of the Persian empire; it is rendered “lentenat” in Esth. iii. 12, viii. 9, ix. 3; Ezra. viii. 50, and the kindred Chaldaic word is translated “ prince” in Dan. iii. 2, 5, 27, vi. 1 ff.

Life, the A. V. translation of—1. Heb. hay or chay (Gen. i. 20, ii. 7, 9, iii. 14, 17, &c.), also translated “living” (i. 21, 24, ii. 20, 26, &c.), “living thing” (i. 28, vi. 19), &c.—Heb. nephesh (i. 30; ix. 4, 5, &c.), usually translated “soul” (xii. 5, 13; Ps. xi. 1, 11, &c.); sometimes “mind” (xxiii. 8, &c.), “person” (xiv. 21, &c.), “heart” (Ex. xxiii. 9, &c.), &c.—2. Gr. bios (= the present life, Robinson, X. T. Lex.) (Lk. viii. 14; 1 Tim. ii. 2; 2 Tim. iv. 1; 1 Pet. iv. 3; 1 Jn. ii. 16), also translated “living” (Mk. xii. 44; Lk. xv. 12, 30, xxi. 4), “good” (1 Jn. iii. 17).—3. Gr. zôē (= the vital energy, processes in N. T.). The kindred Gr. verb zôê translated “to live,” &c., occurs as often.—5. Gr. pneumâ (Rev. xiii. 10), usually translated “spirit” or “ghost.”—6. Gr. psuché (Matt. ii. 20, vi. 23, x. 39, &c.), often translated “soul.” (x. 28, xi. 29, &c.).—“Life” and “to live” are used in the Scriptures to denote the physical existence of men, animals, &c. (Gen. xxxv. 7; Acts xvii. 25, 28, &c.); the possession or enjoyment of that which makes existence valuable, viz. happiness, or well-being (Ps. xvi. 11; Acts ii. 28, &c.), which in the case of intelligent moral beings is closely connected with the favor of God and conformity to His character (Rom. iv. 4, viii. 6; Eph. iv. 18); the existence which is preeminently worthy of the name “life,” viz. the immortality of blessedness and glory, which is enjoyed by holy beings in heaven, and which is to be the portion of believers in the Lord Jesus Christ (Rom. viii. 17; Heb. x. 17, vii. 25, &c.). DAMNATION; Death; ETERNAL, &c.

Light [lite] (Heb. or; Gr. phûs, &c.) denotes not only the element or medium by which we see (Gen. i. 3-5, &c.), and the sun or other source of illumination (l. 14 ff., &c.;), but also that which illuminates or enlightens in an intellectual, moral, or spiritual sense (Mat. vi. 21; Jn. i. 4, v. 55, &c.). Light is opposed to darkness, and in the Scriptures is closely connected with life. “God is light” in the highest sense (1 Jn. i. 5); heaven is the world of “light” (Col. i. 12); purity, holiness, goodness, characterize the “children of light” (Lk. xvi. 8; Eph. v. 8); Jesus Christ is the “light of the world” (Jn. ix. 5), &c.

Lîght'ning = the visible electric flash of which THUNDER is the noise. Lign-a'lées [lig-nal'ooz, or line-al'ooz]. ALOES. Lïgûre, or Ligûre (Heb. b'shēm, a precious stone mentioned in Ex. xlviii. 19, xxxviii. 17, the old rendered row of the high-priest’s breast-plate. It is impossible to say, with any certainty, what stone is denoted by the Hebrew term. The LXX. version generally, the Vulgate and Josephus, understand the lignêrum or lignêrum; but it is a matter of considerable difficulty to identify the lignêrum of the ancients with any known precious stone. Dr. Woodward and some old commentators have supposed that it was some kind of belmitite; others, amber; others again, opal; Dr. Watson, the tourmaline; Beckmann, Braun, Ephphainus, J. de Laet, Hill, Rosenmüller, the lynchirith stone of modern mineralogists. So King (Lịchñrum, T. Lyncrium, I. Lynçrium = the modern JACINTH. But Theophrastus, speaking of the properties of the lynçrium, says that it attracts not only light particles of wood, but fragments of iron and brass. Now, there is no peculiar attractive power in the beryl. Yes, it is valuable, though still incovenient (so Mr. Houghton), appears the opinion of those who identify the lynçrium with the tourmaline, or more definitely with the red variety known as rubellite, which is a hard stone and used as a gem, and sometimes sold for red sapphire. Tourmaline becomes, as is well known, electrically charged when heated. It is a mineral found in many parts of the world.
The word *lily* is usually in prismatic crystals. The word *litter* is unknown in modern mineralogy.

**LILY** (Heb. *shâshâh*, Gr. *krinon*). The Hebrew word is rendered "rose" in the Chaldee Targum, and by Maimonides and other rabbinical writers, with the exception of Kimchi and Ben Melech, who in 1 K. vii. 19 translated it by "violet." But *krinon*, or "lily," is the uniform rendering of the LXX., and probably the true one, as it is supported by the analogy of the Arabic and Persian *mussan*, which has the same meaning to this day, and by the existence of the same word in Syriac and Coptic. But although there is little doubt that the word denotes some plant of the lily family, it is by no means certain what individual species it especially designates. Dioscorides bears witness to the beauty of the lilies of Syria and Psidia, from which the best perfume was made. If the Heb. *shâshâh* or *shôshannâh* of the O. T. = the Gr. *krinon* of the Sermon on the Mount, which there seems no reason to doubt, the plant designated by these terms must have been a conspicuous object on the shores of the Lake of Gennesaret (Mat. vi. 28; Lk. xii. 27); it must have flourished in the deep- broided valleys of Palestine (Cant. ii. 1), among the thorny shrubs (ii. 2) and pastures of the desert (Is. iv. 5; vi. 3), and must have been remarkable for its rapid and luxuriant growth (Hos. xiv. 5; Excles. xxxix. 14). That its flowers were brilliant in color would seem to be indicated in Mat. vi. 28, where it is compared with the gorgeous robes of Solomon: and that this color was scarlet or purple is implied in Cant. v. 15. There appears to be no species of lily which so completely answers all these requirements as the *Lilium Chalcedonicum*, or Scarlet Mar- tazon, which grows in profusion in the Levant (so Mr. Wright). But direct evidence on the point is still to be desired from the observation of travelers. Other plants have been identified with the

![Scarlet Martagon, or Lily of Chalcedon (*Lilium Chalcedonicum*)](image)

sheshin. Gesenius derives the word from a root signifying to be white, and it has been inferred that the *sheshin* is the white lily. Dr. Royle (in Kitto) identified the "lily" of the Canticles with the *lotus* of Egypt, in spite of the many allusions to "feeding among the lilies." The purple flowers of the *khôb* or wild arichtoke, which abounds in the plain of N. of Talbot and in the valley of Eshron, have been thought by some to be the "lilies of the field" alluded to in Mat. vi. 28 (Wilson). Bonar mentions a plant, with lila flowers like the hyacinth, and called by the Arabs *nâsrâh*, which he considered to be of the species denominated lily in Scripture. Stanley suggests that the name "lily" may include the numerous flowers of the tulip or amaryllis kind, which appear in the early summer, or the autumn of Palestine." The Phenician architects of Solomon's Temple decorated the capitals of the columns with "lily-work," i. e. with leaves and flowers of the lily (1 K. vii.), corresponding to the lotus-headed capitals of Egyptian architecture. The rim of the "brazen sea" was possibly wrought in the form of the recurved margin of a lily-flower (1 K. vii. 29).

Lime (Heb. *tâd*). This substance is noticed only in Deut. xxvii. 2, 4 (A. V. "plaster"), in Is. xxxiii. 12, and in Am. ii. 1. Limestone is the common rock of Palestine, and "The burnings of lime" (Is. l. c.) figuratively express complete destruction. Furnace; Handicraft; Mortar.

**Line.** Cord.

**Lin-e-age.** Genealogy.

Lin-en. 1. Heb. *shêsh*, usually translated "fine linen;" once (Prov. xxxi. 22) "silk;" in Esth. i. 6 "marble;" and "the marble," in Cant. v. 15 "marble." As Egypt was the great centre of the linen manufacture of antiquity, it is in connection with that country that we find the first allusion to it in the Bible. Joseph, when promoted to be ruler of Egypt, was arrayed "in vestures of fine linen" (shesh, margin "silk," Gen. xii. 42), and among the offerings for the Tabernacle of things which the Israelites had brought out of Egypt were "blue, and purple, and scarlet, and fine linen" (Ex. xxv. 4, xxx. 6). Of this were made the ten embroidered hangings of the Tabernacle, the veil before the Holy of Holies and the curtains for the entrance (xxvi. 1, 31, 36), the ephod of the high-priest with its curious girdle and the brestplate, the high-priest's tunic and mitre (xxviii. 6, 8, 15, 39), the tunics, turbans, and drawers of the interior priests (xxxix. 27, 28).—2. Heb. *bad*, uniformly translated "linen." In Ex. xxvii. 42, and Lev. vi. 10, the drawers of the priests and their flowing robes are said to be of linen (Heb. *bad*); and the tunic of the high-priest, his girdle and mitre, which he wore on the Day of Atonement, were of the same material (Lev. xvi. 4). From a comparison of Ex. xxviii. 42 with xxxix. 28 it seems clear that *bad* = *shêsh*; or, if there be any difference between them, the latter probably = the spun threads, the former = the linen woven from them. The wise-hearted among the women of the congregation spun the flax used by Bezaleel and Aholiab for the hangings of the Tabernacle (Ex. xxxv. 25); and the making of linen (shesh) was one of the occupations of women, of whose dress it formed a conspicuous part (Prov. xxxi. 22, A. V. "silk;" Ex. xvi. 10, 13; compare Rev. xviii. 16). In Ex. xxvi. 7 shesh is enumerated among the products of Egypt, which the Tyrians imported and used for the sails of their ships; and the vessel constructed for Ptolemy Philopator is said by Athenæus to have had a sail of *bômus* (see below). In no case is *bad* used for other than a material worn in religious ceremonies (1 Sam. ii. 18, xxii. 18; 2 Sam. vi. 14; Dan. x. 5, &c.), though the other terms rendered "linen" are ap-
plied to the ordinary dress of women and persons in high rank.—3. Heb. *bats*, always translated "fine linen," except in 2 Chr. v. 12 (A. V. "white linen"), is apparently a late word, and probably = the Gr. *basso* (L. *basso*), by which it is represented by the LXX. It was used for the dress of the Levite choir in the Temple (2 Chr. v. 12), for the loose upper garment worn by kings over the close-fitting tunic (1 Chr. xxv. 27), and for the veil of the Temple, embroidered by the skill of the Tyrian artificers (2 Chr. iii. 14). Mordecai was arrayed in robes of fine linen (Esth. v. 19), and purple (Esth. xviii. 15) when honored by the Persian king, and, being the dress of the rich man in the parable was purple and *fine linen* (Gr. *bassoos*, Lk. xvi. 19). "Fine linen" (Gr. *bassoos*), purple and silk, are enumerated in Rev. xxi. 23 as among the merchandise of the mystical Babylon.

4. Heb. *elam* occurs but once (Prov. vii. 16, A. V. "fine linen"), and there in connection with Egypt. It was probably a kind of thread, made of fine Egyptian flax, and used for ornamenting the coverings of beds with tapestry-work.—5. Schulten suggests that the Gr. *sidonion* is derived from the Heb. *sidon*, which is used of the thirty linen garments which Samson promised to his companions (Judg. xiii. 19, 22; 16). Towels were made of it (Job xiv. 4, 5), and napkins (xl. 44), like the coarse linen of the Egyptians. The dress of the poor (Ecles. xiv. 1) was probably unbleached flax, such as was used for barbers' towels.—6. The general term which included all these already mentioned was the Heb. *pistch* (= *linon*, which was employed—like our "cotton"—to denote not only the "flax" (Judg. xv. 14) or raw material from which the linen was made, but also the plant itself (Josh. ii. 6), and the manufacture from it. It is generally opposed to wool, as a vegetable product to an animal (A. V. "linen," Lev. xxi. 47, 48, 52, 59; Deut. xxiii. 11; A. V. "wool"); it is also employed (Gen. xxxvii. 24), and used for girdles and undergarments (Is. iii. 23; compare Mk. xiv. 51, 52, A. V. "linen cloth"). Linon was used for the winding-sheets of the dead by the Hebrews as well as by the Greeks (Gr. *sidonion*, Mat. xxvii. 59; Mk. iv. 46; Lk. xxiii. 53; Gr. *ollonos*, Lk. xiv. 12; Ju. xii. 40, xx. 5, 7). Towels were made of it (Ju. xiv. 4, 5), and measuring-lines (Ex. xl. 3), as well as for the dress of the priests (xlv. 17, 18). From a comparison of the last-quoted passages with Ex. xxvii. 42, and Lev. vi. 10 (5), xvi. 4, 25, it is evident that the Heb. *pistch* and *pistchk* denote the same material, the latter being the more general term. It is equally apparent, from a comparison of Rev. xvi. 6 with xix. 14, that the Gr. *linon* (in A. V. "linen") and *bassion* (from *bassoos*, in A. V. "fine linen") are essentially the same.—7. One word remains to be noticed, which our A. V. has translated "linen yarn" (1 K. x. 26; 2 Chr. vi. 16), brought out of Egypt by Solomon's merchants. The Heb. *mikhech*, or *mikech*, is explained by some as the name of a place. In translating the word "linen yarn" the A. V. followed Junius and Tremellius. From time immemorial Egypt was celebrated for its linen (Ex. xxvii. 39, 40), and it was exported to Syria, Asia Minor, and Greece (Hdt. ii. 57, 81). Paphlagonia, or Cilicia (the modern Akkaim) was anciently inhabited by linen-weavers (Strabo, xvi. 41, p. 813). According to Herodotus (ii. 86) the mummy-cloths were of *byssos*. Combining the testimony of Herodotus as to the mummy-cloths with the results of microscopic examination, it seems clear that *byssos* was linen, and not cotton. "Fine linen is" (i. e. synclizes) "the righteousness of the saints" (Rev. xix. 8).

**Linth** = the beam which forms the upper part of the framework of a door. In the A. V. "linth" is the rendering of three Hebrew words. 1. *Ahil* (1 K. vi. 23); translated "roor" throughout Ez. xl. xli. The true meaning of this word is likely doubtful.—2. *Caphtor* (Am. ix. 1; Zeph. ii. 14). The marginal rendering, "chapter, or known," of both passages is undoubtedly the more correct.—3. *Nuhiph* (Ex. xii. 22, 23); also rendered "upper door-post" in Ex. xii. 7. That this is the true rendering is admitted by all modern philologists.

**Linnus** (L. fr. Gr. παρευρ), a Christian at Rome, known to St. Paul and to Timothy (2 Tim. iv. 21). That the first bishop of Rome after the apostles was named Linus is a statement in which all ancient writers agree (so Mr. Bullock). The early and unequivocal assertion of Irenæus, corroborated by Eusebius and Theodoret, that he was succeeded by Clemente, is sufficient to prove the identity of the bishop with St. Paul's friend. The date of his appointment, the duration of his episcopate, and the limits to which his episcopal authority extended, are points which have been discussed at great length. Eusebius and Theodoret, who were followed by Jerome and Tillemont, state that he became bishop of Rome after the death of St. Peter. On the other hand, the words of Irenæus—"[Peter and Paul] when they founded and built up the Church [of Rome] committed the office of its episcopate to Linus"—certainly admit, or rather imply, the meaning, that he held that office before the death of St. Peter. The duration of his episcopate is given by Eusebius as a. p. 68-80; by Tillemont as 66-78; by Baronius as 67-78; by Pearson as 55-67; and by Baratierus as 56-67. The statement of Rufinus, that Linus and Cletus were bishops in Rome whilst St. Peter was alive, has been quoted in support of a theory that Linus was bishop in Rome only of the Christians of Gentile origin, while at the same time another bishop exercised the same authority over the Jewish Christians there. Linus is reckoned by Pseudo-Hippolytus, and in the Greek *Hemeratokos*, among the seventy disciples.

**Linum**. Romanists write *liner* to designate the O. T. seven Hebrew words of the lion, which they assign to the animal at seven periods of its life. 1. *Gir*, or *Gir*, a cub, A. V. "whelp" (Gen. xlix. 9; Deut. xxxiii. 22; Jer. ii. 38; Nah. ii. 12, &c.). 2. *Cyphr*, "a young lion" (Judg. xiv. 5; Job iv. 10; Ez. xix. 2, &c.). 3. *Ar*, or *Arch*, a full-grown lion (Gen. xlix. 9; Judg. xiv. 5, 8, &c.). 4. *Shakal* or *shakhal*, a lion more advanced in age and strength, A. V. "fierce lion" (Job iv. 10, x. 16, xviii. 8); elsewhere "lion" (Ps. xci. 13; Prov. xxvi. 13; Hos. v. 14, xviii. 7). 5. *Shakats* or *shakatts*, a lion in full vigor (Job xxviii. 8). 6. *Liti*, or *Lith*, an old lion (Gen. xlix. 9; Jer. iv. 11, &c.). 7. *Laphis*, a lion decrepit with age (Job iv. 11; Is. xxx. 6, &c.).—Lobchat differs from this arrangement in every point but the second. In the first place, gir is applied to the young of other animals besides the lion; e.g. the sea monsters in Lam. iv. 5 (A. V. "young beasts"). Secondly, cyphr is applied to lions in being old enough to roar and go forth after prey (compare Ez. xvi. 2 ff.). It is translated "lion" in Ps. xxxv. 17; Prov. xiv. 12, xx. 2, xxviii. 1; Jer. xxv. 38, Lii. 38; elsewhere "young lion." *Ar* or *arch* is a generic term, applied to all lions without regard to age. The "young lion" (Heb. *shakal*) of Judg. xiv. 5 is in ver. 8 called the "lion" (arch).
Bocart is palpably wrong in rendering shabul or shakbal by a black lion (so Mr. Wright). Gesenius makes it a poetical epithet, from his roaring. *Naelon* or *shakbal* (Gesenius, *xii. ii. 11*), "a great lion." Hence the *sous de pride* (A. V., "lion's whelps," *Job* xxviii. 8; "children of pride," *xlii. 34*) is the larger and nobler beasts of prey, so called from their proud gait (Gesenius). *Libi* or *libba* is properly a *louara* (so Bocart, Gesenius), though translated in A. V. "old lion" (Gen. xlix. 9; *Nah. ii. 11*), "great lion." (Num. xxiii. 24, xxiv. 9; Joel i. 6), "stout lion" (*Job* iv. 11), "young lion" (*Is. xxv. 6*), "lion" (Deut. iii. 29; *Job* xxxviii. 39; *Is. v. 29; *Hos. xi. 8*), and "lionness" only in Ez. xix. 2. *Lapith* is another poetic name. So far from being applied to a lion weak with age, it denotes one in full vigour (A. V. "old lion," *Job* iv. 11; *Is. xxx. 6*; "lion," *Prov. xxx. 30*). In the N. T. the Greek *leion* is uniformly translated "lion" (2 Tim. iv. 17, &c.).—At present lions do not exist in Palestine, though they are said to be found in the desert on the road to Egypt (Schwarz, *Desc. of Pal.*; see *Is. xxx. 6*). They abound on the banks of the Esphrates between Bassorah and Bagdad, and in the marshes and jungles near the rivers of Babylonia. This species, according to Layard, is without the dark and shaggy mane of the African lion, though he adds in a note that he had seen lions on the river Karoon with a long black mane. A full-grown Asiatic lion weighs above 450 pounds; an African lion often above 500 (Col. C. H. Smith, in Kitto). But though lions have now disappeared from Palestine, they must in ancient times have been numerous. The names *Leraboth* (Josh. xv. 52), *Beth-lehaboth* (xix. 6), *Aken* (2 K. xv. 25), and *Laish* (Judg. xviii. 7; 1 Sam. xxiv. 44), were probably derived from the presence of or connection with lions, and point to the fact that they were at one time common. They had their lairs in the forests which have vanished with them (Jer. v. 6, xili. 8; Am. iii. 4), in the tangle-brush (Jer. iv. 7, xxv. 38; *Job* xxxviii. 49), and in the caves of the mountains (Cant. iv. 8; Ez. xix. 9; *Nah. ii. 12*). The cane-brake on the banks of the Jordan, the "pride" of the river, was their favorite haunt (Jer. xlix. 10, l. 44; Zech. xi. 5). The lion of Palestine was probably the Asiatic variety, described by Aristotle and Pliny as distinguished by its short curly mane, and by being shorter and rounder in shape. It was less daring than the longer-haired species, but when driven by hunger it not only ventured to attack the flocks in the desert in presence of the shepherd (Is. xxxi. 4; 1 Sam. xviii. 34), but laid waste towns and villages (2 K. xvii. 25, 26; *Prov. xxvi. 12, xxvi. 13*), and demolished men (1 K. xii. 24, xx. 30; 2 K. xvii. 25; Ez. xix. 6, 6). The shepherds sometimes ventured to encounter the lion single-handed (1 Sam. xviii. 34), and the vivid figure employed by Amos (iii. 12), the heraldman of Tekoa, was but the transcript of a scene which he must have often witnessed. At other times they pursued the animal in large bands, raising loud shouts to intimidate him (1-xxxi. 4, and drive him into the nets set for his prepared to catch him (Ez. xvi. 4, 8). Beniah, one of David's heroes, had distinguished himself by slaying a lion in his den (2 Sam. xxiii. 29). The kings of Persia had a menagerie of lions (Chaldæe *yub* [= a *pul, den*, in which lions were kept, Gesenius] Dan. vii. 5, &c.). When captured alive they were put in a cage (Ps. xi. 8); it did not prevent them from being tamed. The strength (Judg. xiv. 18; *Prov. xxx. 30*; 2 Sam. i. 23), courage (2 Sam. xvii. 10; *Prov. xxviii. 1; Is. xxxi. 9; Nah. ii. 11), and ferocity (Gen. xli. 9; *Num. xxiv. 4*) of the lion were proverbial. The "lion-faced" warriors of Gad were among David's most valiant troops (1 Chr. xii. 8); and the hero Judas Maccabaeus is described as "like a lion, and like a lion's whelp roaring for his prey" (1 Mc. iii. 4). The lion was the symbol of strength and sovereignty. Among the Hebrews, and throughout the O. T., the lion was the achievement of the princely tribe of Judah, while in the closing book of the canon it received a deeper significance as the emblem of Him who "prevailed to open the book and loose the seven seals thereof" (Rev. v. 5). On the other hand its fierceness and cruelty rendered it an appropriate metaphor for a

*fierce and malignant enemy* (Ps. vii. 2, xxii. 21, lvii. 4; 2 Tim. iv. 17), and hence for the arch-enemy himself (1 Pet. v. 8). The figure of the lion was employed as an ornament both in architecture and sculpture (1 K. vii. 29, 36, x. 19, 20).

![Barbary Lion](From specimen in the Zoological Gardens, London.)

*Lip* (Heb. *saphah*; Gr. *chilios*) is often used in the Scriptures both literally and figuratively (Gen. xi. 1, margin; Lev. v. 4, &c.). Most of the various phrases denoting speech or manner of speaking, as "lying lips" (*Prov. x. 18*), &c., are easily understood. 

*Calf; Morning.*

*Litter*, the A. V. translation of Hebrew plural *ttbbim* (Is. lxxvi. 20 only; margin "coaches"). The Hebrew denotes (so Fairbairn, Gesenius, &c.) a sort of portative coach, palanquin, or sedan-chair. The same Hebrew word occurs in Num. vii. 9, *A. V. "covered wagon," literally litter-wagons, i.e. wagons covered and commodious, like litters. (Wagon.) Litters borne by men were anciently in use among...
the Egyptians. Somewhat similar vehicles, borne between mules, between or on camels, &c., are frequently used in the East.

\[\text{LOG DIVINA-} \]

\[\text{Lev. 557} \]

\[\text{Ez.} \]

\[\text{the} \]

\[\text{the} \]

\[\text{live} \]

\[\text{(Ptyodactylus like} \]

\[\text{All} \]

\[\text{TION} \]

\[\text{of} \]

\[\text{whole.} \]

\[\text{it} \]

\[\text{word,} \]

\[\text{generally} \]

\[\text{Targum} \]

\[\text{appears} \]

\[\text{made} \]

\[\text{a} \]

\[\text{similar} \]

\[\text{sound} \]

\[\text{roof} \]

\[\text{Loaf.} \]

\[\text{Liv'er} \]

\[\text{(Heb. cibed), an important internal organ of} \]

\[\text{the body (Prov. vii. 23, &c.).} \]

\[\text{Call I; Divina-} \]

\[\text{tion 14.} \]

\[\text{Lizard (Heb. litadh). The Hebrew word, which} \]

\[\text{with its English rendering occurs only in Lev. xi. 30,} \]

\[\text{appears to be correctly translated in the L. V.} \]

\[\text{Lizards of various kinds abound in Egypt, Palesti-} \]

\[\text{ne, and Arabia. (Chameleon; Mole 1; Tortoise.)} \]

\[\text{All the old versions agree in identifying the litadh} \]

\[\text{with some saurian. The LXX, the Vulgate, the} \]

\[\text{Targum of Jonathan, with the Arabic versions, un-} \]

\[\text{derstand a lizard. The syriac has a word which is} \]

\[\text{generally translated salamander, but probably this} \]

\[\text{name was applied also to the lizard. The} \]

\[\text{Greek word, with its slight variations, which the} \]

\[\text{LXX, use,} \]

\[\text{appears to point to some lizard belonging to the} \]

\[\text{Geckoidea. Bochart has successfully argued that} \]

\[\text{the lizard denoted by the Hebrew word is that} \]

\[\text{kind which the Arabs call ra'dara, the translation of} \]

\[\text{which term is thus given by Golins:} \]

\[\text{“An animal} \]

\[\text{like a lizard, of a red color, and adhering to the} \]

\[\text{ground, breathes poison into whatever food or drink} \]

\[\text{it has touched.” This description will be found to} \]

\[\text{agree with the character of the Fan-Foot Lizard} \]

\[\text{(Ptyodactylus Gecko), common in Egypt and in parts} \]

\[\text{of Arabia, and perhaps also found in Palestine. It} \]

\[\text{is reddish brown, spotted with white. The Geckos} \]

\[\text{live on insects and worms, which they swallow} \]

\[\text{whole. They derive their name from the peculiar} \]

\[\text{sound which some of the species utter, described as} \]

\[\text{similar to the double click often used in riding,} \]

\[\text{and made by some movement of the tongue against} \]

\[\text{the roof of the mouth. They are oviparous, producing} \]

\[\text{a round egg with a hard calcareous shell.} \]

\[\text{* Loaf.} \]

\[\text{Bread.} \]

\[\text{Le-am'ni (Heb. } \]

\[\text{not my people), the figurative} \]

\[\text{name given by the prophet Hosea to his second son} \]

\[\text{by Gomer, the daughter of Diblaim (Hos. i. 9), to} \]

\[\text{denote the rejection of the kingdom of Israel by} \]

\[\text{Jehovah. Its significance is explained in ver. 9, 10.} \]

\[\text{Loan. The law of Moses did not contemplate} \]

\[\text{any raising of loans for the purpose of obtaining} \]

\[\text{capital, a condition perhaps alluded to in the para-} \]

\[\text{bles of the “pearl” and “hidden treasure” (Mat.} \]

\[\text{xiii. 44, 45). (Commerce; Deposit.)} \]

\[\text{Such persons} \]

\[\text{as bankers and sureties, in the commercial sense} \]

\[\text{(Prov. xxii. 26; Neh. v. 3), were unknown to the} \]

\[\text{earlier ages of the Hebrew commonwealth. The} \]

\[\text{Law strictly forbade any interest to be taken for a} \]

\[\text{loan to any poor person, and at first, as it seems,} \]

\[\text{even in the case of a foreigner; but this prohibition} \]

\[\text{was afterward limited to the Hebrews only, from} \]

\[\text{whom, of whatever rank, not only was no usury} \]

\[\text{on any pretence to be exacted, but relief to the} \]

\[\text{room by way of loan was enjoined, and excuses for evad-} \]

\[\text{ing this duty were forbidden (Ex. xxii. 25; Lev.} \]

\[\text{xxv. 35, 37; Deut. xv. 3, 7-10, xxiii. 19, 20).} \]

\[\text{ALMS.} \]

\[\text{As commerce increased, the practice of usury, and} \]

\[\text{so also of suretyship, grew up; but the} \]

\[\text{exaction of it from a Hebrew appears to have been} \]

\[\text{regarded to a late period as discreditable (Prov.} \]

\[\text{vi. 1, 4, xi. 15, 16, xx. 10, xxii. 7; Ps. xv. 5,} \]

\[\text{xvii. 13; Jer. xv. 10; Ez. xviii. 13, xxii. 12).} \]

\[\text{System-} \]

\[\text{atic breach of the law in this respect was cor-} \]

\[\text{rected by Nehemiah after the return from Captivity} \]

\[\text{(Neh. v. 1, 13). The money-changers, who had} \]

\[\text{sects, and tables in the Temple, were traders whose} \]

\[\text{profits arose chiefly from the exchange of money} \]

\[\text{with those who came to pay their annual half-shek-} \]

\[\text{el. In making loans no prohibition is pronounced in the} \]

\[\text{Law against taking a pledge of the borrower, but} \]

\[\text{certain limitations are prescribed in favor of the} \]

\[\text{poor. 1. The outer garment, if taken in pledge,} \]

\[\text{was to be returned before sunset. (Ibn.) 2. The} \]

\[\text{several laws.} \]

\[\text{only} \]

\[\text{as a bondman longer than the seventh year, or at} \]

\[\text{farthest the year of Jubilee (Ex. xxi. 2; Lev. xxv.} \]

\[\text{39, 42; Deut. xv. 9).} \]

\[\text{The “hill,” in Lk. xvi. 6, 7, =} \]

\[\text{the bond or note executed by a debtor or tenant as} \]

\[\text{evidence of obligation (Robinson, N. T. Lexicon,} \]

\[\text{Van Oosterzee [in Lange, &c.).} \]

\[\text{Loaves (plural of loaf).} \]

\[\text{Bread.} \]

\[\text{Lock (Heb. ma'udä). Where European locks have} \]
not been introduced, the locks of Eastern houses are usually of wood, and consist of a partly hollow bolt from fourteen inches to two feet long for external doors or gates, or from seven inches for interior doors. The bolt passes, through a groove in a piece attached to the door, into a socket in the door-post. In the groove-piece are from four to nine small iron or wooden sliding-pins or wires, which drop into corresponding holes in the bolt, and fix it in its place. **CLAY; GATE; KEY; SEAL.**

Loecst (fr. L.), a well-known insect, which commits terrible ravages on vegetation in the countries which it visits. In the Bible there are frequent allusions to locusts; and there are nine or ten Hebrew words supposed to denote different varieties or species of this destructive family. They belong to the order Orthoptera. This order is divided into two large groups or divisions, viz. **Curtorionia** and **Saltatoria.** From Lev. xi. 21, 22, we learn the Hebrew names of four different kinds of **Saltatorial Orthoptera.** "These may eat of every flying creeping thing that goeth upon all four, which have legs above their feet to leap upon the earth; even those of them ye may eat, the arbeh (A. V., "locust") after his kind, and the sil'amen (A. V., "bald locust") after his kind, and the harqol or charqol (wrongly translated by the A. V. "beetle," an insect which would be included amongst the flying creeping things forbidden as foul in ver. 23 and 42) after his kind, and the kropth or kropib (A. V. "grasshopper") after his kind." Besides the names mentioned in this passage, there occur five other Hebrew names in the Bible, all of which Bochart (iii. 231, &c.) considers to represent so many distinct species of locusts, viz. gbó, gozán, kólil or ekóli, yélél, and teqálit. Akris is the only Greek word in the N. T. = "locust." In the LXX. this = Nos. 1, 2, and 8 below.—1. Arbeh ("locust" = "grasshopper") is the most common name for locust, the word occurring twenty-four times in the Hebrew Bible. The A. V. in the four following passages has "grasshopper," Judg. vi. 5, vii. 12; Job xxxix. 20; Jer. xlv. 23: in all the other places it has "locust." The word arbeh, from a root signifying to be numerous, is probably sometimes used in a wide sense to express any of the larger devastating species. It is the locust of the Egyptian plague. **(Plagues, the Ten.)** In almost every passage where arbeh occurs, reference is made to its terribly destructive powers. It is one of the flying locust-producing creatures allowed as food by the law of Moses (Lev. xi. 21). In this passage it is clearly the representative of some species of winged Saltatorial Orthoptera, probably either the Acridium peregrinum, or the *Oedipoda migratoria,* for these two species are the most destructive of the family. Of the former species M. Olivier (Voyage dans l'Empire Othoman, ii. 424) thus writes: "With the burning S. winds (of Syria) there come from the interior of Arabia and from the most southern parts of Persia clouds of locusts (Acridium peregrinum), whose ravages to these countries are as grievous and nearly as sudden as those of the heaviest hail in Europe. We witnessed them twice. It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain; the sky was darkened, and the light of the sun considerably weakened. In a moment the terraces of the houses, the streets, and all the fields were covered by these insects, and in two days they had nearly devoured all the leaves of the plants. Happily they lived but a short time, and seemed to have migrated only to reproduce themselves and die; in fact, nearly all those we saw the next day had paired, and the day following the fields were covered with their dead bodies." This species is found in Arabia, Egypt, Mesopotamia, and Persia.—2. Htáp or chápib. In 2 Chr. vii. 13 the A. V. reads "locust," in the other passages (Lev. xi. 22; Num. xii. 33; Excl. xii. 5; Is. xi. 22) "grasshopper." Mr. Houghton, with Oedermann, supposes it = some small devastating locust; but is unable to determine the species. In the Talmud it is a collective name for many of the locust tribe, eight hundred kinds being supposed to exist!—3. Harqol or charqol. The A. V. translates this word "beetle;" it occurs only in Lev. xi. 22, but it is clear from the context that it denotes some species of winged Saltatorial Orthoptera insect which the Israelites were allowed to use as food. Rev. J. F. Denham (in Kitto) endeavors to show that the Greek *aphíaonachos* of the LXX. denotes some species of *Trusafla,* a winged, leaping, insectivorous (?) locust, perhaps *Trusafla manitula.* The Jews, however, interpret the Hebrew to mean a species of grasshopper, which Lewysohn identifies with *Locusta viridisxima.*—4. Sil'amen (A. V. "bald locust") occurs only in Lev. xi. 22, as one of the four edible kinds of leaping insects. All that can be known of it is that it is some kind of Saltatorial orthoptera insect, winged, and good for food. Thesen, however, arguing from what is said in the Talmud, viz. that "this insect has a smooth head, and that the female is without the sword-shaped tail," conjectures that the species
here intended is *Gryllus Excecor* (Asso), a synonym that it is difficult to identify with any recorded species.—5. *Gisaim* (Palmer-Weeds).—6. *Glo* (A. V. in Nah. iii. 17, "great grasshoppers"); "grasshoppers, margin "green worms," in Am. vii. 1). This word is found only in Is. xxxiii. 4. (Heb. pl. gibbal, A. V. "locusts"). and in the two places cited above. There is nothing in any of these passages that will help to point out the species denoted. That some kind of locust is intended seems probable from the passage in Nahum. Some writers, led by this passage, have believed that the Heb. word = the larva or grub state of some of the large locusts. Possibly it may represent the nymph of the insect, for the last stages of the larva differ but slightly from the nympha, both which states may therefore be comprehended under one name; the "great grasshoppers" of the A. V. in Nah. iii. 17 may easily have been the nympha (which in all the *Amelobola*—insects which do not undergo a metamorphosis) continue to feed as in their larva condition) encamping at night under the hedges, and, obtaining their wings as the sun arose, are then represented as flying away.—7. *Yelek* occurs in Ps. cv. 34; Jer. li. 14, 27; Nah. iii. 13, 16; Joel i. 4-ii. 28; it is rendered by the A. V. "cankerworm" in Joel and Nahum, and "caterpillar" in Psalms and Jeremiah. From the epithet of the locust (Heb. smad), applied to the word in Jeremiah, some have supposed the *yelek* to be the larva of some of the destructive *Lepidoptera* (=the butterfly, moth, &c.); the epithet *smad*, however (Jer. ii. 27), more properly = *havvng spihe* = *Vulgate* acutus (beakling). Ges. Michaelis believes the *yelek* to be the cockchafer. Oedmann identifies the word with the *Gryllus criatus*, Linn., a species, however, found only in South America. Tschesn, arguing from the epithet "rough," believes that the *yelek* = the *Gryllus hematomus*, Linn. (Callipteryx hematomus, Aud. Ser.), a species found in S. Africa. The term *spined* may refer not to any particular species, but to the very spiny nature of the tibiae (L. = shin-bones) in all the locust tribe, and *yelek* (= the cropping, licking off insect) may be a synonym of some of the names already mentioned, or the word may denote the larva or pupae of the locust, which; from Joel i. 4, seems not improbable.—9. *Hwul or cheluth*. (Caterpillar).—10. *Divsated*, "locust." The derivation of this word seems to indicate some kind of locust. It occurs only in this sense in Deut. xxviii. 42, "All thy trees and fruit of thy land shall the locust consume." In the other passages where the Hebrew word occurs it represents some kind of tinkling musical instrument, and is generally translated "cymbals" by the A. V. The word is evidently onomatopoeic, and is here perhaps a synonym for some of the other names for locust. All that can be positively known respecting the *salsal* is, that it is some kind of insect injurious to trees and crops. The locust tribe that occur in the Bible lands are the *Oxydides migratoria* and the *Acridium perigrinum*, and as both these species occur in Syria, Arabia, &c., it is most probable that one or the other is denoted in those passages which speak of the dreadful devastations committed by these insects. *Locusts* occur in great numbers, and sometimes obscure the sun (Ex. x. 15; Jer. xvi. 23; Judg. vi. 5, vii. 12; Joel ii. 10; Nah. iii. 15). Their voracity is alluded to in Ex. x. 12, 15; Joel i. 4, 7, 12, and ii. 3; Deut. xxvii. 35; Ps. lxviii. 46, cv. 34; Is. xxxiii. 4. They are compared to horses (Joel ii. 4; Rev. ix. 7). They make a fearful noise in their flight (Joel ii. 5; Rev. ix. 9). They have no king (Prov. xxx. 27). Their irresistible progress is referred to in Joel ii. 8, 9. They enter dwellings, and devour even the woodwork of houses (Ex. x. 6; Joel ii. 9, 10). They do not fly in the night (Nah. iii. 17). The sea destroys the greater number (Ex. x. 19; Joel ii. 20). Their dead bodies taint the air (ii. 21). They are used as food (Lev. xi. 21, 22; Matt. iii. 4; Mk. i. 6). There are different ways of preparing locusts for food: somewhere they are ground and pounded, and then mixed with flour and water and made into cakes, or they are salted and then eaten; sometimes smoked; boiled or roasted; stewed, or fried in butter.

**Log** (Heb., perhaps stefie, quarrel, Gen.; breach, fissure, a cutting in the earth, division, Fii.), a town of Benjamin, founded by Shamed or Shamer (1 Chr. xii. 12; Ezr. ii. 33; Neh. vii. 37, xi. 53); now called Loddi; but most familiar to us as Lydda.

**Lo-de-bar** or **Lo-de-bar** (Heb. no pasture, Gen., Fii.), a place named with Mahamim, Rogelim, and other Transjordanic towns (2 Sam. xvii. 27), and, therefore, no doubt on the eastern side of the Jordan. It was the native place of Machir, the son of Ammiel (ix. 5). Its site is unknown.

**Log** (Is. i. 8). **Cottage** 2; **Cottumbers.**

**Lodge**, in. This word in the A. V. of the O. T. — with one exception only, to be noticed below—is used to translate the Hebrew verb *hin* or *hin*, which has, at least in the narrative portions of the Bible, almost invariably the force of passing the night. The same Hebrew word is otherwise translated in the A. V. by "he did all night" (2 Sam. xii. 16; Cant. i. 12; Job xxix. 19); "tarry all night," &c. (Gen. xix. 2; Judg. xix. 10; Jer. vi. 8); "remain," i. e. until the morning (Ex. xxiiii. 18). The one exception above-named occurs in Josh. ii. 1, Heb, shchalab, elsewhere rendered "to lie," or "sleep." In the N. T. it is the translation of the Gr. *euaimon* = to pass the night, Robinson, N. T. Lex. (Mat. xxi. 17), also translated "to abide" (Lk. xxi. 37); Gr. *katatheto*, literally = to lose, dissolve, unbind (Lk. ix. 12), once translated "to be gnost" (xix. 7), &c.; Gr. *ka.Grayekinon*, literally = to pitch tent, spoken of the birds (Mat. xiii. 32; Mk. iv. 32; Lk. xiv. 19), also translated "to rest" in the gr. 26) also, Gr. *zenelel* = to receive as a guest, to entertain, and in passive, to be entertained, to lodge, Robinson, N. T. Lex. (Acts x. 6, 16, 18, 23, 25, xxi. 16, xxvii. 7), also translated "to entertain" (Heb. xiiiii. 2), &c; Gr. *xenodochos*, A. V. = to lodge strangers (1 Tim. v. 10 only). *Hospitality*, Inn.

**Loft**. House, Log. **Weights and Measures.**

*Logos* (Gr.) word.
Lois (Heb. halēstāyim or childāstāyim, mothāstāyim, &c.; Gr. ἄγγελος) is the lower region of the body, or the pudenda; was worshipped as the seat of strength, procreative power, &c. (Gen. xxx. 11, xxxiv. 34; Ex. xxvii. 42; Mat. iii. 4, &c.).

Lois (Gr. better, Walton's Polyglott), grandmother of Timothy, and doubtless the mother of his mother Eunice (2 Tim. i. 5). It seems likely that Lois had resided in or near Jaffa; and almost certain that from her, as well as from Eunice, Timothy obtained his intimate knowledge of the Jewish Scriptures (2 Tim. iii. 15).

Looking-glasses. Mirror.


Lord, as applied to the Deity, is the utmost uniform rendering in the A. V. of the O. T. of the Heb. Yhwh = Jehovah, which would be more properly represented as a proper name. The reverence which the Jews entertained for the sacred name of God forbade them to pronounce it, and in reading they substituted for it either Adonai, i.e. "Lord" or "Possessor," or Elohim, i.e. "God," according to the vowel-points by which it was accompanied. The title Adonai is also rendered "Lord" in the A. V., though this, as applied to God, is of infrequent occurrence in the historical books. But in the poetical and prophetic books it is more frequent, excepting Job, where it occurs only in xxvi. 25, and Proverbs, Ecclesiastes, and Canticles, where it is not once found. The difference between Jehovah and Adonai (or Adon) is generally marked in the A. V. by prefixing the word in small capitals (LORD) when it represents the former (Gen. xv. 4, &c.), and with an initial capital only when it is the translation of the latter (Ps. xxvi. 5; Is. ii. 16); except in Ex. xxii. 17, xxiv. 25, where "the Lord Jehovah" should be more consistently "the Lord Jehovah."—The Heb. Adon, usually translated "lord" or "master," and applied to men (Gen. xviii. 22, xxiii. 6, 11, 15, xxiv. 9 ff., &c.), sometimes = "Lord," i.e. the Deity (Ex. xxiii. 17; Neh. iii. 5; Ps. xxxv. 5, &c.).—The Gr. Adon, and Plutarch use the term (Αδωναί = Baal; Βασιλεύς = "lord" (= LORD) in Num. xx. 28 and Hos. ii. 16, margin.—Other Hebrew words translated "lord" are gibōr (Gen. xxv. 29, 37), seren (applied only to the "lords" of the Philistines), sur (Captains), skotophos. (Army.—The Chart, mater = "Lord" (Dan. iv. 47, 23, and "lord" (iv. 19, 24).—The Chart, πάτερ = "father" (Gen. ii. 24).—The Chart, "heavenly prince," is translated "Lord" (ii. 10).—"Lord" or "lord" is the common translation of Gr. kurios, which occurs many hundreds times in the N. T. (Matt. xxiv. 35, 44 twice, 45, xxiv. 45 ff., &c.), and is sometimes translated "master" (vii. 24, xv. 27, &c.), or "sir" (xiii. 27, xxi. 50, &c.). Kurios ("Lord") both in the N. T. and LXX. often denotes the Deity, and = Jehovah, Adonai, &c. It is the common title ("Lord") of our Saviour Jesus Christ, and in this application often stands alone (1 Cor. ii. 8, iv. 5, ix. 1 ff.; Heb. ii. 3; Jas. v. 7 ff., &c.).—The Gr. despōs is five times translated "Lord" (1K. ii. 29; Acts iv. 24; 2 Pet. ii. 1; Jude 4; Rev. vi. 10), and five times "master" (1 Tim. vi. 1, 2; 2 Tim. ii. 21; Tit. ii. 9; 1 Pet. ii. 18). See also Rabbi.

Lord's Day, the. It has been questioned, though not seriously and lately, what is the meaning of the Greek phrase ἡ Kurikē Heurra, which occurs in one passage only of the Holy Scripture (Acts xix., or in the English version, translated "the Lord's Day.") The phrase was the common one of Christian antiquity and of modern divines has referred it to the weekly festival of our Lord's Resurrection, and identified it with "the first day of the week," or "Sunday," of every age of the Church. The views antinomian or where the day was lost and that its generating consent are—1. That "the Lord's Day" here = the Sabbath, because that institution is called in Is. lviii. 13, by the Almighty Himself, "my holy day." To this it is replied—If St. John had intended to specify the Sabbath, he would surely have used that word which was by no means ob- solete, or even obsolete, at the time of his composing Revelation. 2. That "the Lord's Day" = the day of judgment, to which a large portion of Revelation may be conceived to refer. But this would involve a strange mixture of the metaphorical and the literal. 3. That "the Lord's Day" = that on which the Lord's Resurrection was annually celebrated, or Easter-day. But it was long doubted on what day the annual cycle it should be celebrated, and no patristical authority can be quoted for this interpretation.—Supposing, then, that the Lord's Day is here meant, Scripture says very little concerning it. But that it seems to indicate that the divinely inspired apocryphal, by their practice and by their precepts, marked the first day of the week as a day for meeting together to break bread, for communicating and receiving instruction, for laying up offerings in store for charitable purposes, for occupation in holy thought and prayer. The first day of the week so devoted seems also to have been the day of the Lord's Resurrection. The Lord rose on the first day of the week, and appeared, on the very day of His rising, to His followers on five distinct occasions—to Mary Magdalene, to the other women, to the two disciples on the road to Emmaus, to St. Peter separately, to ten apostles collected together. After eight days, i.e. according to the ordinary reckoning, on the first day of the next week, He appeared to the eleven. (Jesus Christ.) On the day of Pentecost, which in that year fell on the first day of the week (so Dr. Hessey, the original author of this article, and others), they were all with one accord in one place, had spiritual gifts conferred on them, and in their turn began to communicate those gifts, as accompaniments of instruction, to others. Many years after the occurrence at Pentecost, when Christianity had begun to assume something like a settled form, St. Paul and his companions arrived at Troas (Acts xx. 7), and "abode seven days, and upon the first day of the week came together, as they usually did, to break bread, Paul preached unto them." In 1 Cor. xvi. 1, 2, that same St. Paul writes thus: "Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." In Heb. x. 25, the injunction "not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another," seems to imply that a regular day for such assembling existed, and was well known. And lastly, in the passage given above, St. John describes himself as being in the Spirit "on the Lord's Day." Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above-mentioned was a matter of apostolic institution, or even of apostolic practice. But it is not any rate certain that immediately after we emerge from Scripture, we find the same day mentioned in a similar manner, and
directly associated with the Lord's Resurrection; and it is an extraordinary fact that we never find his dedication questioned or argued about. The results of our examination of the principal writers of the two centuries after the death of the Lord, (Clement of Rome, Ignatius, the epistle ascribed to Barnabas, Pliny's well-known letter to Trajan, Justin Martyr, Bardesanes, Dionysius bishop of Corinth, Ireneaus, Clement of Alexandria, Tertullian, Origen, Minucius Felix, Cyprian, Commodian, Victorinus, and others), all testify as follows: The Lord's Day (a name which has now come out more prominently, and is connected more explicitly with our Lord's Resurrection than before) existed during these two centuries as a part and parcel of apostolical, and so of Scripturial Christianity. It was never defended, for it was never impugned, or at least only impugned as other things received from the apostles were. It was never confounded with the Sabbath, but carefully distinguished from it. It was not an institution of severe Sabbatical character, but a day of joy and cheerfulness, rather encouraging than forbidding relaxation. Religiously regarded, it was the Day of the Holy Eucharist, for united prayer, for instruction, for alms-giving; and though, being an institution under the law of liberty, work does not appear to have been formally interdicted, or rest formally enjoined, Tertullian seems to indicate that the character of the day was opposed to worldly business. Finally, whatever analogy may be supposed to exist between the Lord's Day and the Sabbath, in no passage that has come down to us is the Fourth Commandment appealed to as the ground of the obligation to observe the Lord's Day. (Law or Moses; Ten Commandments)—There are three principal views in respect to the Lord's Day; the first denying entirely the religious character and obligation of the day; the second considering the observance of it as a day of rest to be an ecclesiastical institution, not a divine ordinance; the third maintaining that the Sabbath was instituted at the creation, reënacted in the Fourth Commandment, and perpetuated in Christ. But on whatever grounds "the Lord's Day" may be supposed to rest, it is a great and indisputable fact that A.D. 321, four years before the Council of Nice, it was recognized by Constantine in his celebrated edict, as "the venerable Day of the Sun." The terms of the document are these:—"The Emperor Constantine to Augustus Helplidus. Let all judges and city people, and the business of all arts, rest on the venerable Day of the Sun. Yet let those situated in the country freely and without restraint attend to the cultivation of the fields, since it frequently happens that not more fitly on any day may corn be deposited in the furrows and vines in the trenches, lest through the moment's opportunity the benefit granted by heavenly foresight be lost. Given on the nones (i. e. 7th day) of March, Crispus II. (i.e. second time) and Constantine II. (i.e. second time) being consuls." Some have endeavored to explain away this document by alleging—(1) that the Day of the Sun" or Sunday is not the Christian name of the Lord's Day, and that Constantine did not therefore intend to acknowledge it as a Christian institution; (2) that, before his conversion, Constantine had professed himself to be especially under the guardianship of the sun, and that, at the very least, he intended to compromise between sun-worshippers, properly so called, and the worshippers of the "Sun of Right-
proselytes, who were astonished at such a strange beginning of a feast, and the cup was passed round and drunk at the close of it. (6.) The dishes being brought on again, the celebrant repeated the commemorative words which opened what was strictly the Paschal supper, and pronounced a solemn thanksgiving, followed by Psalms cxvii, and cxvi. (7.) Then came a second washing of the hands, with a short form of blessing as before, and the celebrant broke one of the two loaves or cakes of unleavened bread, and gave thanks over it. All then took portions of the bread and dipped them, together with the bitter herbs, into the sauce, and so ate them. (8.) After this they ate the flesh of the Paschal lamb, with bread, &c., as they liked; and after another blessing, a third cup, known especially as the "cup of blessing," was handed round. (9.) This was succeeded by a fourth cup, and the recital of Psalms cxxvii-cxxviii., followed by a prayer, and this was accordingly known as the cup of the Hallel (Hallel = praise thou; see Hallelujah, or of the Song. (10.) There might be, in conclusion, a fifth cup, provided that the "great Hallel" (possibly Psalms cxxviii-cxxxviii.) was sung over it.—Comparing the ritual thus gathered from Rabbinic writers with the N.T., and assuming first, that it represents such a scheme of order and its use for three or four Lenten occasions; and secondly, that the meal of which He and His disciples partook was either the Passover itself, or an anticipation of it, conducted according to the same rules, we are able to indicate, though not with absolute certainty, the points of departure which the old practice presented for the institution of the new. To (1) or (8), or even to (8.), we may refer the first words and the first distribution of the cup (Lk. xxii. 17, 18); to (2) or (7), the dipping of the sop of Jn. xiii. 26; to (7), or to an interval during or after (8.), the distribution of the bread (Mat. xxvi. 26; Mk. xiv. 22; Lk. xxii. 19; 1 Cor. xiii. 23, 24); to (9) or (10) ("after supper," Lk. xxii. 29) the thanksgiving, and distribution of the cup, and the hymn with which the whole was ended.—The narratives of the Gospels show how strongly the disciples were impressed with the words which had given a new meaning to the old familiar acts. They leave unnoticed all the ceremonies of the Passover, except those which had been transferred to the Christian Church and perpetuated in it. Old things were passing away, and all things becoming new. They had looked on the bread and the wine as memorials of the deliverance from Egypt. They were now told to partake of them "in remembrance" of their Master and Lord. The festival had been annual. No rule was given as to the time and frequency of the new feast that thus superseded on the old, but the command, "Do this as oft as ye drink it" (1 Cor. xi. 25), suggested the more continual recurrence of that which was to be their memorial of One whom they would wish never to forget. The words, "This is my body," gave to the unleavened bread a new character (compare, on the form of the expression, Gen. xii. 20; Dan. vii. 17, 23, 24; Mat. xiii. 38, 39; Gal. iv. 23; Rev. i. 20, &c.). They had been prepared for language that would otherwise have been so startling, by the teaching of Jn. vi. 32-58, and they were thus taught to see in the bread that was broken the witness of the closest possible union and incorporation with their Lord. The cup, which was "the new testament in His blood," would remind them, in like manner, of the wonderful propheesy that in which new covenant had been foretold (Jer. xxxi. 31-34). It is possible there may have been yet another thought connected with these symbolic acts. The funeral customs of the Jews involved, at or after the burial, the administration to the mourners of bread (compare Jer. xvi. 7, margin; Ez. xxiv. 17; Hos. ix. 4; Tob. iv. 17), and of wine, known, when thus given, as the "cup of consolation." May not the bread and the wine of the Last Supper have something of that character, preparing the minds of Christ's disciples for His departure by treating it as already accomplished? May we not conjecture, without leaving the region of history for that of controversy, that the thoughts, desires, emotions, of that hour of divine sorrow and communion would be such as to lead the disciples to crave earnestly to renew them? Would it not be natural that they should seek that renewal in the way which their Master had pointed out to them? From this time, accordingly, the words "to break bread" appear to have had for the disciples a new significance. It may not have assumed indeed, as yet, the character of a distinct liturgical act; but when they met to break bread, it was with new thoughts and hopes, and with the memories of that evening fresh on them.—II. In the account (Acts) of the life of the first disciples at Jerusalem, a prominent place is given to this act, and to the Lord's command and their observance of it. Lorenzo includes the feast as one of the twelve meals that must remember, with the definite associations that had gathered round the words during the thirty years that followed the events he records, he describes the baptized members of the Church as continuing steadfast in or to the teaching of the apostles, in fellowship with them and with each other, and in breaking of bread and in prayer (Acts ii. 42). Taken in connection with the account in the preceding verses of the love which made them live as having all things common, we can scarcely doubt that this implies that the chief actual meal of each day was one in which they met as brothers, and which was either preceded or followed by the more solemn commemorative acts of the breaking of the bread and the drinking of the cup. It will be convenient to anticipate the language and the thoughts of a somewhat later date, and to say that, apparently, they thus united every day the feast of Love (Feasts or Charity) with the celebration of the Eucharist. In a society consisting of many thousand members there would naturally be little need of a formal washing of members of the Congregation assemblmg in each place where it came to be known as "the Church" in this or that man's house (Rom. xvi. 5, 23; 1 Cor. xvi. 19; Col. iv. 15; Phm. 2). When they met, the place of honor would naturally be taken by one of the apostles, or some elder representing him. It would belong to him to pronounce the blessing and thank-giving, with which the meals of devout Jews always began and ended. The materials for the meal would be provided out of the common funds of the Church, or the liberality of individual members. The bread (unless the converted Jews were to think of themselves as keeping a perpetual pas- over) would be such as they habitually used. The wine (probably the common red wine of Palestine, Prov. xiii. 31) would, according to their usual practice, be mixed with water. But if this was to be more than a common meal after the pattern of the Essenes, it would be necessary to introduce words that would show that what was done was in remembrance of their Master. At some time, before or after the meal of which they partook as such, the bread and the wine would be given with some special form of words or acts, to indicate its character.
New converts would need some explanation of the meaning and origin of the observance. What would be so fitting and so much in harmony with the precedents of the Passover feast as the narrative of what had passed on the night of its institution (1 Cor. xi. 25-27)? With this there would naturally be associated (as in Acts ii. 42) prayers for themselves and others. Their gladness would show itself in the psalms and hymns with which they praised God (Heb. ii. 46, 47; Jas. v. 13). The analogy of the Passover, the general feeling of the Jews, and the practice of the Essenes may possibly have suggested ablations, partial or entire, as a preparation for the feast (Heb. x. 22; Jn. xiii. 1-15). At some point in the feast those who were present, men and women sitting apart, would rise to salute each other with the "holy kiss" (1 Cor. xvi. 20; 2 Cor. xiii. 12). The next traces that meet us are in 1 Cor., and the fact that we find them is in itself significant. The commemorative feast has not been confined to the personal disciples of Christ, or the Jewish converts whom they gathered round them at Jerusalem. The title of the "cup of blessing" (1 Cor. x. 16) has been imported into the Greek Church. The synonym of the "cup of the Lord" which exists in other languages, like the cups that belonged to the "Feast of Charity." The word "fellowship" is passing by degrees into the special signification of "Communion." The apostle refers to his own office as breaking the bread and blessing the cup (ver. 16). The table on which the bread was placed was the Lord's Table. But the practice of the Feast of Charity as well as the observance of the commemorative feast had been transferred to Corinth, and this called for a special notice. Evils had sprung up which had to be checked at once. The meeting of friends for a social meal, to which all contributed, was a sufficiently familiar practice in the common life of Greeks of this period; and the club-feasts were associated with plans of mutual relief or charity to the poor. The Feast of Charity of the new society would seem to them to be such a feast, and hence came a disorder that altogether frustrated the object of the Church in instituting it. What was to be the remedy for this terrible growing evil? The casual does not state exactly. It preserves formal regulations for a later personal visit. In the mean time he gives a rule which would make the union of the Feast of Charity and the Lord's Supper possible without the risk of profanation. They were not to come even to the former with the keen edge of appetite. They were to wait till all were met, instead of scrambling tumultuously to help themselves (xi. 32, 34). In one point, however, the custom of the Church of Corinth differed apparently from that of Jerusalem. The meeting for the Lord's Supper was no longer daily (ver. 20, 30). The directions given in 1 Cor. xvi. 2 suggest the constitution of a celebration on the first day of the week. The meeting at Troas is on the same day (Acts xx. 7). The tendency of this language, and, therefore, probably of the order subsequently established, was to separate what had hitherto been united. We stand, as it were, at the dividing point of the history of the two, and henceforth each takes its own course. One, as belonging to a transient phase of the Christian life, and varying in its effects with changes in national character or forms of civilization, passes through many stages, and finally dies out. The other also has its changes. The morning celebration takes the place of the evening.

In Acts xx. 11 we have an example of the way in which the transition may have been effected. The disciples at Troas meet together to break bread. The hour is not definitely stated, but the fact that St. Paul's discourse was protracted till past midnight and the mention of the many lamps indicate a later time than that customarily set for the Gr. deipnon (= "supper;" see MEALS). Then came the teaching and the prayers, and then, toward early dawn, the breaking of bread, which constituted the Lord's Supper, and for which they were gathered together. If this midnight meeting may be taken as inaugurating a common practice, originating in reverence for an ordinance which Christ had enjoined, we can easily understand how the next step would be to transfer the celebration of the Eucharist permanently to the morning hour, to which it had gradually been approximating. The recurrence of the same liturgical words in Acts xxvii. 35 makes it probable, though not certain, that the food of which St. Paul thus partook was intended to have, for himself and his Christian companions, the character at once of the Feast of Charity and the Eucharist.

ATONEMENT; SAVIOUR.

Lo-ru-ahmah (Heb. = the uncompasioned), the name of the daughter of Helcith (Hos. xi. 4). It was given to denote the utterly ruined and hopeless condition of the kingdom of Israel, on whom Jehovah would no more have mercy (Hos. i. 6). RHAMAH.

Lot (Heb. a covering, veil, Gen.), son of Haran, and, therefore, nephew of ABRAHAM (Gen. xii. 27, 31). His sisters were Milcah the wife of Nahor, and ISAIAS, by some identified with SARAH. Haran died before the emigration of Terah and his family from Ur of the Chaldees (ver. 28), and Lot was therefore born there. He removed with the rest of his kindred to Haran, and again subsequently with Abraham and Sarai to Canaan (xii. 4, 5). With them he took refuge in Egypt from a famine, and with them returned, first to the "South" (xiii. 1), and then to their original settlement between Bethel and Ai (ver. 8, 4). But the pastures of the hills of Bethel, which had with ease contained the two strangers on their first arrival, were not able any longer to hear them, so much had their possessions of sheep, goats, and cattle increased since that time. There was no disagreement between Abraham and Lot—their relations continued good to the last—but between the servants who tended their countless herds disputes arose, and a parting was necessary. From some one of the round, swelling hills which surround Bethel—from none more likely than that which stands immediately on its E. —the two Hebrews looked over the comparatively empty land, in the direction of Sodom, Gomorrah, and Zoar (xiii. 10). And Lot lifted up his eyes toward the left, and beheld all the plain of Jordan, and all the land of Bashan, and all the land of Gilead, and the land of Ephraim and of Manasseh, and all the land of Judah beyond Jordan; and he beheld the Jebusite habitations of Jerusalem, and the hill country, and the South, and the plain of the valley of Jericho the city of birds. It was exactly the prospect to tempt a man who had no fixed purpose of his own, who had not like Abraham obeyed a stern inward call of duty. So Lot left his uncle on the barren hills of Bethel, and he chose the plain of Jordan, and journeyed "down the valley of the Jordan." And Lot journeyed east, down the ravines which give access to the Jordan valley: and then, when he reached it, turned again southward and advanced as far as Socho (ver. 11, 12). The next occurrence in the life of Lot is his capture by the four kings of the East, and his rescue by Abram (Gen. xiv.; B. R.; CHEDELAUMEN). The last scene preserved to us in
LOT

the history of Lot is well known. He is still living in Sodom (xix.). Some years have passed. But in the midst of the licentious corruption of Sodom he still preserves some of the delightful characteristics of his wandering life, his fervent and chivalrous hospitality (ver. 2, 8), the uncleaned bread of the tent of the wilderness (ver. 3), the water for the feet of the wayfarers (ver. 2) affording his guests a reception identical with that which they had experienced that very morning in Abraham's tent (compassion, xviii. 3, 6). His deliverance from the guilty and condemned city points the allusion of St. Peter (2 Pet. ii. 6-9). Where Zoar was situated, in which he found a temporary refuge during the destruction of the other cities of the plain, we do not know with absolute certainty. The end of Lot's wife (Edith in the Jewish traditions) is commonly treated as one of the difficulties of the Bible. But it surely need not be so. "His wife looked back from behind him, and she became a pillar of salt." The value and the significance of the story to us are contained in the allusion of Christ (Lk. xvii. 32). Later ages have endeavored to lessen the matter, or have insisted on identifying the "pillar" with some one of the fleeting forms which the perishable rock of the S. end of the Dead Sea is constantly assuming in its process of decomposition and liquefaction. The story of the origin of the nations of Moab and Ammon from the incestuous intercourse between Lot and his two daughters, with which his history abruptly concludes, has been often treated as if it were a Hebrew legend which owed its origin to the bitter hatred existing from the earliest to the latest times between the "Children of Lot" and the Children of Israel. But even the most destructive critics allow that the narrative is a continuation without a break of that which precedes it, while they fail to point out any marks of later date in the language of this portion; and it cannot be questioned that the writer records it as an historical fact. Even if the legendary theory were admissible, there is no doubt of the fact that Ammon and Moab sprang from Lot (Deut. ii. 9, 19; Ps. lxxi. 49). The Arabic local name of the Dead Sea is Bahr Lot = Sea of Lot.

Lot. The custom of deciding doubtful questions by lot is one of great extent and high antiquity, recommending itself as a sort of appeal to the Almighty, secure from all influence of passion or bias, and is a sort of divination said to be employed even by the gods themselves (Homer, Il. xxii. 209: Cicero, de Div. i. 34, ii. 41). Among the Jews also the use of lots, with a religious intention, direct or indirect, prevailed extensively. The religious estimate of them may be gathered from Prov. xvi. 33. The following are historical or ritual instances—1. Choice of men for an invading force (Judg. i. 1, xx. 10). 2. Partition (a) of the soil of Palestine among the tribes (Num. xxvi. 55; Josh. xiii. 19, Acts xiii. 19): (b) of Jerusalem, i. e. probably its spoil or captives among captors (Ob. 11): of the land itself in a similar way (1 Me, iii. 36): (c) Peopling of Jerusalem by inhabitants drawn by lot (Neh. xi. 1, 2): (d) Apportionment of possessions, or spoil, or of prisoners, to foreigners or captors (Joel iii. 3; Nah. iii. 10; Mat. xxvii. 35). 3. (a) Settlement of doubtful questions (Prov. xvi. 33, xvii. 18). (b) A mode of divination among heathens some of the delightful characteristics of which are referred to in Jer. xix. 4, and one without mark (Hos. iv. 13; Ez. xxii. 21) (Pram.). (c) Detection of a criminal (Josh. vii. 14, 18.). (d) Appointment of persons to offices or duties (1 Sam. x. 20, 21; 1Chr. xxviii. 28, xxviii. 5, 19, 20-31, xxvii. 8, xxvii. 13). Acts i. 26. (e) Selection of the scape-goat on the Day of Atonement (Lev. xvi. 8, 10). 4. The use of words heard or passages chosen at random from Scripture.

Lotan (Heb. covering, Ges.). oldest son of Seir the Horite (Gen. xxxvi. 20, 22, 29; i Chr. i. 38, 39).


Lots, Feast of. Prais.

Love (Heb., abahab; Gr., agape) denotes not only natural affection (Gen. xix. 20; 2 Sam. i. 26, &c.), but also the pure spiritual affection which belongs to God and holy beings (Rom. xiii. 10; 1 Jn. iv. 7, 8, &c.). Love may involve compulsion or delight in the character of its object, e. g. God's love toward the holy, or their love toward Him and other holy beings (Jn. v. 42, xvii. 26, &c.); or it may involve only benevolence or compassion without any approbation of its object's character, e.g. God's love toward sinners (Rom. v. 8; compare Jn. iii. 16, &c.). Love, in the heavenly or Christian relation, is the Spirit (Rom. v. 5; Gal. v. 22); it is opposed to all unrighteousness and is satisfied only with likeness to Jesus Christ and God (Rom. xiii. 10; 1 Jn. iv. 17; comp. Mat. xxi. 39-40, &c.). "We love Him because He first loved us" (1 Jn. iv. 19). Charity; Faith; Mercy, &c.

Love-Feasts. Feasts of Charity.

Low (Heb. Luhim, xxvi. 18), or Low Plains (1 Chr. xxvii. 28; 2 Chr. ix. 27), the A. V. translation of Heb. šophétah = Sehiphah. Je- dan 1 (II.); Plain 6; Valley 5.

Lozon (Gr.), ancestor of certain "sons of Solomon's servants" who returned with Zorobabel (1 Esd. v. 33), = Darkon.

Lulubim, Lubbim (Heb. Luhim, Lubbim = Liby- ans, strictly inhabitants of a dry and thirsty land, Ges.), an African nation mentioned as contributing, together with Cushites (A. V. "Ethiopians") and Sukkim, to Shishak's army (2 Chr. xii. 3), and apparently as forming with Cushites the bulk of Zerah's army (2 Sam. xi. 21; Ps. lxxvi. 8). The common word for a long race, with Pot or Phut, as helping No-Amon (Thebes), of which Cush and Egypt were the strength; and by Daniel (xi. 43) as paying court with the Cushites to a conqueror of Egypt or the Egyptians. For more precise information we look to the Egyptian monuments, upon which we find representations of a people called Libu or Luhu, who (so Mr. R. S. Poole) = the Lubim. These Libu were a warlike people, with whom Menptah and Rameses III., who both ruled in the fourteenth century B. C., waged successful wars. The latter king routed them with much slaughter. The sculptures of the great temple he raised at Thebes, now called that of Me- netet Habu, give us representations of the Libu, showing that they were fair, and of what is called a Semitic type, like the Berbers and Kabyles. They are distinguished as northern, i.e. as parallel to, or north of, Lower Egypt. The Lubim probably = the Miraita Luhum. The historical indications of the Egyptian monuments thus lead us to place the seat of the Lubim, or primitive Librans, on the African coast, westward of Egypt, perhaps extending far beyond the Cyrenaica. (Cyrene; Libya.) They seem to have been first reduced by the Egyptians about 1250 B. C., and afterward driven inland by the Phoenician and Greek colonists. Now they still remain on the northern confines of the Great Desert, and even within it, and in the mountains.
Lucas (L. = Luke), a friend and companion of St. Paul during his imprisonment at Rome (Phm. 24); = Luke, the beloved physician (Col. iv. 14; 2 Tim. i. 11).

Lydius [lit. lydite; Heb. *leved*]. The name is, in Is. xiv. 12, coupled with the epithet "son of the morning," and clearly = a bright star, and probably what we call the morning star. In this passage it is a symbolical representation of the king of Babylon, in his splendor and in his fall (its application (from St. Jerome downward) to Satan in his fall from heaven, arises probably from the fact that the Babylonian empire is in Scripture represented as the type of tyrannical and self-idolizing power, and especially connected with the empire of the Evil One in the Apocalypse.

Lucius [luy-us] in L., as Eng. usually pronounced hisus] (L., born in the daytime; Freund; a common Roman praenomen or first name). L. A Roman consul, said to have written the letter to Ptolemy (Euergetes), which assured Simon I. of the protection of Rome (about n. c. 139-3; 1 Mc. xv. 10, 13-24). The whole form of the letter—the mention of one consul only, the description of the content of the present, the omission of the day, and of the date—shows that it cannot be an accurate copy of the original document; but there is nothing in the substance of the letter which is open to just suspicion. The imperfect transcription of the name has led to the identification of Lucius with three distinct persons—(1) (Lucius?) Parus Philus, who was not consul till n. c. 136, and is therefore at once excluded. (2) Lucius Cecilius Metellus Calvis, who was consul in n. c. 142. (3) The third identification with Lucius Calpurnius Piso, who was consul n. c. 139, is most probably incorrect.—2. A kinsman or fellow-tribesman of St. Paul (Rom. xvi. 21), by whom he is said by tradition to have been ordained bishop of the church of Cenchrea; thought by some = No. 3. —3. "Lucius of Cyrene." is first mentioned in the N. T. in company with Barnabas, Simeon, called Niger, Manaen, and Saul, who are described as prophets and teachers of the church at Antioch (Acts xii. 1). Whether Lucius was one of the seven bishops as separated by the pseudo-Hippolytus, is quite a matter of conjecture, but it is highly probable that he formed one of the congregation to whom St. Peter preached on the day of Pentecost (ii. 10); and there can hardly be a doubt that he was one of "the men of Cyrene," who, being "scattered abroad upon the persecution that rose about Stephen," went to Antioch preaching the Lord Jesus (xii. 19, 20). He is commonly supposed = No. 2. There is certainly no sufficient reason for regarding him as = Luke. Different traditions make Luke bishop of Cenchrea, of Cyrene, and of Laodicea in Syria.

Lucrece [luy-ker] (Fr. fr. L.) = gain, especially that which is obtained unworthily (1 Sam. vii. 3; 1 Tim. iii. 3, 8; Tit. i. 7, 11; 1 Pet. v. 2).

Lud (Heb. propery, Sim.; full of windings, tortuous, from the course of the river Meander on the border of Lydia, Seh), fourth name in the list of the sons of Shem (Gen. x. 22; 1 Chr. i. 17) that of a person or tribe, or both, descended from him. It has been supposed that Lud was the ancestor of the Liydis (Jos. i. 6, § 4), and thus represented by the Lydia of their mythical period. (Lydia.) But the Egyptian monuments show us in the fourteenth, fourteenth, and fourteenth centuries n. c., a powerful people called Rutin or Ladin, probably (so Mr. R. S. Poole) seated near Mesopotamia, and apparently N. of Palestine, whom some, however, make the Assyrians. Perhaps the Lydians first established themselves near Palestine, and afterward spread into Asia Minor; the occupiers of the old seat of the race being destroyed or removed by the Assyrians. Ludus.

Luwdim (Heb. pl. of Lwd), a Mizrite people or tribe (Gen. x. 13; 1 Chr. i. 11). From their position at the head of the list of the Mizrites, they were probably (so Mr. R. S. Poole) settled to the W. of Egypt, perhaps further than any other Mizrite tribe. Lud and the Ludim are mentioned in Ex. xxxvi. 19; Jer. xlv. 9 (A. V. "Lydians"); Ex. xxvii. 10, xxx. 5 (A. V. "Lydia"). There can be no doubt that but one nation is intended in these passages, and thus far the preponderance of evidence seems in favor of the Mizrite Ludim. From the Egyptian monuments we learn that several foreign nations contributed allies or mercenaries to the Egyptian armies. Among them we identify the Rehu with the Ludim, and the Shargatama with the Cherethim, who also served in David's army. The rest of these foreign troops seem to have been of African nations, but this is not certain. From the Greek writers we learn that in the time of Cambyses, and other Greek mercenaries, formed an important element in the Egyptian army in all times when the country was independent, from the reign of Psammetichus until the final conquest by Ochus. These mercenaries were even settled in Egypt by Psametichus. There does not seem to be any mention of them in the Bible, unless they = Lud and the Ludim in the passages above-mentioned. It must be recollected that it is reasonable to connect the Shemitic Lud with the Lydians, and that at the time of the prophets by whom Lud and the Ludim are mentioned, the Lydian kingdom generally or always included the more western part of Asia Minor, so that the terms Lud and Ludim might well apply to the Ionian and Carian mercenaries drawn from this territory. We must therefore hesitate before absolutely concluding that this important portion of the Egyptian mercenaries is not mentioned in the Bible, upon the prima facie evidence that the only name which could stand for it would seem to be that of an African nation.

Luwhlth (Heb. made of boards, probably having boarded houses, Ges.), the Ascent of, a place in Moab; apparently the ascent to a sanctuary or holy spot on an eminence. It occurs only in Is. xv. 5, and the parallel passage of Jeremiah (viii. 6). In the days of Eusebius and Jerome it was still known and stood between Areopolis (An) and Zoar. M. de Sauly places it at Kharbet-Noubih; but this is N. of Areopolis, and cannot be said to lie between it and Zoar.

Luke (fr. Gr. Lukeus; L. Lucas, an abbreviated form of Locamus [i.e. Lucanien, or from Lucania, a district in South Italy], or of Lucius [i. e. born at day-light, the common name of a Roman clun]; not to be confounded with Lucas). The name Luke occurs three times in the N. T. (Col. iv. 14; 2 Tim. iv. 11; Phm. 24, A. V. "Luce"), and probably in all three the evangelist is the person spoken of. (Luke Gospel of.) Combining the traditional element with the scriptural, the uncertain with the certain, we are able (so Archbishop Thomson) to trace the following dim outline of the evangelist's life. He was born at Antioch in Syria (Eusebius, Hist. iii. 4); in what country he lived is uncertain. That he was taught the science of medicine ("the beloved physician") does not prove that he was of
higher birth than the rest of the disciples. The tradition that Luke was also a painter, and of no mean skill, rests on the authority of Nephorus (ii. 43), and of other late writers. He was not born a Jew, for he is not reckoned among them "of the circumcision" by St. Paul (compare Col. iv. 11 with ver. 14). The date of his conversion is uncertain.

The statement of Epiphanius and others, that he was one of the seventy disciples, was nothing very improbable in it (but compare Lk. i. 2); whilst that which Theophylact adopts (on Lk. xxiv.), that he was one of the two who journeyed to Emmaus with the risen Redeemer, has found modern defenders. The first ray of historical light falls on the evangelist when he joins St. Paul at Troas, and shares his journey into Macedonia. The sudden transition to the first person plural in Acts xvi. 9 is most naturally explained, after all the objections that have been urged, by supposing that Luke, the writer of the Acts, formed one of St. Paul's company from this point. As far as Philippus the evangelist journeyed with him, and appears below, a supposition of the third person on Paul's departure from that place (xvii. 1) would show that Luke was now left behind. During the rest of St. Paul's second missionary journey we hear of Luke no more. But on the third journey the same indication reminds us that Luke is again of the company (xx. 5), having joined it apparently at Philippus, where he had been left. With the apostle he passed through Miletus, Tyre, and Cesarea to Jerusalem (xx. 5, xxi. 18). Between the two visits of Paul to Philippus seven years had elapsed (A. D. 51 to A. D. 58), which the evangelist may have spent in Philippus and its neighborhood preaching the Gospel. There remains one passage which, if it refers to St. Luke, must belong to this period. "We have sent with him" (i. e. Titus) "the brother whose praise is in the gospel throughout all the churches" (2 Cor. viii. 18). The subscription of the epistle sets forth that it was "written from Philippus, a city of Macedonia, by Titus and Lucas," and it is an old opinion that Luke was the companion of Titus, although he is not named in the body of the epistle. If this be so, we are to suppose that during the "three months" of Paul's sojourn at Philippus (Acts xx. 3) Luke was sent from that place to Corinth on this errand. He again appears in the company of Paul in the memorable journey to Damascus (ix. 11). He remained during his first imprisonment (Col. iv. 14; Phm. 24); and if it is to be supposed that the Second Epistle to Timothy was written during the second imprisonment, then the testimony of 2 Tim. iv. 11 shows that he continued faithful to the apostle to the end of his afflictions. After the death of St. Paul, the acts of his faithful companion are hopelessly obscure to us. In a passage of Epiphanius (cont. Hier. li. 11) we find that receiving the commission to preach the Gospel, Luke preaches first in Dalmatia and Gallia, in Italy and Macedonia. Probably he died in advanced life; but whether he suffered martyrdom or died a natural death, whether in Bithynia or Achaia, or some other country, it is impossible to determine amidst contradictory voices. That he died a martyr, between A. D. 75 and A. D. 100, would seem to have the balance of suffrages in its favor. 

The date (see above), Gospel of. (Gospels.) I. The third Gospel is ascribed, by the general consent of ancient Christendom, to "the beloved physician," Luke, the friend and companion of the Apostle Paul. It has been shown already that the Gospels were in use as one collection, and were spoken of undoubtedly as the work of those whose names they bear, toward the end of the second century. (Caxton.) But as regards the genuineness of St. Luke any discussion is entangled with a somewhat difficult question, viz. what is the relation of the Gospel we possess to that which was used by Marcion? The case may be briefly stated. The religion of Jesus Christ announced salvation to Jew and Gentile, through Him who was born a Jew, of the seed of David. The two sides of this fact produced very early two opposite tendencies in the Church. One party thought of Christ as the Messiah of the Jews; the other as the Redeemer of the human race. Marcion of Sinope, who flourished in the first half of the second century, expressed strongly the tendency opposed to Judaism. He views the O. T., not as a preparation for the coming of the Lord, but as something hostile in spirit to the Gospel. This divorcement of the N. T. from the Old was at the root of Marcion's doctrine. In his system the God of the Old Testament is the God of nature, and the Son of God is in a constant conflict with matter, over which he did not gain a complete victory. (Philosophy.) But the holy and eternal God, perfect in goodness and love, comes not in contact with matter, and creates only what is like to and cognate with Himself. Marcion admitted the Epistles of St. Paul, and a Gospel which he regarded as Pauline, and regard as the rest of the N. T., not from any idea that the books were not genuine, but because they were, as he alleged, the genuine works of men who were not faithful teachers of the Gospel they had received. But what was the Gospel which Marcion used? The ancient testimony (Tertullian; Tertullian) is very strong on this point; it was the Gospel of St. Luke, altered to suit his peculiar tenets. He did not, however, ascribe to Luke by name the Gospel thus corrupted, calling it simply the Gospel of Christ. The opinion that he formed for himself a Gospel, on the principle of rejecting all that savored of Judaism in an existing narrative, and that he selected Luke as needing the least alteration, seems to have been held universally in the Church, until Semler started a doubt, the prolific seed of a large controversy; from the whole result of which, however, the cause of truth has little to regret. His opinion was that the Gospel of St. Luke and that used by Marcion were drawn from one common source at his side, and not being altered from the other. From this controversy we gain the following result:—Marcion was in the height of his activity about A. D. 138, soon after which Justin Martyr wrote his Apology; and he had probably given forth his Gospel some years before, i. e. about A. D. 130. At the time when he composed it, he found the Gospel of St. Luke so far diffused and accepted that he based his own Gospel upon it, altering and omitting. (New Testament, i. 4.) Therefore we may assume that, about A. D. 120, the Gospel of St. Luke which we possess was in use, and was familiarly known. The theory that it was composed about the middle or end of the second century is thus overthrown; and there is no positive evidence of any kind to set against the harmonious assertion of all the ancient Church that this Gospel is the genuine production of St. Luke. 

II. Date of Luke. We have seen that this Gospel was written before the year 120. From internal evidence the date can be more nearly fixed. From Acts i. 1 it is clear that it was written before the Acts of the Apostles. The book of the Acts was probably completed about the end of the second
year of St. Paul’s imprisonment, i.e. about a. d. 63. How much earlier the Gospel, described as ‘the former treatise’ (Acts i. 1), may have been written is uncertain. Probably it was written at Cesarea during St. Peter’s imprisonment (Acts xii. 5).—III. Place where the Gospel was written. If the time has been rightly indicated, the place would be Cesarea. Other suppositions are—that it was composed in Achaia and the region of Bocotia (Jerome), in Alexandria (Syrian version), in Rome (Eusebius), in Macedonia (Hilgenfeld), and Asia Minor (Köstlin). It is impossible to verify these traditions and conjectures.—IV. Origin of the Gospel. The preface, contained in the first four verses of the Gospel, describes the object of its writer. Here are several facts to be observed. There were many narratives of the life of our Lord current at the early time when Luke wrote his Gospel. The ground of fitness for the task St. Luke places in his having carefully followed out the whole course of events from the beginning. He does not claim the character of an eye-witness from the first; but possibly he may have been a witness of some part of our Lord’s doings. The ancient opinion, that Luke wrote his Gospel under the influence of Paul, rests on the authority of Irenæus, Tertullian, Origen, and Eusebius. The two first assert that we have in Luke the Gospel preached by Paul; Origen calls it “the Gospel quoted by Paul”; alluding to Rom. ii. 10; and Eusebius refers Paul’s words, “according to my Gospel” (2 Tim. ii. 8), to Luke, in which Jerome concurs. The language of the prefect is against the notion of any exclusive influence of St. Paul. The four verses could not have been put at the head of a history composed under the exclusive guidance of Paul, or of any one apostle, and as little could they have introduced a Gospel simply communicated by another. The truth seems to be that St. Luke, seeking information from every quarter, sought it from the preaching of his beloved master, St. Paul; and the apostle in his turn employed the knowledge acquired from other sources by his disciple. Upon the question whether Luke made use of the Gospels of Matthew and Mark, no opinion given here could be conclusive. Probably Matthew and Luke wrote independently, and about the same time. Some regard Mark as the oldest N. T. writer; others, as the last, and framed upon the other two. “A calm review of the evidence will, however, lead most unbiased readers to the conclusion that all three wrote in perfect independence of one another; each, under the guidance of the Holy Spirit, giving a distinct view of the great complex whole, the reflex of the writer’s own individual impressions” (E. Venables, in Kitto). (See Harmony under Gospels; Inspiration.)—V. Purpose for which the Gospel was written. The evangelist professes to write that “in order that you may know the certainty of those things wherein you had been instructed” (Lk. i. 4). Theophylact evidently was a Gentile reader. We must admit, but with great caution, on account of the abuses to which the notion has led, that there are traces in the Gospel of a leaning toward Gentile rather than Jewish converts. As each Gospel has within certain limits its own character and mode of treatment, we shall recognize with Olshausen that “St. Luke has the peculiar power of exhibiting with great clearness of conception and truth, not so much the circumstances with all the secondary incidents that gave rise to them, with the remarks of those who were present, and with the final res-

sults.” Mr. Venables (in Kitto) makes “universal” the chief characteristic which distinguishes Luke from Matthew and Mark. “The message he delivereth is not for the Gentiles as such, as distinguished from the Jews, but for men.” So Dr. Van Oosterzee (in Lange’s Series) styles it “the Gospel of Universal Humanity”—VI. Language and Style of the Gospel. It has never been doubted that the evangelist wrote his Gospel in Greek. Whilst Hebraisms are frequent, classical idioms and Greek compound words abound. The number of words used by Luke only is unusually great, and many of them are compound words for which there is classical authority. On comparing the Gospel with the Acts it is found that the style of the latter is more pure and free from Hebrew idioms; and the style of the latter portion of the Acts is more pure than that of the former. Where Luke used the materials he derived from writers, oral or written, or both, his style reflects the Hebraisms of them; but when he comes to scenes of which he was an eyewitness and describes entirely in his own words, these disappear.—VII. Quotations from the Old Testament. In the citations from the O. T., of the principal of which the following is a list, there are plain marks of the use of the Septuagint version—

Lk. i. 17. Mal. iv. 4. 5.
“II. 23. Ex. xiii. 2.
“III. 4-6. Ex. xl. 36.
“iv. 4. Deut. viii. 3.
“iv. 10. 11. Ps. cxlii. 12.
“vii. 27. Mal. iii. 1.
“viii. 27. Deut. vi. 5.; Lev. xix. 13.
“viii. 50. Ex. xx. 12.
“xix. 46. Is. lvii. 7; Jer. vii. 11.
“xx. 17. Ps. cxviii. 22-23.
“xx. 38. Deut. xxxv. 5.
“xx. 42, 43. Ps. cxix. 1.
“xxii. 57. Is. liii. 12.
“xxiii. 46. Ps. xxxii. 5.

—VIII. Integrity of the Gospel—the first two Chapters. The Gospel of Luke is quoted by Justin Martyr and by the author of the Clementine Homilies. The silence of the Apostolic Fathers only indicates that it was admitted into the Canon somewhat late, which was probably the case. The result of the Marcion controversy is, as we have seen, that our Gospel was in use before A. D. 120. A special question, however, has been raised about the first two chapters, which Marcion omits. But there is no real ground for distinguishing between the first two chapters and the rest.—IX. Contents. This Gospel contains—1. A preface (i. 1-4). 2. An account of the time preceding the ministry of Jesus (i. 5-52). 3. Several accounts of discourses and acts of our Lord, common to Luke, Matthew, and Mark, related for the most part in their order, and belonging to Capernaum and the neighborhood (iI. 1-40). 4. A collection of similar accounts, referring to a certain journey to Jerusalem, most of them peculiar to Luke (ix. 51-xvii. 14). 5. An account of the sufferings, death, and resurrection of Jesus, common to Luke with the other Evangelists, except as to some of the accounts of what took place after the resurrection (xviii. 15 to the end).

La'na-dle (fr. L., the A. V. translator of Cr. pl. telkesizanomenos, both literally = mem-struck; see below). This word is used twice in the N. T. (Mat. iv. 24, xvii. 15), and evidently refers to some dis-
ease, affecting both the body and the mind, which might or might not be a sign of possession. (Drazo- 
niace.) By the description of Mk. ix. 17-26, it is 
concluded that this disease was epilepsy. The 
origin of this and equivalent words is to be found in 
the belief that diseases of a paroxysmal character 
were affected by the light or changes of the moon. 
The use of such words does not in the evangelist or 
in us involve any acceptance of the original belief. 

MADNESS. 

* Lus (Heb. לָעָשׁ, &c.; Gr. ἐπιθυμίαν, ἰδέαν, 
orēs, pathos) = desire, usually some inordinate de-
sire (Ps. lxxxviii. 18, 30; Rom. i. 27, vii. 7; 1 Jn. ii. 
16, 17, &c.). 

Luz (Heb. לוּד, Ges.; "RAZEL," A.V.). 1. It 
seems impossible to discover with precision 
whether Luz and Bethel I represent one and the 
same town—the former the Canaanite, the latter 
the Hebrew name—or whether they were distinct 
places, though in close proximity. The latter is 
the natural inference from two of the passages in 
which Luz is spoken of (Gen. xxviii. 19; Josh. xvi. 
2, xviii. 13). Other passages, however, seem to 
speak of the two as identical (Gen. xxx. 6; Judg. 
i. 23). Mr. Grove's conclusion is that the two places 
were, during the times preceding the conquest, dis-
tinct, Luz being the city and Bethel the pillar and 
altar of Jacob; that after the destruction of Luz 
by the tribe of Ephraim the town of Bethel arose. 

—2. When the original Luz was destroyed, through 
the treachery of one of its inhabitants, the man 
who had introduced the Israelites into the town 
went into the "land of the Hittites" and built a 
city, which he named after the former one. This 
city was standing at the date of the record (Judg. 
i. 26); but its situation is unknown.

Lyc-a-ônia (L. fr. Gr.; named [so some] from an 
extant king Lycan, or [so others] from its numer-
ous wolves [Gr. λύκος = wolf]), one of those districts 
of Asia Minor, which, as mentioned in the N. T., 
are to be understood rather in an ethnological than 
a strictly political sense. From what is said in Acts 
xiv. 11 of "the speech of Lycaonia," it is evident 
that the inhabitants of the district, in St. Paul's 
day, spoke something very different from ordinary 
Greek. Whether this language was some Syrian 
dialect, or a corrupt form of Greek, has been much 
debated. The fact that the Lycaonians were famili-
lar with the Greek mythology is consistent with 
either supposition. Lycaonia is for the most part 
a dreary plain, bare of trees, destitute of fresh 
water, and with several salt lakes. It is, however, 
very favorable to sheep-farming. In the first notices 
of this district, which occur in connection with 
Roman history, we find it under the rule of robber-
chieftains. After the provincial system had em-
braced the whole of Asia Minor, the boundaries of 
the provinces were variable; and Lycaonia was, 
politically, sometimes in CAPPADOCIA, sometimes in 
Galatia. Derbe; Iconium; Lystra.

Lyê'ba [lish'e-a] (L. fr. Gr. ; named [so Herodotus] 
from Lycaus, an Athenian), that southwestern region 
of the peninsula of Asia Minor which is immediately 
opposite the island of Rhodes. It is a remarkable 
district, both physically and historically. The last 
eminences of the range of Taurus come down here 
in majestic masses to the sea, forming the heights 
of Cragus and Anticagus, with the river Xanthus 
windng between them, and ending in the long 
series of promontories called by modern sailors the 
"seven capes," among which are deep inlets favor-
able to seafaring and piracy. The Lycians were 
incorporated in the Persian empire, and their ships 
were conspicuous in the great war against the 
Greeks (Herodotus, vii. 91, 92). After the death of 
Alexander the Great, Lyca was included in the 
Greek Seleucid kingdom, and was a part of the ter-
ritory which the Romans forced Antiochus to cede. 
It was not till the reign of Claudius that Lyca be-
came part of the Roman provincial system. At 
first it was combined with Pamphylia. At a later 
period of the Roman empire it was a separate prov-
ce, with Myra for its capital. Pataia; Pheae-
lis.

Ly'dâ (L.; Gr. Lydâ; both fr. Heb. = Loo), a 
town called in the O. T. Lo. Here Peter healed 

Ludd (— ancient Lydda or Lod)—Ruins of the Church of St. George.—(From Van de Velde.)—(Fbl.)
in memory of the apostle. It was in the time of Josephus a place of considerable size, which gave name to one of the three or four "governments" or provinces into which Demetrius (s. c. about 192) reeded from tribute, and transferred Samaria to the estate of the Temple at Jerusalem (1 Mc. xi. 34; compare x. 30, 38, xi. 28, 57). A century later (s. c. about 45) Lydda, with Gophna, Emmans, and Thamna, became the prey of the insatiable Cassius, by whom the whole of the inhabitants were sold into slavery to raise the exorbitant taxes imposed. From this they were soon released by Antony; but their city (A. D. 66) was burnt by Cestius Gallus on his way from Cesarca to Jerusalem. In less than two years, early in A. D. 68, it was in a condition to be again taken by Vespasian, then on his way to his campaign in the south of Judea. It was probably rebuilt in Hadrian's reign, and then received the name of Diospolis. When Eusebius wrote (A. D. 320-330), Diospolis was a well-known and much-frequented town. In Jerome's time, A. D. 404, it was an episcopal see. St. George, the patron saint of England, was a native of Lydda. After his martyrdom his remains were buried there, and over them a church was afterward built and dedicated to his honor. The erection of it is commonly ascribed to Justinian, but it is uncertain by whom it was built. When the country was taken possession of by the Saracens, in the early part of the eighth century, the church was destroyed; and in this ruined condition it was found by the Crusaders in A. D. 1099, who re instituted the see, and added to its endowment the neighboring city and lands of Ramleh. Again destroyed by Saladin after the battle of Hattin in 1191, the church was again rebuilt by Richard Coeur-de-Lion. The town is, for a Mohammedan place, busy and prosperous. Lydda was, for some time previous to the destruction of Jerusalem, the seat of a very famous Jewish school, scarcely second to that of Jahnbe.

Ly'di-a (L. fr. Gr. Ludia; named [so Herodotus] from their king Lydus [Ludus in Gr.] ; see Lnu, Ludia), a maritime province in the W. of Asia Minor, bounded by Myisa on the N., Phrygia on the E., and Caria on the S. The name occurs only in 1 Mc. viii. 8 (the rendering of the A. V. in Ez. xxx. 5 being for Ludim); it is there enumerated among the districts which the Romans took away from Antiocbus the Great after the battle of Magnesia in B. C. 190, and transferred to Eumenes II., king of Pergamus. Lydia had attained its greatest prosperity under its celebrated King Croesus, who subdued all Asia Minor W. of the river Halys, except Lydia and Cilicia, but was himself conquered by Cyrus, about B. C. 546, when the country became a Persian province. No nation in Asia (so Herodotus) was more warlike than the ancient Lydians. They are said to have been the first people who coined money. Philadelphia, Sardeis, and Thyatira were in Lyd. For the connection between Lydia and the Lud and Ludim of the O. T., see Ludim. Lydia is included in the "Asia" of the N. T.

Ly'de-a (L. fr. Gr. = notice of Lydus [so Grotrius] ?), the first European convert of St. Paul, and afterward his hostess during his first stay at Philippi (Acts xxvi. 14, 15, also 40). She was a Jewish proselyte at the time of the apostle's coming; and it was at the Jewish Sabbath-worship by the side of a street (Acts 16:15) in the preaching of the Gospel she reached her height. Her native place was Thyatira, famous for its dyeing-works; and Lydia was connected with this trade, either as a seller of dye, or of dyed goods. We infer that she was a person of considerable wealth, partly from her giving a home to St. Paul, partly from the mention of the conversion of her "household," under which term, whether children were included or not, slaves are no doubt comprehended. Of Lydia's character we are led to form a high estimate from her candid reception of the Gospel, her urgent hospitality, and her continued friendship to Paul and Silas when they were persecuted.

* Ly'dians (= inhabitants of Lydia), the A. V. translation of Heb. Luddin in Jer. xvi. 9; probably here an African people. Ludim.

Ly-sa'-ni-as (L. fr. Gr. = calling sadness, one who terminates sorrow, L. & S.), mentioned by Luke (iii. 1) as being tetrarch of Abilene (i. e. the district round Abila) in the fifteenth year of Tiberius, at the time when Herod Antipas was tetrarch of Galilee, and Herod Philip tetrarch of Ituraea and Trachonitis. Josephus speaks of a prince named Lysanias who ruled over a territory in the neighborhood of Lebanon in the time of Antony and Cleopatra, sixty years before the time referred to by Luke, and also mentions Abilene as associated with the name of a tetrarch Lysanias, while the records of the reigns of Caligula and Claudius, i. e. about twenty years after the time mentioned in Luke. In the first case Abila is not specified at all, and Lysanias is not called tetrarch. But probably the Lysanias mentioned by Josephus in the second instance is actually the prince referred to by Luke.

Lysias [lish'e-as] (L. fr. Gr. = leisign, relaxing, dissolving, Schel, Pape). 1. A nobleman of the blood-royal (1 Mc. iii. 32; 2 Mc. xi. 1), who was intrusted by Antiochus Epiphanes (about n. c. 166) with the government of Southern Syria, and the guardianship of his son Antiochus Eupator (1 Mc. iii. 32; 2 Mc. x. 11). In the execution of his office Lysias armed a very considerable force against Judas Maccabaeus. Two detachments of this army under Nicanor (2 Mc. viii.) and Gorgias were defeated by the Jews near Emmasia (1 Mc. iv.); and in the following year Lysias himself met with a much more serious reverse at Bethsura (1 Mc. vii.), which was followed by the purification of the Temple. Shortly afterward Antiochus Epiphanes died (n. c. 164), and Lysias assumed the government as guardian of his son, who was yet a child (1 Mc. vii. 17). The war against the Jews was renewed; and after a severe struggle, Lysias, who took the young king with him, captured Bethsura, and was besieging Jerusalem when he received tidings of the approach of Philip, to whom Antiochus had transferred the guardianship of the prince (vi. 18; 2 Mc. xii.). He defeated Philip (n. c. 163), and was supported at Rome; but in the next year, together with his ward, fell into the hands of Demetrius Soter, who put them both to death (1 Mc. vii. 2-4; 2 Mc. xiv. 2). 1 Mc. iv. 26-33 places the defeat of Lysias in the reign of Antiochus Epiphanes before the purification of the Temple; 2 Mc. x. 10, xi. 1, &c., in the reign of Antiochus Eupator after the purification. The mistake of date in 2 Mc. is one which might easily arise.

2. Otho'-di-ou-sus Ly-sias (see Claudius), a "chief captain" or military tribune, who commanded the Roman troops in the citadel in Jerusalem under Felix the governor. He rescued Paul from the Jews, and afterward sent him with a strong guard back to Cesarca. Prior to his need he obtained Roman citizenship (citizen) by purchase, it has been inferred that he was a Greek (Acts xxii. 31-40, xxiii. xxiii, xxiv. 7, 22).
1. Son of Ptolemaeus of Jerusalem; Greek translator of the book of Esther (Euth. xi. 1).—2. A brother of the high-priest Menelaus, who was left by him as his deputy during his absence at the court of Antiochus. His tyranny and sacrilege excited an insurrection, during which he fell a victim to the fury of the people, about B.C. 170 (2 Macc. iv. 29-42).

Lysitra (L. fr. Gr.), a city which has two points of extreme interest in connection respectively with St. Paul's first and second missionary journeys—(1.) as the place where divine honors were offered to him, after his miraculously healing a lame man, and where he was presently stoned (Acts xiv.); (2.) as probably the home of his chosen companion and fellow-missionary Timotheus (xvi. 1). The first settlement of Jews in Lysitra, and the ancestors of Timotheus among them, may probably be traced to the establishment of Babylonian Jews in Phrygia by Antiochus the Great three centuries before.

Still it is evident that there was no influential Jewish population at Lysitra; no mention is made of any synagogue; and the whole aspect of the scene described in Acts xiv. is thoroughly heathen. A church was founded at Lysitra, and the names of its bishops appear in early councils. Lysitra was undoubtedly in the eastern part of the great plain of Lycaonia; and there are very strong reasons (so Dr. Howson, after Mr. Hamilton) for identifying its site with the ruins called Bin-bir-Kiliisseh, about forty-five miles S. E. of Konieh (Iconium), at the base of a conical mountain of volcanic structure, named the Karadagh. Here are the remains of a great number of churches. Pliny places this town in Galatia, and Polomy in B veya; but these statements are quite consistent with its being placed in Lycaonia by St. Luke, as it is by Hierocles.

M

Ma'akah (fr. Heb. = Maachah). 1. Mother of Absalom; = Maachah 3 (2 Sam. iii. 3).—2. “Maakah,” and (in 1 Chr.) “Maachah,” a small kingdom in close proximity to Palestine, which appears to have lain outside Argob (Deut. iii. 14) and Bashan (Josh. xii. 9). Mr. Grove places Maachah to the east of the Lycus (Argob), in the sandy desert of el-Khad or el-Harra, which is to this day thickly studded with villages. Porter (in Kitto) makes Maachah embrace the S. and E. declivities of Hermon and a portion of the rocky declivity of Ibleea, and extend from the fountains of the Jordan N. E. to the plain of Damascus, and E. to the defiles of Arghob, where the Gesherites appear to have had their home. It is sometimes assumed to have been situated about Abel-Beth-Maachah, but this is hardly probable. The Ammonite war was the only occasion on which the Maachathites came into contact with Israel, when their king assisted the children of Ammon against Joash with a force which he led himself (2 Sam. x. 6, 8; 1 Chr. xix. 7); in the first of these passages “King Maacah” should be “king of Maachah”).

Ma'akah [-kah] (Heb. oppression, Ges.). 1. Daughter or son of Nahor by his concubine Reumah (Gen. xxii. 22).—2. Father of Michal, one of the concubines of David at the beginning of Solomon's reign (1 K. ii. 39). (Macc.)—3. Daughter, or more probably grand-daughter, of Abishalom = Absalom, named after her mother; the third and favorite wife of Rehoboam, and mother of Abijah (1 K. xx. 10, 13; 2 Chr. xi. 20-22). According to Josephus her mother was Tamar, Absalom's daughter. But the mother of Abijah is elsewhere called “Michaiah, the daughter of Uriel of Gibeah” (2 Chr. xii. 2). Some regard “Maachah” and “Michaiah” as variations of the same name, but Mr. Wright thinks it is more probable that “Michaiah” is the error of a transcriber, and that “Maachah” is the true reading in all cases. During a part of the reign of her grandson Asa, she occupied the court of Judah the high position of “King's Mother” (compare 1 K. ii. 19), which has been compared with that of the Sultana Valide in Turkey. (Queen.) It may be that at Abijah's death, after a short reign of three years, Asa was left a minor, and Maachah acted as regent, like Athaliah under similar circumstances. If this conjecture be correct, it would serve to explain the influence by which she promoted the practice of idolatrous worship. (1004.)—4. Concupine of Caleb the son of Hezron (1 Chr. iv. 49).—5. Daughter of Talmai, king of Geshur, and mother of Absalom (iii. 2); also called Macah in A. V. of 2 Sam. iii. 6. Wife of Machir the Manassite (1 Chr. vii. 15, 16).—7. Wife of Jehiel, father or founder of Gideon (viii. ix. 33).—8. Father of Hanan, one of David's heroes (xi. 48).—9. A Simeonite, father of Stephephon, prince of the tribe in David's reign (xxvii. 16).—10. A small kingdom, = Maacah 2 (xix. 7).

Ma'achathites ( Heb. sing., used collectively, and Maachathithes (fr. the same), the = the inhabitants of the small kingdom of Maachai (Maacah 2) (Dent. iii. 14; Josh. xii. 5, xiii. 11, 13). Individual Maachathites are not mentioned; but these statements are quite consistent with its being placed in Lycaonia by St. Luke, as it is by Hierocles.

Maa

Ma'dal (Heb. = Maadiah, Ges.), one of the sons of Bani who had married a foreign wife (Ezz. iii. 34).

Ma'dalah (fr. Heb. = ornament of Jehovah, Ges.), one of the priests, or families of priests, who returned with Zerubbabel and Jehoshua (Neh. xii. 5); elsewhere (ver. 17) called Maadiah.

Ma'al, or Ma'al (Heb. compassionate? Ges.), one of the priests' sons who assisted at the dedication of the wall of Jerusalem under Nehemiah (Neh. xii. 36).

Ma'elah-serarbim (Heb. see below), the name (Josh. xv. 3) elsewhere translated in the A. V. “the ascent of,” or “the going up to, Akraabim.”

Ma'elni = Bain 4 (1 Esd. ix. 34).

Ma'arah (Heb. a naked or treeless place, Ges., Fr.), one of the towns of Judah, in the mountains (Josh. xv. 68). Halacu, Beth-carer, and Gobron, which occur in company with it, have been identified at a few miles to the N. of Hebron, but Maarah has hitherto eluded observation.

Ma-asch 'alah [see yah] (Heb. work of Jehovah, Ges.). The name of four persons who had married foreign wives in the time of Ezra. 1. A descendant of Jeshua the priest (Ezr. x. 18).—2. A priest, of the sons of Harim (21).—3. A priest, of the sons of Pashur (22).—4. A layman, a descendant of Pahath-moab (30).—5. Father of the priest (?) Azariah, who assisted Nehemiah in rebuilding the wall of Jerusalem (Neh. iii. 23).—6. One of those who stood on the right hand of Ezra when he read the law to the people (viii. 4); probably a priest.—7. A Levite (?) who assisted on the same occasion (vii. 7).—8. A chief of the people who or whose descend-
ants signed the covenant with Nehemiah (x. 23).—9. Son of Baruch and descendant of Pharez, the son of Judah (xi. 6). (Assai 3.)—10. A Benjamite, ancestor of Salu (xi. 7).—11. Two priests of this name are mentioned (xii. 41, 42) as taking part in the musical service which accompanied the dedication of the wall of Jerusalem under Ezra and Nehemiah. One of them probably = B. c. 6.—12. Father of Zephaniah, who was a priest in Zedekiah's reign (Jer. xxi. 1, xxix. 25, xxxvii. 3).—13. Father of Zedekiah the false prophet (xxix. 21).—14. One of the porters and Levites of the second rank, appointed by David to sound "with psalteries on Alamoth" (1 Chr. xxv. 18, 20).—15. Son of Adaliah, and one of the captains of hundreds under Jehoiada and Joash, king of Judah (2 Chr. xxiii. 1).—16. An officer of high rank in the reign of Uzziah (xxvi. 11); probably a Levite (compare 1 Chr. xxiii. 4), and engaged in a semi-military capacity.—17. The "king's son" (compare Jer. xxxii. 3; Jos 4; Malachi 8), killed by Zichri in the invasion of Judah by Pekah during the reign of Ahaz (2 Chr. xxxvi. 7).—18. Governor of Jerusalem in Josiah's reign (xxiv. 8).—19. Son of Shallum; a Levite of high rank in the reign of Jehoiakim (Jer. xxxvi. 4; compare 1 Chr. ix. 19).—20. A priest; ancestor of Baruch and Seraiah, the sons of Neriah (Jer. xxxii. 12, 13).


Maa-ol (fr. Gr. = Maaolath 20 (Bar. i. 1). Mthth (Gr. = Malthath, Lord A. C. Horvey), son of Mattathias in the genealogy of Jesus Christ (Lk. iii. 26).

Maaz (fr. Heb. = anger, Ges.), son of Ram, the first-born of Jerahmeel (1 Chr. ii. 27).

Maaz'ah (fr. Heb. = consolation of Jochab, Ges.). I. A priest in David's reign, head of the twenty-fourth course (1 Chr. xxiv. 18).—2. One of the priests who signed the covenant with Nehemiah (Neh. x. 8); probably a descendant or representative of the family of No. 1.

Mab'dai, or Mibdai (Gr.) = Benajah S. c. (1 Esd. ix. 34).

Mac'a-bees (fr. Heb., see below), the. This title, which was originally (in the singular "Maccabaeus") the surname of Judas, one of the sons of Mattathias, was afterward extended to the heroic family of which he was one of the noblest representatives, and in a still wider sense to the Palestinian martyrs in the persecution of Antiochus Epiphanes, and even to the Alexandrine Jews who suffered for their faith at an earlier time. The original term Maccabai (Gr. form Makkabaios; L. Maccabenus) has been variously derived. Some have maintained that it was formed from the combination of the initial letters (ἀῖκαβ = neby) of the Hebrew sentence, "Who among the gods is like unto thee, Jehovah?" (Ex. xv. 11.), which is supposed to have been inscribed upon the banner of the patriots. Another derivation has been proposed, which, although direct evidence is wanting, seems satisfactory (so Mr. Westcott, the original author of this article). According to this the word is formed from Heb. nekkakhot = a hammer, giving a sense not altogether unlike that in which Charles Martel derived a surname from his favorite weapon. (Axe; Hammer 2.) Although the name Maccabes has gained the widest currency, that of Asmonaes, or Hasmoneus, is the proper name of the family. The origin of this name also has been disputed, but the obvious deriviation from Heb. Hashmonia or Chashmonia (Gr. Asmonios, L. Asmonesus = Asmoneus, or Asmonus), great-grandfather of Mattathias, seems certainly correct. The connection of the various members of the Maccabean family will be seen from the accompanying table:

THE ASMONEAN FAMILY.

[In this table, the sign = signifies married; + signifies died.]

Hashmon Chashmon ('of the sons of Joarib,' compare 1 Chr. xxiv. 7).

Johanan (Gr. Ioann Ao = L. Johannes = John [1 Mc. ii. 1]).

Simon (Gr. Sumeon = Simon. Compare 2 Pet. i. 1).

Mattathias (Matthias, Jos. B. J. i. 1, § 3).

† 106 n. c.

Johanan ("Joannah" or "John") (Gaddis or "Gadde") ('Joseph') in 2 Mc. viii. 20), + 101 n. c.

Simon (Thumiel), + 105 n. c.

Judas (Maccabaeus), + 101 n. c.

Eleazar (Avran), + 100 n. c.

Jonathan (Apphus), + 113 n. c.

† 135 n. c.

Johannes (John) Hyrcanus I. Mattathias + 135 n. c.

Daughter = Polemæus (1 Mc. xvi. 11, 12).


Hyrcanus II. + 49 n. c.

Alexandra + 50 n. c.

Aristobulus II. + 50 n. c.

Marianne = Herod the Great. Aristobulus, + 53 n. c.
The original authorities for the history of the Maccabees are extremely scanty; but for the course of the history, Itsos, 1 M. c. 14, is most trustworthy; if an incomplete history, 2 M. c. and some important details to the history of the earlier part of the struggle, and of the events which immediately preceded it; but all the statements which it contains require close examination, and must be received with caution. (Maccabees, Books of.) Josephus follows I Macc. for the period which it embraces, very closely; but slight additions of names and minute particulars indicate that he was in possession of other materials, probably oral traditions, which have not been elsewhere preserved. On the other hand there are cases in which, from haste or carelessness, he has misinterpreted his authority. From other sources little can be gleaned.—1. The essential causes of the Maccabean War have been already pointed out. (Antiochus IV.) The annals of the Maccabean family, "by whose hand deliverance was given unto Israel" (1 M. c. 62), present the record of its progress. The standard of independence was first raised by Mattathias, a priest of the course of Joarib (or Jehoiarib), which was the first of the twenty-four courses (1 Chr. xxiv. 7), and consequently of the noblest blood. The persecutions of Antiochus Epiphanes had already roused his indignation, when emissaries of the king, headed by Apelles (Jos. xii. 2, § 2), came to Monach, where he dwelt, and required the people to offer idolatrous sacrifices. Mattathias rejected the overtures made to him first, and when a Jew came to the altar to renounce his faith, slew him, and afterward Apelles. After this he fled with his sons to the mountains (n. c. 188), whither he was followed by numerous bands of fugitives. (Assidius.) He seems, however, to have been already advanced in years when the rising was made, and he did not long survive the fatigues of active service. He died n. c. 166, and "was buried in the sepulchre of his fathers at Modin" (1 M. c. ii.—2. Mattathias himself named Judas—apparently his third son—as his successor in directing the war of independence (ii. 66). The energy and skill of "the Maccabees" (the Maccabees), as Judas is often called in 2 M. c. fully justified his father's preference. It appears that he had already taken a prominent part in the first secession to the mountains (2 M. c. 27). His first enterprises were night attacks and sudden surprises (viii. 6, 7); and when his men were encouraged by these means, he ventured on more important operations, and defeated Apollonius (1 M. c. iii. 10—12) and Seron (13—24) at Beth-horon. Shortly afterward Antiochus Epiphanes, whose resources had been impoverished by the war (27—51), left the government of the Palestinian provinces to Lysias. Lysias organized an expedition against Judas; but his army, a part of which had been separated from the main body to effect a surprise, was defeated by Judas at Emmaus with great loss, n. c. 166 (iii. 40—52); and in the next year Lysias himself was routed at Bethura. After this success Judas was able to occupy Jerusalem, except the tower (xi. 18, 19), and he purified the Temple (iv. 36, 41—53) on the 25th of Chis- leth, exactly three years after its profanation (i. 59). (Dedication, Feast of the.) The next year was spent in wars with frontier nations (v.); but in spite of continued triumphs the position of Judas was still precarious. In n. c. 160 Lysias laid siege to Jerusalem (vii. 13—23), in the course of which the sons of Simon escaped from the plot by which his life was threatened, and at once assumed the government (n. c. 161). MAC
135). At first he was hard pressed by Antiochus Sidetes, and only able to preserve Jerusalem on condition of dismantling the fortifications and submitting to a tribute, n. c. 133. He reduced Idumea, confirmed the alliance with Rome, and at length succeeded in destroying Samaria, the hated rival of Jerusalem, n. c. 109. The external success of his government was marred by the growth of internal divisions; but John escaped the fate of all the older members of his family, and died in peace, n. c. 106-5. His eldest son Aristobulus I, who succeeded, was the first who assumed the kingly title, though Simon had enjoyed the fullest of the kingly power. (For the subsequent history, see JUDAS.)—6. Two of the first generation of the Maccabean family still remain to be mentioned. These, though they did not attain to the leadership of their countrymen like their brothers, shared their fate—Eleazar by a noble act of self-devotion, Jons, apparently the eldest brother, by treachery.—7. The great outlines of the Maccabean contest, which are somewhat hidden in the annals thus briefly epitomized, admit of being traced with fair distinctness. The disputed succession to the Syrian throne (n. c. 153) was the political turning-point of the struggle, which produced two great (conjectural) rivals in Judas and John. During the first period (n. c. 168-153) the patriots maintained their cause with varying success against the whole strength of Syria; during the second (n. c. 153-139) they were courted by rival factions, and their independence was acknowledged from time to time, though pledges given in times of danger were often broken when the danger was over. The paramount importance of Jerusalem is conspicuous throughout the whole war. The occupation of Jerusalem closed the first act of the war (n. c. 165). On the death of Judas the patriots were reduced to as great distress as at their first rising. So far it seemed that little had been gained when the contest between Alexander Balas and Demetrius I. opened a new period (n. c. 153). The former unfruitful conflicts at length produced their full harvest. When the Jewish leaders had once obtained legitimate power they proved able to maintain it, though their general success was checked by some reverses. Their national party was seen by the slight effect which was produced by the treacherous murder of Jonathan. Simon was able at once to occupy his place, and carry out his plans.—8. The war, thus brought to a noble issue, if less famous, is not less glorious than any of those in which a few brave men have successfully maintained the cause of freedom or religion against overpowering might. For it is not only in their victory over external difficulties that the heroism of the Maccabees is conspicuous: their real success was as much imperilled by internal divisions as by foreign force.—9. The view of the Maccabean war which regards it only as a civil and not as a religious conflict, is essentially one-sided. If there were no other evidence than the book of Daniel, that alone would show how deeply the noblest hopes of the theocracy were centred in the success of the struggle. When the feelings of the nation were thus again turned with fresh force to their ancient aim, we might expect that there would be a new creative epoch in the national literature; or, if the form of Hebrew composition was already fixed by sacred types, a prophet or psalmist would express the thoughts of the new age after the models of old time. Yet in part at least the leaders of Maccabean times felt that they were separated by a real chasm from the times of the kingdom of or of the exile. If they looked for a prophet in the future, they acknowledged that the spirit of prophecy was not among them. The volume of the prophetic writings was completed, and, as far as appears, no one ventured to imitate its contents. But for Haggai and Zechariah (2 Esdr. III. 2), though they were already long fixed as a definite collection, were not equally far removed from imitation. The apocalyptic visions of Daniel served as a pattern for the visions incorporated in the book of Enoch (Esoc. Book of), and it has been commonly supposed by German theologians, that the Psalter (Psalms) contains compositions of the Maccabean date. This supposition is at variance with the best evidence on the history of the Canon.—10. The collection of the so-called Psalms of Solomon furnishes a strong confirmation of the belief that all the canonical Psalms are earlier than the Maccabean era. This collection, which bears the clearest traces of unity of authorship, is, almost beyond question, a true Maccabean work. There is every reason to believe that the book was originally composed in Hebrew; and it presents exactly those characteristics which are wanting in the other books (Psalms of Solomon). It is the only collection there is little which marks the distinguishing religious character of the era. The notice of the Maccabean heroes in the book of Daniel is much more general and brief than the corresponding notice of their great adversary; but it is not on that account less important as illustrating the relation of the famous chapter (Dan. xi. 29-36) to the simple history of the period which it embraces.—12. The history of the Maccabees does not contain much which illustrates in detail the religious or social progress of the Jews. It is obvious that the period must not only have intensified old beliefs, but also have called out elements which were latent in them. One doctrine at least, that of a resurrection, and even of a material resurrection (2 Mc. xiv. 46), was brought out into the most distinct apprehension by suffering. And as it was believed that an interval elapsed between death and judgment, the dead were supposed to be in some measure still capable of the intervention of the living. Thus much is certainly expressed in the famous passage, 2 Mc. xii. 43-45, though the secondary notion of a purgatorial state is in no way implied in it. On the other hand it is not very clear how far the future judgment was supposed to extend. The firm faith in the righteous providence of God, shown in the chartering of His people, as contrasted with His neglect of other nations, is another proof of the widening view of the spiritual world, which is characteristic of the epoch (2 Mc. iv. 16, 17, v. 17-20, vi. 12-16, &c.). (APOCRYPHA)—13. The various glimpses of national life during the period, show the rule of a steady adherence to the Mosaic law. Probably the law was never more rigorously fulfilled. The importance of the Antiochian persecution in fixing the Canon of the O. T. has been already noticed. (Canon II.) The interruption of the succession to the high-priesthood (High-Priest) was the most important innovation, and one which prepared the way for the dissolution of the state. After various arbitrary changes the office was left vacant for seven years upon the death of Alcimus. The last descendant of Jozadak (Osias B.), in whose family it had been for nearly four centuries, fled to Egypt, and established a semi-schismatic worship; and at last, when the support of the Jews became im-
important, the Maccabean leader, Jonathan, of the family of Joseph, was elected to the dignity by the unanimous voice of his countrymen (2 Macc. vii. 8, 21); this he was about to assume, when a loved one was taken from him (2 Macc. x. 29; compare 3 Macc. xx. 33).—13. Little can be said of the condition of literature and the arts which have not been already anticipated. In common intercourse the Jews used the Aramaic dialect which was established after the return: this was "their own language" (2 Macc. vii. 8, 21; xii. 37; Semitic Languages); but it is evident from the narrative quoted that they understood Greek, which must have spread widely through the influence of Syrian officers. There is not, however, the slightest evidence that Greek was employed in Palestinian literature till a much later date. The description of the monument erected by Simon at Modin, in memory of his family (1 Macc. xiii. 27-30), is the only record of the architecture of the time.—15. The only recognized relics of the time are the coins which bear the name of "Simon," or "Simon Prince (Shi'bi) of Israel" in Samaritan letters. The privilege of a national coinage was granted to Simon, b.c. 140, by Antiochus VII. Sidetes (1 Macc. xvi. 4).—16. Money.

Maccabees (see above, and III. below), Books of.

Four books which bear the common title of "Maccabees" are found in some MSS. of the LXX. Two of these were included in the early current Latin versions of the Bible, and were passed into the Vulgate. As forming part of the Vulgate they were received as canonical by the council of Trent, and retained among the Apocrypha by the reformed churches. The two other books obtained no such wide circulation, and have only a secondary connection with the Maccabean history. But all the books, though they differ most widely in character and date and worth, possess points of interest which make them a fruitful field for study. If the historic order were observed, the so-called third book would come first, the fourth would be an appendix to the second, which would retain its place, and the first would come last; but it will be more convenient to examine the books in the order in which they are found in the MSS, which was probably decided by some vague tradition of their relative antiquity.—

I. The First Book of Maccabees.—1. 1 Macc. contains a history of the patriotic struggle, from the first resistance of Mattathias to the settled sovereignty and death of Simon, a period of thirty-three years (n. c. 168-135). The opening chapter gives a short summary of the conquests of Alexander the Great, and describes at greater length the oppression of Antiochus Epiphanes. The great subject of the book begins with the enumeration of the Maccabean family (ii. 1-5), which is followed by an account of the part which the aged Mattathias took in rousing and guiding the spirit of his countrymen (ii. 6-70). The remainder of the narrative is occupied with the exploits of his five sons. Each of the three divisions, into which the main portion of the book thus naturally falls, is stamped with an individual character derived from its special hero—(1) Judas, (2) Jonathan, (3) Simon. (Maccabees.)

The history, in this aspect, presents a kind of epic unity. 2. While the grandeur and unity of the subject invest the book with almost an epic beauty, it never loses the character of history (so Mr. Westcott, original author of this article). The earlier parts, including the exploits of Judas, is cast in a more poetical mould than any other part, except the brief eulogy of Simon (xiv. 4-15); but when the style is most poetical (i. 37-40, ii. 7-13, 49-68, iii. 3-9, 18-22, iv. 8-11, 30-33, 38, vi. 10-13, xvi. 67, 38, 41, 42)—and this poetical style is chiefly observable in the speeches—it seems to be true in spirit. The great marks of trustworthiness are everywhere conspicuous. Victory and failure and despondency are, on the whole, chronicled with the same candor. There is no attempt to bring into open display the working of providence. So far as the circumstances admit, the general accuracy of the book is established by the evidence of other authorities; but for a considerable period it is the single source of our information. 3. In some points, however, the writer appears to have been imperfectly informed, especially in the history of foreign nations, and in some, again, he has been supposed to have magnified the difficulties and successes of his countrymen. Of the former class of objections, two, which turn upon the description given of the foundation of the Greek kingdoms of the East (1 Macc. i. 5-9), and of the power of Rome (viii. 1-16), deserve notice from their intrinsic interest. After giving the list of the kings of Syria (i. 5-9), he says the writer states that the king, conscious of approaching death, "divided his kingdom among his servants who had been brought up with him from his youth" (i. 6). In this instance the author has probably accepted without inquiry the opinion of his countrymen; in the other it is distinctly said that the authority of the Great King of Rome was "brought to Judas by common report" (viii. 1, 2). The errors in detail are only such as might be expected in oral accounts. The very imperfection of the writer's knowledge is instructive. 4. Much has been written as to the sources from which the narrative was derived, but there does not seem to be evidence sufficient to indicate them with any certainty. In one passage (ix. 22) the author implies that written accounts of some of the actions of Judas were in existence. It appears, again, to be a reasonable conclusion, from the mention of the official records of the life of Hyrcanus (xvi. 24), that similar records existed at least for the high-priesthood of Simon. Many documents are inserted in the text of the history, but even when they are described as "copies" it is questionable whether the writer designed to give more than the substance of the originals. But whatever were the sources of different parts of the book, and in whatever way written, oral and personal information were combined in its structure, the writer made the material which he used truly his own; and the minute exactness of the geographical details carries the conviction that the whole finally rests upon the evidence of eye-witnesses. 5. The language of the book does not present any striking peculiarities. Both in diction and structure it is generally simple and unaffected, with a marked and yet not harsh Hebraistic character. The number of peculiar words is not very considerable, especially when compared with those in 2 Macc. 6. The testimony of antiquity leaves no doubt but that the book was first written in Hebrew. Origin, in his famous catalogue of the books of Scripture, after enumerating the contents of the O. T. according to the Hebrew canon, adds: "But without (i.e. excluded from the number of) these is the Maccabean history, which is entitled Sariboth Sabanaitel." Mr. Westcott regards this as the correct reading, but cannot interpret it as Hebrew. But Michaelis, Ginshur (in Kitto), and most modern commentators, read Sariboth Saranait el, and make it Hebrew = History of the princes of the
The statement of Jerome is quite explicit:— "The first book of Maccabees," he says, "I found in Hebrew; the second is Greek, as can be shown in fact from its style alone." A question, however, might be raised whether the book was written in Biblical Hebrew, or in the later Alexandrian (Chaldee) form. But there is no evidence that the writer took the canonical histories as his model. Yet it is by no means unlikely that the Heb-rew was corrupted by later idoms, as in the most recent books of the O. T. 7. The whole structure of 1 Mc. points to Palestine as the place of its composition. It is a strong proof for a Hebrew original, for there is no trace of a Greek Palestinian literature during the Hasmonian dynasty, though the wide use of the LXX, toward the close of the period, prepared the way for the aposto
tic writings. But though the country of the writer can be thus fixed with certainty, there is considerable doubt as to his date. From xvi. 23, 24, it has been concluded that he must have written after the death of Hyrcanus, b. c. 106. It cannot have certainly been composed long after his death. We may place the date of the original book between b. c. 120 and 100. The date and person of the Greek translator are impossible to determine. Whatever aspect the book is more remarkable negatively than positively. The historical instinct of the writer confines him to the bare recital of facts, and were it not for the words of others which he records, it might seem that the true theoretic aspect of national life had been lost. Not only does he relate no miracles, such as occur in 2 Mc., but he does not even refer the triumphant successes of the Jews to divine interposition. It is a characteristic of the same kind that he passes over without any clear notice the Messianic hopes, which, as appears from the Psalms of Solomon and the Book of Enoch, were raised to the highest pitch by the successful struggle for independence. But it is throughout in
dpired by the faith to which it gives us definite ex-
pression. 9. The book does not seem to have been much used in early times. Eusebius assumes an acquaintance with the two books; and scanty noti-
ces of the first book, but none of the second, occur in other, especially later writers. 10. The books of Maccabees were not included by Jerome in his translation of the Bible. (Canon.) The version of the two books incorporated in the Vulgate was consequently derived from the old Latin, current before Jerome's time. This version was obviously made from the Greek, and in the main follows it closely. The Syriac version given in the Polyglott is, like the Latin, a close rendering of the Greek.

II. The Second Book of Maccabees. 1. The his-
tory of 2 Mc. begins some years earlier than that of 1 Mc., and closes with the victory of Judas Mas-
cabeus over Nicanor. It thus embraces a period of twenty years, from b. c. 150 (?) to n. c. 161. For the few events noticed during the earlier years it is the chief authority; during the remainder of the time the narrative goes over the same ground as 1 Mc., but with very considerable differences. The first two chapters are taken up by two letters supposed to have been written by the brother of the Alexanderine Jews, and by a sketch of the author's plan, which proceeds without any perceptible break from the close of the second letter. The main nar-
vative occupies the remainder of the book. This presents several natural divisions, which appear to coincide with the "five books of Jason" of which it was based. The first (ch. iii.) contains the his-
tory of Heliodorus (about n. c. 180). The second (iv.-vii.) gives varied details of the beginning and course of the great persecution (n. c. 175-167). The third (viii.-x) follows the fortunes of Judas to the triumphant restoration of the Temple service (n. c. 166, 165). The fourth (x, x.-xii.) includes the reign of Antiochus Epiphanes (b. c. 164-162). The fifth (xiv., xv.) records the treachery of Al- mus, the mission of Nicanor, and the crowning suc-
sess of Judas (n. c. 162, 161). 2. The relation of the letters with which the book opens to the sub-
stance of the book is extremely obscure. The first (i. 1-9) is a solemn invitation to the Egyptian Jews to celebrate "the Feast of Tabernacles in the month Caslen" (i. e. the Feast of the Dedication, i. 9). The second (i. 10-ii. 18), which bears a formal saluta-
tion from "the council and Judas" to "Aristo-
bulus ... and the Jews in Egypt," is a strange, rambling collection of legendary stories of the death of "Antiochus," of the preparation of the pale,
the sacred fire and its recovery by Nehemiah, of the hiding of the vessels of the sanctuary by Jerem-
hiah, ending—if indeed the letter can be said to have any end—with the same exhortation to ob-
serve the Feast of Dedication (i. 10-18). For it is impossible to indicate any historical construc-
tion or style after ver. 19, so that the writer passes insensibly from the epistolary form in ver. 10 to that of the epitomizer in ver. 29. For this reason some critics, both in ancient and modern times, have considered that the whole book is in-
tended to be included in the letter. It seems more natural to suppose that the author found the letters already in existence when he under-
took to abridge the work of Jason, and attached his own introduction to the second letter for the convenience of transition, without considering that this would necessarily make the whole appear to be a letter. The letters themselves can lay no claims to authenticity. Some have supposed that the original language of one, or of both the letters was Hebrew, but this cannot be made out by any conclusive arguments. 3. The writer himself dis-
tinctly indicates the source of his narrative—"the five books of Jason," or similar books. In 2 Mc. he designed to furnish a short and agreeable epit-
tome for the benefit of those who would be de-
terred from studying the larger work. His own labor, which he describes in strong terms (i. 26, 27; compare xv. 28, 29), was entirely confined to condensation and selection; all investigation of detail he declares to be the peculiar duty of the original historian. Of Jason himself nothing more is known than may be gleaned from this men-
tion of him. There are certainly many details in the book which show a close and accurate knowledge (iv. 21, 29 ff., viii. 1 ff., x. 19, 20, 27, 28, xi. 1), and the errors in the order of events may be due wholly, or in part, to the epitomizer. 4. The district of Cyrene was most closely united with that of Alex-
andria. In both the predominance of Greek literature and the Greek language was absolute. The work of Jason must therefore have been com-
pared in Greece, and the style of the epitome, as Jerome remarks, proved beyond doubt that the Greek text is the original. It is scarcely less certain that 2 Mc. was compiled at Alexandria. 5. The style of the book is extremely uneven. At times it is elaborately ornate (iii. 15-29, v. 20, vi. 12, 16, 23, 27, vii. 6, etc.); at others, it is so rude as to seem mere uncouth, as to seem more like notes for an epitome than a finished composition (xiii. 10-26); but it nowhere
attains to the simple energy and pathos of the first book. The vocabulary corresponds to the style. It abounds in new or unusual words. Hebrewisms are very rare. Idiomatic Greek phrases are much more common; and the writer evidently had a considerable command over the Greek language. In the absence of all evidence as to the person of Jason, there are no data which fix the time of the composition of his original work, or of the epitome given in 2 Mc, within very narrow limits. The superior limit of the age of the epitome, though not of Jason's work, is determined by the year (124 B.C.) mentioned in one of the introductory letters (i. 10); but Mr. Westcott is inclined to place the original work of Jason not later than 100 B.C., and the epitome fifty years later. To estimate the historical worth of the book it is necessary to consider separately the two divisions into which it falls. The narrative in iii.-vii. is in part anterior (iii.-iv. 6) and in part (iv. 7-vii.) supplementary to the brief summary in 1 Mc. i. 10-64: that in viii.-xv. is, as a whole, parallel with 1 Mc. iii.-vii. In the first section the book itself is, in the main, the sole source of information: in the second, its contents can be tested by the trustworthy records of the first book. The chief differences between the first and second books lie in the account of the campaigns of Lysias and Timotheus. Differences of detail will always arise where the means of information are partial and separate; but the differences alleged to exist as to these events are more serious. The relation between the two books may be not inaptly represented by that existing between the books of Kings and Chronicles. In each case the later book was composed with a special design, which regulated the character of the materials employed for its construction. But as the design in 2 Mc. is openly avowed by the compiler, so it seems to have been carried out with considerable license. The groundwork of facts is true, but the dress in which the facts are presented is due, in part at least, to the narrator. Not improbable the error with regard to the first campaign of Lysias arose from the mode in which it was introduced by Jason as a prelude to the more important measures of Lysias in the reign of Antiochus Eupator. In other places (as very obviously in xii. 19 ff.) the compiler may have disregarded the historical dependence of events with a view to the support best suited to his theme. If these remarks are true, it follows that 2 Mc. viii.-xv. is to be regarded not as a connected and complete history, but as a series of special incidents from the life of Judas, illustrating the providential interference of God in behalf of His people, true in substance, but embellished in form; and this view of the book is supported by the character of the earlier chapters, in which the narrative is uncheck'd by independent evidence. 8. Besides the differences between the two books of Maccabees as to the sequence and details of common events, there is considerable difficulty as to the chronological data which they give. Both follow the Seleucian era ("the era of contracts;" "of the Greek kingdom;" 1 Mc. i. 10), but in some cases in which the two books give the date of the same event, the first book gives a date one year later than the second (1 Mc. vi. 16 | 2 Mc. xi. 21, 32; 1 Mc. vi. 20 | 2 Mc. xiii. 1), yet on the other hand they agree in 1 Mc. vii. 1 | 2 Mc. iv. 4. This discrepancy seems to be due not to a mere error, but to a difference of reckoning; for all attempts to explain away the discrepancy are untenable.

The true era of the Seleucide began in October (Dias) n. c. 312; but there is evidence that considerable variations existed in Syria in the reckoning by it. A very probable mode of explaining (at least in part) the origin of the difference has been supported by most of the best chronologers. Though the Jews may have reckoned two beginnings to the year from the time of the Exodus, yet it appears that the Biblical dates are always reckoned by the so-called ecclesiastical year, which began with Nisan (April), and not by the civil year, which was afterward in common use, which began with Tisri (October). Now, since the writer of 1 Mc. was a Palestinian Jew, and followed the ecclesiastical year in his reckoning,—of months (1 Mc. iv. 52), it is probable that he commenced the Seleucian year not in autumn (Tisri), but in spring (Nisan). If the year began in Nisan (reckoning from spring 312 n. c.), the events which fell in the last half of the true Seleucian year would be dated one year forward, while the true and the Jewish dates would agree in the first half of the year. On other grounds, indeed, it is not unlikely that the difference in the reckoning of the two books is still greater than is thus accounted for. The Chaldeans dated their Seleucian era one year later than the true time from 311 n. c., and probably from October (Dias; compare 2 Mc. xii. 21, 53). If, as is quite possible, the writer of 2 Mc. is not the author of 1 Mc., then it may be the first campaign of the Eremites, which he epitomized—used the Chaldean dates, there may be a maximum difference between the two books of one and a half years, which is sufficient to explain the difficulties of the chronology of the events connected with the death of Antiochus Epiphanes. The most interesting feature in 2 Mc. is its marked religious character, by which it is clearly distinguished from the first book. "The manifestations made from heaven on behalf of those who were zealous to behave manfully in defence of Judaism" (2 Mc. ii. 21). The events related historically in the former book are in this regarded theoretically, if the word may be used (xx. 22-24; compare 1 Mc. vii. 41, 42, &c.). The doctrine of Providence is carried out in a most minute parallelism of great crimes and their punishment (iv. 38, v. 9, 10, &c.). On a larger scale the same idea is presented in the contrasted relations of Israel and the heathen to the Divine Power (i. 26, xiv. 15; vi. 12-17). The history of Jerome and Augustine the book was in common and public use in the Western Church, where it maintained its position till it was at last definitely declared to be canonical at the Council of Trent. (Caxons.) 11. The Latin version adopted in the Vulgate, as in the case of the first book, is that current before Jerome's time, which Jerome left wholly untouched in the apocryphal books, with the exception of Judith and Tobit. It is much less close to the Greek than in the former book. The Syriac version is of still less value. The Arabic so-called version of 2 Mc. is based on an independent work (see below).—12. The Third Book of the Maccabees contains the history of events which preceded the great Maccabean struggle. The name "Maccabees" here = martyrs, in reference to the Alexandrian Jews.
who suffered for their faith's sake either immediately before or after the Maccabean period (Ginsburg, in Kitto). After the decisive battle of Raphia (u.c. 217), envoys from Jerusalem, following the example of other cities, hastened to Ptolemy Philopator to congratulate him on his success. After receiving them, the king conducted Simon to the city. He offered sacrifice in the Temple, and was seized and carried off by a stream of his majesty which he urgently sought permission to enter the sanctuary. When this was refused he resolved to gratify his curiosity by force, regardless of the consternation with which his design was met (ch. 1). On this, Simon the high-priest, when the people had been visited with difficulty restrained from violence, knelt before the Temple implored divine help. At the conclusion of the prayer the king fell paralyzed into the arms of his attendants, and on his recovery returned at once to Egypt without prosecuting his intention. But angry at his failure he commanded that the Alexandrian Jews should be deprived of their citizenship (Alexandria) and branded with an ivy leaf, unless initiated into the orgies of Bacchus (iI). This order being evaded or despised, he commanded all the Jews in the country to be arrested and sent to Alexandria (ch. 2). The Jews who were confounded in the Hippodrome outside the city. The scribes toiled forty days in vain to take down their names for execution (iv.). The king ordered that five hundred elephants should be drugged, to trample the prisoners to death on the morrow. The Jews prayed. The king was overpowered by sleep, and then by forgetfulness; but the execution thus twice deferred was again ordered to take place at daybreak (v.). Then Eleazar, an aged priest, prayed for his people, and, as he ended, the royal train came to the Hippodrome. On this a heavenly vision was seen by all but the Jews. The elephants trampled down their attendants; the king's wrath was turned to pity; the Jews were set free, and a great feast was prepared for them; and they resolved to observe a festival, in memory of their deliverance, during their sojourn in strange lands (vi.). A royal letter to the governors of the provinces set forth the circumstances of their escape, and assured them of the king's regard. It is said that the king's attendants, converted to Judaism, were given them to take vengeance on their renegade countrymen, and the people returned to their homes in triumph, "crowned with flowers, and singing praises to the God of their fathers" (vii.). 2. The form of the narrative sufficiently shows that the object of the book has modified the facts which it records. The writer, in his zeal to bring out the action of Providence, has colored his history, so that it has lost all semblance of truth. In this respect the book offers an instructive contrast to the Book of Esther. 3. But while it is impossible to accept the whole of the book as historical, some basis of truth must be supposed to lie beneath it. The yearly festival (vi. 36, vii. 19) can hardly have been a mere fancy of the writer; and the pillar and sanctuary at Ptolemais (vii. 20) must have been connected in some way with a signal deliverance. Besides this, Josephus (Ap. ii. 8) relates a very similar occurrence; and it is evident that the king took place in the narration of Polybius VII (Physcon). 4. Assuming rightly that the book is an adaptation of history, Ewald and Grimm have endeavored to fix exactly the circumstances by which it was called forth. It is argued that the writer designed to portray Caligula under the name of the renegade tyrant, who had in earlier times held Egypt and Syria, while he sought to nerve his countryp for the struggle with heathen power, by reminding them of earlier deliverances. It is unnecessary to urge the various details in which the parallel between the acts of Caligula and the narrative fail. 5. The language of the book betrays most clearly its Alexandrine origin. Both in vocabulary and construction it is rich, affected, and exaggerated. The form of the sentences is suited to the labored description is loaded with rhetorical ornament. As a natural consequence the meaning is often obscure, and the writer is led into exaggerations which are historically incorrect. 6. From the abruptness of the commencement it has been thought that the book is a mere fragment of a larger work. It is possible that the narrative may have formed the sequel to an earlier history, or that the introductory chapter has been lost. 7. The evidence of language is not decisive as to the date. It might, indeed, seem to belong to the early period of the empire (u.c. 40-70). But such a date is purely conjectural. 8. The uncertainty of the date of the composition of the book corresponds with the uncertainty of its history. In the Apostolical Canons "three books of the Maccabees" are mentioned, of which this is probably the third, as it occupies the third place in the ten oldest Greek MSS., which is the so-called fourth book. It is found in a Syriac translation, and is quoted with marked respect by Thaddeus. The second title of the book, On the Supreme Sovereignty of Reason, explains the moral use made of the history. The book was ascribed in early times to Josephus; and it is found under his name in many MSS. of the great Jewish historian. In the Alexandrine and Sinaic MSS. it is called simply "the fourth of Maccabees." The internal evidence against the authorship by Josephus is so great as to outweigh the testimony of Eusebius, from whom probably the later statements were derived. The earlier part of the book was written before the destruction of Jerusalem, and probably after 2 M. It might be referred, not unnaturally, to the troubled times which immediately preceded the war with Vespasian (about a.d. 67). 4. As a historical document the narrative is of no value. Its interest centres in the fact that it is a unique example of the didactic use which the Jews made of their history. The style is very ornate and labored; but it is correct and vigorous, and truly Greek. The richness and boldness of the vocabulary is surprising. 5. The philosophical tone of the book is essentially stoical; but the stoicism is that of a later date. The dictates of reason are supported by the remembrance of noble traditions, and by the hope of a glorious future. The Jew stands alone, isolated by character and by blessing. 6. The original Greek is the only ancient text in which the book has been published, but a Syriac version is preserved in several MSS. The Fifth Book of Maccabees (see III. above) is printed in Arabic in the Paris and London Polyglotts; and contains a history of the Jews from the attempt of Heliodorus to the birth of our Lord. The writer made use of 1 and 2 M., and of Josephus, and has no claim to be considered an independent authority. It has been supposed that the book was originally written in Hebrew, or at least that the Greek was strongly modified.

**Mac-cabe-us** (L. *Maccabaeus*, fr. Heb.). *MAC-CEBEE.*

**Mac-cdo-nean** [mas-] (L. fr. Gr.; derived [so He- siod] from *Macedo*, a son of Jupiter and founder of the nation; or [so others] from *Kittim* or *Chittim*; more probably fr. Gr. adj. *makedos = tall*, denoting the country of tall men), the first part of Europe which received the Gospel directly from St. Paul, and an important scene of his subsequent missionary labors and the labors of his companions. In a rough and popular description it is enough to say that Mac-
donia is the region bounded inland by the range of Humus or the Balkan northward and the chain of Pindus westward, beyond which the streams flow respectively to the Danube and the Adriatic; that it is separated from Thessaly on the S. by the Cam-
bunian hills, running easterly from Pindus to Olym-
pus and the *Egean*; and that it is divided on the E. from Thrace by a less definite mountain-boundary running southward from Humus. Of the space thus enclosed, two of the most remarkable physical features are two great plains, one watered by the Axius, which comes to the sea at the Thermaic gulf, not far from *Thessalonica*; the other by the *Stry-
mon*, which, after passing near *Philippi*, flows out below *Amphepolis*. Between the mouths of these two rivers a remarkable peninsula projects, dividing itself into three points, on the furthest of which Mount Athos rises nearly into the region of perma-

nual snow. Across the neck of this peninsula St. *Paul* travelled more than once with his companions. This general sketch would sufficiently describe the Macedonia which was ruled over by *Philip I* and *Alexander the Great*, and which the Romans con-
quered from *Perseus*. At first the conquered country was divided by *Ammius Paulus* into four dis-

tricts. This division was only temporary. The whole of Macedonia, along with Thessaly and a large tract along the Adriatic, was made one province and centralized under the jurisdiction of a proconsul, who resided at *Thessalonica*. We have now reached this epoch which corresponds with the usage of the term in the N. T. (*Acts* xvi. 10, 12, &c.). Three Roman provinces, all familiar to us in the writings of St. Paul, divided the whole space be-

tween the basin of the Danube and Cape Matapan. The border-town of *Ilyricum* was *Lissus* on the Adriatic. The boundary-line of *Achaia* nearly coincided, except in the western portion, with that of the kingdom of modern *Greece*, and ran in an irregu-
lar line from the *Aegean* promontory to the bay of Thermopylae and the N. of *Eubaena*. By subtrac-
ting these two provinces, we define *Mace-
donia*. The history of Macedonia in the period be-
tween the Persian wars and the consolidation of the Roman provinces in the Levant is touched in a very interesting manner by passages in the Apocrypha (1 Mc. i. 1, vi. 2, viii. 5). (*Chittim.*) In *Esth.* xvi. 10, Haman is described as a *Macedonian*, and in xvi. 14 is said to have contrived his plot for the purpose of transferring the kingdom of the Persians to the *Macedons*. This sufficiently marks the age of the apocalyptic char-

ters; but it is curious thus to have our attention turned to the early struggle of Persia and *Greece*. The account of St. Paul's first journey through *Macedonia* (*Acts* xvi. 10–xvii. 15) is marked by copious detail and well-defined incidents. At the close of this journey he returned from Corinth to *Syria* by sea. On the next occasion of visiting Europe, though he both went and returned through *Macedonia* (xx. 1–6), the narrative is a very slight sketch, and the route is left uncertain, except as regarded *Thessalonica*. The character of the Macedonian Christians is set before us in Scripture in a very favorable light. The canon of the *Bereans* (*Berea* 1) is highly commended (xvii. 11); the Thessalo-

nians were evidently objects of St. Paul's peculiar affection (1 Th. ii. 8, 17–20, ii. 10); and the Phi-

lipians, besides their general freedom from blame, are noted as remarkable for their liberality and self-
denial (Phil. iv. 10, 14–19; see 2 Cor. ix. 2, xi. 9), *Apollosia*; *Neapolis*.

**Mac-cdo-ne-an** = one from *Macedonia* (*Esth.* xvi. 10, 14; *Acts* xxvii. 2). In *2 Mc.* viii. 20 *"Macedonians" = soldiers of the Seleucid succes-
sors of Alexander in Syria*. In *5 Mc.* it is applied to the Seleucid princes at Antioch, and to the *Ptolemy* at Alexandria.

**Machba-nai** [mak.] (L. fr. Heb. = what like my *sahn*? *Gen.*; = fat, thick one, *Fii*.), one of the lion-faced warriors of *Gad* who joined *David* at *Ziklag* (1 Chr. xii. 13).

**Mac-b'nah** (fr. Heb. = a cloak, mantle, *Gen.*; *knot, lump*, of localities, *Fii*.). Sheva, the father of *Maacbenah*, is named in the genealogical list of *Judah* as the offspring of *Maacah*, the concubine of Caleb son of *Hezron* (1 Chr. ii. 49). Perhaps Maacbenah was a town founded or colonized by the family of Maacah.

To the position of the town we possess no clue.

**Ma'chil** (Heb. *diminution*, casting away of the mother's strength, *Sim*.), father of *Guedel the Gadite* spy (Num. xiii. 15).

**Ma'clit** [-kir] (Heb. *sold*, *Ged*.). 1. Eldest son (Josh. xvii. 1) of the patriarch *Manasseh* by an *Aramite* or Syrian concubine (1 Chr. vii. 14, and the LXX. of Gen. xlv. 20). His children are com-
mencated as having been caressed by *Joseph* before his death (Gen. i. 23). His wife was *Ma-

cah 6, a Benjaminite, the "sister of *Huppim* and *Shuppim"* (1 Chr. vii. 15). His son *Gilead* is re-

peatedly mentioned, and a daughter *Abiah* married *Hezron*, a chief of *Judah* (1 Chr. ii. 21, 24). At the time of the conquest the family of *Machir* had be-

come extinct. It seems to have disappeared into the *Arab* country on the E. of *Jordan* was subdued by them (Num. xxix. 39; Deut. iii. 15). So great was their power that the name of *Machir* occasionally superseded that of *Manasseh* (Josh. xiii. 31; Judg. v. 14).—2. Son of *Ammiel*; a powerful chief of one of the *Transjordanic* tribes, but whether of *Manasseh—*

the tribe of his nameake—or of *Gad*, must remain uncertain till we know where Lodebar, to which place he belonged, was situated. He rendered essen-
tial service to the cause of Saul (*Mephibosheth*) and of *David* successively—in each case when they were in difficulty (2 Sam. iv. 5, xvi. 27–29).

**Ma'clit-les, the** = the descendants of *Machir* the father of *Gilead* (Num. xxvi. 29).

**Mach-mas** (Gr.) = *Mishmash* (1 Mc. ix. 73).

**Mach-nad-e-bai** (Heb. what like the liberal? *Gen.*; gift of the noble one, *Fii*.), one of the sons of *Bani* who put away his foreign wife (*Ezr.* x. 40, margin *Mehonah*). This masterly paragraph of the *Mach

pe'lah* (Heb. portion, part, lot, *Gen*.; *wind-

ing, spiral form, Fii*; *double se. cave or field, Tar-
gums, LXX., Vulg., &c*.), the spot containing the wooded field, in the end of which was the cave which *Abraham* purchased from the sons of *Heb*, and which became the burial-place of Sarah, *Abra-
han himself, Isaac, Rebekah, Leah, and Jacob.

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position is— with one exception— uniformly specified as “-facing [A. V. 'before'] Mamre” (Gen. xxvii. 17, 18, xxxv. 9, xlvi. 30, l. 13). There are few, if any, of the ancient sites of Palestine of whose genuineness we can feel more assured than Machpelah.

The traditional spot at Hebron has every thing in its favor as far as position goes; while the wall which encloses the Haram, or sacred precinct in which the sepulchres themselves are reported, and probably with truth, still to lie, is a monument certainly equal, and probably superior in age to anything remaining in Palestine (so Mr. Grove). It is a quadrangular building of about 200 feet in length by 115 feet in width, its dark-gray walls rising fifty or sixty in height, without window or opening of any description, except two small entrances at the S. E. and S. W. corners. It is surrounded by a colonnade of forty-eight square pilasters. It stands nearly on the crest of the hill which forms the eastern side of the valley on the slopes, and bottom of which the town is strown. The ancient Jewish tradition ascribes its erection to David. The spot is one of the most sacred Moslem sanctuaries, and since the occupation of Palestine by them has been entirely closed to Christians, and partially so to Jews. But in 1862 the Prince of Wales and his party were allowed to visit the interior, and Stanley (Lectures on the Jewish Church, App. ii. to Part i.) has given a description of it, the main points in which are here presented. After reaching “the S. E. corner of the massive wall of enclosure,” beyond which travellers had not been allowed to go, and then mounting “the steep flight of the exterior staircase, which by its long ascent showed that the platform of the mosque was on the uppermost slope of the hill, and therefore above the level where, if anywhere, the sacred cave would be found, a sharp turn at once brought us within the precinct and revealed to us for the first time the wall from the inside. We passed at once through an open court into the mosque.” This he regards as “originally a Byzantine church, converted at a much later period into a mosque. The tombs of the patriarchs do not profess to be the actual places of sepulture, but are merely monuments or cenotaphs in honor of the dead who lie beneath. Each is enclosed within a separate chapel or shrine, closed with gates or railings similar to those which surround or enclose the special chapels or royal tombs in Westminster Abbey. The two first of these shrines or chapels are contained in the inner portico or narthex, before the entrance into the actual building of the mosque. In the recess on the right is the shrine of Abraham, in the recess on the left that of Sarah, each guarded by silver gates. The shrine of Sarah we were requested not to enter as being that of a woman. A pall lay over it. The shrine of Abraham, after a momentary hesitation, was thrown open. The chamber is cased in marble. The so-called tomb consists of a coffin-like structure, about six feet high, built up of plastered stone or marble, and hung with three carpets—green embroidered with gold. Within the area of the mosque were shown the tombs of Isaac and Rebekah. They are placed under separate chapels, in the walls of which are windows, and of which the gates are grated, not with silver, but iron bars. The shrines of Jacob and Leah were shown in recesses, corresponding to those of Abraham and Sarah, but in a separate cloister, opposite the entrance of the mosque. In the interior of the mosque, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across, of which one foot above the pavement was built of strong masonry, but of which the lower part, as far as we could see and feel, was of the living rock. This cavity appeared to open into a dark space beneath, and that space (which the guar-
diants of the mosque believed to extend under the whole platform) can hardly be anything else than the ancient cave of Machpelah. This was the only aperture which the guardians recognized. The party were led to believe that "the original entrance to the cave must be on the S. face of the hill, between the mosque and the gallery containing the statue of Joseph, and entirely obstructed by the ancient Jewish wall." M. Pierotti, who as engineer to the Pasha of Jerusalem had an opportunity of examining the building before the visit described above, says: "The true entrance to the patriarch's tomb is to be seen close to the western wall of the enclosure, and near the N. corner: it is guarded by a very thick iron railing, and I was not allowed to go near it. I observed that the Mussulmans themselves did not go very near it. In the court opposite the entrance gate of the mosque there is an opening, through which I was allowed to go down for three steps, and I was able to ascertain by sight and touch that the rock exists there, and to conclude it to be about five feet thick. From the short observations I could make during my brief descent, as also from the consideration of the eastern wall of the mosque, and the little information I extracted from the chief sultan (= saint, or Mohammadian priest), who jealously guards the sanctuary, I consider that a part of the grotto exists under the mosque, and that the other part is under the court, but at a lower level than that lying under the mosque." (London Times of April 30, 1862, quoted in Fairbairn).

madron (fr. Gr. = a long head, L. & S.), surname of Ptolemeus, or Ptoleme, the son of Dorymenes (1 Mc. xii. 38), and governor of Cyprus under Ptolemy Philometer (2 Mc. x. 12).

Mad. MADNESS.

madal, or Mad'a-l (Heb., perhaps mid, middle, implying that Media is in the middle of Asia, or rather of the world, Ges.), which occurs in Gen. x. 2, among the sons of Japheth, has been commonly regarded as a personal appellation; and most commentators call Madai the third son of Japheth, and the progenitor of the Medes. But Rawlinson considers "Madai" in Gen. x. as representing, not a person, but a family or race descended from Japheth, viz. the Medes.

Mad-di-a-bun (fr. Gr.). The sons of Madabiun, according to 1 Esd. v. 58 (not in Ezr. iii. 9), were among the Levites who superintended the restoration of the Temple under Zorobabel.

Mad-di-an (Gr.) = Midian (Jd. ii. 26; Acts vii. 29).

*Mad. man. MADNESS.

Mad-manah (Heb. d'ng'hill, Ges.), one of the towns in the S. district of Judah (Josh. xv. 31), apparently = Beth-marcaboth. To Eusebius and Jerome it appears to have been well known. It was called in their time Menos, and was not far from Gaza. About fifteen miles S. W. from Gaza is now el-Mindia, which is suggested by Klepert, and adopted by Wilton and by Porter (in Kitto), as the modern representative of Menos, and therefore of Madmanah. In 1 Chr. ii. 49 Shaaph, son of Caleb's concubine Maachah, is called "the father," i. e. founder of Madmanah.

Mad men (Heb. d'ng'hill, Ges.), a place in Moab, threatened with destruction in Jer. xlvii. 2, but not either mentioned, and of which nothing is yet known. Madmenah 2.

Mad-me'nah (Heb. d'ng'hill, Ges.). 1. One of the Benjamite villages N. of Jerusalem, the inhabitants of which were frightened away by the approach of Sennacherib along the northern road (Is. x. 31).—2. In Is. xxv. 10, margin, "Madmenah" may = No. 1, or more appropriately Madmen, the Moabitc town. The A. V. text is "dunghill."

Madness. The Hebrew words rendered in the A. V. "mad," "madman," "madness," &c., vary considerably. In Deut. xxviii. 29, 34; 1 Sam. xxi. 14, 15, &c., they are derivatives of the root shalag (= to be stirred or excited): in 1 Sam. xxi. 13; Jer. xxv. 16, i. 28, li. 7; Ecc. i. 17, &c., from the root halal (= to flash out as light or sound); in Prov. xxvi. 18 from the root labah (= to have burning thirst). In the N. T. the Greek words generally used are mainomai or mania (Jn. x. 20; Acts xii. 24, 25; 1 Cor. xiv. 23); but in 2 Pet. ii. 16 the Greek is paraphronia, and in Lk. vi. 11 anosia. These passages show (so Mr. Barry) that in Scripture "madness" is recognized as a derangement, proceeding either from weakness and misdirection of intellect, or from ungovernmental violence of passion; and in both cases it is spoken of, sometimes as arising from the will and action of man himself, sometimes as inflicted judicially by the hand of God. In one passage alone (Jn. x. 20) is madness expressly connected with demoniacal possession (Demonicus) by the Jews in their cavil against our Lord; in none is it referred to any physical causes. Among Oriental, as among most semi-civilized nations, madmen were looked upon with a kind of reverence, as possessed of a quasi-sacred character. (LITANICS.)

Ma'don (Heb. contention, strife, Ges.), one of the principal cities of Canaan before the conquest, probably in the north. Its king joined Jabim and his confederates in their attempt against Joshua at the waters of Merom, and like the rest was killed (Jos. xi. 1, xii. 19). Schwarz, on very slight grounds, proposes to discover Madon at Kefr Menad, a village with extensive ancient remains, at the western end of the Plain of Buffa, four or five miles N. of Sepphoris.

Ma'el-ans (fr. Gr.) = Maimon 1 (1 Esd. ix. 26).

Mag'lish (Heb. a gathering, Ges.; fortress, Fii.), a proper name in Ezr. ii. 50, of a man or of a place; it is probably the latter, as all the names from Ezr. ii. 20 to 54, except Elam and Hamir, are names of places. From the position of Maglish in the list, it would seem to be in the tribe of Benjamin. (Mag-piahs).

Mag'dala (Gr. fr. Heb. = taim = Magan), a name found in the received Greek text and the A. V. of Mat. xv. 39 only, while Tischendorf, Lachmann, and Alford, with the Vatican, Sinaitic, and Beza's MSS., the Syriac version, &c., have "Magadan." Lange prefers "Magogulan," the reading of the Ephrem MS., Copite version, &c., but a good many MSS. support the A. V. Into the limits of Magadan Christ came by boat, over the Lake of Gennesaret, after feeding the four thousand on the mountain of the eastern side (Mat. xv. 39); and from thence, after a short encounter with the Pharisees and Sadducees, He returned in the same boat to the opposite shore. In the parallel narrative of Mk. viii. 10 we find the "parts of Dalmanutha." The Magdala which conferred her name on Mary Magdalene was probably (so Prof. Hackett, with Robinson, Wilson, Porter [in Kitto], &c.) the place of that name mentioned in the Jerusalem Text, not as near Tiberias, and this again is probably the modern el-Majdil, a miserable little Moslem village, where ruins of a watch-tower appear to remain, lying on the water's edge at the S. E. corner of the
plain of Gennesaret, and about three miles above *Tapharytis* (Tiberias).

*Mag-da-*le'ne [often pronounced in three syllables, Mag-d'a-le; compare the English Magdalen, derived from it] (Gr.) = one from Maggie (MK. Name of the Magi; one that has not yet appear to have been met with, as borne by either tribe or place.

Mag ed = Maked (1 Mc. v. 36).

Mag [3j] (L. pl. magus; Gr. magos, pl. magoi; Heb. măgî; see below), A. V. "wise men" (Mat. ii.). It does not fall within the scope of this article (originally by Prof. Plumtree) to enter fully into the history of the Magi as an order, and of the relation in which they stood to the religion of Zoroaster. What has to be said will be best arranged under the following heads:—I. The position occupied by the Magi in the history of the next, i.e., the Persian. Historically, the Magi are conspicuous chiefly as a Persian religious caste. Herodotus connects them with another people belonging to them among the six tribes of the Medes (i. 101). They appear in his history of Astyages as interpreters of dreams (l. 120), the name having apparently lost its ethnological, and acquired a caste significance. But in Jeremiah they appear at a still earlier period among the remnant of the Chaldean king. The very word Rab-mag (if the received etymology of Magi be correct) presents a hybrid formation. The first syllable is unquestionably Semitic, the last is all but unquestionably Aryan. The problem thus presented admits of two solutions:—(1.) If we believe the Chaldeans to have been a Hamitic people, closely connected with the Medes, we must then suppose that the colossal schemes of greatness which showed themselves in Nebuchadnezzar's conquests led him to gather around him the wise men and religious teachers of the nations which he subdued, and that thus the sacred tribe of the Medes rose to power and influence. (2.) If, on the other hand, with Renan, we look on the Chaldeans as themselves belonging to the Aryan family, there is even less difficulty in explaining the presence among the one people of the religious teachers of the other. The Magi took their places among the astrologers and star-gazers and monthly prognosticators (Magi). It is with such men that we have to think of Daniel and his fellow-exiles as associated. They are described as "ten times wiser than all the magicians and astrologers" (Dan. i. 20).

The office which Daniel accepted (v. 11) was probably identical with that of the Rab-mag who first came into prominence in the Persian empire, and does not meet us in the Biblical account of the Medo-Persian kings. If, however, we identify the Artaxerses who stops the building of the Temple (Ezr. iv. 17-22) with the Pseudo-Smerdis of Herodotus and the Comates of the Behistun inscription, we may see here also another point of contact. The Magian attempt to reassert Median supremacy, and with it probably a corrupted Chaldean form of Magianism, in place of the older faith in the power of the royal demon (of which Cyrus had been the propagator), would naturally be accompanied by antagonism to the people whom the Persians had protected and supported. The immediate renewal of the suspended work on the triumph of Darius (iv. 24, v. 1, 2, vi. 7, 8) falls in, it need hardly be added (the historical thesis. Under Xerxes, the Magi occupy a position which indicates that they had recovered from their temporary depression. No great change is traceable in their position during the decline of the Persian monarchy. (Persians.) As an order they perpetuated themselves under the Parthian kings. The name rose to fresh honor under the Sassanid.

In the mean time the word was acquiring a new and wider signification. It presented itself to the Greeks as connected with a foreign system of divination, and the religion of a foe whom they had conquered, and it soon became a by-word for the worst form of imposture. The rapid growth of this feeling is traceable perhaps in the meanings attached to the word by the two great tragedians. In *Eschylus* (Pers. 291) it retains its old signification as denoting simply a tribe. In *Sophocles* (Ed. Tör. 387) it appears among the epithets of reproach which the king heaps upon Teiresias. At one time the word was good, and at another the bad side of the word is uppermost. Both meanings appear in the later lexicographers. The word thus passed into the hands of the LXX., and from them into those of the writers of the N. T., oscillating between the two meanings, capable of being used in either. The relations which had existed between the Jews and Persians would perhaps tend to give a prominence to the more favorable associations in their use of it. In Dan. i. 20, ii. 2, 10, 27, v. 11, it is used, as has been noticed, for the priestly diviners with whom the prophet was associated. There were, however, other influences at work tending to drag it down. The swarms of impostors that were to be met with in every part of the Roman empire, known as Chaldae (= Chaldeans, i. e. soothsayers), *Mathematikos* (= mathematicians, i.e. astrologers), and the like, bore this name also.—II. We need not wonder, accordingly, that the two conflicting and not insignifican meaning of the word in the N. T. The noun and the verb derived from it (magia, A. V. "sorcery," magán, A. V. "to use sorcery") are used in describing the impostor, who is therefore known distinctively as Simon Magnus (Acts viii. 9, 11). Another of the same class (Bar-jesus) is described (xii. 8) as having, in his cognomen Elymas, a title = Magnus. In one memorable instance, however, the word retains (probably, at least) its better meaning. In the Gospel of St. Matthew, written (according to the general belief of early Christian writers) for the Hebrew Christians of Palestine, we find it (Mat. ii. 1, 7, 16, A. V. "wise men"), not as embodying the contempt which the frauds of impostors had brought upon it through the whole Roman empire, but in the sense which it had had, of old, as associated with a religion which they respected, and an order of which they were the head. The vagueness of the description leaves their country undefined, and implies that probably the evangelist himself had no certain information. We cannot wonder that there should have been very varying interpretations given of words that allowed so wide a
field for conjecture. Some of these are, for various reasons, worth noticing. (1.) The feeling of some early writers that the coming of the "wise men" was the fulfilment of the prophecy which specified "Magi" (compare Matthew 2:1), and that of Origen (Ps. lxxii. 10, 15; compare Is. ix. 6) led them to fix on Arabia as the country of the Magi (Justin Martyr, Tertullian, Baronius, Grotius, Lightfoot, &c.). (2.) Others have conjectured Mesopotamia as the great seat of Chaldaean astrology (Origen), or Egypt as the country in which magic was most practised (Nestorius). (3.) The historical associations of the word led others again, with greater probability, to fix on Persia (Chrysostom, Theophylact, Calvin, Otho; &c.), while Hyde suggests Parthia. It is perhaps a legitimate inference from Mat. ii. that in these Magi we may recognize, as the Church has done from a very early period, the first Gentile worshippers of the Christ. The narrative supplies us with an outline which we may legitimately endeavor to fill up, as far as our knowledge enables us, with inference and illustration. Some time after the birth of Jesus (Jesus' Chainers) there appeared among the strangers who visited Jerusalem these men from the land of the Sun (7). Their foreignness, and the worship of their God, was looked upon by the Jews with greater tolerance and sympathy than that of any other Gentiles (compare Wis. xiii. 6, 7). Whatever may have been their country, their name indicates that they would be watchers of the stars, seeking to read in them the destinies of nations. They say that they have seen a greater Star than the others. (That which they recognize as such a prognostic. They are sure that one is born King of the Jews, and they come to pay their homage. It may have been simply that the quarter of the heavens in which the star appeared indicated the direction of Judaea. It may have been that some form of the prophecy of Baalam, that a "star shall rise out of Jacob" (Num. xxiv. 17) had reached them, either through the Jews of the Dispersion, or through traditions running parallel with the O. T., and that this led them to recognize its fulfilment. It may have been, largely, that the traditional predictions ascribed to Balaam, to Zoroaster, or to the sages of Babylon, to the Virgin King, to the Messiah, to the Son of Man, were not idle. Their friendliness, their looking upon the Messiah as the King of all, the Messiah as the New Man, the Messiah as a King, coming to be the head of the kingdom, to conquer Ahriman (the evil demon) and to raise the dead. It is not unlikely that they appeared as the representatives of many others who shared the same feeling. They came, at any rate, to pay their homage to the king whose birth was thus indicated (compare Gen. xliii.11; Ps. lxxii. 15; 1 K. x. 2, 10; 2 Chr. ix. 24; Cant. iii. 6, iv. 14). The arrival of such a company, bound on so strange an errand, in the last years of the tyrannous and distrustful Heron, could hardly fail to attract notice and excite a people, among whom Messianic expectations had already begun to show themselves (Lk. ii. 25, 38). The Sanhedrim was convened, and the question where the Messiah was to be born was formally placed before them. The answer given, based upon the traditional interpretation of Mic. v. 2, that Bethlehem was to be the birthplace of the Christ, determined the king's plans. He had found out the locality. It remained to determine the time: with what was probably a real belief in astrology, he inquired of them diligently, when they had first seen the star. If he assumed that that was contemporaneous with the birth, he could not be far wrong. The Magi accordingly are sent on to Bethlehem, as if they were but the forerunners of the king's own homage. As they journeyed, they again saw the star, which, for a time, it would seem, they had lost sight of, and it guided them on their way. (Star of the Wise Men.) The pressure of the crowds, which a fortnight, or four months, or well-nigh two years before, had driven Mary and Joseph to the rude stable of the caravanserai of Bethlehem, had apparently abated, and the Magi entering "the house" (Mat. ii. 11) fell down and paid their homage and offered their gifts. Once they were on their way. (Star of the Wise Men.) The pressure of the crowds, which a fortnight, or four months, or well-nigh two years before, had driven Mary and Joseph to the rude stable of the caravanserai of Bethlehem, had apparently abated, and the Magi entering "the house" (Mat. ii. 11) fell down and paid their homage and offered their gifts. Once they were on their way. (Star of the Wise Men.) The pressure of the crowds, which a fortnight, or four months, or well-nigh two years before, had driven Mary and Joseph to the rude stable of the caravanserai of Bethlehem, had apparently abated, and the Magi entering "the house" (Mat. ii. 11) fell down and paid their homage and offered their gifts. Once they were on their way. (Star of the Wise Men.)
and placed in the great church which, as the Mosque of St. Sophin, still bears in its name the witness of its original dedication to the Divine Wisdom. The favor with which the people of Milan received the emperor's prefect Eugiius called for some special mark of favor, and on his consecration as bishop of that city, he obtained for its privilege of being the resting-place of the prophetic relics. When Milan fell into the hands of Frederick Barbarossa (A. D. 1162), the influence of the Archbishop of Cologne prevailed on the emperor to transfer them to that city. In that proud cathedral which is the glory of Teutonic art the shrine of the Three Kings has for six centuries been shown as the greatest of its many treasures.

Magie [maj-j, Ma-gi'ans] (ma-jish'anz) (both fr. L.; see MAGE). The magical arts spoken of in the Bible are those practised by the Egyptians, the Canaanites, and their neighbors, the Hebrews, the Chaldeans, and probably the Greeks. With the lowest race magic is the chief part of religion. The Nigrarians, or blacks of this race, show this in their extreme use of amulets and their worship of objects which have no other value in their eyes but as having a supposed magical character through the influence of supernatural agents. With the Turanians, or central and eastern races of the family, as we use the word white (so Mr. R. S. Poole, the original author of this article) for a group of nations mainly yellow, in contradistinction to black—inchantments and witchcraft occupy the same place, shamanism characterizing their tribes in both hemispheres. The ancient Egyptians show their partly-Nigrarian origin not alone in their physical characteristics and language but in their religion. With the Semites magic takes a lower place. Nowhere is it even part of religion; yet it is looked upon as a powerful engine, and generally unlawful or lawful according to the aid invoked. Among many of the Semite peoples there linger the remnants of a primitive fetishism. Sacred trees and stones are reverenced from an old superstition, of which they do not always know the meaning, derived from the nations whose place they have taken. Thus fetishism remains, although in a kind of fossil state. The importance of astrology with the Semites has tended to diminish, and that science, when not dealt with the discovery of supposed existing influences than with the production of new influences. The only direct association of magic with religion is where the priests, as the educated class, have taken the functions of magicians; but this is far different from the case of the Nigrarians, where the magicians are the only priests. The Iranians (TONGUES, CONFUSION OF) assign to magic a still less important position. It can scarcely be traced in the relics of old-nature-worship, which they with greater skill than the Egyptians interwove with their more intellectual beliefs. Magic always maintained some hold on men's minds; but the stronger intellects despised it. The Hebrews had no magic of their own. It was so strictly forbidden by the Law that it could never afterward have had any recognized existence, save in times of general heresy or apostasy, and the same was doubtless the case in the days of the Christians. The magical practices which obtained among the Hebrews were therefore borrowed from the nations around. The hold they gained was such as we should have expected with a Semite race, making allowance for the discredit thrown upon them by the prohibitions of the Law. From the first entrance into the Land of Promise until the destruction of Jerusalem we have constant glimpses of magic practised in secret, or resorted to, not alone by the common but also by the priest. The Talmud abounds in notices of contemporary magic among the Jews, showing that it survived idolatry notwithstanding their original connection, and was supposed to produce real effects. The Koran in like manner treats charms and incantations as capable of producing evil effects when used against a man. It is a distinctive characteristic of the Bible that from first to last it warrants no such trust or dread. In examining the mentions of magic in the Bible, we must keep in view the curious inquiry whether there be any reality in the art. We would at the outset protest against the idea, once very prevalent, that the conviction that the seen and unseen worlds were often more manifestly in contact in the Biblical ages than now necessitates a belief in the reality of the magic spoken of in the Scriptures. The theft and carrying away of Laban's mother's images by Rachel seems to indicate the practice of magic in Palestine at this early time. It appears that Laban attached great value to these objects, from what he said as to the theft and his determined search for them (Gen. xxxi. 10, 32-35). The most important of all is that of Laban calls his "gods" (50, 32), although he was not without belief in the God (24, 49-55); for this makes it almost certain that we have here not an indication of the worship of strange gods, but the first notice of a superstition that afterward obtained among those Israelites who added corrupt practices to the true religion. There is no description of these images; but from the account of Michal's stratagem to deceive Saul's messengers, it is evident, if only one image be there meant, as is very probable, that they were at least sometimes of the size of a man, and perhaps in the head and shoulders, if not lower, of human shape, or of a similar form (1 Sam. xix. 13-16). The worship or use of teraphim after the occupation of the Promised Land cannot be doubted to have been one of the corrupt practices of those Hebrews who leaned to idolatry, but did not abandon their belief in the God of Israel. The account of Micah's images in Judg. xvii., xviii., compared with Hos. iii. 4, shows our text to be genuine, which deals rather with the discovery of supposed existing influences than with the production of new influences. The only direct association of magic with religion is where the priests, as the educated class, have taken the functions of magicians; but this is far different from the case of the Nigrarians, where the magicians are the only priests. The Iranians (TONGUES, CONFUSION OF) assign to magic a still less important position. It can scarcely be traced in the relics of old-nature-worship, which they with greater skill than the Egyptians interwove with their more intellectual beliefs. Magic always maintained some hold on men's minds; but the stronger intellects despised it. The Hebrews had no magic of their own. It was so strictly forbidden by the Law that it could never afterward have had any recognized existence, save in times of general heresy or apostasy, and the same was doubtless the case in the days of the Christians. The magical practices which obtained among the Hebrews were therefore borrowed from the nations around. 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choose (it) at the head of the way to the city. Ap-point a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the de-fended. For the king of Babylon stood at the part-ing of the way, at the head of the two ways, to use divination; he spake to the image of a teraphim, he looked in the liver. (DIVINATION 10, 13, 14.) At his right hand was the divination for Jerusalem" (Ez. xxi. 19-22). Before speaking of the notices of the Egyptian magicians in Genesis and Exodus, there is one passage that may be ex-amined out of the right order. Joseph, when he had brought up his brethren after their second visit to buy corn, ordered his steward to hide his silver cup in Benjamin's sack, and afterward sent him after them, ordering him to claim it, thus: "(1) Is not this (it) in which my lord drinketh, and whereby indeed he drinketh?" (Gen. xlv. 5). Two uses of cups or the like for magical purposes have obtained in the East from ancient times. In one use either the cup itself bears engraved inscriptions, supposed to have a magical influence, or it is plain and such inscriptions are written on its inner surface in ink. In both cases water poured into the cup is drunk by those wishing to derive benefit, as, e.g., the curing of diseases, and in such inscriptions, if written, are dissolved. This use, in both its forms, obtains among the Arabs in the present day. In the other use the cup or bowl was of very secondary impor-tance. It was merely the receptacle for water, in which, after the performance of magical rites, a boy looked to see what the magician desired. This is the practice of the modern Egyptian magicians, where the difference that ink is employed and is poured into the palm of the boy's hand is merely accidental. As this latter use only is of the nature of divination, it is probable that to it Joseph referred. (DIVINATION 12.) The magicians of Egypt are spoken of as a class in the histories of Joseph and Moses. When Pharaoh's officers were troubled by their dreams, being in prison they were at a loss for an interpreter. Before Joseph explained the dreams he disclaimed the power of interpreting save by the divine aid, saying "(Do) not interpretations (belong) to God? I tell thee (them), I pray you" (Gen. xlii. 1). From this manner when Pharaoh had his two dreams we find that he had recourse to those who professed to interpret dreams. Joseph, being sent for on the report of the chief of the cupbearers, was told by Pharaoh that he had heard that he could interpret a dream. From the expectations of the Egyptians and Joseph's disavowals, we see that the interpretation of dreams was a branch of the knowledge to which the ancient Egyptian magicians pret-ended. We again hear of the magicians of Egypt in the narrative of the events before the Ex-o dus. They were summoned by Pharaoh to oppose Moses. The account of what they effected requires to be carefully examined, from its bearing on the question whether magic be an imposture. We read: "And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast (it) before Pharaoh, (and) it shall become a serpent." It is then related that Aaron did thus, and afterward with "Then Pharaoh also called the wise men and the en-chanters (A. V. "sorcerers"); now they, the scribes (A. V. "magicians") of Egypt, did so by their secret arts (A. V. "enchantments"): for they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods?" (Ex. vii. 8-12). The rods were probably long stalks like those represented on the Egyptian monuments, not much less than the height of a man. If the Heb. word tammîn used mean here a "serpent," the Egyptian magicians may have feigned a change: if it signi-fied a censer (as it was probably so used in the days of Pharaoh), they could well have used the "serpent." (DRAGON 2.) The names by which the magicians are designated are to be noted. (DIVINATION 2, 3.) That which we render "scribes" seems here to have a general signification = wise men and enchanters. The last term is more definite = users of incanta-tions. One of the occasions of Egyptian divination was the turning of the rivers and waters of Egypt into blood, the opposition of the magicians again occurs. "And the scribes of Egypt did so by their secret arts" (vii. 22). When the second plague, that of frogs, was sent, the magicians again made the same opposition (viii. 7). The plague of lice came, and when Aaron had worked the wonder the magicians opposed him: "And the scribes did so by their secret arts to bring forth the lice, but they could not: so there were lice among man and upon beast. And the scribes said unto Pharaoh, This (is) the finger of God: but Pharaoh's heart was hardened, and he heard not the word of the Lord which he had said" (viii. 19, 18, Heb. 14, 15). After this we hear no more of the magicians. (JAHVES AND JAMBERS; PLAGUES, THE TEN.) All we can gather from the narrative is that the appearances produced by them were sufficient to deceive Pharaoh on three occa-sions. We turn to the Egyptian illustrations of this part of the subject. Magic, as we have before re-marked, was inherent in the ancient Egyptian reli-gion. The Ritual is a system of incantations and directions for making amulets, with the object of securing the future happiness of the disembodied soul. However obscure the belief of the Egyptians as to the actual character of the state of the soul after death may be to us, it cannot be doubted that the knowledge and use of the magical amulets and incantations treated of in the Ritual was held to be necessary for future happiness, although it was not believed that they alone could insure it, since to have done good works, or, more strictly, not to have committed certain sins, was an essential condition of admission into the better world; the word which Pharaoh said to the magicians was the word of the Lord. Besides the Ritual the ancient Egyptians had books of a purely magical character. The main source of their belief in the efficacy of magic appears to have been the idea that the souls of the dead, whether justified or condemned, had the power of revisiting the earth and taking various forms. Bear-ing in mind the Nigerian nature of Egyptian magic, we may look for the source of these ideas in primitive Africa. Like all nations who have practised magic generally, the Egyptians separated it into a lawful kind and an unlawful. A belief in unlucky and lucky days, in actions to be avoided or done on certain days, and in the fortune attending birth on certain days, was extremely strong. Astrology was also held in high honor. The belief in omens prob-ably did not take an important place in Egyptian magic, if we may judge from the absence of direct mention of them. The superstition as to "the evil eye" appears to have been known, but there is nothing in the ancient words which could scarce be shown as the nature of animal magnetism. Two classes of learned men had the charge of the magical books; one of these, the name of which has not been read phonetically, would seem = the scriba, as Mr. Poole translates the word, spoken of in the history of Joseph; whereas the other has the general sense
of "wise men," like the other class there mentioned. The Law contains very distinct prohibitions of all magical arts. Besides several passages condemning them, or his son or his daughter (Deut. v. 5), it seems evident that its object is to include every kind of magical art. The Israelites are commanded in this passage not to learn the abominations of the peoples of the Promised Land. Then follows this prohibition: "There shall not be found with thee one who offers incantations or by his hand stills the fire, a practiser of divinations (Heb. ki'mim kni'mim), or a worker of hidden arts (ma'ta'an), an augurer (mi'ta'keh or mi'ta'kekh), an enhancer (mi'kashshukh), or a fabricator of charms (hîbûr háber or chî'dër châber), or an inquirer by a familiar spirit (shâlî bô), or a wizard (yîqôtâ'dîl)" (for the preceding terms, see Divination, 6, 7, 8, 3, 9, 3, 4), or a consulter of the dead (dôrâh el-ham'mâthîm, A. V. "neomancer;" see below). It is added that these are abominations, and that on account of their practice the nations of Canaan were to be driven out (Deut. xviii. 9-14, especially 10, 11). It is remarkable that the offering of children should be mentioned in connection with magical arts. The last Hebrew term, dôrâh el-ham'mâthîm, is very explicit, meaning a consulter of the dead: "neomancer" is an exact translation, if the original signification of the latter is retained, instead of the more general one it now usually bears. The history of Balaam shows the belief of some ancient nations in the powers of soothsayers. When the Israelites had begun to conquer the Land of Promise, Balak, the king of Moab, and the elders of Midian, resorting to Pharaoh's expedient, sent by messengers with "the rewards of divination in their hands" (Num. xxii. 7) for Balaam the diviner (Josh. xiii. 22, A. V. "soothsayer;" see Divination 6), whose fame was known to them though he dwelt in Aram. Balak's message shows what he believed Balaam's powers to be (Num. xxii. 5, 6). We are told, however, that Balaam, warned of God, first said that he could not speak of himself, and then by inspiration blessed those whom he had been sent for to curse. He appears to have received inspiration in a vision or a trance. From xxiv. 1 it would seem that it was his wont to use enchantments (Divination 8), and that when on other occasions he went away after the sacrifices had been offered, he hoped that he could prevail to obtain the wish of those who had sent for him, but was constantly defeated. The building new altars of the mystic number of seven, and the offering of seven oxen and seven rams, seem to show that Balaam had some such idea. The account of Saul's consulting the witch of Endor (1 Sam. xxviii. 3-20) is the foremost place in Scripture of those which refer to magic. The supernatural terror of which it is full cannot, however, be proved to be due to this art, for it has always been held by sober critics that the appearing of Samuel was permitted for the purpose of declaring the doom of Saul, and not that it was caused by the incantations of a sorceress. We can see no reason whatever for supposing that what is narrated is an interpolation. There is a simplicity in the manner described that is foreign to a later time. The circumstances are agreeable with the rest of the history, and especially with all we know of Saul's character. Here, as ever, he is seen resolved to gain his ends without caring what wrong he does: he will have his own way, whether it be by a prophet, and then a witch to call up his shade. Most of all the vigor of the narrative, showing us the scene in a few words, proves its antiquity and genuineness. From the beginning to the end of this strange history we have no warrant for attributing supernatural power to magicians. Viewed reasonably, it refers to the question of apparitions of the dead, as to which other places in the Bible leave no doubt. The connection with magic seems purely accidental. The witch is no more than a bystander after the first: she sees Samuel, and that is all. The apparition may have been a terrible fulfilment of Saul's desire, but this does not prove that the measurer he used was of any power. In the latter days of the prophet, we find magical practices of many kinds prevailed among the Hebrews, as we especially learn from the condemnation of them by the prophets. Every form of idolatry which the people had adopted in succession doubtless brought with it its magic, which seems always to have remained with a strange tenacity that probably made it outlive the false worship with which it was connected. In the historical books of Scripture there is little notice of magic, excepting that wherever the false prophets are mentioned we have no doubt an indication of the prevalence of magical practices. But in the prophets we find several notices of the magic of the Hebrews in their times, and some of the magic of foreign nations. Isaiah says that the people had become "workers of hidden arts" (A. V. "soothsayers;" see Divination 7) "like the Philistines," and apparently alludes in the same place to the practice of magic by the children of the East (It. 6). In another place the prophet reproves the people for seeking "unto them that have familiar spirits, and unto the wizards that chirp, and that mutter" (viii. 19). (Divination 5, 4.) The practices of one class of magicians are still more distinctly described (xix. 3, 4). Isaiah alludes to the magic of the Egyptians when he says that in their calamity "they shall seek to the idols, and to the charmers" (Heb. pl. itîm = mutters, whisperers, i. e. necromancers, ventriloquists, imitating artificially the supposed voice of the shades or spirits of the dead, Ges.; literally writings, concealings, hence necromancers, Fr.), and to them that have familiar spirits, and to the wizards" (xix. 3). In xvii. 12, 13, the magic of Babylon is characterized by the prominence given to astrology (A. V. "the astrologers" [margin "viewers of the heavens"],) the star-gazers, the monthly prognosticators [marg. "magicians" (marg. note, "as the magicians")], no magicians being mentioned excepting practisers of this art; unlike the case of the Egyptians, with whom astrology always seems to have held a lower place than with the Chaldean nation. (Astronomy; Chaldeans.) In both instances the folly of those who seek the aid of magic is shown. Micah, declaring the judgments coming for the crimes of his time, speaks of the prevalence of divination among prophets, who most probably were such pretended prophets as the opponents of Jeremiah, not avowed prophets of idols, as Ahâb's seem to have been (iii. 6, 7, 11). These prophets seem to have practised unlawful arts, and yet to have expected revelations. Jeremiah was constantly opposed by false prophets, who pretended to speak in the name of the Lord, saying that they had dreamt, when they told false visions, and who practised various magical arts (xiv. 14, xxiii. 25-40, xxvii. 9, 10) — where the several illuminations applied to those who counselled the people not to serve the king of Babylon may be used in contempt of the false prophets—xxix. 8, 9). Ezekiel affords some remarkable details of the magic of his time, in the clear and forcible descriptions of his
visions. From him we learn that fetishism was among the idolatries which the Hebrews, in the latest days of the kingdom of Judah, had adopted from their neighbors, like the Romans in the age of general corruption that caused the decline of their empire (viii. 7-12). This idolatry was probably borrowed from Egypt, for the description perfectly answers to that of the dark sanctuaries of Egyptian temples, with the sacred animals portrayed upon their walls, and does not accord with the character of the Assyrian sculptures, where creeping things are not represented as objects of worship. With this low form of idolatry an equally low kind of magic obtained, practised by prophetesses who for small rewards made amulets by which the people were deceived (xii. 17-25). The passage must be allowed to be very difficult, but it can scarcely be doubted (so Mr. Poole) that amulets are referred to by the "pillows" and "kerchiefs" made and sold by these women, and perhaps also worn by them. (Pilow 2.) If so, we have a practice analogous to that of the modern Egyptians, who hang amulets of the kind called hepôb upon the right side, and of the Nubians, who hang them on the upper part of the arm. The notice of Nebuchadnezzar's divination by arrows, where it is said "he shuffled arrows" (vii. 29), is a practice also similar to the kind of divination by arrows called El-Meysar, in use among the pagan Arabs, and forbidden in the Koran. (Divination 10.) The references to magic in Daniel relate wholly to that of Babylon, and not so much to the art as to those who used it. Daniel, when taken captive, was instructed in the learning of the Chaldeans and placed among the "wise men of Babylon" (ii. 18), i.e. the Magi, for the term is used as including "magicians," "sorcerers," "enchancers (A. V. "soothsayers"), "astrologers" (Heb. and Chal. aššâlākhîp = one who practices hidden arts, an enhancer, magician, Ge's.), and "Chaldeans," the last being apparently the most important class (ii. 2, 4, 5, 10, 12, 14, 18, 24, 27; compare i. 20). (Divination 1, 2, 3.) In as other cases the true prophet was put to the test with the magicians, and he succeeded where they utterly failed. After the Captivity it is probable that the Jews gradually abandoned the practice of magic. Zechariah, in the midst of the aspect of teraphim and diviners (x. 2), and foretells a time when the very names of idols should be forgotten and false prophets have virtually ceased (xii. 1-4), yet in neither case does it seem certain that he is alluding to the usages of his own day. In the Apocrypha we find indications that in the later centuries preceding the Christian era magic was no longer practiced by the educated Jews. In Wisdom the writer, speaking of the Egyptian magicians, treats their art as an imposture (Wis. xvii. 7). The book of Tobit (Tobit, Book or) is an exceptional case. If we hold that it was written in Persia or a neighboring country, and, with Ewald, date its composition not long after the fall of the Persian empire, it is obvious that it relates to a different state of society from that of the Jews of Egypt and Palestine. If, however, it was written in Palestine about the time of the Maccabees, as others suppose, we must still recollect that it refers rather to the superstitions of the common people than to those of the learned. In the N. T. we read very little. of magic. (Mag.) Our Lord is not said to have been opposed by magicians, and the apostles and other early teachers of the Gospel seem to have rarely encountered them. Philip the deacon, when he preached at Samaria, found there Simon a famous magician, commonly known as Simon Magus, who had had great power over the people; but he is not said to have been able to work wonders, nor, if he had been so, it is likely that he would have soon been admitted into the Church (Acts viii. 9-24). When St. Barnabas and St. Paul were at Paphos, as they preached to the proconsul Sergius Paulus, Elymas, a Jewish sorcerer and false prophet, withstood them, and was struck blind for a time at the word of St. Paul (xiii. 6-12). At Ephesus, certain Jewish exorcists signally failing, both Jews and Greeks were afraid, and abandoned their practice of magical arts (xix. 18, 19). Ezechias, § 7; Exorcism.) We have besides the remarkable case of the "damsel having a spirit of divination which brought her masters much gain by foretelling," from whom St. Paul cast out the spirit of divination (xvi. 16-18). This is a matter belonging to another subject than that of magic. (Divination 5; Python.) Our examination of the various notices of magic in the Bible gives us this general result:—They do not, as far as we can understand, once state positively that any but illusive results were produced by magical rites. They therefore afford no evidence that man can gain supernatural powers to use at his will. This conclusion is, in sequel, the same as that we may conclude that there is no such thing as real magic; for although it is dangerous to reason on negative evidence, yet in a case of this kind it is especially strong.—Magic has been divided into two classes, (1) natural or scientific magic, which attributes its wonders to a deep practical acquaintance with the powers of nature, and (2) supernatural, or that which is spiritual, which ascribes them to celestial or infernal agency. The first requires a knowledge of the mode in which the powers of nature act, and then an ability to apply these powers to the production of extraordinary results. The second demands no intimate knowledge of nature, nor ordinarily any special moral or intellectual preparation, but relies for the production of its wonders entirely on the powers of spiritual beings, and claims for its works the character of miracles (Rev. H. Christmas, in Fairbairn.) Mr. Poole in his article treats especially of the second class. Satans. 

Magid do (fr. Gr.) = Megiddo (1 Esd. i. 29 only).

*Mag's-trate. Elder; Judge, &c.*

*Mag-nificat = magnificent (1 Chr. xxiii. 5). Magog (Heb., see below), a name applied in Scripture both to a person and to a land or people. In Gen. x. 2 Magog appears as the second son of Japheth in connection with Gomer (the Cimmerians) and Madai (the Medes): in Ez. xxxviii. 2, xxxix. 1, 6, it appears as a country or people of which Gog was the prince, in conjunction with Meshech (the Mos-chieti), Tubal (the Tibarenti), and Rosi (the Rosolani, A. V. "chief"). In the latter of these senses it is evidently implied an etymological connection between Gog and Magog, the Ma being regarded by Ezekiel as a prefix significant of a country. In this case Gog contains the original element of the name, in which it may possibly have its origin in some Persian root. The notices of Mag-

1 Knobel makes Magog from Sanse, mah or maha—great, and Pers. koh—mountain, i.e. the Caspian range (so Von Bohlen); Hitzig from Ceptile ma—place, of Sanse, Magog, and Pers. Mah, as a prefix, though the term had reference to moon-worshippers. More probably Magog is the original word, from which Gog was formed by dropping the M (or Ma) as indicative of place (W. L. Alexander, in Kitto).
gog would lead us to fix a northern locality; not only did all the tribes mentioned in connection with it belong to that quarter, but it is expressly stated by Ezekiel that he was to come up from "the sides of the north" (xxxix. 2), from a country adjacent to that of Togarmah or Armenia (xxxviii. 6), and not far from "the Isles" or maritime regions of Europe (xxxix. 6). The people of Magog further appear as having a force of cavalry (xxxix. 13), and as armed with the bow (xxxix. 3). From the above data, combined with the consideration of the time at which Ezekiel lived, the conclusion has been drawn that Magog represents the important race of the Scythians. In identifying Magog with the

The imagery of Ezekiel has been transferred in the Apocalypse to describe the final struggle between Christ and Anti-christ (Rev. xx. 8). As far as the Biblical notices are concerned, it is sufficient to state that the Scythians of Ezekiel's age—the Scythians of Herodotus—were probably a Japhetic race. **TONGUES, confusion of.**

Mag-gor-mis-sab-bih (Heb. = terror on every side), the name given by Jeremiah to Pashur the priest, when he smote him and put him in the stocks for prophesying against the idolatry of Jerusalem (Jer. xx. 3).

Mag-pi-ash (Heb. moth-killer? Ges.; collector of clusters of stars, Fi.), a chief of the people, or family representative of the people who signed the covenant with Nehemiah (Neh. x. 20); supposed by Calmet and Junius = MAGGIS.

Ma-ha-lath (Heb. dia-cane = MAHALAH, Ges.), one of the three children of Hammoleketh, the sister of Gilead (1 Chr. vii. 18); probably a woman.

Ma-ha-la-leel, or Ma-ha-la-aleel (Heb. praise of God, Ges.). 1. The fourth in descent from Adam through Seth, of Canaan (Gen. v. 12, 13, 15–17; 1 Chr. i. 2)–2. A descendant of Perez, or Pharez, the son of Judah (Neh. xi. 4).

Ma-ha-lath (Heb. a stringed instrument, a lyre or guitar, Ges. [see next article]; the lovely & Fi.). 1. Daughter of Ishmael, and one of the wives of Esau (Gen. xxviii. 5)–2. One of the eighteen wives of King Rehoboam, apparently his first (2 Chr. xii. 18 only). She was her husband's cousin, the daughter of King David's son Jerimoth.

Ma-ha-lath (Heb., see below). The title of Ps. liii., in which this rare word occurs, was rendered in the Geneva version, "To him that excelleth on Mahalath," explained in the margin to be "an instrument or kind of note." This expresses in short the opinions of most commentators. Connecting the word with ma'hol or ma'chol (Ex. xv. 20; Ps. cl. 4), rendered "dance" in the A. V., but supposed by many from its connection with instruments of music to be one itself, Jerome renders the phrase "on Mahalath," by per chordum (L. = by chords, i. e. dance). The title of Ps. liii. in the Chaldee and Syriac versions contains no trace of the word, which is also omitted in the almost identical Ps. xiv. From this fact alone it might be inferred that it was not intended to point enigmatically to the contents of the psalm. Abergel, in his Ezra under Mahalath (Ps. liii.), cites the name of a melody to which the psalm was sung, and Rashbi explains it as "the name of a musical instrument," adding, however, immediately, with a play upon the word, "another discourse on the sickness (Heb. ma'haloth or ma'choloth) of Israel when the Temple was laid waste." But the most probable of all conjectures (so Mr. Wright), and one which Gesenius approves, is that of Ludolf, who quotes the Ethiopic maqelit or maqoflit, by which the kithara of the LXX. (A. V. "mare") is rendered in Gen. iv. 21. Fürst explains Mahalath as the name of a musical corps dwelling at Abel-meholah, just as by Gittith he understands the hand of Levite minstrels at Oath-rimmon. Hengstenberg, J. A. Alexander, Lengerke, &c., translate "on Mahalath" by on sicknes, referring to the spiritual malady of the sons of men. Delitzsch considers Mahalath as indicating to the choir the manner in which the psalm was to be sung.

Ma-ha-lath Le-an-noth (Heb., see below). The Geneva version of Ps. lixxviii., in the title of which these words occur, has "upon Malath Leannoth," and in the margin, "i.e. to humble. It was the be-

Scythian Horseman and Archer.—From remains discovered at Kertch.—(Rawlinson's Herod. Ill. 24.)
ginning of a song, by the tune whereof this psalm was sung." It is a remarkable proof of the obscu-
ritv which envelops the former of the two words (Māhalatī) that the same commentator explains it
differently in each of the passages in which it oc-
curs. In De Wette's translation it is a melodic in Ps.
liii., a gōtar in Ps. cxxviii., and while Rashī in the
former passage explains it as a musical instrument,
he describes the latter as referring to one sick of
love and affliction who was afflicted with the punish-
ments of the Captivity. Augustine and Theodoret
both understand leannoth of responsive singing.
There is nothing, however, in the construction of
the psalm to show that it was adapted for respon-
sive singing; and if leannoth be simply "to sing,"
it would seem almost unnecessary. It has reference,
more probably to the character of the psalm, and
might be rendered to hāndle, or afflict, in which
sense the root occurs in verse 7. In support of this
may be compared, "to bring to remembrance," in the
titles of Ps. xxviii., and lxx.; and "to thank," 1 Chr.
vii. 6.-Hengstenberg, J. A. Alexander, Len-
gerke, &c., regard Ps. lxxviii., as a prayer of one
recovered from severe bodily sickness, and render
the Hebrew phrase concerning afflictive sickness.
Mā-ha-li (fr. Heb. = MAHALI 1 (Ex. vi. 19 only).
Mā-ha-nāim (Heb. = two encamps. or hosts), a
town on the E. of the Jordan, intimately con-
ected with the early and middle history of Israel.
It received the name at the most important crisis of
the life of Jacob. He had parted from Laban in
peace after their hazardous encounter on Mount
Gilead (Gen. xxxi.), and the next step in the jour-
ney to Canaan brings him to Mahanaim: "Jacob
went on his way; and he lifted up his eyes and
saw the camp of God encamped 1; and the angels
( or messengers) of God met him. And when he
saw them he said, This is God's host (Heb. māhi-
neh), and he called the name of that place Maha-

naim." How or when the town of Mahanaim arose
on the spot thus signalized we are not told. We
next meet with it in the records of the conquest.
The line separating Gad from Manasseh appears to
have run through or close to it, since it is named
in the specification of the frontier of each tribe
(Josh. xiii. 26, 29). It also was on the southern
boundary of Bashan (ver. 50). But it was certain
cially within the territory of Gad (xii. 38, 39), and
therefore on the S. side of the torrent Jabbok, as
indeed we should infer from the history of Genesis,
in which it lies between Gilead—probably
the modern Jehel Jal'ad—and the torrent. The
town with its " suburbs" was allotted to the Men-
rite Levites (Josh. xxi. 32; 1 Chr. vi. 80). From
some cause—the sanctity of its original foundation,
or the strength of its position—Mahanaim had be-
come in the time of the monarchy a place of mark
(2 Sam. ii. 9, 12, iv. 6). The same causes which led
Abner to fix Ishbosheth's residence at Mahanaim
probably induced David to take refuge there when
driven out of the western part of his kingdom by
Absalom (xvii. 24; 1 K. ii. 8). It was then a walled
town, capacious enough to contain the "hundreds"
and the "thousands" of David's followers (2 Sam.
xvii. 1, 4; compare " ten thousand," ver. 3); with
gates and the usual provision for the watchman of
a fortified camp. Mahanaim has been identified as
one of Solomon's commissariat officers (1 K. iv. 14);
and it is alluded to in the Song which bears his name
(Cant. vi. 13, margin). On the monument of She-

1 This is added in the LXX.

shonk (Shishak) at Karnak, in the twenty-second
cartouche—one of those believed to contain the
names of Israelite cities conquered by that king—
a name appears which is read as Mā-ha-nōm, i.e.
Mahanaim. If this interpretation may be relied
on, it shows that the invasion of Shishak was more
extensive than we should gather from the records
of the Bible (2 Chr. xii.), which are occupied mainly
with occurrences at the metropolis. As to the iden-
tification of Mahanaim with any modern site or
remains little can be said. To Eusebius and Jerome
it appears to have been unknown. A place called
Mahanéh does certainly exist among the villages
of the E. of Jordan, marked on Kiepert's map (1856)
as about twenty-five miles exactly E. of Beth-shan.
Its identity with Mahanaim has been upheld by Porter
(Handbook, 332),Wilson (ii. 362, 461), &c. Tristram,

in March, 1864 (Land of Israel, 483), visited Birke't
Mahana'h ( pool of Mahanah), a natural pond, near which
are some ruins of modern Arab dwellings, and traces
of ancient buildings, occupying several acres, and
regards these "grass-grown mounds" as the site of
ancient Mahanaim (see map of Jordan, &c.). But
the distance of Mahanéh from the Jordan and from
both the Wady Zerka and the Yarmük—which each
of which has claims to represent the Jabbok—seems
to forbid this conclusion (so Mr. Grove). Porter
(in Kitto) asks, May not Mahanaim = Gerasa?
Mā-ha-neh-dan (Heb. = the " Camp of Dan ":), a
name which commemorated the last encampment
of the band of 600 Danite warriors before setting
out on their expedition to Laish. The position of
the spot is specified as "behind Kirjath-jearim"
(Judg. xvii. 12), and "between Zorah and Eshtola"
(xiii. 25). Mr. Williams (Holy City, i. 12 n.)
was shown a site on the N. side of the Wady Januial,
and about ten miles nearly W. from Jerusalem, which
bore the name of Beit Mahanem, and which he
suggests may be identical with Mahanéh-dan. The
position is certainly very suitable; but the name
does not occur in the lists or maps of other travel-

ers.
Mā-ha-ral (fr. Heb. = MAHARÁ'L), an inhabitant
of Netophah in Judah, and one of David's captains,
descended from Zerah (2 Sam. xxiii. 28; 1 Chr. xi.
30, xxvii. 13). Mā-ha-rā' (fr. Heb. district or posses-
sing, Ges.). 1. Son of Amasa, a Kohathite of the house
of Korah (1 Chr. vi. 35). (Aḥimurit)—2. Also a Kohathite,
son of Amasa, in the reign of Hezekiah (2 Chr. xxii.
12); apparently the same who is mentioned 2 Chr. xxxi.
13. Mā-ha-rite (fr. Heb. pl. = MAHALIMES, the,
designation of Ellen, one of King David's " valiant
men" (1 Chr. vi. 46 only). Mā-ha-zōth (Heb. vission, Ges.), one of the fourteen
sons of Heman the Kohathite; chief of the
twenty-third course of musicians (1 Chr. xxv.
4, 30). Mā-her-shālāh-bāz (Heb. hasting to the spoil he speedeth to the prey, Ges.), son of Isaiah; so named
by divine direction, to indicate that Damascus and Samaria were soon to be plundered by the king of
Assyria (Is. viii. 1–4).
Mā-lah (Heb. disease, Ges.), the eldest of the five
daughters of Zelophehad (Num. xxvii. 1–11).
Mā-li (Heb. sickly, Ges.). 1. Son of Merari, the
son of Levi, and ancestor of the family of the Mā-
lites (Num. iii. 20; 1 Chr. vi. 19, 29, xxii. 21, xxiv.
26, 28; Ezra viii. 18); = MAHALI—2. Son of Mushi,
and grandson of Merari (1 Chr. vi. 47, xxiii. 23, xxiv.
50).
Mal'hi'tes, the = the descendants of MALHI the son of Merari (Num. iii. 33, xxvi. 58).

Mal'lon (Heb. sickly, Ges.), the first husband of Ruth. He and his brother Chilion were sons of Elnathan and Naomi, and "Ephrathites of Beth-lehem-judah" (Ru. i. 2; 5, iv. 19; compare 1 Sam. vi. 12)."Ma'bol (Heb. a dance, dancing, sc. in a circle, Ges.), father of Ethan the Ezrahite, and Heman, Calcol, and Darda, the four men most famous for wisdom next to Solomon himself (1 K. iv. 31). In 1 Chr. ii. 6 similar names belong to sons of Zerah.

Mai'ya (Gr.), or Mai'da, one of the "strong and great" cities of Gilead into which the Jews were driven by the Ammonites under Timotheus (1 Mc. v. 26, 36); site unknown.

Mak-he loth (Heb. pl. ananbhtes, choirn, Ges.), a place only mentioned in Num. xxiii. 23 as that of a different country from the Israelites. Wilderness of the Wandering.

Mak-ke'dah (Heb. place of shepherds, Ges.), a place memorable in the annals of the conquest of Canaan as the scene of the execution by Joshua of the five confederate kings: an act by which the victory of Beth-horon was consummated, and the subjection of the entire southern portion of the country secured (Josh. x. 10-50). This unquestionably occurred in the afternoon of that tremendous day, which "was like no day before or after it." After the execution of the chiefs Joshua turns to the town itself. To force the walls, to put the king and all the inhabitants to the sword (ver. 28), is to that indomitable energy, still fresh after the gigantic labors and excitements of the last twenty-four hours, the work of an hour or two. And now the evening has arrived, the sun is at last sinking—the first sun that has set since the departure from Gilgal—and the tragedy is terminated by cutting down the five bodies from the trees, and restoring them to the cave, which is then so blocked up with stones as henceforth never again to become refuge for friend or foe of Israel. The taking of Makkedah was the first in that series of sieges and destructions by which the Great Captain possessed himself of the main points of defence throughout this portion of the country. Euzebius and Jerome place it eight miles E. of Eleutheropolis, Beil Jibrin—a position irreconcilable with every requirement of the narrative (so Mr. Grove). Porter suggests a ruin on the northern slope of the Wady es-Saoud, about eight miles N. E. of Beil Jibrin, bearing the somewhat similar name of el Ja'far. Van de Velde would place it at Semeil, a village standing on a low hill six or seven miles N. W. of Beil Jibrin.

Mak'tesh (Heb., see below), a place evidently in Jerusalem, the inhabitants of which are denominated by Zephaniah (i. 11). Ewald conjectures that it was a deep valley in the city. The meaning of "Mak'tesh" is probably a deep hollow, literally a mortar. This the Targum identifies with the torrent Kidron. But may it not have been the deep valley Tyropoeon which separated the Temple from the upper city, and which at the time of Titus's siege was, as it still is, crowded with the "bazaars" of the merchants?"
triumphant refutation. The prophet's language is smooth and easy, the style of the reasoner rather than of the poet. The prophecy of Malachi is alluded to in the N. T., and its canonical authority thereby established (compare Mk. i. 2, ix. 11, 12; Lk. i. 17; Rom. ix. 13). Bible; Canon; Inspiration; John the Baptist; Prophet.

Mal-a-chy = the prophet Malachi (2 Esd. i. 40).

Mal'cham (Heb., see No. 2 below). 1. A Benjamite chief, son of Shaharaim by his wife Hodesh (1 Chr. viii. 9).—2. The idol Moloch, as some suppose (Zeph. i. 5). The word literally = "their king," as the margin of our version gives it, and is referred by Gesenius to an idol generally, as invested with regal honors by its worshippers.

Mal-chi-ah (fr. Heb. = Jehoelath's king, Ges.). 1. A descendant of Gershom, the son of Levi, and ancestor of Asaph the minstrel (1 Chr. vi. 40).—2. One of the sons of Parosh, who had married a foreign wife (Ezr. x. 23).—3. One of the sons of Harim in Ezra's time, who had married a foreign wife (x. 31); probably = Malchijah 4.—1. Son of Rechab, and ruler of the circuit (A. V., "part") of Beth-haccerem. He took part in rebuilding the wall of Jerusalem (Neh. iii. 14).—5. "The goldsmith's son," who assisted Nehemiah in rebuilding the wall of Jerusalem (iii. 31).—6. One, probably a priest, who stood at the left hand of Ezra when he read the Law to the people in the street before the water-gate (viii. 4).—7. A priest, father of Pashur; = Malchijah 1 (xl. 12; Jer. xxxviii. 1).—8. Son of Hammelech (or "the king's son," as it is translated in 1 K. xxii. 26; 2 Chr. xxvii. 7), into whose dungeon or cistern Jeremiah was cast (Jer. xxxviii. 6). It would seem (so Mr. Wright) that the title "king's son" was official, like that of "king's mother," and applied to one of the royal family, who exercised functions somewhat similar to those of Potiphar in the court of Pharaoh. Jerahmeel 2; Josiah 4; Maaseiah 17.

Mal-chi-el (Heb. God's king, i. e. appointed by Him, Ges.), son of Beriah, the son of Asher, and ancestor of the family of the Malchielites (Gen. xvi. 17; Num. xxvi. 45). In 1 Chr. vii. 31 he is called the father, i. e. founder, of Birzath.

Mal-chi-el-i-tes, the = the descendants of Malchiel, the grandson of Asher (Num. xxvi. 45).

Mal-chi-jah (fr. Heb. = Malchijah). 1. A priest, the father of Pashur (1 Chr. ix. 12); = Malchijah 7, and Malchijah.—2. A priest, chief of the fifth of the twenty-four courses appointed by David (xxv. 9).—3. A layman of the sons of Parosh, who put away his foreign wife (Ezr. x. 25).—4. Son, i. e. descendant, of Harim, and a participant in repairing the wall of Jerusalem (Neh. iii. 11); probably = Malchijah 3.—5. A priest who sealed the covenant with Nehemiah; probably = the family or representative of the course of Malchijah 2 (x. 3).—6. A priest who assisted in the solemn dedication of the wall of Jerusalem under Ezra and Nehemiah (xii. 42).

Mal-chi-ram (Heb. = king of altitude, Ges.), son of Jecohiah, or Jehoiachin (1 Chr. iii. 18).

Mal-chi-shu'a, or Mal-chi-sha-ua (Heb. king of help, Ges.), also Malchih-shua in A. V., son of King Saul (1 Sam. xiv. 49, xxxi. 2; 1 Chr. viii. 33, ix. 29). His position in the family (second or third son) cannot be exactly determined. Nothing is known of him beyond the fact that he fell, with his two brothers, and in the early part of the battle of Gilboa.

Mal-chus (L. fr. Gr. = Malleus), the servant of the high-priest, whose right ear Peter cut off at the time of the Saviour's apprehension in the garden, named only in Jn. xviii. 10. See Mat. xxvi. 51; Mk. xiv. 47; Lk. xii. 49-51; Jn. xviii. 10. Only Luke the physician mentions the act. 2, healing.

Mal-deel-ee, or Mal-deel-el (Gr.) = Malalzeel, the son of Cainan (Lk. iii. 37; Gen. v. 12, margin).

Mallos (Gr., a lock of wool). The people of Tar-sus and Mallos revolted from Antiochus Epiphanes because he had bestowed them on one of his concubines (2 M. iv. 30). Mallos was an important city of Chilia, lying at the mouth of the Pyramus (Seleun), on the shore of the Mediterranean, N. E. of Cyprus, and about twenty miles from Tar-sus.

Mal-lo-thi (Heb. my fullness? Ges.), a Kohathite, one of the fourteen sons of Heman the singer, and chief of the nineteenth course (1 Chr. xxiv. 4, 26).

Mallows. By the Heb. malluah or m'allach, A.
V. "mallows," we are no doubt to understand some species of Oroche, and in all probability the Atriplex halimus of botanists, a shrubby saline plant, the young tops of which are sometimes used as food, like spinach. It occurs only in Job, xxx. 4. Some writers, as R. Levi and Luther, with the Swedish and the old Danish versions, understand neither to be denoted. Others have conjectured that some species of Mallow (Malva) is intended. Sprengel identifies with the Heb. word, the Jeic's Mallow (Corchorus oliborius), which is still eaten in Arabia and Palestine, the leaves and pods being used as a pot-herb. But the Atriplex halimus has undoubtedly the best claim to represent the Heb. mallowah or mallowah. (so Mr. Houghton, with Bochart, Drusius, Celsius, Illier, Rosenmuller, &c.).

Ma'lluch [luk] (Heb. reigning, or counsellor, Ges.). 1. A Levite of the family of Merari, and ancestor of Ethan the singer (1 Chr. vi. 41).—2. One of the sons of Bani (Ezr. x. 29), and 3, one of the descendants of Harim (32) who had married foreign wives.—4. A priest or family of priests (Neh. x. 4), and 5. A chief of the people who signed the covenant with Nehemiah (27) = No. 2 or 3. —6. A priest or family of priests who returned with Zerubbabel (Ezr. ii. 34, iii. 6, &c.) as represented in the acts of Neh. x. 4.

Ma'malas (1 Esd. viii. 44), perhaps a repetition of Shemaham in Ezr. viii. 16. MAN.

Ma'mon (Mat. vi. 24; Lk. xvi. 9), a word which often occurs in the Chaldee Targums of Onkelos, and later writers, and in the Syriac Version, and which signifies riches. It is used in Mat. as a personification of riches.

Ma-ni-la-n'as (fr. Gr.), in 1 Esd. ix. 24, a corruption of "Mattaniah, Mattennai," in Ezr. x. 37.

Ma're (Heb. foltering, fat, Ges.), an ancient Amorite, who, with his brothers Eschol and Aner, was in alliance with Abram (Gen. xiv. 13, 24), and under the shade of whose oak-grove (A. V. "plain," "plains;" see OAK 3; PLAIN 7) the patriarch dwelt in the interval between his residence at Bethel and at Beer-sheba (xiii. 18, xvii. 1). The personality of this ancient chieftain, unmistakably though slightly brought out in the narrative just cited, is lost in the subsequent chapters. Mamre is there a mere local appellation (xiii. 17, xiv. 13, 30, l. 13); probably on the slope where is now the governor's residence, opposite the hill of the mosque at Hermon. (Machpelah). It does not appear beyond Genesis.

Ma-ma'c'hus (fr. Gr.) = Mallech (1 Esd. ix. 50). MAN, the A. V. translation of—1. Aheb, adel, used as (A) The name of the man created in the image of God (Gen. ii. 7, 8, 15 [margin "Adam"], 16, 18, 19 [A. V. "Adam"], &c.). It appears to be derived from adam = he or it was red or reddish, like Edom. The epithet rendered red has a very wide signification in the Semitic languages. (Colossa.) When the Arabs apply the term red to man, they always mean by it fair. (B) The name of Adam and his wife (v. 1, 2; compare i. 27, in which case there is nothing to show that more than one pair is intended). (C) A collective noun, indeclinable, having neither construct state, plural, nor feminine form, used to designate any or all of the descend-ants and sometimes translated "person" (Num. xxxi. 28, 30, 35, &c.), also "mean man" (Is. ii. 9, v. 15, xxxii. 8), &c.—2. Heb. ish, apparently softened from an unused sing. is'ch'ak, pl.

MAL

MAN 501

budshah, rarely ish'khen; fem. ish'khen, once ishshoth, "man," "men," "woman," "women" (Gen. ii. 23, iii. 1, iv. 1, 23, &c.). The masculine is often translated "husband" (iii. 6, 16, xvi. 3, &c.), and the feminine "wife" (ii. 24, 25, iii. 8, 17, 20, 21, &c.). The kindred Heb. etsok is also found (Job vi. 17, vii. 1, 17; Ps. iv. 15, 22; Exos), and the Chal. etsakh (Ezr. iv. 11; Dan. ii. 10, 38, 43, &c.).—3. Heb. ba'al (Gen. xx. 3; Josb. xxiv. 11, "men" of Jericho; Judg. ix. 2 ff., "men" of Shechem; xx. 5, "men" of Gibeah; 1 Sam. xxviii. 11, 12, "men" of Kelaal, &c.), literally "lord" (Nuna. xxi. 28), "master" (Jude. xix. 23, &c.), "owner" (Exx. xx. 25, &c.), also translated "hus- band" (Deut. xxxi. 22, iv. 4, &c.), "Ba'al," &c.—4. Heb. gebir, "a man," from giber, to be strong, generally with reference to his strength, corresponding to L. vir and Gr. aner (below) (Ex. x. 11, xii. 37; Prov. xvii. 5, xxvii. 8, 21, &c.), twice translated "mighty" (Isx. xix. 17; Jer. xi. 16). The kindred Heb. and Chal. giber is also used (Ps. xvii. 19; Ezr. iv. 21; Dan. ii. 25, &c.), likewise gibbor (2 Sam. xxiii. 26; 2 Chr. xiii. 3), usually "mighty man" (1 Sam. i. 4, ix. 1, &c.; see Gists 2, &c.).—5. Heb. pl. mechith, "men," always masculine (Deut. v. 34, 35, 6, &c.; Ezr. ii. 20, 24, &c.; 45, &c., and see Mal.), the definitive article in all cases. It occurs (Gen. xxix. 30; Deut. iv. 27), "small" (Jer. xiv. 28), "persons" (Psx. xxvi. 4, &c.). The kindred Heb. mehiton is once found instead (Judg. xx. 48).—6. Gr. aner = a man, in distinction from a woman or young person (Mat. vii. 24, 26, xii. 41, 21, 65, &c.), also translated "husband" (i. 16, 19; Eph. v. 22 ff., &c.), in pl. "sirs" (Acts vii. 26, &c.), once "fellows" (xvi. 5); in LXX. = No. 2—7. Gr. anérquetos = a man, i.e. one of the human race (Mat. iv. 19, v. 18, 16, 19, &c.). It occurs more than five hundred times in the N. T. and almost always is translated "man" or in pl. "men." The adj. anérptos is translated "of man," "man's," &c. (1 Cor. ii. 4, 13; 1 Pet. ii. 13, &c.); anérptos or is translated literally in pl. "men-pleasers" (Eph. vi. 6; Col. iii. 22). The "old man" refers to the carnal or unsanctified nature; the "new man," the "inner man," i.e. to the holy or sanctified disposition of the children of God or true Christians (Rom. vi. 6; Eph. iii. 16, iv. 22, 24, &c.). The word "man" is often inserted in the A. V. where the original is not thus limited, and "one" might properly take its place, e.g. Deut. xxviii. 29; Jn. x. 18, 19, 29; Rev. v. 3, 4, &c. (For the creation and fall of man, the "man of sin," and various other connected subjects, see ADAM; ANTI- CHRIST; CHRONOLOGY; CREATION; DAY; SATAN; SERPENTS; SON OF MAN.)—Under the present article may properly come a brief consideration of the arguments respecting the unity of the human race, and the descent of the whole from one and the only species of a genus (Homo) essentially distinct from and superior to all other animals. A species, as commonly understood, includes "all those individuals that are de- rived from their like, and that reproduce their like;" or more definitely, in the case of organized beings, it is "the collective totality of individuals which are capable of producing, one with another, an uninterrupted fertile progeny" (B. S. xix. 531.). There are some instances in which like does not produce like directly, but in alternate generations; e.g. a polytym produces a jelly-fish, and the latter, in its turn, a polytym (New Englander, viii. 549). Compare with this the well-known fact that among mankind ancestral characteristics, which are not notice-
able in some generations, often reappear in succeeding ones; also the fact that among insects the same individual may live and reproduce at different periods of its existence (e. g. first a cestepilipar or grub, then a chrysalis, then a perfect winged insect, &c.). In such cases, the similarity of form, &c., disappears, but the bond of lineage remains. Prof. Dana has scientifically defined the essential limits of a species thus: A species corresponds to a specific amount or condition of concentrated force, defined in the act or law of creation" (B. S. iv. 586).

That mankind thus constitute a single species appears from—1. Their physical structure and organization. All the varieties of mankind are alike in the number and equal length of the teeth and in the peculiarity of shedding them, in the 298 additional bones of the body, in erect stature, in the articulation of the head with the spinal column, in the possession of two hands, in the absence of the intermaxillary bone, in a smooth skin of the body and a head covered with hair, in the number and arrangement of the muscles, the digestive and all the other organs; they are all omnivorous, have a slower growth than any other animal, are subject to similar diseases, similar parasitic insects and intestinal worms, &c. (B. S. ix. 427; The Doctrine of the Unity of the Human Racer, by John Bachman, D.D., Charleston, S. C., 1850). The wonderful structure of the hand, the power and adaptation of the face to express varied emotion, and the evident superiority of the human brain, all assist to mark the distinction in outward form between man and the brutes. But deserving of special mention is another characteristic in what Prof. Dana (in *New Englander*, xxii. 285 ff., 435 ff.) names ephelization, i.e. domination of the head (Gr. kopelos) in the structure. "As the head is the seat of power in an animal," he says, "the part which gives honor to the whole, it is natural that among species rank should be marked by means of variations in the structure of the head; and not only by variations in structure, but also in the extent to which the region of the body directly contributes, by its members, to the uses or purposes of the head." In examining the animal kingdom with reference to a transfer of members from the locomotive to the cephalic series, or the reverse, Prof. Dana finds that the two lowest divisions or sub-kings (crustacea), the third lowest class (worms) in the next higher sub-kingdom (arthropata), and the three lower classes (birds, reptiles, and fishes) in the highest sub-kingdom (vertebrates), lack the requisite structure for the comparison. In the first class (mammals) of the highest sub-kingdom (vertebrates), there are but two pairs of limbs, and in this class man is alone in having the fore-limbs withdrawn from the locomotive series, and transferred to the service of the head. The uses of the fore-limbs in man are (1.) the inferior, depending on the demands of the appetite satisfied through the mouth (uses which are united to the locomotive in the monkeys and some other quadrupeds); (2.) the superior, depending on the demands of the mind and soul. A very large anterior portion of the body is thus turned over to the service of the head, so that the posterior or gastric portion of the animal reaches in man its minimum. In consequence of this peculiarity, the brain of man is vast, the body (to which the next lower (spiders) have four pairs of feet and two of mouth-organs, the third or lowest (myriapods or centipedes) have a degradational character manifested in an unlimited number of segments of the body and pairs of feet. In the second class (crustacea) of the feet and sub-kingdom are also three orders, the first (decapods) having five pairs of feet and six pairs of mouth-organs, the second (tetracarapods) having seven pairs of feet and four pairs of mouth-organs, the lowest (entomostracans) having defective feet, and some having three pairs of mouth-organs, others only two, others only one pair, others none. The numbers of pairs of feet, then, in the regular types of the animal kingdom, beginning with man, and ending with tetracarapods, are one, two, three, four, five, seven. Thus man is widely separated zoologically from all other animals, and placed at the very head of the animal kingdom. 2. Their moral and mental characteristics. Mankind differ from the whole brute creation in having souls, endowed with faculties for the acquirement of knowledge and wisdom, and with susceptibilities and voluntary powers fitting them for moral action. They are not compelled to stop short at adult age, and rest satisfied with the attainments of their ancestors or predecessors, but a boundless field for investigation, discovery, and invention, is opened before them, to discipline their powers and lead them onward and upward; they may be stimulated to exertion by higher motives than can be brought to bear upon the brutes; they have natural aspirations after excellence and immortality, and emotions of their religions regard for a power that is higher than earthly; yet they are all naturally sinful, and both need the salvation of the Gospel, and may profit by it. The effects of the preaching of the Gospel and the earnest inculcation of religious truth are substantially alike in every clime and among every people: the proud Roman, the refined Greek, the barbarous Dacian, the degraded Hotten- tot, the Hindoo, and the Polynesian, all of all races and regions, may be and are elevated by it, and fitted to glorify God and benefit their fellow-men on earth, and to inherit everlasting life through sanctification of the Spirit and belief of the truth. 3. The gift of speech and power of singing. Not only are they the only species of animals who sing, but all are naturally capacitated to learn the same language and sing in harmony the same songs. The present differences in language, &c., may be rationally accounted for otherwise than by supposing them to be original distinctions which have existed ever since the creation. (Tongues, Confession of) 4. Their fertile intercourse. Dr. Bachman has subjected to a critical examination the alleged facts in respect to the fertility of hybrids, and in his work above cited gives the results of long and patient and extensive observation and research on his own part, and of protracted and familiar correspondence with practical men and with eminent fellow-laborers in the same departments of science in both the Eastern and Western continents. He found that "of the whole number of unnatural productions of this kind, there are but two authentic instances in which the result was not absolute sterility. In one of these the animals and the other means to perpetuate themselves. Even admitting the production of a progeny by animals of mixed descent in one or two instances, it dies out after one or two
generations." "Many of the supposed new races" were "shown conclusively to be mere varieties of some existing species, as the Japan peacock and the ring pheasant;" but "no race exists upon the earth which can be shown to have originated from the union of animals of different species." Prof. Wagner, of Germany, has shown, by the study of hybrid mixed blood, and Dr. Bachman’s researches confirm the statement, that "Nature has interposed, in the anatomical structure of such hybrids, an absolute barrier to their reproduction" (New Englander, viii. 530-532). The same law in respect to hybridity prevails in both the vegetable and animal kingdoms. Everywhere the purity of species has been guarded with great precision. The supposed cases of perpetuated fertile hybridity are exceedingly few in plants, still fewer among animals. "Moreover, if hybridity be begun, Nature commences at once to purify herself as of an ulcer on the system. The short run of hybridity between the horse and the ass, species very closely related, reaching its end in one single generation, instead of favoring the idea that perpetuated fertile hybridity is possible, is a speaking protest against a principle that would ruin the system if allowed free scope. . . . Were such a case to be allowed, hybridity demonstrated by well-established facts, it would necessarily be admitted. . . . But until proved by arguments better than those drawn from domesticated animals (see below II. 1), we may plead the general principle against the possibilities on the other side. . . . We have a right to ask for well-defined facts, taken from the study of successive generations of the inter-breeding of species known to be distinct. Least of all should we expect that a law, which is so rigid among plants and the lower animals, should have its main exceptions in the highest class of the animal kingdom, and its most extravagant violations in the genus Homo; for, if there are more than one species of man, they have become, in the main, indeterminate by intermixture. . . . There are other ways of accounting for the limited productive force of the mulatto, without appealing to a distinction of species. There are causes, independent of mixture, which are making the Indian to melt away before the white man. The Sandwich Islanders are now brave people to sink into the ground before the power and energy of higher intelligence. They disappear like plants beneath those of stronger root and growth, being depressed morally, intellectually, and physically, contaminated by new vices, tainted variously by foreign disease, and dwindled in all their hopes and aims and means of progress, through an overshadowing race. We have therefore reason to believe, from man’s fertile intermixture, that he is one in species; and that all organic species are divine appointments which cannot be obliterated, unless by annihilating the individuals representing the species" (Prof. Dana, in B. & S. xiv. 860 fl.).—5. Their adaptation to all regions and climates. White men have lived and labored for years in every quarter of the globe and every extreme of temperature—not only in the temperate regions of Europe, Asia, and America, but in the torrid regions of Africa and on the frozen shores of the Arctic. African men have dwelt for generations in the United States, Canada, Great Britain, &c. Men from the most diverse regions, and of the most diverse previous habits, have met at the same table and lived together in the same way. The Jews, scattered among every nation under heaven, are俱 convincing proof that men of one nation may go to S., W., N., or S., to all parts of the globe, and adapt themselves to the position and circumstances of every other nation.—II. Mankind are also of one percentage. This conclusion may be established by evidence—1. From science. M. La Peyrère, in 1655, and in our own times Prof. Agassiz and others, have maintained that, while there is but one species of man, different races were created independently of one another. Prof. Agassiz seeks to remove from the philosophical definition of species (see above) the idea of a community of origin, and supposes that "multiple protoplasts" (i. e. several or many originals) were created of one and the same species. He divides the terrestrial globe into eight zoological kingdoms, or principal centres of creation (viz. the Arctic, Mongolian, European, American, Negro, Flottenlost, Malay, Australian), which he subdivides into provinces, &c. He applies this doctrine of centres of creation to man as well as to animals in general, and plants. His theory has been minutely examined and refuted by two eminent French professors, A. de Quatrefages and D. A. Godron. While certain types of animals, &c., and certain peculiarities in genera, and especially in species, characterize centres of creation that are really distinct, Prof. Agassiz conceives of the centres themselves to be absolutely and absolutely. New Holland, e. g., forms a centre perfectly distinct and isolated in its mammals, but not in its insects. It has none of the monkey-tribe; nor has America any genus or species of that tribe which is found, at the same time, on the Eastern continent. Yet North America possesses a large number of genera and even several species of mammals which are common to both Europe and Asia; while South America is almost completely separated in this respect from the Eastern continent. But while the red man of the United States is regarded by Prof. Agassiz as the representative man of America, there are found in South America men so much like the Asiatics that they themselves call the Chinese their uncles, also on the same soil men whiter than these of Southern Europe generally, and likewise natives resembling the Canarins; so that while North America seems isolated in respect to its men from Asia (but see below) in Europe, South America is closely connected with Asia, and approaches also Europe and Africa. Wild animals have indeed geographical limits, clearly defined for each species, which limits they do not pass over, at least of their own accord; though several species perform periodical migrations. But, by the agency of man, domestic animals, e. g. the ox, goat, sheep, horse, ass, hog, dog, cat, hen, and also the rat, mouse, house-fly, &c., have been disseminated in all inhabited lands. If man has been able to modify the laws of zoological geography in that which respects the animals subject to his domestication, why may he not have done this in that which concerns himself? Both Quatrefages and Godron conclude from an extensive induction of particulars not only that "all men form but one species," but that "this species originated in one single country, and probably that country was proportionally limited" (B. & S. xix. 607 fl.).—In regard to the races and varieties of mankind, the number of which is given differently by different naturalists, "we fail to recognize any typical sharpness of definition or any general or well-established principle in the division of the groups" (Humboldt, Cosmos, translated by Ouida, 1. 266). Cuvier recognized three races; Blumenbach five (Caucasian, Mongolian, American, Ethiopian, Malayau); Prichard seven; Dr. Pickering (The
Races of Men and their Geographical Distribution, published by the United States Government enumerates eleven, viz. two while (the Caucasian or Arabian, and Abyssinian), three brown (the Mongol, Hottentot, Malay), four yellow (the Papuan, Negrillo, Telingan or dark East Indian, and Ethiopian), two black (the Australian, and the Negro). Dr. Prichard includes the American variety with the Mongolian, and in part with the Malay; and points out the various paths by which mankind might have spread from the Asiatic or African centre over the globe. The best naturalists affirm that the differences between the various races are not greater than those in domestic quadrupeds, and consist in those very characteristics which in these tend to form permanent varieties; viz. "stature; general conformation of the body; conformation of the skull; quantity, texture, and color of the hairy covering; physical character, as shown in the increase of intelligence, in the acquirement of new methods of action, and in the disappearance of some of the natural instinctive propensities" (Dr. Carpenter, on Varieties of Mankind, in Cyclopaedia of Anatomy and Physiology). Dr. Bachman has traced all the varieties of the horse, dog, domestic fowl, turkey, goose, pigeon, Guinea pig, Barbary dove, Canary bird, gold fish, &c., in the case of each animal back to an original stock, and maintains after a thorough examination that it is impossible to find any legitimate grounds for distinguishing one of the numerous and various forms as a distinct species. Those species of animals and plants are widely disseminated, and those only, which are capable of wide diffusion by ordinary physical agencies from an original centre of creation (New Englander, viii. 533, 560 ff.).—Says Humboldt (Cosmos, i. 538): "While we maintain the unity of the human species, we at the same time repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilized, more ennobled by mental cultivation than others, but none in themselves nobler than others." Individuals from among the races considered most degraded have proved the moral capacity of their own race; the religious and spiritual power as conclusively as Newton, or Whitefield, or any other Englishman has proved the same in regard to his countrymen. Rev. Lennell Haines, an illegitimate mulatto, who died in 1833, at the age of eighty, was for years, in spite of all the disadvantages of color, birth, and lack of the ordinary means of improvement, an able, respected, and useful minister of the Gospel, and a theological instructor in New England and New York State. Toussaint L'Ouverture, a full-blooded negro, and originally a slave, manifested extraordinary ability as the military and civil chief of St. Domingo, 1796-1802. It is also a well-known fact that when persons migrate from civilized and Christian communities, leaving the privileges and throwing off the restraints of their early years, their descendants, if not the emigrants themselves, often arrive at a very low point of degradation, intellectually, socially, and morally. No race is of itself permanently, and independently of moral and intellectual influences, refined, or intellectual, or virtuous, or excellent in any respect.—Some scientific men (Sir Charles Lyell, &c.) have argued in favor of the existence of men before the creation of Adam, and consequently of a different origin, from the fact that human remains, implements, &c., have been found in peat-beds and other strata of supposed great antiquity; but the essential points to be proved in all such cases are often silently assumed, and never fully established, viz. that the remains, implements, &c., have been in the position where they were found over ever since the original deposition of the strata in which they were found or that subsequent rate of geological change has been uniform from the beginning, &c. Many eminent geologists maintain that the present slow rate of deposits of mud, increase of strata, and other geological changes, cannot be applied to the earlier periods of geological history. We know that some times as great changes have taken place in one year in some particular localities as there or elsewhere in many previous or following years. It was supposed that some pottery found in the Nile deposits had been buried there thirteen thousand years; but subsequent investigations showed it to be of modern date (Ayre). The juxtaposition of human and animal remains does not prove that the living men and the living animals were necessarily contemporaneous, until at length it is shown that the animal bones have been undisturbed since the death of the animals. Again, "it is very common to find certain species of one geological age surviving the extinction of the species of the preceding or successive geological age" (B. S. xiv. 457). Noah's being contemporary with Seth, Methuselah, Arphaxad, and Terah, does not prove the two last contemporaries of Seth, or antediluvians. Science favors, rather than opposes, the common parentage of mankind.—2. From tradition. While the authentic records of the most ancient nations go back only a few thousand years, many nations have had and have their traditions in respect to the origin of the race. "As far as I know," says Max Müller (Science of Language), "there has been no nation upon the earth, which, if it possessed any traditions on the origin of mankind, did not derive the human race from one pair, if not from one person." (Ararat; Noah; Tongues, Confusion of—3. From the Bible. Adam is abundantly declared to be the head of the race (Gen. i., ii.; Rom. v. 12 ff.; 1 Cor. xv. 22, 45, &c.). "Eve ... was the mother of all living" (Gen. iii. 20). Some have supposed a necessity for the same reason for the intellectual and moral decline of Adam's sons (who evidently married their sisters; compare Gen. iv. 4); some (La Perèyre, &c.) have supposed that Genesis narrates the origin of the Hebrew race only, and that the Gentiles existed previously, &c. But the plain meaning of the passages is more easily harmonized with known facts (see above) than are those and other artificial interpretations. The evidence from all sources plainly supports the conclusion that "God ... hath made of one blood all nations of men, for to dwell on all the face of the earth" (Acts xvii. 26).

Man-a-en (Gr. fr. Heb. = Menahím), one of the teachers and prophets at the Church at Antioch at the time of the appointment of Saul and Barnabas as missionaries to the heathen (Acts xiii. 1 only). The name = consoled; and both that and his relation to Herod indicate that he was a Jew. The Herod with whom he was "brought up" (Gr. suntróphos) must have been Herod Antipas. Since Antioch was opposite Herod the Great soon after the birth of Christ, Manœa must have been somewhat advanced in years in A. d. 44, when he appears before us in Acts l. 6. One of the two principal views in regard to the Gr. suntróphos in this passage is that it = associate, or, more strictly, one brought up, educated with another (Calvin, Gröthen, Schott, Baumgarten,
This is the more frequent sense of the word. The other view is that it = foster-brother, brought up at the same breast, and so Manaan's mother, or the woman who reared him, would have been also Herod's nurse (A.V. margin, Kنعوئ, Olshausen, De Wette, Alford, &c.). Wette thinks (according to Prof. Hackett) that Manaan was educated in Herod's family along with Antipas and some of his other children, and at the same time stood in the stricter relation of foster-brother to Antipas. He lays particular stress on the statement of Josephus (xxvii. 1, § 6) that the brothers Antipas and Archelaus were educated in a private way at Rome. It is singular that Josephus (xx. 10, § 5) mentions a certain Manoah, who was in high repute among the Esrenes for wisdom and sanctity, and who foretold to Herod the Great, in early life, that he was destined to attain royal honors. Lightfoot surmises that the Manoah of Josephus may be "some very near relation" of the one mentioned in the Acts.

Maniahath (Heb. rest, Ges.) is the name of a place mentioned in 1 Chr. viii. 6 only, in connection with the genealogies of the tribe of Benjamin. Of the situation of Manahath we know little or nothing. It is tempting to believe it = the Meschian mentioned, according to some interpreters, in Judg. xx. 43. Manahath is usually identified with a place of similar name in Judah (Mishathites), but this identification is difficult to receive (so Mr. Grove).

Manahath (see above), a son of Shobal, and descendant of Eir, the Horite (Gen. xxxvi. 23; 1 Chr. li. 40).

Manahathites, the. "Half the Manahathites" are named in the genealogies of Judah as descended from Shobal, the father of Kirjath-jearim (1 Chr. ii. 52), and half from Salma, the founder of Bethlehem (ver. 54). First, &c., make the Hebrew phrase translated "half the Manahathites" in ver. 52 the proper name of a city, as in A.V. margin "Hatselmenschith" (= midst of the resting-places), and the corresponding phrase in ver. 54, "Hatsel-kammenschith" a patriarchy = an inhabiting of this city.

Mr. Grove supposes this place to be in Judah, not the Manahath of 1 Chr. viii. 6, but probably = Mencbo, one of the eleven cities which the Levites are inserted between ver. 59 and 60 of Josh. xv.

Manasseh (Gr.) = Manasseh 3, of the sons of Pahath-moab (1 Esd. ix. 31; compare Ezra x. 50).

Manasseh (Heb. who makes forget, Ges.). 1. Eldest son of Joseph by his wife Asenath the Egyptian (Gen. x. 21, xvi. 20). The birth of the child was the first thing which had occurred since Joseph's banishment from Canaan to alleviate his sorrows and fill the void left by the father and the brother he so longed to behold, and it was natural that he should commemorate his acquisition in the name Manasseh, Forgetting—"For God hath made me forget (Heb. nashah, Lat. oblivisci) all my toil and some of my father's house." Both he and Ephraim were born before the commencement of the famine. Whether the elder of the two sons was inferior in form or promise to the younger, or whether there was any external reason to justify the preference of Jacob, we are not told. It is only certain that, when the youth was brought up at the court of his aged grandfathers to receive his blessing and his name, and he adopted as foreigners into his family, Manasseh was degraded, in spite of the efforts of Joseph, into the second place. It is the first indication of the inferior rank in the nation which the tribe descended from him afterward held, in relation to that of his more fortunate brother. But though, like his grand-uncle E-sen, Manasseh had lost his birthright in favor of his younger brother, he received, as his E-sen had, a blessing only inferior to the birthright itself. At the time of this interview Manasseh seems to have been about twenty-two years of age. Whether he married in Egypt we are not told. It is recorded that the children of Ephraim (his son by a concubine) were embraced by Joseph for his faults, but of the personal history of the patriarch Manasseh himself no trait whatever is given in the Bible, either in the Pentateuch or in 1 Chronicles. The position of the tribe of Manasseh during the march to Canaan was with Ephraim and Benjamin on the W. side of the sacred Tent. The chief of the tribe at the time of the census at Sinai was Gamaliel, son of Pedahzur, and its numbers were then 32,290 (Num. i. 28, 36, ii. 20, 21, vmb. 54-56). Forty years later Manasseh had increased to 52,700 (xxvi. 24). Of the three tribes who had elected to remain on that side of the Jordan, Reuben and Gad had chosen their lot because the country was suitable to their pastoral possessions and tendencies. But Ma-chir, Jair, and Nohab, the sons of Manasseh, were no shepherds. They were pure warriors (xxvii. 39; Dent. iii. 13-15). The district which these ancient warriors conquered was hard, if not the most difficult, in the whole country. It embraced the hills of Gilad with their inaccessible heights and impassable ravines, and the almost impregnable tract of Argob, the modern Leijah. (Ash'toth, Ezor; Golan.) The few percentages of eminence whom we can with certainty identify as Manassites, such as Genez and Jerimth— for Elijah and others, with equal probability, have belonged to the neighboring tribe of Gad—were among the most remarkable characteristics that Israel produced. But with the one exception of Gideon the warlike tendencies of Manasseh seem to have been confined to the E. of the Jordan. There they thrrove exceedingly, pushing their way northward over the rich plains of Jawnin and Jedur to the foot of Mount Hermon (1 Chr. v. 23). At the time of the coronation of David at Hebron, while the western Manasseh sent 18,000, and Ephraim itself 20,800, the eastern Manasseh, with its own only mustered 120,000. But, though thus outwardly prosperous, a similar fate awaited them in the end to that which befell Gad and Reuben; they gradually assimilated themselves to the old inhabitants of the country (ver. 28). They relinquished, too, the settled mode of life and the defined limits which had left the members of a federal nation, and gradually became Bedouins of the wilderness (ver. 19, 22). On them first descended the inevitable consequence of such misdoing. They, first of all Israel, were carried away by Puli and Tiglath-plecer, and settled in the Assyrian territories (ver. 28). The connection, however, between E. and W. had been kept up to a certain degree. In Bethshean, the most easterly city of the Cis-jordanic Manasseh, the two portions all but joined. David had judges or officers there for all matters sacred and secular (xxvi. 32); and Solomon's commissariat officer, Ben-geber, ruled over the towns of Ezer and the chief of Argob (1 K. iv. 13). The genealogies of the tribe are preserved in Num. xxvi. 28-34; Josh. xvii. 1, &c.; and 1 Chr. vii. 14-19. But it seems impossible to unravel these so as to ascertain e. g. which of the families remained E. of Jordan, and which advanced to the W. Nor is it less difficult to fix the exact position of the territory allotted to too west-
ern half. In Josh. xvi. 14-18 we find the two tribes of Joseph complaining that only one portion had been allotted to them, viz. Mount Ephraim (ver. 15). In reply to this, Manasseh advises them to go up into the forest (ver. 15, A. V. "wood"), into the mountain which is a forest (ver. 18). This mountain clothed with forest can surely be nothing but Carmel. The majority of the towns of Manasseh were actually on the slopes either of Carmel itself or of the contiguous ranges. (Dor; En-dor; Uilean; Me forests; Tanach.) From the absence of any attempt to define a limit to the possessions of the tribe on the X, it looks as if no boundary-line had existed on that side. On the S. side the boundary between Manasseh and Ephraim may be generally traced with tolerable certainty. It began on the E. in the territory of Issachar (ver. 19) at a place called Azer (ver. 7) now Yisur or Tquesir, twelve miles N. E. of Nádvus. Thence it ran to Micmêram, described as facing Shechem; then went to the right, i.e. apparently northward, to the spring of Tappcâh 2; there it fell in with the watercourses of the torrent Kâxân, along which it ran to the Maón. From the slopes of the hills it would appear that Manasseh took very little part in public affairs. They either left all that to Ephraim, or were so far removed from the centre of the nation as to have little interest in what was taking place. That they attended David's coronation at Hebron has already been mentioned. When his rule was established as over all Israel, each had had its distinct ruler—the western, Joel son of Pediah, the eastern, Iddo son of Zechariah (1 Chr. xxvii. 20, 21). From this time the eastern Manasseh fades entirely from our view, and the western is hardly kept before us by an occasional mention. Almost all the scattered notices have reference to the part taken by members of this tribe in the reforms of the good kings of Judah (2 Chr. xv. 9, xxxi. 1, 10, 11, 18, xxxii. 1, xxxiv. 6, 9, 9). After the Captivity some of Manasseh appear to have settled in Jerusalem (1 Chr. ix. 3).—2. Son of Hez-ekiah, and thirteenth king of Judah. (Israel, Kingdom of Judah, A. V. "apocryphal Manasses.") The reign of this monarch is longer than that of any other of the house of David. There is none of which we know so little, partly, perhaps, from the character and policy of the man, but doubtless partly from the abhorrence with which the following generation looked back upon it as the period of lowest degradation for their country. The birth of Manasseh is fixed twelve years before Hezekiah's death (2 K. xxi. 1). We must, therefore, infer that there had been no heir to the throne up to that comparatively late period in his reign, or that any that had been born had died, or that, as sometimes happened in the succession of Jewish and other Eastern kings, the elder son was passed over for the younger. Professor Plumtre supposes the first of these inferences the most probable. Hezekiah, it would seem, recovering from his sickness, anxious to avoid the danger that had threatened him of leaving his kingdom without an heir, married at or about this time Hezirâzân (2 K. xxi. 1), the daughter of one of the citizens or princes of Jerusalem (Jos. x. 3, § 1). The child born from this union is called Manasseh, because (so Prof. Plumtre thinks) this name embodied what had been for years the cherished object of Hezekiah's policy and hope. To take advantage of the overthrow of the rival kingdom by Shalmaneser, and the anarchy in which its provinces had been left, to gather round him the remnant of the population, to bring them back to the worship and faith of their fathers, this had been the second step in his great national reformation (2 Chr. xxx. 6). It was at least partially successful. "Divers of Asher, Manassach, and Zebulun, humbled themselves and came to Jerusalem." They were there at the great passover. The work of destroying idols went on in Ephraim and Manasseh as well as in Judah (xxxi. 1). The last twelve years of Hezekiah's reign were not, however, it will be remembered, those which were likely to influence for good the character of his successor. His policy had succeeded. He had thrown off the yoke of the king of Assyria, and had made himself the head of an independent kingdom. But he goes a step further. The ambition of being a great potentate continued, and it was to the results of this ambition that the boy Manasseh succeeded at the age of twelve. His accession appears to have been the signal for an entire change, if not in the foreign policy, at any rate in the religious administration of the kingdom. The change which the king's measures brought about in the consideration of the ruler in the idolatry publicly disowned, was practised privately (Is. i. 29, ii. 20, lxv. 3). It was, moreover, the traditional policy of "the princes of Judah" (compare 2 Chr. xxiv. 17), to favor foreign alliances and the toleration of foreign worship, as it was that of the true priests and prophets to protest against this, or at least to oppose it, as they urged upon the young king that scheme of a close alliance with Babylon which Isaiah had condemned, and as the natural consequence of this, the adoption, as far as possible, of its worship, and that of other nations whom it was desirable to conciliate. The result was a debasement which had not been equalled even in the reign of Ahaz, uniting in one centre the abominations which elsewhere existed separately. Not content with sanctioning their presence in the Holy City, as Solomon and Reboam had done, he defiled with it the Sanctuary it- self (xxiii. 4). The worship thus introduced was extended by Ahab in his reign (1 K. x. 17), and as it ran through the Valley of Hinnom. The priests and Levites, formerly attached to the worship of the Lord, were now degraded, as their temples were defiled, and their offices regarded as profane. The holy service was degraded, and the worship of the Lord correspondingly contaminated. It was this worship, as a mixture of foreign and native elements, that was received by Manasseh, and was publicly sanctioned by the kingdom. The Israel of Manasseh is thus seen, above all other monarchs, as a true Protean image of the Israel of the Book. The religious history of Israel is a lesson, which is always made plain by Manasseh, and which it is a lesson, which is always made plain by the pages of the Judges, that the history of Israel is a lesson, which is always made plain by the pages of the Judges, that the history of Israel is a lesson, which is always made plain by the pages of the Judges.
But the persecution did not stop there. It attacked the whole order of the true prophets, and those who followed them (Jos. x. 3, § 1; 2 K. xxi. 16). The heart and the intellect of the nation were crushed out, and there seem to have been no chroniclers left to record this portion of its history. Relati-

zons of the fourteenth year of his reign are gathered together in two places, Zeph. ii. 4-19; Jer. xlviii., xlix., lix.). The Babylonian alliance brought the fruits which had been pre-

dicted. The rebellion of Merodach-baladan was crushed, and then the wrath of the Assyrian king (Esar-haddon) fell on those who had supported him. Judea was again overrun by the Assyrian armies, and this time the invasion was more successful than that of Sennacherib. The city apparently was taken. The king himself was made prisoner and carried off to Babylon. There his eyes were opened, and he repented, and his prayer was heard, and the Lord delivered him (2 Chr. xxxiii. 12, 13). Two ques-

tions meet us at this point. (1) Have we satisfactory grounds for believing that this statement is his-

torically correct? (2) Was his repentance genuine? or, was it, that of a period when the power in Manasseh's reign is it to be assigned? It has been urged in regard to (1) that the silence of the writer of the books of Kings is conclusive against the trustworthiness of the narrative of 2 Chronicles (Winer, Rosenmüller, Hitzig). But (1) the silence of a writer who sums up the history of a reign of fifty-five years in nineteen verses as to one alleged event in it is surely a weak ground for refusing to accept that event on the authority of another historian. (2) The omission is in part explained by the character of the narrative of 2 K. xxi. The writer deliberately turns away from the history of the days of shame, and not less from the personal biography of the king. (3) The character of the writer of 2 Chronicles, obviously a Levite, and looking at the facts of the history from the Levite point of view, would lead him to attach greater impor-
tance to a partial reinstatement of the old ritual and to the cessation of profane sexual indulgences, than peculiarity in the history which is, in some measure, of the nature of an undesigned coincidence, and so confirms it. The captains of the host of Assyria take Manasseh to Babylon. The narrative fits in, with the utmost accuracy, to the facts of Oriental history. The first attempt of Babylon to assert its independence of Nubia failed. It was crushed by Esar-haddon, and for a time the Assyrian king held his court at Babylon, so as to effect more completely the reduction of the rebellious province. There is (5) the fact of agreement with the intervention of the Assyrian king in 2 K. xvi. 24, just at the same time. The circumstance just noticed enables us to return an approximate answer to the other question. (II) The duration of Esar-haddon's Babylonian reign is calculated as from B.C. 680-667 (so Prof. Plumptre; but see Esar-haddon); Manasseh's captivity must therefore have fallen within those limits. A Jewish tradition fixes the twenty-second year of his reign as the exact period when captivity occurred. If we adopt the earlier or the later date of his accession, we would give B.C. 675 or 673. The period that followed is dwelt upon by the writer of 2 Chronicles as one of a great change for the better. The compa-

ion or death of Esar-haddon led to his release, and he returned after some uncertain interval of time to Jerusalem. The old faith of Israel was no longer persecuted.

Foreign idolatries were no longer thrust in, all in their fullness, into the sanctuary itself. The altar of the Lord was again restored, and peace-offerings and thank-offerings sacrificed to Jehovah (2 Chr. xxxiii. 15, 16). But beyond this the reformation did not go (17). The other facts known of Manasseh's reign connect themselves with the state of the world round him. The Assyrian monarchy was tottering to its fall, and the king of Judah seems to have thought that it was still possible for him to rule as the head of a strong and independent kingdom. He fortified Jerusalem (xxvii. 3), and put captains of war in all the fortified cities of Judah. There was, it must be remembered, a special reason. Esar-

haddon was become strong and aggressive under Assyr-ian-ichus. About this time we find the thought of an Egyptian alliance again beginning to gain favor. The very name of Manasseh's son, Amon = the great sun-god of Egypt, is probably an indication of the gladness with which the alliance of Pianastu-

ichus was welcomed. As one of its consequences, it involved probably the supply of troops from Ju-

dah to serve in the armies of the Egyptian king. In return for this, Manasseh, we may believe, received the help of the chariots and horses for which Egypt was always famous. (Is. xxvii. 9). If this was the close of Manasseh's reign, we can understand how it was that on his death he was buried as Ahaz had been, not with the burial of a king in the sepulchres of the house of David, but in the garden of Uzza (2 K. xxi. 20), and that, long after-

ward, in spite of his reputation, the Jews held his name in abhorrence. The habits of a sensuous and debased worship had eaten into the life of the people; and though they might be repressed for a time by force, as in the reformation of Josiah, they burst out again, when the pressure was removed, with fresh violence, and rendered even the zeal of the best of the Jewish kings fruitful chiefly in hy-

poisny and unreality. The intellectual life of the people suffered in the same degree. The perse-

cution cut off all who, trained in the schools of the prophets, were the thinkers and teachers of the people. But little is added by later tradition to the O. T. narrative of Manasseh's reign. The author of the Prayer of Manasseh (the Nineteen) supplies, probably, the answer. There are reasons, however, for be-

lieving that there existed at some time or other, a fuller history, more or less legendary, of Manasseh and his conversion. —5. One of the descendants of Pahath-moab, who in Ezra's days put away his foreign wife (Ezra. x. 20), —4. One of the family of Hashum, who put away his foreign wife at Ezra's command (2 Esdr. 13). In the Hebrew and A. V. text of Judg. xviii. 50, the name of the priest of the graven image of the Danites is given as "Jonathan, the son of Gershom, the son of Manasseh," the last word being written in Hebrew נרש = 'Isrash, and a Masoretic note calling attention to the "me-

sponded." The Hebrew here is read, with the nun = n, Menashekh = Manasseh, or, without the nun, Moshekh = Moses. Rash'd's note upon the pas-

sage is —"On account of the honor of Moses he wrote Nun to change the name; and it is written suspended to signify that it was not Manasseh but Moses." The author of the Peshito-Syriac, and Chaldee all read "Mannassch," but the Vulgate retains the original and undoubtedly (so Mr. Wright) the true reading, Mauessch (= Moses). Kennicott attributes the presence of the Nun to the corruption of Μανασσής by Jewish transcribers. With regard to the historical significance for the presence of a grandson of Moses at an apparently late period,
there is every reason to believe that the last five chapters of Judges refer to earlier events than those after which they are placed. In xx. 28 Phineas has the son of Eleazar, and therefore the grandson of Aaron, is said to have stood before the ark, and there is therefore no difficulty in supposing that a grandson of Moses might be alive at the same time, which was not long after the death of Joshua.

Manasseh [-see] (Gr. fr. Heb. = MANASSEH). 1. MANASSEH 4 (1 Esd. ix. 331).—2. MANASSEH 2, king of Judah (Mat. i. 10). (MANASSEH, PRAYER OF).—3. MANASSEH, the son of Joseph (Rev. vii. 6).—1. A wealthy inhabitant of Bethulia, and husband of Judith 2, according to the legend (Jud. viii. 2, 7, x. 3, xvi. 22–21). JEDUTH, the Book of.

Manasses (see above), the Prayer of. 1. The repentance and restoration of Manasseh 2 (2 Chr. xxxiii. 12 ff.) furnished the subject of many legendary stories. "His prayer unto his God" was still preserved in the book of the kings of Israel" when the Chronicles were compiled (xxxiii. 18), and, after this record was lost, the subject was likely to attract the notice of later writers. "The Prayer of Manasseh," which is found in some MSS. of the LXX., is the work of one who has endeavored to express, not without true feeling, the thoughts of the repentant king. 2. The Greek text is undoubtedly original, and not a mere translation from the Hebrew (so Mr. Westcott). The writer was well acquainted with the LXX. But beyond this there is nothing to determine the date or place at which he lived. The allusion to the patriarcha (1, 8) appears to fix the authorship on a Jew; but the clear teaching on repentance points to a time certainly not long before the Christian era. 3. The earliest reference to the Prayer is contained in a fragment of Julins Africanus (about 221 A. n.), but it may be doubted whether the words in their original form clearly referred to the present composition. It is, however, given at length in the Apostolical Constitutions. The Prayer is found in the Alexandrine MS. 4. The Prayer was never distinctly recognized as a canonical writing, though it was included in many MSS. of the LXX. and of the Latin version, and has been deservedly retained among the APOCRYPHA in A. V. and by Luther. The Latin translation which occurs in Vulgate MSS. is not by Jerome.

Manasses, the = the descendants of Manasseh, and members of his tribe (Deut. iv. 43; Judg. xii. 4; 2 K. x. 23).

Man drakes (Heb. pl. duhliyn). The duhliyn are mentioned in Gen. xxx. 11–16, and in Cant. vii. 13. From the former passage we learn that they were found in the fields of Mesopotamia, where Jacob and his wives were at one time living, and that the fruit was gathered "in the days of wheat-harvest," i. e. in May. From Cant. vii. 13 we learn that the plant in question was strong-scented, and that it grew in Palestine. Various conjectures have been made, but probably the mandrake (A strope Mandragora) is the plant denoted by the Hebrew word. The LXX., Vulgate, Syriac, and Arabic versions, the Targums, the most learned of the Rabbis, and many later commentators, favor the A. V. translation. The mandrake is far from odoriferous, the whole plant being, in European estimation at all events, very flat. But Oedermann, after quoting authorities to the effect that the mandrake is prized by the Arabs for their odor, makes the following just remark:—"It is known that Orientals set an especial value on strongly-smelling things that to more delicate European senses are unpleasing.... The intoxicating qualities of the mandrake, far from lessening its value, would rather add to it, for every one knows with what relish the Orientals use all kinds of preparations to produce intoxication." It is a matter of common belief in the East that this plant has the power to aid in the procreation of offspring. That the fruit was fit to be gathered at the time of the wheat-harvest is clear from the testimony of several travellers. Schultze found mandrake-apples on the 15th of May. Hasselquist saw them at Nazareth early in May. Thomson found mandrakes ripe on the lower ranges of Lebanon and Hermon toward the end of April.

Mandeh. Weights and Measures.

Manger [main'jer] occurs only in connection with the birth of Christ, in Lk. ii. 7, 12, 16. The original Gr. term is plathē, which is found but once besides in the N. T., viz. Lk. xii. 15, where it is rendered by "stall." The word in classical Greek undoubtedly = a manger, crib, or feeding-trough; but, according to Schlesner, in the N. T. it = the open court-yard attached to the i̇nx or khan, and enclosed by a rough fence of stones, wattle, or other slight material, into which the cattle would be shut at night, and where the poorer travellers might unpack their animals and take up their lodging, when they were either by want of room or want of means excluded from the house. This conclusion is supported by the Vulgate and Peshito-Syriac, and by the customs of Palestine. (EARN.) The above interpretation is of course at variance with the traditional belief that the Nativity took place in a cave. Stanley (131 f., 434 ff.) has, however, shown how destitute of foundation this tradition is.

Man [Gr.] = BAN 4 (1 Esd. ix. 30).

Man li-us, Titus (both L, Manlius [i. e. born early
in the morning (so Pott) denoting the Roman clan to which he belonged; see Titus. In the account of the conclusion of the campaign of Lysias (a. c. 163) against the Jews given in 2 Macc. xi., four letters are introduced, of which the last purports to be from "Quintus Memmius, and Titus Manlius, ambassadors of the Romans" (ver. 34-38), confirming the concessions made by Lysias. There can be but little doubt that the letter is a fabrication. (Apocrypha.) No such names occur among the many legates to Syria noticed by Polybius; and there is no room for the mission of another embassy between two recorded shortly before and after the death of Antiochus Epiphanes. If, as seems likely, the true reading is Titus Manlius (not Manlius), the writer was probably thinking of the former embassy when Caius Sulpicius and Manius Sergius were sent to Syria.

Manna (Heb. מanna). The most important passages on this topic are—Ex. xvi. 14-36; Num. xi. 7-9; Deut. viii. 3, 16; Josh. v. 12; Ps. lxxviii. 24, 25; Wis. xvi. 20, 21. From these passages we learn that the manna came every morning except the Sabbath, in the form of a small round seed resembling the hoar frost; that it must be gathered early, before the sun became so hot as to melt it; that it must be gathered every day except the Sabbath; that the attempt to lay aside for a succeeding day, except on the day immediately preceding the Sabbath, failed by the substance becoming wormy and offensive; that it was prepared for food by grinding and baking; that its taste was like fresh oil, and like wafers made with honey, equally agreeable to all palates; that the whole nation subsisted upon it for forty years; that it suddenly ceased when they first got the new corn of the land of Canaan; and that it was always regarded as a miraculous gift directly from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the qualities or uses ascribed to the manna of Scripture. They are all condiments or medicines rather than food, produced only three or four months in the year, in small quantities, capable of being kept a long time, but just as liable to deteriorate on the Sabbath as on any other day, not supplied in double quantity on the day before the Sabbath, nor ceasing at once and for ever. The manna of Scripture we regard therefore (so Prof. Stowe) as wholly miraculous, and not in any respect a product of nature. The etymology and meaning of the word are best given by the LXX., Vulgate, and Josephus. According to all these authorities, with which the Syriac also agrees, the Heb. word מanna, by which this substance is always designated in the Hebrew Scriptures, is the neuter interrogative pronoun (what?); and the name is derived from the inquiry (Heb. מננה הלא = what is this?), which the Hebrews made when they first saw it upon the ground. The Arabian physician Avicenna thus describes the manna which in his time was used as a medicine:—"Manna is a dew which falls on thorns or bushes, becomes thick like honey, and can be hardened so as to be like grains of corn." The substance now called manna in the Arabian desert through which the Israelites passed, is collected in June from the tarfa or tamarisk shrub (Tamarix Gallica). According to Burckhardt it drops from the thorns on the sticks and leaves with which the
ground is covered, and must be gathered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unbleached bread, but never make it into cakes or eat it by itself. Ranwol and some more recent travellers have observed that the dried grains of the Oriental manna were like the coriander-seed. Niebuhr observed that at Mardin in Mesopotamia, the manna lies like meal on the leaves of a tree called in the East ballot and afs or as, which he regards as a species of oak. The harvest is in July and August, and much more plentiful in wet than in dry seasons. In the valley of the Jordan Burchardt found manna like gum on the leaves and branches of the tree gharrob, which is as large as the olive-tree, having a leaf like the poplar, though somewhat broader. Two other shrubs which have been supposed to yield the manna of Scripture, are the Alhagi Maurorum, or Persica, and the Alhagi coriandrum, plants common in Syria, and sometimes called canela thorn. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash (Orus Europaes and Orus rotundifolios), from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.—In allusion to the manna or "bread from heaven," our Saviour declares Himself "the true bread from heaven." (John xvi. 32, R.C.) The "hidden manna" (Rev. ii. 17) symbolizes the enjoyments of the kingdom of heaven; in allusion to the manna laid up in the ark, of which the antitype is in the true temple in heaven (Ex. xxx. 38 fl.; Rev. xvi. 19; compare Heb. iv. 4, 11) (Rmn. N. T. Lex.).

Manoah (Heb. a roasting, red, Ges.), the father of Samson; a Danite, native of Zorah (Judg. xviii. 2). The narrative of the Bible (xiii. 1-23), of the circumstances which preceded the birth of Samson, supplies us with very few and faint traits of Manoah's character or habits. He seems to have had some occupation which separated him during part of the day from his wife, though that was not field-work; for Manoah is in the field when he was found by the angel during his absence. He was hospitable, as his forerunner Abraham had been before him; he was a worshipper of Jehovah, and reverent to a great degree of fear. These faint lineaments are brought into somewhat greater distinctness by Josephus (v. 8, §§ 2, 3), on what authority we have no means of judging, though his account is doubtless founded on some ancient Jewish tradition or record. We hear of Manoah once again in connection with the marriage of Samson to the Philistine of Timnath. His father and mother resided with him thereon, but to no purpose (Judg. xvii. 2). They then accompanied him to Timnath, both on the preliminary visit (5, 6), and to the marriage itself (9, 10). Manoah appears not to have survived his son (xvi. 31).

Man-slayer. The cases of manslaughter mentioned appear to be a sufficient sample of the intention of the law against them. a. Death by a sudden quarrel (Num. xxxiv. 22). b. Death by a shot or missile thrown at random (22, 23). c. By the blade of an axe flying from its handle (Deut. xix. 5). d. Whether the case of a person killed by falling from a roof unprovided with a parapet involved the guilt of manslaughter on the owner, is not clear; but the law seems intended to prevent the imputation of malice in any such case, by preventing as far as possible the occurrence of the fact itself (xxii. 8). In all these and the like cases the manslaughter was allowed to retire to a city of refuge. (Blood, Avengon ov.) Besides these the following may be mentioned as cases of homicide: a. An animal, not known to be vicious, causing death to a human being, was to be put to death, and regarded as unclean. But if it was known to be vicious, the owner also was liable to fine, and even death (Ex. xxii. 28, 31). b. A thief overtaken at night in the act might lawfully be put to death; but if the sun had risen the act of killing him was to be regarded as murder (Ex. xxii. 2, 3). PENALTIES.

Manith, the A. V. translation of—1. Hen. mimi- chak (Judg. iv. 18 only; margin "rags," or "blanket"). It denotes the thing with which Jael covered Sisera. It may be inferred that it was some part of the regular furniture of the tent. The clue to a more exact signification is given by the Arabic version of the Polyglott, which renders it by aleuc- tifah, a word explained by Dozy to mean certain articles of a thick fabric, in shape like a plaid or shawl, which are commonly used for beds by the Arabs.—2. Hen. m. (2 Sam. xxii. 8, 20, xxv. 14; Ex. xx. 3, 2; Job. 20, ii. 12; Ps. cxv. 29), in other passages of the A. V. rendered "coat," "cloak," and "robe." (Dress, Ill.) This inconsistency is undesirable; but in one case only—that of Samuel—is it of importance. It is interesting to know that the garment which his mother made and brought to the infant prophet at her annual visit to the Holy Tent at Shiloh was a miniature of the official priestly tunic or robe; the same that the great prophet wore in mature years (1 Sam. xv. 27), and by which he was on one occasion actually identified by Saul (xxviii. 14).—3. Hen. ma' ad-thaph (Is. iii. 22 only), apparently some article of a lady's dress; probably an exterior tunic, longer and ampler than the internal one, and provided with sleeves (so Mr. Grove, after Schroeder; see Dress, Ill.).—4. Hen. addereth (1 K. xix. 13, 19; 2 K. ii. 8, 13, 14); elsewhere translated "garment" (Gen. xxv. 25; Josh. vii. 21, 24; Ezek. xiii. 14), once "robe" (Jon. iii. 6). By it, and it only, is denoted the cap or wrapper which a man wore, his wife was to wear, and his leather round his loins, formed, as we have every reason to believe, the sole garment of the prophet Elijah (so Mr. Grove). It was probably of sheepskin, such as is worn by the modern dervishes. Gesenius translates the Hebrew word, a wide cloak, mantle, i. pallium; Fr. mantele, properly the wide, large overcoat in which persons wrapped themselves. BABYLONISH GARMENT: DRASS; GIRDLE.

* Man u-scripts. OLD TESTAMENT; NEW TESTA- MENT.

Ma'oth (Heb. breast-band? Ges.; a poor one, Fu.), the father of Achish, king of Gath, with whom David took refuge (1 Sam. xxvii. 2). Ma on (Heb. habitation, dwelling, Ges., Fu.), a city in the mountains of Judah; a member of the same group with Carmel and Ziph (Josh. xv. 53). In the "wilderness" (Desert 2) of Maon David and his men were lurking when the treachery of the Ephites brought Saul upon them (1 Sam. xxviii. 24, 25). Over its hills you ranged the sheep and goats of Nahal (xxv. 2). Robinson identifies Maon with Ma'in, a lofty conical hill, about seven miles S. of Hebron. In the genealogical records of Judah in
MAO

1 Chr. ii. 45. Maon appears as a descendant of Hebron, and in turn the "father" or colonizer of Beth-zur. In the original the name of Maon is identical with that of the Reubenites, and before the conquest it may possibly have been one of their towns.

Ma'onites (fr. Heb. = Maon), the, a people mentioned in one of the addresses of Jehovah to the repentant Israelites (Judg. x. 12). The name = Merenim; but, as no invasion of Israel by this people is related before the date of the passage in question, various explanations and conjectures have been offered. The reading of the LXX. is "Midian.

Mar'ah (Heb. = Maarah, Ges.), the name which Naomi adopted in the exclamation forced from her by the recognition of her fellow-citizens at Bothilehem (Ru. i. 20). "Call me Naomi (pleasant), but call me Mara (bitter), for Shaddai (the Almighty) hath dealt very bitterly with me." Mar'ah (Heb. bitter, bitterness, i. e. calamity, Ges.), a place in the wilderness of Shur or Etham, three days journey distant (Ex. xx. 22-24; Num. xxxiiii. 3). From the place where Jacob and his sons left the Red Sea and where was a spring of bitter water, they were sweetened subsequently by the casting in of a tree which "the Lord showed" to Moses. Burckhardt suggested that Moses made use of the berries of the plant Ghurkud. Robinson could not find that this or any tree was now known to the Arabs to possess such properties; nor would those berries have been found so early in the season (two or three weeks after the Passover). The transaction was surely miraculous, and the effect would be permanent.

Haedrah, distant sixteen and a half hours from Ayan Mo'nun, has been by Robinson, as also by Burckhardt, Schubert, and Wellsted, identified with it, apparently because it is the bitterest water in the neighborhood. Winer says that a still bitterer water lies E. of Marah, the claims of which Tischendorf, it appears, has supported. Lespius prefers Wady Ghurmedul. Stanley thinks that the claims may be left between this and Hanirah.

Mar-a-lah (Heb. trembling, perhaps earthquake, Ges.), one of the landmarks on the boundary of Zebulon (Josh. xix. 11).

Mar-an-a-tha (1 Cor. xvi. 22), a Greco-roman form of the Aramaic words nārān aṭḥā = our Lord cometh. It appears to be a weighty watchword, to impress on the disciples the truth that the Lord was at hand, and that they should be ready for His coming (Aldford).

Marble. Like the Gr. marmaros, the Heb. shesh, the generic term for marble, probably = almost any shining stone. The so-called marble of Solomon's architectural works, which Josephus calls white stone, may thus have been limestone (a) from near Jerusalem; (b) from Lebanon (Jura limestone), identical with the material of the Sun Temple at Banbée; or (c) white marble from Arabia or elsewhere. There can be no doubt that Herod, both in the Temple and elsewhere, employed Parian or other marble. The marble pillars and tessel of various colors of the palace at Susa came doubtless from Persia itself (Esth. i. 6). ALABASTER; ARCHITECTURE; COLORS, I. 1; PALESTINE, Geology. PORPHYRE.

Mar-chesh'van [-kesh]. Month.

Mar'cus (L. a large hammer, Isidore of Seville; among the Romans a common first name, afterward also a surname = the Evangelist Mark (Col. iv. 10; Phn. 24; 1 Pet. v. 18). MAR-do-che'us (L. Mardochaeus, fr. Heb. = Mora-

DECAI). 1. MORDECAI 1, the uncle of Esther (Esth. x. 1, xi. 2, 12, xii. 1-6, xvi. 13; 2 Mc. xv. 56).—2. MORDECAI 2 (1 Esd. v. 8).

Mar-e'shah (Heb. at the mouth, Ges.; possession, Fr. l. A city of Judah in the low country; named in the same group with Tekoa and Ze'elim (Josh. xv. 44). If we may so interpret the notices of 1 Chr. ii. 42, Hebron itself was colonized from Mareshah. It was one of the cities fortified and garrisoned by Rehoboam after the rupture with the northern kingdom (2 Chr. xi. 8). The natural inference is, that this was the point of approach. "In the valley of Zophath at Mar-e'shah" Zerah 5 was met and repulsed by Asa (xiv. 9, 10). Marreshah is mentioned once or twice in the history of the Maccabean struggles. Judas probably passed through it on his way from Hebron to avenge the defeat of Joseph and Azarias (1 Mc. v. 66). A few days later it afforded a refuge to Gorgias when severely wounded in the attack of Jos-thes (2 Mc. xii. 55). It was burnt by Judas in his Idumean war, in passing from Hebron to Azotes. About the year 110 B.C. it was taken from the Idumeans by John Hyrcanus. It was in ruins in the fourth century. Eusebius and Jerome describe it as in the second mile from Eleutheropolis. A little over a Roman mile S. S. W. of Beih Dahir (ELEUTHEROPOLIS) is a site called Marowch, which is very possibly the representative of the ancient Marreshah. It was the native place of the prophet Eliezer 6, and is one of the towns which Micaiah attempts to rouse to a sense of danger (2 Chr. xx. 37; Mic. i. 15). (GATH; MOSESHEITH-GATH.)—2. Father of Hebron, and apparently = Misha 2 (1 Chr. ii. 42).—3. In 1 Chr. iv. 21 we find Maro'cheshah again named as deriving his origin from Zelah, the third son of Judah.

Mar-e'-moth (L.) = MEREOITH the priest (2 Esd. i. 2; compare Esth. vii. 3).

Mar'i-a (Gr.) = MARSHESHAH (2 Mc. xii. 32).

Mark (Gr. Markos, fr. L. MARCUS). Mark the evangelist probably = "John whose surname was Mark" (Acts xii. 12, 25). Grotius indeed maintains the contrary. But John was the Jewish name, and Mark = Marcus, a name of frequent use amongst the Romans, was adopted afterward, and gradually superseded the other. John Mark was the son of a certain Mary, who dwelt at Jerusalem, and was probably born in that city (xii. 12). He was the cousin (so Archibishop THOMSON, Robinson, &c. A. V. "sister's son") of Barnabas (Col. iv. 10). To Mary's house, as to a familiar haunt, Peter came after his deliverance from prison (Acts xii. 12), and there found "many gathered together praying;" and probably John Mark was converted by Peter from meeting him in his mother's house, for he speaks of "Marcus my son" (1 Pet. v. 13). The theory that he was one of the seventy disciples is without any warrant. Another theory, that the "young man having a linen cloth cast about his naked body," mentioned by Mark alone (xiv. 51, 52), was the evangelist himself, has been adopted by TOWNSON, OLSHEWITZ, LANGE, &c. The detail of facts is remarkably minute, the name only is wanting. Probably (so Archibishop Thomson) Mark suppressed his own name, whilst telling a story which he had the best means of knowing. (LXX. xi.) Anxions to work for Christ, he went with Paul and Barnabas as their "minister" on their first journey; but at Perge, turned back (Acts xii. 25, xiii. 13). On the second journey Paul would not accept him again as a companion, but
Barnabas his kinsman was more indulgent; and thus he became the cause of the memorable "sharp contention" between them (xx. 36-40). Whatever was the cause of Mark's vacillation, it did not separate him from Peter, for we find him by the side of that apostle in his first imprisonment at Rome (Col. iv. 10; Phi. 24). In the former place a possible journey of Mark to Asia is spoken of. Somewhat later he is with Peter at Babylon (1 Pet. v. 13). On his return to Asia he seems to have been with Timothy at Ephesus when Paul wrote to him during his second imprisonment (2 Tim. iv. 11). When we desert Scripture we find the facts difficult and even inconsistent. The relation of Mark to Peter is of great importance to our view of his Gospel. Ancient writers with one consent make the evangelist the interpreter of the Apostle Peter. Some (Eichhorn, Bertholdt, &c.) explain this word to mean that the office of Mark was to translate into the Greek tongue the Aramaic discourses of the apostle; whilst others (Valesius, Alford, Lange, &c.) adopt the more probable view that Mark wrote a Gospel which conformed more exactly than the others to Peter's preaching, and thus "interpreted it" to the Church at large. (Mark, Gospel or.) The report that Mark was the companion of Peter at Rome, is no doubt of great antiquity. Sent on a mission to Egypt by Peter, Mark there founded the Church of Alexandria, and preached in various places, then returned to Alexandria, of which Church he was bishop, and suffered a martyr's death. But none of these later details rest on sound authority (so Archbishop Thomson).

Mark (see above), Gospel 66. The characteristics of this Gospel, the shortest of the four inspired records, will appear from the discussion of the various questions that have been raised about it.—I. Sources of this Gospel. The tradition that it gives the teaching of Peter rather than of the rest of the apostles, has been alluded to. (Mark.) John the Presbyter is spoken of by Papias as the interpreter of Peter. Irenæus calls Mark "interpreter and follower of Peter," and cites the opening and the concluding words of the Gospel as we now possess them (iii, x. 6). Eusebius says, on the authority of Clement of Alexandria, that the hearers of Peter at Rome desired Mark, the follower of Peter, to leave a record of his teaching; upon which Mark wrote his Gospel, which the apostle afterward sanctioned with his authority, and directed that it should be read in the churches. Tertullian speaks of the Gospel of Mark as being connected with Peter, and so having apostolic authority. If the evidence of the apostle's connection with this Gospel rested wholly on these passages, it would not be sufficient, since the witnesses, though many in number, are not all independent of each other. But there are peculiarities in the Gospel which are best explained by the supposition that Peter in some way superintended its composition. Whilst there is hardly any part of its narrative that is not conformable to it and some other Gospel, in the manner of the narrative there is often a marked character, which puts aside at once the supposition that we have here a mere epitome of Matthew and Luke. The picture of the same events is far more vivid; themes are introduced such as could only be noted by a constant eye-witness, and suggests that Mark was one of the most eye-witnesses of the Redeemer's doings. The most remarkable case of this is the account of the Gadarene demoniac (Mk. v. 3-6). To this must be added that whilst Mark goes over the same ground for the most part as the other evangelists, and especially Matthew, there are many facts thrown in which prove that we are listening to an independent witness. Thus the humble origin of Peter is made known through him (i. 10-20), and his connection with Capernaum (i. 29); he tells us that Levi was "the son of Alpheus" (li. 14), that Peter was the name given by our Lord to Simon (iii. 16), and Boanerges a surname added by Him to the names of two others (iii. 17); he assumes the existence of another body of disciples wider than the Twelve (iii. 52, iv. 10, 36, viii. 34, xiv. 51, 52): we owe to him the name of Jairus (v. 22), the word "carpenter" applied to our Lord (vi. 3), the relation of the "Syrphonian" woman (vii. 26); he substitutes Dalmanutha for the "Magdala" of Matthew (vii. 10); he names Bartimeus (x. 46); he alone mentions that our Lord would not suffer any man to carry any vessel through the Temple (xi. 10); and that Simon of Cyrene was the father of Alexander and Rufus (xx. 21). All these are tokens of an independent writer, different from Matthew and Luke, and in the absence of other traditions it is natural to look to Peter. One might hope that much light would be thrown on this question from the way in which Peter is mentioned in the Gospel; but the evidence is not so clear as might have been expected. On the other hand, the internal evidence inclines us (so Archbishop Thomson) to accept the account that this Gospel has some connection with Peter. (Inspiration.)—II. Relation of Mark to Matthew and Luke. Up to this day three views are maintained with equal ardor: (a) that Mark's Gospel is the original Gospel out of which both Matthew and Luke have been developed (Thiersch, Herder, Storr, Ewald, &c.), (b) that it was a compilation from the other two, and therefore was written last (Griesbach, De Wetke, &c.); and (c) that it was copied from Matthew, and forms a link of transition between the other two (Hilgenfeld). It is obvious that they refute one another: the internal evidence suffices to prove that Mark is the first, and the last, and the intermediate. Let us return to the facts. The Gospel of Mark contains scarcely any events not recited by the others. There are verbal coincidences with each of the others, and sometimes peculiar words from both meet together in the same passage. On the other hand, there are unmistakable marks of independence. The hypothesis which best meets these facts is, that whilst the matter common to all three evangelists, or to two of them, is derived from the oral teaching of the apostles, which they would purposely reduced to a common form, our evangelist writes as an independent witness to the truth, and not as a compiler; and that the tradition that the Gospel was written under the sanction of Peter, and its matter in some degree derived from him, is made probable by the evident traces of an eye-witness in many of the narratives. (Gospels.) —III. The Gospel written primarily for Gentiles. The evangelist scarcely refers to the O. T. in his own person. The word Law does not once occur. The genealogy of our Lord is likewise omitted. Other matters interesting chiefly to the Jews are likewise omitted; e.g. the references to the O. T. and Law in Mat. xii. 3-7, the reflections on the request of the Pharisees at Mat. xxii. 14-16, Mat. xii. 38-45; the parable of the king's son, Mat. xxii. 1-14; and the awful denunciation of the Scribes and Pharisees in Mat. xxiii. Explanations are given in some places, which Jews could not re-
quire: thus, Jordan is a "river" (Mk. i. 5; Mat. iii. 6); the Pharisees, &c., "used to fast" (Mk. ii. 18; Mat. ix. 14), and other customs of theirs are described (Mk. vii. 1-4; Mat. xv. 1, 2); "the time of fasting was not yet," i.e. the fast before Passover (Mk. xii. 13; Mat. xxii. 19); the Sadducees' worst tenet is mentioned (Mk. xii. 18); the Mount of Olives is "over against the temple" (Mk. xiii. 3; Mat. xxiv. 3); at the Passover men eat " unleavened bread " (Mk. xiv. 1, 12; Mat. xxvi. 2, 17), and explanations are given (Mk. xvi. 14, 16, 42; Mat. xxvii. 57, 57). Matter that might otherwise be omitted is, as Mat. x. 6, vi. 7, 8. Passages abound in which the antagonism between the Pharisaic legal spirit and the Gospel comes out strongly (Mk. i. 22, ii. 19, 22, x. 5, xii. 15), which hold out hopes to the heathen admission to the kingdom of heaven even without the Jews (xii. 9), and which put ritual forms below the worship of the heart (ii. 18, iii. 1-5, v. 7, 23, xii. 28). Mark alone preserves these words of Jesus, "The Sabbath was made for man, and not man for the Sabbath" (i. 27). From the general testimony of the whole church, this is a very objectionable passage to an inference from one or other amongst them, there is little doubt but that the Gospel was meant for use in the first instance amongst Gentiles.—IV. *Time when the Gospel was written*. Nothing can be certainly determined on this point. The traditions are contradictory. Irenæus says that it was written after the death of the Apostle Peter; but in other passages (Eusebius H. E.) it is supposed to be written during Peter's lifetime. In the Bible there is nothing to decide the question. It is not likely that it dates before the reference to Mark in Col. iv. 10, where he is only introduced as a relative of Barnabas, as if this were his greatest distinction; and this epistle was written about a. d. 62. On the other hand it was written before the destruction of Jerusalem (Mk. xiii. 13, 24-50, 53, &c.). Probably, therefore, it was written between a. d. 63 and 70.—V. *Place where the Gospel was written*. The place is as uncertain as the time. The Clementine, Eusebius, Jerome, and Epiphanius, pronounce for Rome, and many moderns take the same view. Chrysostom thinks Alexandria; but this is not confirmed by other testimony.—VI. *Language*. The Gospel was written in Greek; of this there can be no doubt if ancient testimony is to weigh. Baronius indeed, on this authority of an old Syrian translation, asserts that Latin was the original language.—VII. *Genuineness of the Gospel*. All ancient testimony makes Mark the author of a certain Gospel, and that this is the Gospel which has come down to us, there is not the least historical ground for doubting. Owing to the very few sections peculiar to Mark, evidence from patristic quotation is somewhat difficult to produce. Justin Martyr, however, quotes ch. ix. 44, 46, 48, xii. 30, and iii. 17, and Irenæus cites both the opening and closing words (iii. x. 6). An important testimony in any case, but doubly so from the doubt that has been cast on the closing verse (xvi. 19). These verses are found in the Alexandrine, Ephrem, Beza, and many other MSS., the principal versions, &c.; but not in the Vatican and Sinaitic MSS., &c. They are rejected by Griesbach, Rosenmüller, Schulz, Fitzsch, Wieseler, Ewald, Meyer, Tischendorf, Alford, Olshausen, &c. Their genuineness is affirmed by Simeon, Simplician, Matthai, Kutscher, Olshausen, Ehrard, De Wette, Bleek, Lachmann, Lange, &c. (Schaff in Lange's Comm., Venables in Kitto, Ayre). (New Testament I. § 39.) With the exception of these few verses the genuineness of the Gospel is placed above the reach of reasonable doubt. (Actsos)—VIII. *Style and Diction*. The purpose of the evangelist seems to be to place before the reader a vivid picture of the earthly acts of Jesus. The style is peculiarly suitable to this. He uses the present tense instead of the Greek narrative orist, almost in every chapter. Precise and minute details as to persons, places, and numbers, abound in the narrative. All this tends to give force and vividness to the picture of the human life of our Lord. On the other side, the facts are not very exactly arranged. Its conciseness sometimes makes this Gospel more obscure than the others (i. 13, ix. 5, 6, iv. 10-54). Many peculiarities of diction may be noticed; amongst them the following. Hebrew (Aramaic) words are used, but explained for Gentile readers (i. 17, 22, v. 41, vii. 11, 34, iv. 43, x. 39, xx. 32). Latin words are very frequent. (Army II.; Exegeterus II.; Money; Peny; Pernoim, &c.) 3. The substantive is often repeated instead of the pronoun; as (to cite from Th. ii.) ii. 16, 18, 20, 22, 25, 26; iv. 16, 18, 20, 22, 23, 27. The same idea is often repeated under another expression, as i. 42, ii. 25, viii. 15, xiv. 68, &c. 5. And sometimes the repetition is effected by means of the opposite, as in i. 22, 44, and many other places. 6. Sometimes emphasis is given by simple reiteration, as in ii. 10, 17, 34. There are many words peculiar to Mark. The diction of Mark presents the difficulty that whilst it abounds in Latin words, and in expressions that recall Latin equivalents, it is still much more akin to the Hebrew diction of Matthew than to the pure style of Luke.—IX. *Quotations from the O. T.* The following list of references to the O. T. is nearly or quite complete:—

Mark i. 2 | Mat. iii. 1.
---|---
3 | Jer. ix. 3.
11 | Lev. xiv. 2.
15 | Num. xx. 6.
17 | i. 19.
20 | viii. 15.
16 | Is. xxii. 13.
17 | xxii. 17.
21 | Ex. xx. 12-17.
27 | xvii. 19.
31 | Deut. xxv. 1.
32 | Ex. xxii. 6.
33 | Deut. vi. 4.
36 | Lev. xix. 18.
36 | Ps. cxv. 1.
37 | Dan. xi. 27.
38 | Is. xii. 10.
39 | Ezek. xxvii. 7.
41 | xii. 12.
42 | Ps. xxii. 1.
3. Teaching in Perea, where the seeds of the new kingdom of the Gospel is brought out (x. 1-34).
5. Resurrection (xvi.).

*MARK,* the A. V. translation of—1. Heb. maimarab = bater, traffic, also place of bater, market; north, also gains from traffic, Ges. (Ex. xxvi. 13, 17, 19, 25); also translated "merchandise" (ver. 9, 13, 27, 33, 34). (COMMERCE; FAITH).—2. Gr. agora = a place of public resort in towns and cities; any open place where the people came together for business, or to sit and converse; in N. T. a place, market-place, forum, Robinson X. T. Lex. (GATE) (Mat. xi. 16, xx. 3, xxiii. 7, &c.). See ATHENS, &c.

MAROTH = MEROOTH the priest (1 Esd. viii. 62; compare Ez. viii. 33).

MAROT (Heb. bittermesses), one of the towns of the western lowland of Judah whose names are applied to our Lord upon by Mark (xv. 11).

MARRIAGE. The topics which this subject presents to our consideration in connection with Biblical literature may be most conveniently arranged under the following five heads:—I. Its origin and history. II. The conditions under which it could be legally effected. III. The modes by which it was effected. IV. The social and domestic relations of married life. V. The typical and allegorical references to marriage.—I. The institution of marriage is founded on the requirements of man's nature, and dates from the time of his original creation. The Creator, seeing it "not good for man to be alone," determined to form an "help meet for him" (Gen. ii. 18), and accordingly completed the work by the addition of the female to the male (i. 27). No sooner was the formation of woman effected, than ADAM recognized in that act the will of the Creator as to man's social condition. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (ii. 24).

From these words, coupled with the circumstances attendant on the formation of the first woman, we may evolve the following principles:—
1. The unity of man and wife, as implied in her being formed out of man, and as expressed in the words "one flesh;" (2) the indissolubility of the marriage bond, except on the ground of death; (compare Mat. xix. 9); (3) monogamy, as the original law of marriage; (4) the social equality of man and wife; (5) the subordination of the wife to the husband (1 Cor. xi. 8, 9; 1 Tim. ii. 13); and (6) the respective duties of man and wife.

The introduction of sin into the world modified to a certain extent the mutual relations of man and wife. As the blame of seduction to sin lay on the latter, the condition of subordination was turned into subjection, and it was said to her of her husband, "he should rule over thee" (Gen. iii. 16). The evil effects of the fall were soon apparent in polygamy (iv. 19), and the promiscuous intermarriage of the "sons of God" (Sethites) with the "daughters of men" (Canites) in the days preceding the flood (vi. 2).

In the post-diluvial age the usages of marriage were marked with the simplicity that characterized a patriarchal state of society. The rule of monogamy was re-established by the example of Noah and his sons (vii. 15). The early patriarchs, the "sons of God" (Gen. vi. 2), and the necessity for doing this on religious grounds superseded the prohibitions that afterward held good against such marriages, on the score of kindness (xx. 12; Ex. vi. 20; compare Lev. xx. 6, 12). Polygamy prevailed (Gen. xvi. 4, xxv. 1, 6, xxvii. 9, xxix. 23, 28; 1 Chr. vii. 14), but to a great extent divested of the degradation which in modern times attaches to that practice. In judging of it we must take into regard the following considerations:—(1) that the principle of monogamy was retained, even in the practice of polygamy, by the distinction made between the chief or original wife and the secondary wives (CONCUBINE); (2) that the motive which led to polygamy was that absorbing desire of progeny which is prevalent throughout Eastern countries, and was especially powerful among the Hebrews; and (3) that the power of a parent over his child, and of a master over his slave, was paramount even in matters of marriage, and led in many cases to phases of polygamy that are otherwise quite unintelligible, as, e.g., to the cases where it was adopted by the husband at the request of his wife, under the idea that children born to this wife must be the property of the master of the mistress (Gen. xvi. 3, xxx. 4, 9); or, again, to cases where it was adopted at the instance of the father (xxix. 23, 28; Ex. xxi. 9, 10). DIVORCE also prevailed in the patriarchal age, though but one instance of it is recorded (Gen. xxi. 14).

Of this, again, we must not judge by our own standards. The Mosaic Law (Law of Moses) aimed at mitigating rather than removing evils which were inseparable from the state of society in that day. Its enactments were directed (1) to the discouragement of polygamy; (2) to obviate the injustice frequently consequent upon the exercise of the rights of a father or a master; (2) to bring divorce under some restriction; and (4) to enforce purity of life during the maintenance of the matrimonial bond. The practical results of these regulations may have been very salutary, but on this point we have but small opportunities of judging. The usages themselves, to which we have referred, remained in full force to a late period. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time: indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives (Tob. i. 9, ii. 11; Sus. 29, 63; Mat. xviii. 25; Lk. i. 5; Acts v. 1). During the early church ages, the Mosaic regulations were set forth in Ecclus. xlvi. 1-27. The practice of polygamy nevertheless still existed; Herod the Great had no less than nine wives at one time. The abuse of divorce continued unabated. Our Lord and His apostles re-established the integrity and sanctity of the marriage-bond by the following measures:—(1) by the confirmation of the original charter of marriage as the basis on which all regulations were to be framed (Mat. xix. 4, 5); (2) by the restriction of divorce to the case of fornication (ADULTERY), and prohibition of remarriage in all persons divorced on improper grounds (v. 32, xix. 9; Rom. vii. 3; 1 Cor. vii. 10, 11); (3) by the enforcement of moral purity generally (Heb. xi. 4, &c.), and especially by the formal condemnation of fornication, which appears to have been classed among acts morally indifferent by a certain party in the Church (Acts xv. 20). Shortly before the Christian era an important change took place in the views entertained on the subject of marriage as affecting the spiritual and intellectual parts of man's nature. Throughout the O. T. period marriage was regarded as the indispensable duty of every man,
nor was it surmised that there existed in it any drawback to the attainment of the highest degree of holiness. In the interval between the Old and New Testaments the spirit of asceticism had been evolved. The Essenes were the first to proclaim doubts as to the propriety of marriage: some of them avoided it altogether, others availed themselves of it under restrictions. Similar views were adopted by the Therapeutae (Alexandria), and afterward by the Gnostics (Philosophy); thence they passed into the Christian Church. The Essene Tenets and the distinctive tenets of the Encratites, and finally developing into the system of monachism.—II. The conditions of legal marriage are decided by the prohibitions which the law of any country imposes upon its citizens. In the Hebrew commonwealth these prohibitions were of two kinds, according as they regulated marriage (i) between an Israelite and a non-Israelite, and (ii) between an Israelite and one of his own community. I. The prohibitions relating to foreigners were based on that instinctive feeling of exclusiveness, which forms one of the bonds of every social body, and which prevails with peculiar strength in a state of primitive society. The prohibition in the Mosaic Law refers to the Canaanites, with whom the Israelites were not to marry on the ground that it would lead them into idolatry (Ex. xxxiv. 16; Deut. vii. 3, 4). But beyond this, the legal disabilities to which the Ammonites and Moabites were subjected (xxiii. 9), acted as a virtual bar to intercourse with them, totally preventing the marriage of Israelitic women with Moabites, but permitting that of Israelites with Moabite women, such as that of Mahlon with Ruth. The prohibition against marriages with the Egyptians or Egyptians was less stringent, as a male of those nations received the right of marriage on his admission to the full citizenship in the third generation of proselytism (xxiii. 7, 8). There were thus three grades of prohibition—total in regard to the Canaanites on either side; total on the side of the males in regard of the Ammonites and Moabites; and temporary on the side of the males in regard of the Egyptians and Egyptians, marriage with females in the two latter instances being regarded as legal. Marriages between Israelite women and proselyted foreigners were at all times of rare occurrence (Lev. xxiv. 10; 1 K. vii. 14; 1 Chr. ii. 17, 35). In the reverse case, viz. the marriage of Israelites with foreign women, probably the wires became proselytes after their marriage, as instances in the case of Ruth (Ru. i. 16); but this was by no means invariably the case (1 K. xi. 4, xvi. 31; Ezr. ix. 2, x; Neh. xiii. 23-25). Proselytism does not therefore appear to have been an essential prerequisite in the case of a wife, though it was so in the case of a husband. In the N. T. no special directions are given on this head, but the general precepts of separation between believers and unbelievers (2 Cor. vi. 14, 17) would apply with special force to the case of marriage. The prohibition of illegal marriages between Israelites and non-Israelites was described under a peculiar term, monogaia (A. V. “marriage,” Lev. xxiii. 2)—ii. The regulations relative to marriage between Israelites and Israelites may be divided into two classes: 1. general, and 2. special. 1. The general regulations are based on considerations of relationship. The most important passage relating to this is Lev. xvii. 10-16, wherein we have the first general prohibitions against marriage between a man and the “flesh of his flesh” (A. V. “near of kin,” margin “remainder of his flesh”), and secondly, special prohibitions against marriage with a mother, stepmother, sister, or half-sister, whether “born at home or abroad,” grand-daughter, aunt, whether by consanguinity on either side, or by marriage with a wife or daughter-in-law, brother’s wife, step-daughter, wife’s brother, step-grand-daughter, or wife’s sister during the life-time of the wife. An exception is subsequently made (Deut. xxv. 5) in favor of marriage with a brother’s wife in the event of his having died childless (see below). Different degrees of guiltfulness attached to the infringement of these prohibitions, and the ground on which these prohibitions were enacted are reducible to the following three heads:—(1) moral propriety; (2) the practices of heathen nations; and (3) social convenience. The first of these grounds comes prominently forward in the expressions by which the various offences are characterized, as well as in the general prohibition against approaching “the flesh of his flesh.” The second motive to laying down these prohibitions was that the Hebrews might be preserved as a peculiar people, with institutions distinct from those of the Egyptians and Egyptians (Lev. xviii, 2), as well as from the other heathen nations with whom they might come in contact. Marriages with half-sisters by the same father were allowed at Athens, with half-sisters by the same mother at Sparta, with full sisters in Egypt and Persia. The third ground of the prohibitions, social convenience, comes forward solely in the case of marriage with two sisters simultaneously, the effect of which would be to “vex” or irritate the first wife, and produce domestic jars. A remarkable exception to these prohibitions existed in favor of marriage with a deceased brother’s wife, in the event of his having died childless. The law which regulates this has been named the “Levi- rate,” from the Latin levir = brother-in-law. The first instance of this custom occurs in the patriarchal period, where Onan is called upon to marry his brother Er’s widow (Gen. xxxviii. 8). It was confirmed by the Mosaic law (Deut. xxv. 5-9). (Boaz; Hulda.) The Levirate marriage was not peculiar to the Jews; it has been found to exist in many Eastern countries, particularly in Arabia, and among the tribes of the Caucausus. The Levirate law offered numerous opportunities for the exercise of that spirit of casuistry, for which the Jewish teachers are so conspicuous. One such case is brought forward by the Sadducees for the sake of entangling our Lord, and turns upon the complications which would arise in the world to come (the existence of which the Sadducees sought to invalidate) from the circumstances of the same woman having been married to several brothers (Matt. xxii. 27-30). The Rabbinical solution of this difficulty was that the wife would revert to the first husband; our Lord on the other hand subverts the hypothesis on which the difficulty was based, viz. that the material conditions of the present life were to be carried on in the world to come; and thus He asserts the true character of marriage as a temporary and merely human institution. Numerous difficulties are suggested, and minute regulations laid down by the Talmudical writers, the chief authority on the subject being the book of the Mishna, entitled Tahamoth. From the prohibitions expressed in the Bible, others have been deduced by a process of inferential reasoning. Thus the Talmudists added to the Levitical relationships several remoter ones, which they termed secondary, such as grandmother and great-grandmother, great-grandchild, &c.; the only points in which they all
touched the Levitical degrees, were that they added (a) the wife of the father's ursine brother under the idea that in this case the brother described was only by the same father, and (b) the mother's brother's wife, for which they had no authority. Considerable differences of opinion have arisen as to the extent to which this process of reasoning should be carried; and conflicting laws have been made in different countries, professedly based on the same original authority. But first, the legislator apparently intended to give an exhaustive list of prohibitions; for he not only gives examples of degrees of relationship, but specifies the prohibitions in cases strictly parallel, e. g. son's daughter and daughter's daughter (Lev. xviii. 10, compare also 17). Secondly, he evidently did not regard the degree as the test of the prohibition; for he establishes a different rule in regard to a brother's widow and a deceased wife's sister, though the degree of relationship is parallel. Thirdly, there must have been some tangible and even strong grounds for the distinctions noted in the degrees of equal distance; and it then becomes impalpable in which, but is grounded on perpetual force, or arise out of a peculiary state of society or legislation. The cases to which these remarks would especially apply are, marriage with a deceased wife's sister, a niece, whether by blood or marriage, and a maternal uncle's widow. As to the first and third of these, we may observe that the Hebrews regarded the relationship between the wife and her husband's family as closer than that between the husband and his wife's family. Illustrations of this difference are (a) that a husband's brother was subject to the Levirate law; (b) that the nearest relative on the husband's side was his widow's geit or avenger of blood; and (c) that an heiress must marry a relative on her father's side. When, however, we transplant the Levitical regulations from the Hebrew to any other commonwealth, we are fully warranted in taking into account the temporary and local conditions of relationship in each, and in extending the prohibition, in conformity to the general spirit of the Law, to cases where alterations in the social or legal condition have taken place. Thus the prohibition may be extended to marriage with a brother's widow in all cases, as the Levirate law is abolished; also from the paternal to the maternal uncle's widow, as the peculiar differences between relationships on the father's and mother's side are abolished. Marriage with a deceased wife's sister is not only not prohibited, but actually permitted by the letter of the Mosaic Law; but it remains to be argued (a) whether the permission was granted under peculiar circumstances; (b) whether those or strictly parallel circumstances exist at the present day; and (c) whether, if they do not exist, the general tenor of the Mosaic prohibitions would or would not justify extending the prohibition to such a relationship on the authority of the Levitical Law. We are here viewing the question simply in its relation to the Levitical Law, and omit all notice of other arguments pro and con. As to marriage with the niece, which was also permitted by the Mosaic Law, the Jews appear to have availed themselves of the privilege without scruple (Jos. xii. 4, 16, xvii. 1, 23, xviii. 5, 1; see ORTHIX); but this marriage is now generally regarded as incestuous.—2. Among the special prohibitions we have to notice the following: (1.) The high-priest was forbidden to marry any one of the Levites, or of the children of Israel, i. e. an Israelite (Lev. xxi. 13, 14). (2.) The Levites were less restricted in their choice; they were only prohibited from marrying prostitutes and divorced women (xxi. 7). (3.) Heiresses were prohibited from marrying out of their own tribe (Num. xxxvi. 5-9; compare Tob. viii. 10). (4.) Persons defective in physical powers were not to intermarry with Israelites by virtue of the regulations in Deut. xxiii. 1. (5.) In the Christian Church, bishops and deacons were prohibited from having more than one wife (1 Tim. iii. 2, 12), a prohibition of an ambiguous nature, inasmuch as it may refer (a) to polygamy in the ordinary sense of the term, as explained by Theodoret, and most of the Fathers (and so Doddridge, Barnes, &c.); (b) to marry after the decease of the first wife (so Beza, Conybeare & Howson); or (c) to marry after divorce during the lifetime of the first wife. The probable sense is second marriage of any kind whatever, including all the three above, i. e. the prohibition with regard to marriage to the two last, which were allowable in the case of the laity, while the first was equally forbidden to all (so Mr. Benan; but Macknight, Scott, &c., suppose the apostle here referred to polygamy and the second marriage of one improperly divorced; see Diocesan). (6.) A similar prohibition applied to those who were candidates for admission into the ecclesiastical order of widows (1 Tim. v. 9; Widow); in this case the words "wife of one man" can be applied but to two cases, (a.) to remarriage after the decease of the husband (so Whitby, Barnes, &c.), or (b.) after divorce (so Conybeare & Howson; see above). That divorce was obtained sometimes at the instance of the wife, is implied in Mk. x. 12, and 1 Cor. vii. 11, and is alluded to by several classical writers. But St. Paul probably refers to the general question of remarriage (so Mr. Benan). (7.) With regard to the general question of the remarriage of divorced persons, there is some difficulty in ascertaining the sense of Scripture. According to the Mosaic Law, a wife divorced for marrying another husband might not marry whom she liked; but if her second husband died or divorced her, she could not revert to her first husband, on the ground that, as far as he was concerned, she was "defiled" (Deut. xxiv. 2-4); we may infer from the statement of the ground that there was no objection to the remarriage of the original parties, if the divorced wife had remarried her first husband in the interval. In the N. T. there are no direct precepts on the subject of the remarriage of divorced persons. All the remarks bearing upon the point had a primary reference to an entirely different subject, viz. the abuse of divorce. With regard to age, no restriction is pronounced in the Bible. Early marriage is spoken of with approval in several passages (Prov. ii. 17, v. 18; Is. lix. 5), and in reducing this general statement to the more definite one of years, we must take into account the very early age at which persons arrive at puberty in Oriental countries. In modern Egypt marriage takes place in general before the bride has attained the age of sixteen, frequently when she is twelve or thirteen, and occasionally when she is only ten. The Talmudists forbade marriage in the case of a man

New York, Connecticut, Massachusetts, &c., but has been prohibited in some of the other States; yet it would be regarded as valid in every State, if made in a State or country where no such prohibition exists.—See Kent's Comment on American Law, third edition, 11, 88, n.
under thirteen years and a day, and in the case of a woman under twelve years and a day. The usual age appears to have been higher, about eighteen years. Certain days were fixed for the ceremony of betrothal and marriage—the fourth day for virgins, and the fifth for widows. The more modern Jews similarly appoint different days for the marriages of widows, Wednesday and Friday for the former, Thursday for the latter (Pierci, i. 240).—III. The customs of the Hebrews and of Oriental nations generally, in regard to the preliminaries of marriage, as well as the ceremonies attending the rite itself, differ in no respect from those which we are familiar. In the first place, the choice of the bride devolved not on the bridegroom himself, but on his relations or on a friend deputed by the bridegroom for this purpose (Gen. xxi. 21, xxiv., xxviii. 1, xxxviii. 6). It does not follow that the bridegroom's wishes were not consulted in this arrangement. As a general rule the preliminaries originated with the family of the bridegroom. The imaginary case of women soliciting husbands (Is. iv. 1) was designed to convey to the mind a picture of the ravages of war. The consent of the maiden was sometimes asked (Gen. xxiv. 68); but this appears to have been a formal proceeding, undertaken by a friend or legal representative on the part of the bridegroom, and by the parents on the part of the bride: it was confirmed by oaths, and accompanied with presents to the bride and her relatives. These presents were described by different terms, that to the bride by Heb. mohar (A. V. "dowry"), and that to the relations by Heb. mattan. Thus Shechem offers "never so much dowry and gift" (Gen. xxxiv. 12), the former for the bride, the latter for the relations. Mr. Bevan, with Saalschütz, denies, and Dr. Ginsburg (in Kitto), Gesenius, First, &c., affirm, that the mohar was a price paid down to the father for the sale of his daughter. Such a custom under all circumstances prevails in the ancient parts of the East to the present day, but (so Mr. Bevan) it does not appear to have been the case with free women in patriarchal times (xxxi. 15; Ex. xii. 7). It would undoubtedly be expected that the mohar should be proportioned to the position of the bride, and that a poor man could not on that account afford to marry a rich wife (1 Sam. xviii. 23). Occasionally the bride received a dowry from her father (Judg. i. 15; 1 K. ix. 16). A "settlement," in the modern sense of the term, i.e., a written document securing property to the wife, did not come into use until the post-Babylonian period; the only instance we have of one is in Tob. vi. 14, where it is described as an "instrument." The Talmudists styled it eth kabbalah (literally a writing), and have laid down minute directions as to the disposal of the sum secured, in a treatise of the Mishna expressly on that subject. The act of betrothal was celebrated by a feast, and among the more modern Jews the ceremony is performed in some parts for the bridegroom to place a ring on the bride's finger. Some writers have endeavoured to prove that the rings noticed in the O. T. (Ex. xxxiv. 22; Is. iii. 21) were nuptial rings, but there is not the slightest evidence of this. The ring was nevertheless regarded among the Hebrews as a token of fidelity (Gen. xli. 42), and of adoption into a family (Is. xx. 22). Between the betrothal and the marriage an interval elapsed, varying from a few days in the patriarchal age (Gen. xxiv. 55), to a full year for virgins and a month for widows in later times. During this period the bride elect lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend deputed for the purpose, termed the "friend of the bridegroom" (Jn. iii. 29). She was now virtually regarded as the wife of her future husband. Hence faithlessness on her part was punishable with death (Dent. xxiii. 23, 24), the husband having, however, the option of "putting her away" (Mat. i. 19; Dent. xiv. 1 ff.).—In the wedding itself the most observable point is that there were no definite religious ceremonies connected with it. It is probable, indeed, that some formal ratification of the espousal with an oath took place, as implied in some allusions to marriage (Ex. xvi. 8; Mat. ii. 14). It was noticed in the expression, "the covenant of her God" (Prov. ii. 17), as applied to the marriage-bond, and that a blessing was pronounced (Gen. xxiv. 60; Ru. iv. 11, 12), sometimes by the parents (Tob. vii. 15). But the essence of the marriage ceremony consisted in the removal of the brazen image of the bride from her father's house to that of the bridegroom or his father. The bridegroom prepared himself for the occasion by putting on a festive dress, and especially by placing on his head the handsome turban described by the term peir (Is. xi. 10, A. V. "ornaments"; Heb. dress), and a nuptial crown or garland (Cant. iii. 11); he was redolent of myrrh and frankincense and "all powders of the merchant" (iii. 6). The bride prepared herself for the ceremony by taking a bath, generally on the day preceding the wedding. The notices of it in the Bible are few (Ru. iii. 3; Ez. xxiii. 40; Eph. v. 26, 27). The distinctive feature of the bride's attire was the leqışh, or "veil"—a light robe of ample dimensions, which covered not only the face but the whole person (Gen. xxiv. 55; compare xxxviii. 14, 15). (Dress.) This was regarded as the symbol of her submission to her husband (1 Cor. ix. 10). She also wore a peculiar girdle, called Heb. bedarah, the "girdle" (A. V.), which no bride could forget (Jer. ii. 32); and her head was crowned with a chaplet, which was again so distinctive of the bride, that the Heb. term candle, "bride," originated from it. (Crowns; Diadem.) If the bride were a virgin, she wore her hair flowing. Her robes were white (Rev. xix. 8), and sometimes embroidered with gold thread (Ps. xiv. 13, 14), and covered with perfumes (xiv. 8); she was further decked out with jewels (Is. xlix. 18, lix. 10; Rev. xxi. 2). When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, particularly by his groomsmen (A. V. "companions," Judg. xiv. 11; "children of the bride-chamber," Mat. i. 15), preceded by a band of musicians or singers (Gen. xxxii. 27; Jer. vii. 34, xvi. 9; 1 Me. ix. 39), and accompanied by persons bearing flambeaux (2 Esd. x. 2; Mat. xxxv. 7; compare Jer. xxvii. 10; Is. xviii. 26; "the light of a candle"). (Lamp; Lantern.) Having reached the house of the bride, who with her maidens anxiously expected his arrival (Mat. xxv. 6), he conducted the whole party back to his own or his father's house, with every demonstration of gladness (Ps. xlv. 13). On their way back they were joined by a party of maidens, friends of the bride and bridegroom, who were in waiting to catch the procession as it passed (Mat. xxv. 6). The in-
habitants of the place pressed out into the streets to watch the procession (Cant. iii. 11). At the house a feast was prepared, to which all the friends and relatives were invited (Judg. xiv. 22; Mat. xxii. 1–10; Lk. xiv. 8; Jn. ii. 2), and the festivities were protracted for seven, or even fourteen days (Judg. xiv. 12; Tob. viii. 19). (Banquet; Meals.)

The guests were provided by the host with fitting robes (Mat. xxii. 11), and the feast was enlivened with riddles (Judg. xiv. 12) and other amusements. The bridegroom now entered into direct communication with the bride, and the joy of the friend was “fulfilled” at hearing the voice of the bridegroom (Jn. iii. 29) conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work. In the case of a virgin parched corn was distributed among the guests. The last act in the ceremonial was the conducting of the bride to the bridal-chamber (Heb. heder or cheder) (Judg. xv. 1; Joel ii. 16), where a canopy (Heb. huppah or chuppah) was prepared (Ps. xix. 5; Joel ii. 16). The bride was still completely veiled, so that the deception practised on Jacob (Gen. xxix. 20) was very possible. A newly married man was exempt from military service, or from any public business which might draw him away from his home, for the space of a year (Deut. xxiv. 5): a similar privilege was granted to him who was betrothed (xx. 7). Among the modern Jews the marriage ceremony is performed by a Rabbi, who covers the bridal pair, as they stand under the canopy, with the tallith or fringed wrapper which the bridegroom has on, joins their hands, pronounces a cup of wine the benediction of alliance, and after the pair have tasted of the cup and the bridegroom has put on the bride’s finger a plain gold ring, reads aloud the marriage settlement, and then pronounces over another cup of wine seven benedictions. The bridegroom and bride taste again of this cup of blessing, and when the glass is emptied it is put on the ground and the bridegroom breaks it with his foot, to remind them that Jerusalem is destroyed and trodden down of the Gentiles. With this the ceremony is concluded, amid the shouts “May you be happy!” (Ginsburg, in Kitto).—IV. In considering the social and domestic conditions of married life among the Hebrews, we must in the first place take into account the position assigned to women generally in their social scale. There is abundant evidence that women, whether married or unmarried, went about with their faces unveiled (Gen. xii. 14, xxiv. 10, 65, xxix. 11; 1 Sam. i. 13). Women not infrequently held important offices. They took their part in matters of public interest (Ex. xv. 20; 1 Sam. xviii. 6, 7); in short, they enjoyed as much freedom in ordinary life as the women of our own country. If such was her general position, it is certain that the wife must have exercised an important influence in her own home. She appears to have taken her part in family affairs, and even to have enjoyed a considerable amount of independence (2 K. iv. 8; Judg. iv. 18; 1 Sam. xxv. 14, &c.). (Child; Daughter; Vow; Woman.) The relations of husband and wife appear to have been characterized by affection and tenderness. At the same time we cannot but think that the exceptions to this state of affairs were more numerous than is consistent with our ideas of matrimonial happiness. One of the evils inseparable from polygamy is the discord which arises from jealousies and quarrels of the several wives (Gen. xxi. 11; 1 Sam. i. 6). The purchase of wives, and the small amount of liberty allowed to daughters in the choice of husbands, must inevitably have led to unhappy unions. In the N. T. the mutual relations of husband and wife are a subject of frequent exhortation (Eph. v. 22, 23; Col. iii. 18, 19; Tit. ii. 4, 5; 1 Pet. iii. 1–7). The duties of the wife in the Hebrew household were multifarious: in addition to the general superintendence of the domestic arrangements, such as cooking, from which even women of rank were not exempted (Gen. xxvii. 6; 2 Sam. xiii. 8) and the distribution of food at meal-times (Prov. xxxi. 15; Meals), the manufacture of the clothing and the various textures required in an Eastern establishment devolved upon her (xxxi. 13, 21, 22; Dresses), and if she were a model of activity and skill, she produced a surplus of fine linen shirts and girdles, which she sold, and so, like a well-frequented merchant-ship, brought in wealth to her husband from afar (xxxi. 14, 24). The Mishna thus describes a wife’s duties toward her husband: “She must grind corn, and bake, and wash, and cook, and suckle his child, make his bed, and work in wool. If she has not a servant, let her not need grind, bake, or wash; if two, she need not cook, nor suckle his child; if three, she need not make his bed, nor work in wool; if four, she may sit in her chair of state.” Whatever money she earned by her labor belonged to her husband. The legal rights of the wife are noticed in Ex. xx. 10, under the three heads of food, raiment, and duty of marriage or conjugal right. (Concubine; Widow.)—V. The allegorical and typical allusions to marriage have exclusive reference to one subject, viz. to exhibit the spiritual relationship between God and his people. The earliest form in which the image is implied, is in the expressions “to go a whoring,” and “whoredom,” as descriptive of the rupture of that relationship by acts of idolatry. These expressions have by some writers been taken in their primary and literal sense, as pointing to the licentious practices of idolaters. But this destroys the whole point of the comparison, and is opposed to the plain language of Scripture. Israel is described as the false wife (Is. i. 21; Jer. iii. 1, 6, 8); Jehovah is the injured husband (Ps. lxxiii. 27; Jer. ii. 20; Hos. iv. 12, ix. 1); the other party in the adultery is specified, sometimes generally, as idols or false gods (Deut. xxxi. 16; Judg. xii. 17; 1 Chr. v. 25; Ez. xx. 30, xiii. 30), sometimes particularly (Lev. xvii. 7, xx. 5, 6; Judg. viii. 27, 53; Num. xx. 29). The image is drawn out more at length in Hosea and Hos. l. iii. The direct comparison with marriage is confined in the O. T. to the prophetic writings, unless we regard the Canticles as an allegorical work. The actual relation between Jehovah and His people is generally the point of comparison (Is. lv. 5, lxii. 4; Jer. iii. 14; Hos. ii. 19; Mal. ii. 11). In the N. T. the image of the bridegroom is transferred from Jehovah to Christ (Mat. ix. 15; Jn. iii. 29), and that of the bride to the Church (2 Cor. xi. 2; Rev. xix. 7, xxii. 2, 9, xxii. 17), and the comparison thus established is confirmed by St. Paul into an illustration of the position and mutual duties of man and wife (Eph. v. 22–29). The breach of the union is, as before, described as fornication or whoredom in reference to the mystical Babylon (Rev. xvii. 1, 2, 5). Adultery; Harlot; Mar’s Hill. Areopagus.

Mar'sen (Heb. fr. Pers. = worthy man, Benef., Ges.), one of the seven princes of Persia, “wise men which knew the times," saw the king’s face and sat first in the kingdom (Esth. i. 14).
**Martha** (Gr. fr. Aram. fem. of *mard*, *lord*, = lady [so Prof. Plumptre]), a woman of Bethany, sister of Lazarus and Mary. The facts recorded in Lk. x. and Jn. x. indicate that Martha possessed a character devout after the fashion of a Jewish type of devotion, sharing in Messianic hopes, and accepting Jesus as the Christ; sharing also in the popular belief in a resurrection (Jn. xi. 24), but not rising, as her sister (Mary, sister of Lazarus) did, to the belief that Christ was making the eternal life to dawn, not to the future only, but to the present. When she first comes before us in Lk. x. 23, as receiving her Lord into her house, she loses the calmness of her spirit, is "cumbered with much serving," is "careful and troubled about many things." She needs the reproof "one thing is needful;" but her love, though imperfect in its form, is yet recognized as true, and she too, no less than Lazarus and Mary, has the distinction of being one whom Jesus loved (Jn. xii. 3). Her position here, it may be noticed, is obviously that of the elder sister, the head and manager of the household. It has been conjectured that she was the wife or widow of "Simon the leper" of Mat. xxvi. 6 and Mk. xiv. 3, (Syr. v. 7.) The same spirit of complaint that she had shown before finds utterance again (ver. 21), but there is now, what there was not before, a fuller faith at once in His wisdom and His power (ver. 22). And there is in that sorrow an education for her as well as for others. She rises from the formula of the Pharisee's creed to the confession which no "flesh and blood," no human traditions, could have revealed to her (ver. 24-27). Her name appears once again in the N. T. She is present at the supper at Bethany as "serving" (Jn. xii. 2). The old character shows itself still, but it has been freed from evil. She is no longer "cumbered," no longer impatient. Activity has been calmed by trust. When other voices are raised against her sister's overflowing love, hers is not heard among them.

*Martyr*, the L. and Eng. form of the Gr. *martur* or *martyr*; generally and literally translated "witness" (Mat. xxvii. 32; and at three times "martyr" in the A. V. (xxii. 20; Rev. ii. 13, xvii. 6). The "witnesses" to the Gospel might have to suffer death for their testimony, and hence arises the ecclesiastical use of the Greek word, corresponding to our present sense of the English word "martyr.

**Mary** (Gr. *María*, fr. Heb. = Maryam) the Wife of Cleophas. So in A. V. of Jn. xiv. 25, but accurately "the Mary of Cleophas" or "Cleophas's Mary." In this passage we read that "there stood by the cross of Jesus His mother, and His mother's sister, Mary of Cleophas (A. V. *Mary the wife of Cleophas*)," and Mary Magdalene. The same group of women is described in Mat. xxvii. 56 as consisting of "Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children;" and in Mk. xv. 40 as "Mary Magdalene, and Mary the mother of James the Little (A. V. "the less") and of Joseph and Solida." From a comparison of these passages, it appears that Mary of Cleophas, and Mary of James the Little and of Joseph, are the same person, and the sister of Mary the Virgin. There is an apparent difficulty in the fact of two sisters seeming to bear the name of Mary. To escape from it, it has been suggested (1.) that the two clauses "his mother's sister" and "Mary of Cleophas" are not in apposition, but four persons were present, viz. the mother of Jesus, her sister (Wieseler makes this sister = Salome), Mary of Cleophas, Mary Magdalene; (2.) that "sister" here = cousin. But the fact of two sisters having the same name, though unusual, is not singular. Genealogical tables give a pair of Antonias, and a pair of Octavius, daughters of the same father, in one case of different mothers, in the other of the same mother, also two Cleopatras. (Osias 3. 4; Heed Philip 1, 2.) *Miriam*, the sister of Moses, may have been the holy woman after whom Jewish mothers called their daughters, just as Spanish mothers not unfrequently give the name of Mary to their children, male and female alike, in honor of Mary the Virgin. This is on the hypothesis that the two names are identical, but on a close examination of the Greek text we find it is possible that this was not the case. Mary the Virgin is in Gr. *Maria* (so Mr. Meyrick), her sister is *Marin*. Mary of Cleophas was probably elder sister of the Lord's mother, and may have married Cleopas or Alpheus while her sister was still a girl. She had (so Mr. Meyrick) four sons, and at least three daughters. The names of the daughters are unknown; those of the sons are Joas, Joes, Jude, Simon, two of whom became enrolled among the Twelve. See also (1) see James; (2) and a third (Simon) may have succeeded his brother in the charge of the Church at Jerusalem. Of Joses and the daughters we know nothing. Mary herself is brought before us for the first time on the day of the Crucifixion—in the parallel passages already quoted from Matthew, Mark, and John. In the evening of the same day we find her sitting desolately at the tomb with Mary Magdalene (Mat. xxvii. 51; Mk. xvi. 47), and at the dawn of Easter morning she was again there with sweet spices, which she had prepared on the Friday night (Mat. xxvii. 1; Mk. xvi. 1; Lk. xxiii. 56) (so Mr. Meyrick; see Mary Magdalene), and was one of those who had "a vision of angels, which said that He was alive" (Lk. xxiv. 23). These are all the glimpses that we have of her. Cleophas or Alpheus is not mentioned at all, except as designating Mary and James. Perhaps he was dead before the ministry of our Lord commenced. Joseph, the husband of Mary the Virgin, was probably likewise dead; and the two widowed sisters, as was natural both for comfort and for protection, were in the custom of living together in one house.

*Mary* (see above) *Mag-da-lene* [as an English word often pronounced mag-da-lene] (see Magdalen and below). Four different explanations have been given of this name. (1.) The most natural, that she came from the town of Magdala. The statement, that the women with whom she journeyed followed Jesus in Galilee (Mk. xiv. 41), agrees with this notion. (2.) Another explanation has been found in the fact that the Talmudic writers in their columns against the Nazarenes make mention of a Miriam Megaddela, and explain it as *he twinner* or *plaiter of hair*. (3.) Either seriously, or with the patristic fondness for etymology, (4.) Origen sees in her name (fr. Heb. *gadal* = to be great) a prophecy of her spiritual greatness as having ministered to the Lord, and been the first witness of His resurrection. - 1. She comes before us first in Lk. viii. 2. She is among the women who "ministered unto Him of their substance." She appears to have occupied a position of comparative wealth.
With all the chief motive was that of gratitude for their deliverance from "evil spirits and infirmities." Of Mary washing the feet of Lord and anointing His head with "seven devils went out of her," and the number indicates, as in Mat. xii. 43, and the "Legion" of the Gadarene demoniacs (Mk. v. 9), a possession of more than ordinary malignity. We must think of her accordingly, as having had, in their most aggravated forms, some of the phenomena of mental and spiritual disease which we meet with in other demonsiacs, the wretchedness of despair, the divided consciousness, the preternatural frenzy, the long-continued fits of silence. From that state of misery she had been set free by the presence of the Healer, and, in the absence, as we may infer, of other ties and duties, she found her safety and her blessedness in following Him. It will explain much that follows if we remember that this date of ministration must have brought Mary Magdalene into the closest companionship with Salome the mother of James and John (Mk. xv. 40), and even also with Mary the mother of the Lord (Jn. xix. 25). The women who thus devoted themselves are not prominent in the history: we have no record of their mode of life, or abode, or hopes or fears during the few momentous days that preceded the crucifixion. They "stood afar off, beholding these things" (Lk. xxiii. 49) during the closing hours of the Agony on the Cross. Mary Magdalene, Mary the mother of the Lord, and the beloved disciple were at one time not afar off, but close to the cross, within hearing. The same close association which drew them together there is seen afterward. She remains by the cross till all is over, waits till the body is taken down, and wrapped in the linen-cloth and placed in the garden-sepulchre of Joseph of Arimathea (Mat. xxvii. 59; Mk. xv. 47; Lk. xxiii. 55). The Sabbath that followed brought an enforced rest, but no sooner is the sunset over than she, with Salome and Mary the mother of James, "brought sweet spices that they might come and anoint the body" (Mk. xv. 1) (so Prof. Plumptre; see Mary or Cleopha). The next morning accordingly, in the earliest dawn (Mat. xxviii. 1; Mk. xvi. 2) they come with Mary the mother of James, to the sepulchre. Mary Magdalene had been to the tomb and had found it empty, had seen the "vision of angels" (Mat. xxviii. 3; Mk. xvi. 5). She went with her cry of sorrow to Peter and John, and they, "been a-fear and out of the sepulchre, and we know not where they have laid Him" (Jn. xx. 1, 2). But she returns there. She follows Peter and John, and remains when they go back. The one thought that fills her mind is still that the body is not there (15). This intense brooding over one fixed thought was, we may venture to say, to one who had suffered as she had suffered, full of special danger, and called for a special discipline. The utter stupor of grief is shown in her want of power to recognize at first either the voice or the form of the Lord to whom she had ministered (14, 15). At last her own name uttered by that voice as she had heard it uttered, it may be, in the hour of her deepest misery, recalls her to consciousness; and then follows the cry of recognition, with the strongest word of reverence which a woman of Israel could use, "Rabboni," and the rush forward to cling to His feet. That, however, is not the discipline she had, love had been too dependent on the visible presence of her Master. She had the same lesson to learn as the other disciples. Though they had "known Christ after the flesh," they were "henceforth to know Him so no more." She was to hear that truth in its highest and sharpest form. "Touch Me not, for I am not yet raised to My Father." For a time, till the earthly affection had been raised to a heavenly one, she was to hold back. When He had finished His work and ascended to the Father, there should be no barrier to the fullest communion that the most devoted love could crave.

-II.

What follows will show how great a contrast there is between the spirit in which the evangelist wrote and that which shows itself in the later traditions. Out of these few facts there rise a multitude of wild conjectures; and with these there has been constructed a whole romance of hagiology. The questions which meet us connect themselves with the narratives in the four Gospels of women who came with precious ointment to anoint the feet or the head of Jesus. Although the opinion seems to have been at one time maintained, few would now hold that Mat. xxvi. and Mk. xiv. are reports of two distinct events. The supposition that there were three anointings found favor with Origen and Lightfoot, but is expressly rejected by us to the conclusion adopted by the great majority of interpreters, that the Gospels record two anointings, one in some city unnamed (Capernaum or Nain?) during our Lord's Galilean ministry (Lk. vii.), the other at Bethany, before the last entry into Jerusalem (Mat. xxvi.; Mk. xiv.; Jn. xii.). We come, then, to the question whether in these two narratives we meet with one woman or with two. The one passage aduced for the former conclusion is Jn. xi. 2. There is but slender evidence for the assumption that the two anointings were the acts of one and the same woman, and that woman the sister of Lazarus. There is, if possible, still less for the identification of Mary Magdalene with the chief actor in either history. (1.) When her name appears in Lk. viii. 3 there is not one word to connect it with the history that immediately precedes. (2.) The belief that Mary of Bethany (Mary, sister of Lazarus) and Mary Magdalene are identical is yet more startling. Not one single circumstance, except that of love and reverence for their Master, is common. The epithet Magdalene, whatever may be its meaning, seems chosen for the express purpose of distinguishing her from all other Marys. No one evangelist gives the slightest hint of identity. Nor is this lack of evidence in the N.T. itself compensated by any reference to Mary Magdalene in the Gospels, or any record of a really trustworthy tradition. Two of the earliest writers who allude to the histories of the anointing—Clement of Alexandria and Tertullian—say nothing to imply that they accepted it. The language of Irenæus is against it. Origen discusses the question fully, and rejects it. He is followed by the whole succession of the expositors of the Eastern Church. In the Western Church, however, the other belief began to spread. The services of the feast of St. Mary Magdalene were constructed on the assumption of its truth. Well-nigh all ecclesiastical writers, after Gregory the Great, take it for granted. The translators under James L. adopted the received tradition. Since that period there has been a gradually increasing agreement against it. Calvin, Grotius, Hammond, Casaubon, Bengel, Lampe, Greswell, Alford, Wordsworth, Stier, Meyer, Ellicott, Olshausen, &c., are, in rejecting it. The medieval tradition has found defenders, and it has maintained a sort of heretical life in Germany.
ministry, Mary of Bethany fell from her purity and sank into the depths of shame. Her life was that of one possessed by the “seven devils” of uncleanness. From the city to which she then went, or from her harlot-like adornments, she was known by the new name of Magdalene. Then she hears of the Deliverer, and repents, and loves, and is forgiven. Then she is recognized at the house of the chief women and ministers to the Lord, and is received back again by her sister and dwells with her, and shows that she has chosen the good part. The death of Lazarus and his return to life are new motives to her gratitude and love; and she shows them, as she had shown them before, anointing no longer the feet only, but the head also of her Lord. She watches by the cross, and witnesses the resurrection. Then (the legend goes on), after some years of waiting, she goes with Lazarus, &c., to Marseilles. They land there; and she, leaving Martha to more active work, comes to a cave in the neighborhood of Arles, and there leads a life of penitence for thirty years. When she dies a church is built in her honor, and miracles are wrought at her tomb. Such was the full-grown form of the Western story. In the East there was a different tradition. Nicophorus states that she went to Rome to the Emperor to make his appeal to his uncircumcised judgment; Modestus, that she came to Ephesus with the Virgin and St. John, and died and was buried there. The Emperor Leo the Philosopher (about 890) brought her body from that city to Constantinople.

Mary (see above), Mother of Mark (see Mark). The woman known by this description must have been among the earliest disciples. We learn from Col. iv. 10 that she was sister (or aunt; see Mark) to Barnabas, and it would appear from Acts iv. 37, xii. 12, that, while Barnabas gave up his lands and brought the proceeds of the sale into the common treasury of the Church, she gave up her house to be used as one of its chief places of meeting. The fact that Peter goes to that house on his release from prison, indicates that there was some special intimacy between them, and this is confirmed by the language which he uses toward Mark as being his “son” (1 Pet. v. 13). She, too, if an own sister, a time when her father was no longer thought of as his abode in the tribe of Levi, and Mary have been connected, as he was, with Cyprus (Acts iv. 36).

Mary (see above), Sister of Lazarus (see Lazarus). The facts strictly personal to her arc but few. She and her sister Martha appear in Lk. x. 40, as receiving Christ in their house. Mary sat listening eagerly for every word that fell from the Divine Teacher. She had chosen the good part, the life that has found its unity, the “one thing needful,” rising from the earthly to the heavenly, no longer distracted by the “many things” of earth. The same character appears in itself in Jn. xi. Her grief is deeper but less active. Her first thought when she sees the Teacher in whose power and love she had trusted, is one of complaint. But the great joy and love which her brother’s return to life calls up in her, pour themselves out in larger measure than had been seen before. Then she beholds the alabaster box brought forth at the last feast of Bethany (xii. 3). Of her after-history we know nothing. The ecclesiastical traditions about her are based on the unfounded hypothesis of her identity with Mary Magdalene.

Mary (Gr. Maria [Mat. i. 16, 18, ii. 11, &c.] and Marian [Mat. i. 20, xiii. 65, &c.], both fr. Heb. = Miriam) the Virgin. There is no person perhaps in sacred or profane literature, around whom so many legends have been grouped as this Mary; and there are few whose authentic history is more concise. We shall divide her life into three periods. 1. The period of her childhood, up to the time of the birth of our Lord. II. The period of her nuptial in the age contemporary with the history recorded in Lk. xvi. 9. III. The period subsequent to the Ascension.—I. The childhood of Mary, wholly legendary. Joachim and Anna were both of the race of David. The abode of the former was Nazareth; the latter passed her early years at Bethlehem. They lived piously in the sight of God, and faultlessly before man, dividing their substance into three portions, one of which they devoted to the service of the Temple, another to the poor, and the third to their own wants. And so twenty years of their lives passed silently away, but they were childless. At the end of this period Joachim went to Jerusalem with some others of his tribe, to make his usual offering at the Feast of the Dedication. And the high-priest scorned Joachim, and drove him roughly away, asking how he dared to present himself in company with those who had children, while he had none. And Joachim was shamed before his friends and neighbors, and he retired into the desert and hid himself there, and fasted forty days and forty nights. And at the end of this period an angel appeared to him, and told him that his wife should conceive, and should bring forth a daughter, and he should call her name Mary. Anna meantime was much distressed at her husband’s absence, and being reproached by her maid Judith with her barrenness, she was overcome with grief of spirit. And two angels appeared to her, and promised her that she should have a child who should be spoken of in all the world. And Joachim returned joyfully to his home, and when the time was accomplished Anna brought forth a daughter, and they called her name Mary. Now the child Mary increased in strength day by day, and at nine months of age she walked nine steps. And when she was three years old her parents brought her to the Temple, to dedicate her to the Lord. Then Mary remained at the Temple till she was twelve or fourteen years old, having been like a son of the tribe of Levi, and may have been connected, as he was, with Cyprus (Acts iv. 36).
ter's—house, not having yet been taken by Joseph to his home. She was at this time betrothed to Joseph, and was therefore regarded by the Jewish law and custom as his wife till he had not yet a husband's rights over her. (Marriage.) At this time the angel Gabriel came to her with a message from God, and announced to her that she was to be the mother of the long-expected Messiah. The scene as well as the salutation is very similar to that recounted in Dan. x. 18, 19. Gabriel promised to Mary that by his operation the Holy Ghost the everlasting Son of the Father should be born of her. He further informs her that her relative Elisabeth was within three months of being delivered of a child. The angel left Mary, and she set off to visit Elisabeth either at Hebron or Juttah (Lk. i. 39), where the latter lived with her husband Zacharias. Immediately on her entrance into the house she was saluted by Elisabeth as the mother of her Lord, and had evidence of the truth of angel's saying with regard to her cousin. She emboldened her feelings of exultation and thankfulness in the hymn (Lk. i. 46-55) known under the name of Gabriel (first verse of it in the Vulgate [L. = "dolo magnify"]). The hymn is founded on Hannah's song of thankfulness (1 Sam. ii. 1-10). Mary returned to Nazareth shortly before the birth of John the Baptist, and continued living at her own home. In the course of a few months Joseph became aware that she was with child, and determined giving her a bill of divorcement, instead of yielding her up to the law to suffer the penalty which he supposed that she had incurred. (Adultery.) Being, however, warned and satisfied by an angel who appeared to him in a dream, he took her to his own home. It was soon after this, as it would seem, that Augustus's decree was promulgated, and Joseph and Mary travelled to Bethlehem to have their names enrolled in the registers (n. c. 4) by way of preparation for the taxing, which, however, was not completed till ten years afterward (A. d. 6), in the governorship of Quirinus (Cyrenices). They reached Bethlehem, and there Mary brought forth for them the Saviour of the world, and humbly laid him in a manger. The visit of the shepherds, the circumcision, the adoration of the wise men, and the presentation in the temple, are rather scenes in the life of Christ than in that of his mother. (Jesu Christ.) The presentation in the Temple might not take place till forty days after the birth of the child (Lev. xii.). The poverty of Mary and Joseph, it may be noted, is shown by their making the offering of the poor. The song of Simeon and the thanksgiving of Anna, like the wonder of the shepherds and the adoration of the magi, only incidentally refer to Mary. One passage alone in Simeon's address is specially directed to her, "Yea a sword shall pierce through thy own soul also."

These words are commonly referred to the pangs of grief which she experienced on witnessing the sufferings of her Son on the cross. In the flight into Egypt, Mary and the babe had the support and protection of Joseph, as well as in their return from thence, in the following year, on the death of Herod the Great (n. c. 3). It may be that the holy family at this time took up their residence in the house of Mary's sister, the wife of Cleopas (Mary or Cleora). Henceforward, until the beginning of our Lord's public ministry, from n. c. 3 to A. D. 29—apart from this, one may picture Mary to ourselves as living in Nazareth, in a humble sphere of life. Two circumstances alone, so far as we know, broke in on the otherwise even flow of her life. One of these was the temporary loss of her Son when he remained behind in Jerusalem at the age of 12. (Lk. ii. 48-52.) The exact date of this last event we cannot determine, but it was probably (so Mr. Meyrick, the original author of this article) not long after the other. From the time at which our Lord's ministry commenced, Mary is withdrawn almost wholly from sight. Four times only is she mentioned which is thrown over her. These four occasions are,—1. The marriage at Cana of Galilee (Jn. ii., 2. The attempt which she and her brethren made "to speak with him" (Mat. xxi. 46; Mk. iii. 21, 31; Lk. vili. 19). 3. The Crucifixion. 4. The days succeeding the Ascension (Acts i. 14). If to these we add two references to her, the first by her Nazarene fellow-citizens (Mat. xiii. 54, 55; Mk. vi. 1-5), the second by a woman in the multitude (Lk. xi. 27), we have specified every event known to us in her life. It is noticeable that, on every occasion of our Lord's addressing her, or speaking of her, there is a sound of reproof in his words, with the exception of the first, when he addressed her as the mother of his brethren. The marriage at Cana in Galilee took place in the three months between the baptism of Christ and the passover of the year 27. When Jesus was found by his mother and Joseph in the Temple in the year 8, we find him repudiating the name of "Father" as applied to Joseph (Lk. ii. 48, 49). Now, however, he clearly recognizes in Joseph the one who inaugurates His ministry. He solemnly withdraws Himself from the authority of His earthly mother.

—2. Capernaum (Jn. ii. 12) and Nazareth (Mat. iv. 13, xiii. 54; Mk. vi. 1) appear to have been the residence of Mary for a considerable period. The next time that she is brought before us we see her at Capernaum. It is the autumn of the year 28, more than a year and a half after the miracle wrought at the marriage-feast in Cana. Mary was still living with her sister, and her nephews and nieces (Brotcr; James), James, Joses, Simon, Jude, and their three sisters (Mat. xiii. 55); and the newborn child Jesus is under the protection of God, and understood that He was denying Himself every relaxation from His labors. Their human affection conquered their faith. They therefore sent a message, begging Him to allow them to speak to Him. Again He reproves. Again He refuses to admit any authority on the part of His relatives, or any privilege on account of their relationship,—3. The next scene in Mary's life brings us to the foot of the cross. She was standing there with her sister Mary and Mary Magdalene, and Salome, and other women, having no doubt followed her Son as she was able throughout the terrible morning of Good Friday. It was about three o'clock in the afternoon and He was about to give up His spirit. Standing near the company of the women was St. John; and, with almost His last words, Christ commended His mother to the care of the disciple whom Jesus loved, "Woman, behold thy son." And from that hour St. John took her to her own abode (Jn. xix. 25-27).—4. A veil is drawn over her sorrow and over her joy which succeeded that sorrow. Mediæval imagination has supposed, but Scripture does not state, that her Son appeared to Mary after His resurrection from the dead. She was doubtless living at Jerusalem with John, cherished the tendered spirit of meekness, and undoubtedly found preeminently in St. John. We have no record of her presence at the Ascension,
or at the descent of the Holy Spirit on the day of Pentecost. We read that she remained steadfast in prayer in the upper room, and was present at the house of Mary Magdalene and Salome, and those known as the Lord's brothers and the apostles. This is the last view that we have of her. Holy Scripture leaves her engaged in prayer. From this point forward we know nothing of her. Probably the rest of her life was spent at Jerusalem (see Ephesians, Hec. 78). According to one tradition the beloved disciple would not leave Palestine until she had expired in his arms. Other traditions make her journey with St. John to Ephesus, and there die in extreme old age. In the fifth century some believed that she was buried at Ephesus; others, at Gethsemane.—5. The character of Mary is not drawn by any of the evangelists, but some of its lineaments are incidentally manifested in the fragmentary record given of her. It is clear from Luke, though without any such intimation we might rest assured of the fact, that her husband had been spent in the study of the Holy Scriptures, and that she had set before her the example of the holy women of the O. T. as her model. This would appear from the Magnificat (Lk. i. 46 ff.). Her faith and humility exhibit themselves in her immediate surrender of herself to the Divine will, though ignorant how that will should be accomplished (Lk. 1:38); her energy and earnestness in her journey from Nazareth to Hebron (39); her happy thankfulness, in her song of joy (48); her silent musings thoughtfulness, in her pondering over the shepherds' visit (ɪ. 19), and in her keeping her Son's words in her heart (51), though she could not fully understand their import. Her humility is seen in her drawing back, yet without anger, after receiving reproach at Cana (Jn. ii. 5), and in the remarkable manner in which she shuns putting herself forward through the whole of her Son's ministry, or after His removal from earth. Once only does she attempt to interfere with His freedom of action (Mat. xii. 46; Mk. iii. 51; Lk. vii. 19), and even here she seems to have been reined by a woman's and a mother's feelings of affection and fear for Him whom she loved. In a word, so far as Mary is portrayed to us in Scripture, she is, as we should have expected, the most tender, the most faithful, humble, patient, and lovable of women. She was a woman still, H. Her after-life, wholly legendary. The legends of Mary's childhood may be traced back as far as the third or even the second century. Those of her death are probably later. The chief legend was for a length of time considered to be a veritable history, written by Melito Bishop of Paphlagonia in the second century. We give the substance of the legend: When the apostles separated in order to evangelize the world, Mary continued to live with St. John's parents in their house near the Mount of Olives, and every day she went out to pray at the tomb of Christ, and at Golgotha. Afterward she went and dwelt with three holy virgins at Bethlehem. And in the twenty-second year after the ascension of the Lord, Mary felt her heart burn with an inexplicable longing to be with her Son; and behold an angel appeared to her, announced that her soul should be taken up from her body on the third day, placed a palm-branch from paradise in her hand, and bade her arise and be not afraid before her bier. And Mary besought that the apostles might be gathered round her before she died, and the angel replied that they should come. All the apostles, living and dead, were accordingly snatched away in a bright cloud, and found themselves at Bethlehem. Angels and powers without number descended from heaven and stood round about the house of Mary Magdalene and Salome, and those known as the Lord's brothers and the apostles. This is the last view that we have of her. Holy Scripture leaves her engaged in prayer. From this point forward we know nothing of her. Probably the rest of her life was spent at Jerusalem (see Ephesians, Hec. 78). According to one tradition the beloved disciple would not leave Palestine until she had expired in his arms. Other traditions make her journey with St. John to Ephesus, and there die in extreme old age. In the fifth century some believed that she was buried at Ephesus; others, at Gethsemane. The angel Gabriel announced that on the first day of the week Mary's soul should be removed from this world. On the morning of that day there came Eve and Anne and Elisabeth, and kissed Mary and told her who they were: came Adam, Seth, Shen, Noah, Abraham, Isaac, Jacob, David, and the rest of the old fathers; came Enoch and Elias and Moses: came twelve chariots of angels immeasurable: and then appeared the Lord Christ in His humanity. Mary prayed. After her prayer was finished her face shone with marvellous brightness, and she stretched out her hands and blessed them all; and her Son put forth His hands and received her pure soul, and bore it into His Father's treasure-house. The apostles carried her body to the valley of Jehoshaphat, to a place which the Lord had told them of, and John went before and carried the palm-branch. They placed her in a new tomb. Suddenly there appeared the Lord Christ, surrounded by a multitude of angels, and commanded Michael the archangel to bring down Mary's soul. Gabriel rolled away the stone, and the Lord said, "Rise up, my beloved, thy body shall not suffer corruption in the tomb." Immediately Mary arose and bowed herself at His feet and worshipped; and the Lord kissed her and gave her to the angels to carry her to paradise. But Thomas was not present with the rest. He arrived just after all these things were accomplished, and demanded to see the sepulchre in which they had laid His Lord: "Verily I say unto thee, Thomas, that thou hast seen me, believe me not. Thomas answered and said unto him, Lord, let me touch thy hands, and let me behold thy face, that I may believe, and believe that thou art the Christ." Our Lord then said, "Blessed are they that have not seen, and yet have believed." Then Thomas arose in haste and wrath, and the other disciples with him, and they opened the sepulchre and went in; but they found nothing therein save that in which her body had been wrapped. Then Thomas confirmed that it was so, borne in the cloud from heaven, by the holy body carried by the angels with great triumph into heaven; and that on his crying to her for her blessing, she had bestowed on him her precious girdle, which when the apostles saw they were glad. Then the apostles were carried back each to his own place.—V. Jewish traditions regarding her. The book called Toldoth Yeshu (fr. Heb. generations or family history of Jesus), proved by Ammon to be a composition of the thirteenth century, makes Mary the wife of Johanan at Bethleheth, deceased in the dark by Joseph Pandera, who pretended to be her husband, and after angering the Lord at Babylon, went to a son called Jeoshua, who discovered the art of working miracles by stealing the knowledge of the sacred name from the Temple, but being defeated by the superior art of one Juda, was crucified and his body hidden under a water-course (Mr. Hawtrey, in Kitto). In the Gospel of St. Nicodemus, otherwise called the Acts of Pilate, we find the Jews represented as charging our Lord with illegitimate birth. The date of this Gospel is about the end of the third century. Stories to the same effect may be found in the Talmud—not in the Mishna, which dates from the second century, but in the Gemara, which is of the fifth or sixth.—V. Moham.
median traditions. Mohammed and his followers appear to have gathered up the floating Oriental traditions connected with Mary in her early years, given above, and to have drawn from them and from the Bible indifferently. He is reported to have said that many men have arrived at perfection, but only four women; and that these are, Asia the wife of Pharaoh, Mary the daughter of Amram (Mohammed appears to have confounded her with Miriam the sister of Moses with Mary the mother of our Lord), his first wife Khadijah, and his daughter Fatima. The Immaculate Conception was a Mohammedan doctrine six centuries before any Christian theologians or schoolmen maintained it.—VI. Emblem. There was a time in the history of the Church when all the expressions used in Canicules were applied at once to Mary. Consequently all the Eastern metaphors of King Solomon have been hardened into symbols, and represented in pictures or sculpture, and attached to her in popular litanies. The same method of interpretation was applied to certain parts of the Revelation.—VII. Worship of the Blessed Virgin. What was its origin? Certainly not the Bible. There is not a word there from which it could be inferred; nor in the Creeds; nor in the Fathers of the first five centuries. Whence, then, did it arise? Mr. Meyrick finds the germ of it in the apocryphal legends of her birth and of her death given above. Some of the legends of her birth are as early as the second or third century, in thedirectories of the Gnostics, and unanimously rejected by the Church of the first five centuries as fabulous and heretical. Down to the time of the Nestorian controversy the worship of the Blessed Virgin was apparently wholly external to the Church, and regarded as heretical. But the Nestorian controversies produced a great change of sentiment. Nestorians had maintained, or at least it was the tendency of Nestorianism to maintain, not only that our Lord had two natures, the divine and the human (which was right), but also that He was two persons, in such sort that the child born of Mary was not divine, but merely an ordinary human being, until the divinity subsequently united itself to Him. This was condemned by the Council of Ephesus in A.D. 431; and the Greek title Theotokos (= God-bearing), loosely translated Mother of God, was sanctioned. The object of the council and of the Anti-Nestorians was not to add honor to the mother, but to maintain the true doctrine with respect to the Son. Nevertheless the result was to magnify the mother, and, after a time, at the expense of the Son. The legends too were no longer treated so roughly as before. The Gnostics were not now objects of dread. Nestorians, and afterward Iconoclasts, were objects of hatred. The old fables were winked at, and thus they became the mythology of Christianity, universally credited among the southern nations of Europe. From this time the worship of Mary grew apace. We learn the present state of the religious regard in which she is held throughout Southern Europe from St. Alfonso de' Liguori, whose every word is vouched for by the whole weight of his Church's (Roman Catholic) authority. Mary is Queen of Mercy and Mother of all mankind: our Life; our Protectress in death; the Hope of all; our only Refuge, Help, and Asylum; the Propitiatory of the whole world; our Patrons; Queen of Heaven and Hell; Mediatrix of grace; the Helper of the Redemption; Sanctifier of the Human, from a tender Advocate; Omnipotent; the Way of Salvation; the Mediatrix of angels; the Mediator; the Intercessor; the Redeemer; the Saviour, c. (Glories of Mary, London, 1853). This in the worship of the Blessed Virgin there are two distinctly marked periods. The first is that which commences with the apostolic times, and brings us down to the close of the fifth century in which the Council of Ephesus was held, during which time the worship of Mary was confined to Gnostic and Collyrian heretics. The second period commences with the sixth century, when it began to spread within the Church; and, in spite of the shock given it by the Reformation, has continued to spread (see IX. below).—VIII. Her Assumption or Ascent to Heaven. Not only religious sentiments, but facts grew up in exactly the same way. At the end of the fifth century there existed a book, De Transitu Virginis Mariae (L. = Of the Transit or Passage of the Virgin Mary), which was condemned by Pope Gelasius as apocryphal. This book is without doubt the oldest form of the legend. Down to the end of the fifth century the story of the Assumption was distinctly looked up by the Church as belonging to the heretics and at variance to her. But then came the change of sentiment already referred to, consequent on the Nestorian controversy. About the same time, probably, or rather later, an insertion (now recognized on all hands to be a forgery) was made in Eusebius's Chronicle, that "in the year a. D. 48 Mary the Virgin was taken up into heaven, as some wrote that they had seen her." The first writer within the Church, in whose extant writings we find the Assumption asserted, are Gregory of Tours in the sixth century, who has merely copied Melito's book, De Transitu; Andrew of Crete, who probably lived in the seventh century; and John of Damascus, who lived at the beginning of the eighth century. The last of these authors refers to the Euthyniac history as stating that Marcian and Pulcheria being in search of the body of St. Mary, sent to Juvenal of Jerusalem to inquire for it. Juvenal tells them the legend (see above, III). The fact of the Assumption is stereotyped in the Breviary Services for August 15. Here again we see a legend originated by heretics, and remaining external to the Church till the close of the fifth century, creeping into the Church during the sixth and seventh centuries, and finally ratified by the authority both of Rome and Constantinople.—IX. Her Immaculate Conception. Similarly with regard to the sinlessness of Mary, which has issued in the drama of the Immaculate Conception. Down to the close of the fifth century the sentiment with respect to her was that Mary was born in original sin, was liable to actual sin, and fell into sins of infirmity. At this time the change of mind before referred to, as originated by the Nestorian controversies, was spreading within the Church; and it became more and more the general belief that Mary was preserved from actual sin by the grace of God. This opinion had become almost universal in the twelfth century. And now a further step was taken. It was maintained by St. Bernard that Mary was conceived in original sin, but that, before her birth, she was cleansed from it, like John the Baptist and Jeremiah. This was the sentiment of the thirteenth century. Early in the fourteenth century died J. Duns Scotus, the first theologian or schoolman who threw out as a possibility the idea of an Immaculate Conception, which would exempt Mary from original sin as well as actual. From this time forward there was a struggle between the masculine and immaculate conceptionists, which led at length to
the Pope's decree of December 8, 1854, that Mary was not concealed or born in original sin, but has been wholly exempt from all sin, original and actual, in her conception and birth, throughout her life, and in her death. *JAMES.*

**Māry** (Gr. *Maryam* in the Received Text, *Maria* in Lachmann; see above), a Roman Christian greeted by St. Paul in Rom. viii. 6 as having toiled hard for him. Nothing more is known of her.

**Mas'ilo** (L. fr. Heb.; see below), a place in Anbeila, which Baechides and Alcimus besieged and took with great slaughter on their way from the north to Ggilgal (1 M. ix. 2). The name Masilo is omitted by Josephus, nor has any trace of it been since discovered; but the word may, as Robinson suggests, be from Hebrew *ṣēgh* or *terrace.* In that case it was probably a name given to the remarkable cedars still existing on the northern side of the Wady el-Hamam, N. W. of Tiberias, and now called Kast al Bhurānā.

**Maschil** [-kîl] (Heb., see below), the title of thirteen Psalms: xxxii., xliii., xliv., lxiv., lxv., lxvii., lxviii., lxxxvi., lxxxix., clxii. In the Psalm in which it first occurs as a title, the root of the word is found in another form (Ps. xxxii. 8), "I will in-struct thee," from which circumstance, it has been inferred, the title was applied to the whole Psalm as didactic (so A. V. margin, Hengstenberg, Tholuck, J. A. Alexander, &c.). But since "Maschil" is affixed to many Psalms which would scarcely be classed as didactic, Gesenius (or rather Roediger) explains it as = any sacred song, relating to divine things, whose end it was to promote wisdom and piety. Ewald regards Ps. xlvii. 7 (A. V. "sing ye praises with understanding") as the key to the meaning of Maschil, which in his opinion is a musical term, denoting a melody requiring great skill in its execution. The objection to the explanation of Roediger is, that it is wanting in precision, and would allow the term "Maschil" to be applied to every Psalm. The suggestion of Ewald has most to commend it (so Mr. Wright).

**Mash** (Heb. *a drawing out or drawn out = Me-shekh, Sim.), a son of Aram (Gen. x. 23); = "Mi-shekh" in 1 Chr. i. 17. As to the geographical position of Mash, Josephus connects the name with *Mesene* in lower Babylonia, on the shores of the Persian Gulf. The more probable opinion is that adopted by Bochart, &c., that the name Mash is represented by the *Mona Masius* of classical writers, a range which forms the northern boundary of Mesopotamia, between the Tigris and Euphrates. Kalisch connects the names of Mash and Jashah: this, to say the least, extremely doubtful.

**Ma'shal** (Heb.) = *Mishkel* or *Mishal* (1 Chr. vi. 74).**Ma-ás** (Gr.), one of Solomon's servants, whose descendants are said to have returned with Zorobabel (1 Esd. v. 34); not in Ezra and Nehemiah.

**Mas'ān** (Gr.) = *Mešjānah* (1 Esd. viii. 43; compare Ezr. viii. 16). *Mas-an.* ARCHITECTURE; HANDICRAFT; MORTAR, &c.

**Ma-so'ra,** Ma-so'rā. Old Testament.

**Mas'āph** (Gr. = Mizpēh). 1. A place opposite to Jerusalem, at which Judas Maccabaeus and his followers assembled to lament the desolate state of the city and the sanctuary (1 M. iii. 46); no doubt = Mizpēh of Benjamin.—2. One of the cities taken from the Ammonites by Judas Maccabaeus in his campaign on the E. of Jordan (v. 53); probably = Mizpēh of Gilad.

**Mā'ter** (Heb. *of*), a family of
Benjamin, to which King Saul belonged (1 Sam. x. 21).

Matt·an (Heb. a gift, Ges.). 1. The priest of Baal slain before his altars in the idol temple at Jerusalem (2 K. xxiv. 18; 2 Chr. xxiii. 17). He probably accompanied Athaliah from Samaria. —2. Father of Shephatiah (Jer. xxxviii. 1).

Matt·nah (Heb. a gift, present, Ges.), a station in the latter part of the wanderings of the Israelites (Num. xxi. 18, 19); probably S. E. of the Dead Sea, but not yet discovered. WILDERNESS OF THE RANGE.

Matt·na·il·ah (fr. Heb. = gift of Jehovah, Ges.). 1. The original name of Zedekiah, king of Judah, changed when Nebuchadnezzar placed him on the throne instead of his nephew Jeholachin (2 K. xxiv. 17). —2. A Levite, son of the singers of Asaph (1 Chr. ix. 15). He is described as the son of Micah, Micha (Neh. xi. 17, 22), or Micahiah (xii. 55), and after the return from Babylon lived in the villages of the Netophathites (1 Chr. ix. 16) or Netophathi (Neh. xii. 28), which the singers had built in the neighborhood of Jerusalem (29). As leader of the Temple-choir after its restoration (xi. 17, xii. 8) in the time of Nehemiah, he took part in the musical service at the dedication of the wall of Jerusalem (xii. 25, 33). We find him among the Levites of the second rank, “keepers of the thresholds,” an office which fell to the singers (compare 1 Chr. xv. 18, 21). Mr. Wright and Dr. Alexander (in Kitto) suppose Mattaniah in Neh. xii. 35 should be connected with ver. 36, in which are enumerated his “brethren” alluded to in ver. 8. Dr. Alexander supposes a name omitted after “Shemaiah, the son of,” and before “Mattaniah” in ver. 35. —3. A descendant of Asaph, and ancestor of Jehaziel the Levite in Jehoshaphat’s reign (2 Chr. xxv. 11). —4. One of the sons of Bani (Ezr. x. 25). He and the three following had married foreign wives, but put them away in Ezra’s time. —5. One of the sons of Zattu (27). (See 4.) —6. A descendant of Pahath-moab (39). (See 4.) —7. One of the sons of Bani (57). (See above.) —8. A Levite, father of Zacceus, and ancestor of Hanan who had charge of the ex-fowlers in Nehemiah’s time (Neh. xiii. 13). —9. One of the fourteen sons of Heleum; chief of the ninth division of musicians or singers in the Temple-service as appointed by David (1 Chr. xxv. 4, 16). —10. A descendant of Asaph, the Levite minister. He assisted in the purification of the Temple in the reign of Hezekiah (2 Chr. xxix. 16).

Matt·nah (fr. Heb. = Mattathia, Ges.), son of Nathan, and grandson of David in the genealogy of our Lord (Lk. iii. 31).

Matt·nah·ah (fr. Heb. = Mattathia, Ges.), a descendant of Hashum, who put away his foreign wife in Ezra’s time (Ezr. x. 33).


Mat·nah·el, or Mat·te·na·l (Heb. = Mattaniah, Ges.). 1. One of the family of Hashum, who in Ezra’s time had married a foreign wife (Ezr. x. 33). —2. A descendant of Bani, who put away his foreign wife at Ezra’s command (ver. 37). —3. A priest in the days of Joakim, the son of Joshua (Neh. xii. 19).

Matt·han (Gr. fr. Heb. = Mattan, Rbn., N. T. Lex.), son of Eleazar, and grandfather of Joseph “the husband of Mary” (Mat. i. 15); according to Lord A. C. Hervey = Mattath in Lk. iii. 24. GENEALOGY OF JESUS CHRIST.

Matt-tha·na·lis (Gr.) = Mattaniah, one of the descendants of Elea (1 Esd. ix. 27; compare Ezr. x. 26).


Mat·the·la·s (fr. Gr.) = Ma·sea·liah 1 (1 Esd. ix. 19).

Matthew [math·thu] (fr. L. Mattheus; Gr. Matthias; both fr. Heb. = Mattathias, Ges.), the Apostle and Evangelist, = Levi (Lk. v. 27-29) the son of a certain Alphaeus (Mi. ii. 14). His call to be an apostle is related by all three evangelists in the same words, except that Mat. ix. 9 gives the former, and Mk. ii. 14 and Lk. v. 27 the latter name. The publicans, properly so called (L. publicani), were persons who farmed the Roman taxes, and were usually, in later times, Roman knights, and persons of wealth and credit. They employed under them inferior officers, natives of the province where the taxes were collected, called properly portitores (L. receivers of customes), to which class Matthew no doubt belonged. (Publican.) Eusebius mentions that after our Lord’s ascension Matthew preached in Judea (some add for fifteen years), and then went to foreign nations. To the lot of Matthew it fell to visit Ethiopia, says Socrates Scholasticus. But Ambrose says that God opened to him the country of the Persians; Isidore the Macedonians; and others the Parthians, the Medes, the Persians of the Euphrates. Nothing whatever is really known. Hierocles, the disciple of Valentinus, describes him as dying in Ethiopia; but Zenodorus, from Alexandria, Orig and Tertullian seem to accept: the tradition that he died a martyr, be it true or false, came in afterward.

Matthew (see above), Gospel of (see Gospels). The Gospel which bears the name of St. Matthew was written by the apostle, according to the testimony of all antiquity. —1. Language in which it was written. We are told on the authority of Papias, Irenaeus, Tertullian, Origen, Eusebius, Epiphanius, Jerome, and many other Fathers, that the Gospel was first written in Hebrew, i.e. Aramaic, the vernacular language of Palestine. (Syriac Language) (a) Papias of Hierapolis (in the first half of the second century) says, “Matthew wrote the divine oracles in the Hebrew dialect; and each interpreted them as he was able.” (b) Irenaeus says that “whilst Peter and Paul were preaching at Rome and founding the Church, Matthew put forth his written Gospel among the Hebrews in their own dialect.” (c) According to Eusebius, Papias “is reported to have gone to the Indians” (i.e. to the S. of Arabia?), “where it is said that he found the Gospel of Matthew already among some who had the knowledge of Christ there, to whom Bartholomew, one of the apostles, had preached, and left them the Gospel of Matthew written in Hebrew, which was preserved till the time referred to.” This
story reappears in two different forms:—Jerome and Rufinus say that Panæus brought back with him this Hebrew Gospel; and Nicephorus says that Bartholomew dictated the Gospel of Matthew to the inhabitants of that country. (d) Origensays, "As I have learned by tradition concerning the four Gospels, which alone are received without dispute by the Church of God under heaven: the first was written by St. Matthew, once a tax-gatherer, afterward an apostle of Jesus Christ who published it for the benefit of the Jewish converts, composed in the Hebrew language." (e) Eusæbius (H. E. ii. 34) gives as his own opinion the following: "Matthew having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his Gospel, composed in their native language." Other passages to the same effect occur in Cyril, Epiphanius, Jerome, who mentions the Hebrew original in seven places at least of his works, and from Gregory of Nazianzus, Chrysostom, Augustine, and other Christian writers. From all these there is no doubt that the old opinion was that Matthew wrote in the Hebrew language. So far all the testimony is for a Hebrew original.— But there are arguments of no mean weight in favor of the Greek. 1. The numerous quotations from the O. T. in this Gospel and its connexion with the Hebrew narrative to point out the fulfilment of prophecies, &c.; and those where in the course of the narrative the persons introduced, and especially our Lord Himself, make use of O. T. quotations. Between these two classes a difference of treatment is observable. In the latter class, where the citations occur in discourse, the LXX. is used. The quotations in the narrative, however, do not follow the LXX., but appear to be a translation from the Hebrew text. A mere translator could not have done this. But an independent writer, using the Greek tongue, and wishing to conform his narrative to the oral teachings of the apostles, might have used for the quotations the well-known Greek O. T. used by his colleagues. 2. But this difficulty is to be got over by assuming a high authority for this translation, as though made by an inspired writer; and it has been suggested that this writer was Matthew himself (Bengel, Olshausen, Lee, &c.), or at least that he dictated the same (Bekker), or other apostle (Gerhard), or James, the brother of the Lord, or John, or the general body of the apostles, or that two disciples of St. Matthew wrote from him, the one in Aramaic, and the other in Greek. 3. The original Hebrew, of which so many speak, no one of the witnesses ever saw (Jerome is no exception); and so little store has the Church set upon it that it has utterly perished. 4. It is certain that a gospel, not the same as our canonical Matthew, sometimes usurped the apostle's name; and some of the witnesses we have quoted appear to have referred to this in one or other of its various forms or names. The Nazarenes and Ebionites possessed each a modification of the same Gospel, which no doubt each altered more and more as their tenets diverged, and which bore various names—the Gospel of the twelve apostles, the Gospel according to the Hebrews, the Gospel of Peter, or the Gospel according to Matthew. Enough is still to decide, that the Gospel according to the Hebrews was not identical with our Matthew; but it had many points of resemblance to the synoptical gospels, and especially to Matthew. What was its origin it is impossible to say; it may have been a description of the oral teachings of the apostles, corrupted by degrees; it may have come in its early and pure form from the hand of Matthew, or it may have been a version of the Greek Gospel of St. Matthew, as the evangelist who wrote especially for Hebrews. Is it impossible that, when the Hebrew Matthew is spoken of, this questionable document, the Gospel of the Hebrews, was really referred to? Observe that (if it are at second hand (with a notable exception); no one quotes it. All that is certain, is, that Nazarenes, or Ebionites, or both, boasted that they possessed the original Gospel of Matthew. Jerome is the exception; and him we can convict of the very mistake of confounding the two, and almost on his own confession. Erasmus, Calvin, Le Clerc, Lightfoot, Wetstein, Lardner, Hales, Hug, De Wette, Stuart, Fritzsche, Creder, Thiersch, Alford, and many others, have pronounced for a Greek original. Simon, Mill, Michaelis, Marsh, Elchhorn, Storr, Olshausen, Davidson, Tregelles, Westcott, &c., advocate a Hebrew original.—I. Matthew wrote his Gospel "that it might be fulfilled which was spoken of the Lord by the prophet" (i. 22, ii. 15). In ii. 5, and in later passages of Matthew it is abbreviated (ii. 17, iii. 3, iv. 14, vili. 17, xii. 17, xiii. 4, xvi. 56, xvii. 9). 2. The reference to the Messiahshiah under the name "Son of David" occurs in Matthew eight times; and three times each in Mark and Luke. 3. Jerusalem is called "the holy city," "the holy place" (iv. 5, xv. 15, xxv. 55). 4. The Greek phrase συντητον τω μηνον, A. V. "the end of the world," is used five times; in the rest of the N. T. only once, in Heb. ix. 26. 5. The phrase "kingdom of heaven," about thirty-three times; other writers use "kingdom of God," which is found also in Matthew. 6. "Heavenly Father," used about six times; and, "Father in heaven" about sixteen, and without explanation, point to the Jewish mode of speaking in this Gospel. For other more minute verbal peculiarities, see Credner, Introduction (in German).—II. Citations from the Old Testament. The following list is nearly complete:

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<tr>
<td>1. 16. Mic. v. 2.</td>
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<td>15. Hos. x. 11.</td>
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<td>16. Jer. xxxi. 15.</td>
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<td>3. Is. ix. 3.</td>
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<td>4. Jer. i. 3.</td>
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<td>10. Deut. viii. 3.</td>
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<td>13. Is. vi. 22. 1x. 1.</td>
<td>15. Is. i. 7. Jer. vii. 11.</td>
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<td>42. Ex. xxii. 5.</td>
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<td>xxi. 28.</td>
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<td>17. Is. iii. 4.</td>
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<td>35. Mic. vii. 6.</td>
<td>28. Ps. lxiv. 25 (40). Jer. xii. 7. xxii. 18.</td>
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<td>xii. 3. Ἰαμ. xxix. 6.</td>
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<td>25. Ps. lxix. 2.</td>
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<td>xvi. 4. Ex. xx. 12. 17.</td>
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<td>8. Is. xxi. 13.</td>
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-IV. Genuineness of the Gospel. Some critics, admitting the apostolic antiquity of a part of the Gospel, apply to Matthew, as they do to Luke, the gratuitous supposition of a later editor or compiler, who, by augmenting and altering the original document, produced our present Gospel. We are asked to believe that in the second century for two or more of the Gospels, new works, differing from them both in matter and compass, were substituted for the old, and that about the end of the second century our present Gospels were adopted as authorities by the Church. This, and what that henceforth the copies of the older works entirely disappeared. Passages from Matthew are quoted by Justin Martyr, by the author of the letter to Diognetus, by Hegesippus, Irenæus, Tatian, Athenagoras, Theophilus, Clement, Tertullian, and Origen. It is not merely from the matter but the manner of the quotations, from the calm appeal as to a settled authority, from the absence of all hints of doubt, that we regard it as proved that the book we possess had not been the subject of any sudden change. The citations of Justin Martyr, very important for this subject, have been thought to contain a source different from the Gospels which we now possess; and by the Greek apokathwoumenata (memoirs), he has been supposed to indicate that lost work. Space is not given here to show that the remains referred to are the Gospels which we possess, and not any one book; and that though Justin quotes the Gospels very loosely, so that his words often bear but a slight resemblance to the original, the same is true of his quotations from the LXX. The genuineness of the two first chapters of the Gospel of Matthew has been questioned, but is established on satisfactory grounds. 1. All the old MSS, and versions contain them; and they are quoted by the Fathers of the second and third centuries. Celsius also knew ch. ii. 2. Their contents would naturally form part of a Gospel intended primarily for the Jews. 3. The commencement of ch. iii. is dependent on ii. 23; and in iv. 13 there is a reference to ii. 23. 4. In constructions and expressions it is similar to the Gospel. Prof. Norton disputes the genuineness of these chapters upon the ground of the difficulty of harmonising them with Luke's narrative, and upon the ground that a large number of the Jewish Christians did not possess them in their version of the Gospel. But the difficulties in the harmony are all reconcilable (Gospels), and the treatment of Luke (Luke, Gospel of, i.) by Marcell suggests how the Jewish Christians dropped out of their version an account which they would not accept. On the whole, we have for the genuineness and apostolic origin of our Greek Gospel of Matthew the best testimony that can be given (so Archbishop Thomson, original author of this article). (Canon; Inspiration; V. Time when the Gospel was written. Nothing can be said on this point with certainty. Some of the ancients think that it was written in the eighth year after the Ascension (Theophylact and Euthymius); others in the fifteenth (Nepospros); whilst from Jerome to Eusebius, "that it was written between A.D. 50 and 60; the exact year cannot even be guessed at. VI. Place where it was written. Probably in Palestine.-VII. Purport of the Gospel. The Gospel itself tells us by plain internal evidence that it was written for Jewish converts, to show them in Jesus of Nazareth the Messiah of the O.T. whom they expected. Jewish converts over all the world seem to have been intended, and not merely Jews in Judaea (Ezech., viii.). It is early, the fulfillment of the Law and of the Messianic prophecies in the person of Jesus.-VIII. Contents of the Gospel. There are traces in this Gospel of an occasional superseding of the chronological order. Its principal divisions are:-I. Introduction to the ministry of Jesus (i.-iv.). 2. The laying down of the new law (the Sermon on the Mount) (v.-vii.). 3. Events in historical order, showing Him as the worker of Miracles (viii., ix.). 4. Appointment of apostles to preach the kingdom (x.). 5. Doubts and opposition excited by His activity— in John's discipies, in sundry cities, in the Pharisees (xi., xii.). 6. Parables on the nature of the kingdom (xiii.). 7. Similar to 5. Effects of His ministry on His countrymen, on Herod, the people of Gennesaret, Scribes and Pharisees, and on multitudes whom He feeds (xiii. 53.-xvi. 12). 8. Revelation to His disciples of His sufferings. His instructions to them thereupon (xvi. 13.-xviii. 35). 9. Events of the last week before the entrance into Jerusalem, and resistance to Him there, and denunciation of the Pharisees (xvi.-xviii.). 11. Last discourses; Jesus as Lord and Judge of Jerusalem, and of the world (xxiv., xxv.). 12. Passion and Resurrection (xxvi.-xxviii.). Mat-thi'as (mat-) (Gr. and L. fr. Heb. = Mattathiah, Ges., Mattathah, Mattathah, Matthew, Mattathah, &c.). 1. A Levite, the first-born of Shalum the Korhite, who presided over the offerings made in the pans (1 Chr. ix. 31; compare Lev. vi. 20, &c.). 2. One of the Levites of the second rank under Asaph, appointed by David to minister before the ark in the musical service (1 Chr. xvi. 5) (see below). 3. One of the family of Nebi, who had married a foreign wife in Ezra's time (Ezr. x. 4). 4. Probably a priest, who stood at the right hand of Ezra, when he read the Law to the people (viii. 4). 5. A Levite, probably = No. 2 (1 Chr. xv. 18, 21); one of Jelushith's six sons; leader of the fourteenth division of the Temple-choir (xv. 3, 21). Mat-tok (mattok) (Heb. = sword). The A. V. translation of—1. Heb. zeration of—1. Heb. D. 2. Heb. mackarahd or makkorahd (1 Sam. xiii. 20, 21). A closely-related Hebrew word (makhrah, or makh-
Hebrew word translated “mattock” in verse 21 may be the plural of either. Gesenius supposes one of them perhaps = plogeth-share, and the other = coulter. Fürst makes this in verse 20 = sickle; the kindred word (="share" in A. V. verse 20) he makes = spade, mattock, coulter, and regards the latter as occurring also in verse 21, where the A. V. has “mattock.”—3. Heb. ma'der = a working-hook, hoe, Ges. (Is. vii. 25). The tool used in Arabia for loosening the ground, described by Niebuhr, answers generally to our mattock or grubbing-axe, i.e. a single-headed pick-axe. The ancient Egyptian hoe was of wood, and answered for hoe, spade, and pick. Agriculture.

Egyptian Hoe (Frorn Wilkinson.)

Matl (I. e. a hammer; a variation of mall, from L. malleus), a word rendered by our translators to render the Hebrew maphath. The Hebrew and English alike occur in Prov. xxv. 18 only. But a derivative from the same root, and differing but slightly in form, viz. mappel, is found in Jer. li. 20, and is there transliterated “battle-axe.” Probably some heavy warlike instrument, a mace or club, is alluded to. Arms, I. 2, c. h. Axe; Mattock 1.

Mazzim (Heb. pl. = fortresses, Ges., Fii.). The marginal note to the A. V. of Dan. xi. 38, “the God of forces,” gives, as the equivalent of the last word, “Mazzim, or God’s protectors, or munitions.” The Geneva version renders the Hebrew as a proper name both in Dan. xi. 38 and 39, where the word occurs again (margin of A. V. “munitions”). The Greek version of Theodotion and the Vulgate treat it as a proper name. There can be little doubt (so Mr. Wright) that “Mazzim” is to be taken in its literal sense of fortresses, just as in Dan. xi. 19, 39; the god of fortresses being then the deity who presided over strongholds. But beyond this it is scarcely possible to connect an appellation so general with any special object of idolatrous worship. Calvin suggested that it denoted money, the strongest of all powers. By others it has been supposed to be Mars. The opinion of Gesenius is more probable, that the god of fortresses = Jupiter Capitolinus, for whom Antiochus built a temple at Antioch. Layard (Xin. ii. 456), after describing Hera, the Assyrian Venus, as “standing erect on a lion, and crowned with a tower or mural crown, which, we learn from Lucian, was peculiar to the semitic figure of the goddess,” adds in a note, “May she

be connected with the ‘El Mazzem,’ the deity presiding over bulwarks and fortresses, the ‘god of forces’ of Dan. xi. 38.”

Mazz-l’tas (Gr. = Mattithiath 3 (1 Ed. ix. 25). * Mazz-za-loth (Heb.). See Mazzaroth.

Mazz zaro-th (Heb., see below). The margin of the A. V. of Job xxviii. 32 gives “the twelve signs” as the equivalent of “Mazzaroth,” and this is probably its true meaning (so Mr. Wright). The Peshito-Syrace renders it by “the wain” or “Great Bear.” Fürst understands by Mazzaroth the planet Jupiter, the same as the “star” of Am. v. 26. On referring to 2 K. xxiii. 8, we find the word mazzath (A. V. “the planets”), differing only from Mazzaroth in having the liquid l for r, and rendered in the margin “the twelve signs,” as in the Vulgate. In later Jewish writings mazzath are the signs of the Zodiac. In consequence of this, Rashi, and the Hebrew commentators generally, identify mazzaroath and mazzaloth, though their interpretations vary.

Mead’aw (med’do), the A. V. translation of—1. Heb. dâh or âchâ (Gen. xii. 2, 18). It appears to be an Egyptian term. In its use in Job viii. 11 (A. V. “flag”) seems to show that it is not a “meadow,” but some kind of reed or water-plant. (Flag I.) But as during high inundations of the Nile—such inundations as are the cause of fruitful years—the whole of the land on either side is a marsh, and as the cultivation extends up to the very edge of the river, may it not denote the herbage of the growing crops? 2. Heb. ma’dârâ (Judg. xx. 33 only, “the meadows of Gibeah”), Gesenius, the Targum, and Kimchi translate a naked place, i.e. a field or plain without trees and dwellings; Fürst translates forest. The most plausible interpretation (so Mr. Grove) is that of the Peshito-Syrace, which by a slight difference in the vowel-points makes the word mêt’drâh = the care.

Me’âh (Heb. a hundred), the Tower of, one of the towers of the wall of Jerusalem when rebuilt by Nehemiah (Neh. iii. 1, xii. 39). It stood between the tower of Hananeel and the sheep-gate, and probably somewhere at the N. E. part of the city.

Meal (Gen. xviii. 6, &c.). Bread; Corn; Foon; Mull.

Meals. Our information on this subject is but scanty: the early Hebrews do not seem to have given special names to their several meals, for the Hebrew terms ãal and aruâkh or aruâkh, translated “dine” and “dinner” in the A. V. (Gen. xiii. 16; Prov. xvi. 17) refer in reality general expressions, which might more correctly be rendered “eat” and “portion of food.” In the N. T. we have the Greek terms ariston and deipnon, which the A. V. renders respectively “dinner” and “supper” (Lk. xiv. 12; Jn. xxi. 20, &c.), but which are more properly “breakfast” and “dinner.” The Greek deipnon is also translated “fayst” (Mat. xxii. 6; Mk. xii. 39; Lk. xx. 46). There is some uncertainty as to the hours at which the meals were taken: the Egyptians undoubtedly took their principal meal at noon (Gen. xiii. 16): laborers took a light meal at that time (Ru. ii. 14; compare verse 12); and occasion the day that early took was devoted to excess and revelling (1 K. x. 16). It has been inferred from those passages (somewhat too hastily, Mr. Bevan thinks) that the principal meal generally took place at noon: the Egyptians still make a substantial meal at that time; but there are indications that the day—rather followed the custom that prevails among the Bedouins, and made their

619
principal meal after sunset, and a lighter meal at about nine or ten o'clock in the morning (Gen. xix. 1-3; Ex. xvi. 12, xviii. 12, 14; Ru. iii. 7; Jn. xxi. 4, 12). (PASSOVER.) Robinson, *N. T. Lex.*, makes *ariston* = "breakfast, lunch", taken about the middle of the day; the principal meal being the *deipnum = dinner*, taken late in the afternoon or early in the evening, after the heat and business of the day were over. The posture at meals varied at various periods; there is sufficient evidence that the old Hebrews were in the habit of *sitting* (Gen. xxviii. 19; Judg. xix. 6; 1 Sam. xvi. 11, xx. 5, 18, 24; 1 K. xiii. 20), but it does not hence follow that they sat on chairs (the chair was not unknown to the Hebrews); they may have squatted on the ground, as was the occasional, though not perhaps the general custom of the ancient Egyptians. The table was in this case but slightly elevated above the ground, as is still the case in Egypt. As luxury increased, the practice of sitting was exchanged for that of reclining; the first intimation of this occurs in Amos (iii. 12, vi. 4). The custom may have been borrowed from the Babylonians and Syrians, among whom it prevailed at an early period (Esth. i. 6, vii. 8). In the time of our Saviour, reclining was the universal custom, as is implied in the Greek terms *anakinmai, katakeinmai, anaklinomai, &c.*, used for "sitting at meat," as the A. V. incorrectly has it. The couch itself is only once mentioned (Mk. vii. 4; A. V. "tables"); Greek plural of *kline* usually translated "banquet"); but there can be little doubt that the Roman *triclinium* (see below) had been introduced, and that the arrangements of the table resembled those described by classical writers. Generally speaking, only three persons reclined on each couch, but occasionally four or even five. The couches were provided with cushions on which the left elbow rested in support of the upper part of the body, while the right arm remained free; a room provided with these was described (in Greek) as *estromenon, literally spread* (Mk. xiv. 15, A. V. "furnished"). As several guests reclined on the same couch, each overtopped his neighbor, as it were, and rested his head on or near the breast of the one who lay behind him: he was then said to the fourth being left open for the servants to bring up the dishes. Some doubt attends the question whether the females took their meals along with the males. The cases of Ruth amid the reapers (Ru. ii. 14), of Elkanah with his wives (1 Sam. i. 4), of Job's sons and daughters (Job i. 4), and the general intermixture of the sexes in daily life, make it more than probable that they did so join; at the same time, as the duty of attending upon the guests devolved upon them (Lk. x. 40), they probably took a somewhat irregular and brief repast. (See also Dent. xvi. 11, 14; Esth. i. 9; WOMAN.) Before commencing the meal, the guests washed their hands. This custom was founded on natural de-

![Reclining at Table.—From Montfaucon's Antiquities.—(Fairbairn.)](image)

<table>
<thead>
<tr>
<th>Middle couch.</th>
<th>Lowest.</th>
<th>Middle.</th>
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<td>Highest.</td>
<td>7 6 5 4 3</td>
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<td>Middle.</td>
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Arrangement of Couches and Place (Seats or "Rooms" A. V.) in the *Triclinium*.

"lay on the bosom" of his neighbor (Jn. xiii. 23, xvi. 29; *Aramaic's Bosom*). The ordinary arrangement of the couches was in three sides of a square, corum; not only was the hand the substitute for our knife and fork, but the hands of all the guests were dipped into one and the same dish. Another preliminary step was the grace or blessing of which we have but one instance in the O. T. (1 Sam. ix.
A party at dinner or supper.—(From Lane's Modern Egyptians.)

East; generally there was a single dish into which each guest dipped his hand (Mat. xxvi. 23); occasionally separate portions were served out to each (Gen. xliii. 34; Ruz. ii. 14; 1 Sam. i. 4). A piece of bread was held between the thumb and two fingers of the right hand, and was dipped either into a bowl of melted grease (in which case it was termed in Gr. ζυμώνιον = "a sop," Jn. xiii. 26), or into the dish of meat, whence a piece was conveyed to the mouth between the layers of bread. To pick out and hand over to a friend a delicate morsel is esteemed a compliment, and to refuse such an offering is regarded as contrary to good manners. Judas dipping his hand in the same dish with our Lord was showing especial friendliness and intimacy. At the conclusion of the meal, grace was again said in conformity with Deut. viii. 10, and the hands were again washed.

Thus far we have described the ordinary meal: on state occasions more ceremony was used, and the meal was enlivened in various ways. Such occasions were numerous, in connection partly with public (Festivals, &c.), partly with private events. (Banquets.) On these occasions a sumptuous repast was prepared; the guests were previously invited (Esth. v. 8; Mat. xxiii. 3), and on the day of the feast a second invitation was issued to those that were bidden (Esth. vi. 14; Prov. ix. 3; Mat. xxii. 3). The visitors were received with a kiss (Tob. vi. 6; Lk. vii. 45); water was produced for them to wash their feet with (vii. 44); the head, the beard, the feet, and sometimes the clothes, were perfumed with ointment (Ps. xxiii. 5; Amos vi. 6; Lk. vii. 38; Jn. xii. 2); on special occasions robes were provided (Mat. xii. 11); and the head was decorated with wreaths (Is. xxvii. 1; Wis. ii. 7, 8; Jos. xiii. 9, § 1).

The regulation of the feast was under the superintendence of a special officer, named in Gr. architrilhivos (Jn. ii. 8, 9, A.V. "ruler of the feast," "governor of the feast"), whose business it was to taste the food and the liquors before they were placed on the table, and to settle about the toasts and amusements; he was generally one of the guests (Eccles. xxiii. 1, 2), and might therefore take part in the conversation. The places of the guests were settled according to their respective rank (Gen. xliii. 33; 1 Sam. ix. 22; Lk. xiv. 8; Mk. xii. 29; Jn. xiii. 23); portions of food were placed before each (1 Sam. i. 4; 2 Sam. vi. 19; 1 Chr. xvi. 5), the most honored guest receiving either larger (Gen. xliii. 34); compare Hdb. vi. 57) or more choice (1 Sam. ix. 24; compare Homer, H. vii. 251) portions than the rest. The meal was enlivened with music, singing, and dancing (2 Sam. xix. 35; Ps. lxix. 12; Is. v. 12; Am. vi. 5; Eccles. xxiii. 3-6; Mat. xiv. 6; Lk. xv. 25), or with riddles (Judg. xiv. 12); and amid these entertainments the festival was prolonged for several days (Esth. i. 3, 4). Bread; Cooking; Dishes; Drink, Strong; Furniture; Milk; Water; Wine.

Meat ( Heb., see below), a place named in Josh. viii. 3 only. Its description is "Mearah, which is to (i. e. belongs to; the A. V. "beside") erroneous the Zidonians." The word me’āráh in Hebrew = a care, and it is commonly assumed that the reference is to some remarkable cavern in the neighborhood of Sidon or Siron. Reland suggests that Meerah may be = Adon, a village named in Jos., which is therefore (viii. 3, § 1), as forming the limit of Galilee on the W. Robinson (in 474) suggests that Mearah may be at 'Adān, a ruined site about half-way between Tyre and Sidon, in the cliffs near which are numerous sepulchral grottoes.

Measares (mezes).—Weights and Measures.

Meat. It does not appear that the word "meat" is used in any one instance in the A. V., of either the O. or N. T., in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by " flesh." 1. The only possible exceptions to this assertion in the O. T. are:—(a) Gen. xvii. 4, &c., "savory meat (perhaps = dainties);" (b) xlv. 23, "corn and bread and meat (= foods, "victual,') 2. The only real and inconveniency caused by the change which has taken place in the meaning of the word is in the case of the "meat-offering," which consisted solely of flour, or corn, and oil. Some several Hebrew words are translated in the A. V. by "meat;" but none of them present any special interest except lehem or lechem (= "bread") (Num. xxviii. 24; 1 Sam. xx. 24, 27, 34; Job vi. 7, xx. 14, &c.), and teraph (Ps. exi. 3, margin "prey;" Prov. xxi. 15; Mal. iii. 10), usually translated "prey." (Gen. xlix. 9; Num. xxiii. 24, &c.), once "spoil" (Job xxix. 17). 4. In the N. T. several Greek words are thus rendered, the most common being brōma (Jn. iv. 34; Rom. xiv. 15, 20; 1 Cor. viii. 8, 13, &c.), bros (Jn. iv. 32; Rom. xiv. 17, &c.), and trophē (Mat. iii. 4; Acts xxvii. 28; Heb. v. 12, 14, &c.), each of which whatever can be eaten can nourish the frame.

Meat-offering. The Heb. minchah or minchah originally = a gift of any kind; and appears to be used generally = a gift from an inferior to a superior, whether God or man. Afterward this general sense became attached to "comestibles," and minchah or minchah was restricted to an unbloody offering. The law or ceremonial of the meat-offering is described in Lev. ii. and vi. 14-23. It was composed of fine flour, seasoned with salt, and mixed with oil and frankincense, but without leaven; and generally accompanied by a drink-offering of wine. A portion of it, including all the frankincense, was to be burnt on the altar as a "memorial;" the rest be-
longed to the priest; but the meat-offerings offered by the priests themselves were to be wholly burnt. Its meaning appears to be exactly expressed in the words of David (1 Chr. xxix. 10-14), "Of Thine own have we given Thee." It recognized the sovereignty of the Lord and His bounty in giving all earthly blessings, by dedicating to Him the best of His gifts. This meaning involves neither of the main ideas of sacrifice—the atonement for sin and self-dedication to God. It takes them for granted, and is based on them. Accordingly, the meat-offering, properly so called, seems always to have been a subsidiary offering, needing to be introduced by the sin-offering, which represented the one idea, and forming an appendage to the burnt-offering which represented the other. The unbloody offerings offered alone did not properly belong to the regular meat-offering. They were usually substitutes for other offerings (compare Lev. v. 11; Num. v. 15). Sacrifice.

Medb (Heb. = medic., Gr. but Meb. 1), a convertible name, its meaning, however, unknown (so Gesenius, Fürst) (1 Chr. xi. 36). In 2 Sam. xxiii. 34, the name appears, with other variations, as "the Maachathite." Kennicott concludes that the latter is the more correct.

Med-a-ba (Gr. = Megan), a Greek form of Medeba (1 Mc. ix. 30).


Medan (Heb. strife, contention), a son of Arah and Keturah (Gen. xxv. 2; 1 Chr. i. 32), whose name and descendants have not been traced beyond this record. It has been supposed, from the similarity of the name, that the tribe descended from Medan was the same as, or a portion of, Medan. There is, however, no ground for this theory beyond its plausibility. The mention of "Ishmaelite" as a convertible term with "Midianite," in Gen. xxvii. 28, 36, is remarkable; but the Midianite of the A.V. in verse 36 is Medane in the Hebrew.

Med-e-ba (Heb. watters of quail), a town on the E. coast of Palestine, belonged to Judah, and is mentioned in 2 Sam. xxii. 30. Here it seems to denote the limit of the territory of Joshua, which it cannot be. It next occurs in the enumeration of the country divided amongst the Transjordanic tribes (Josh. xiii. 9), as giving its name to a district called "the plain of Medeba." (PLAIN 4.) This district fell within the allotment of Reuben (ver. 16). At the time of the conquest Medeba belonged to the Amorites, apparently one of the towns taken from Moab by them. When we next encounter it, four centuries later, it is again in the hands of the Moabites, or of the Ammonites (1 Chr. xix. 7). In the time of Ahaz Medeba was a sanctuary of Moab (Is. xv. 2). In the Macabean times it had returned into the hands of the Amorites, who most probably = the Jamri in 1 Mc. ix. 36. About 110 B.C. it was taken after a long siege by John Hyrcanus. In Christian times it was a noted bishopric. Medeba (now Madaba) is in the pastoral district of the Bekaa, four miles N.E. of Heshbon, and like it lying on a rounded but rocky hill. A large tank, columns, and extensive foundations are still to be seen.

Mede [mede] ( Heb. Medi; Gr. Medi; L. Medi), one of the most powerful nations of Western Asia in the times anterior to the establishment of the kingdom of Cyrus, and one of the most important tribes composing that kingdom. The title by which they appear to have known themselves was Meda.—I. Primitive History. It may be gathered from the mention of the Medes (Meda) by Moses, among the races descended from Japheth, that they were a nation of very high antiquity. Berosus says that the Medes conquered Babylon at a very remote period (about n. c. 2438), and that eight Median monarchs reigned there consecutively 224 years. There are independent grounds for thinking that an Aryan element existed in the population of the Mesopotamian valley, side by side with the Cushite and Shemitic elements, at a very early date. It is therefore not at all impossible (so Rawlinson, the original author of this article) that the Medes may have been the predominant race there for a time, as Berosus states, and may afterward have been overpowered and driven to the mountains. The term Aryans, applied to the Medes in the time of Herodotus, connects them with the early Vedic settlers in Western Hindostan.

Mede [meda] (see below) = one of the Medes, or one from Medea (Dan. xi. 1).
and engaged in a war with Alyattes, king of Lydia, the father of Croesus, with whom he long maintained a stubborn contest. This war was terminated at length by the conclusion of an alliance between the two powers. Cyaxares, who had succeeded his father, and reigned in all forty years. He was succeeded by his son Astyages.

4. Its imperfections. The Median History of Herodotus has been accepted as authentic by most modern writers. That the story of Deioces is a romance has been acknowledged. That the chronological dates are improbable and even contradictory, has been a frequent subject of complaint. Recently it has been shown (Rawlinson, Herodotus) that the whole scheme of dates is artificial, and that the very names of the kings, except in a single instance, are unhistorical. The concordant records of Sargon, Senneacherib, and Esar-haddon clearly show that the Median kingdom did not commence so early as Herodotus imagined. These three princes, whose reigns cover the space extending from n. c. 750 to n. c. 660, all carried their arms deep into Media, and found it, not under the dominion of a single powerful monarch, but the several monarchies of petty chieftains. It cannot have been till the middle of the seventh century n. c. that the Median kingdom was consolidated, and became formidable to its neighbors. How this change was accomplished is uncertain: most probably about this time a fresh Aryan immigration took place from the countries E. of the Caspian, and the leader of the immigrants established his authority over the scattered tribes of his race, settled previously in the district between the Caspian and Mount Zagros. There is good reason to believe that this leader was the great Cyaxares. The Deioces and Phraortes of Herodotus are thus removed from the list of historical personages altogether. 5. Development of Median power, and formation of the Empire. It is evident that the development of Median power kept pace with the decline of Assyria, of which it was in part an effect, in part a cause. Cyaxares must have been contemporary with the latter years of that Assyrian monarch who passed the greater portion of his time in hunting-expeditions in Susiana. In order to consolidate a powerful kingdom in the district E. of Assyria, it was necessary to bring into subjection a number of Scythic tribes. The struggle with these tribes may be the real event represented in Herodotus by the Scythic war of Cyaxares, or possibly his narrative may contain a still larger amount of truth. His capture of Nineveh and conquest of Assyria are facts which no skepticism can doubt; and the date of the capture may be fixed with tolerable certainty to the year n. c. 626. It was undoubtedly after this that Cyaxares endeavored to conquer Lydia. It is surprising that he failed, more especially as he seems to have been accompanied by the forces of the Babylonians, who were perhaps commanded by Nebuchadnezzar on the occasion. 6. Extent of the Empire. The limits of the Median empire cannot be definitely fixed. From E. to S. its extent was in no place great, since it was certainly confined between the Persian Gulf and the Euphrates on the one side, the Black and Caspian Seas on the other. From E. to W. it had, however, a wide expansion, since it reached from the Halys at least as far as the Caspian Gates, and possibly further. It comprised Persia, Medea (MEDIA), Nisibis, Media Cappadocia, Armenia, Cappadocia, the tract between Armenia and the Caucasus, the low tract along the S. W. and S. of the Caspian, and possibly some portion of Hyrcania, Parthia, and Sagartia. It was separated from Babylonia either by the Tigris, or more probably by a line running about half-way between that river and the Euphrates. Its greatest length may be reckoned at 1,600 miles from N. W. to S. E., and its average breadth at 400 or 450 miles. Its area would thus be about 600,000 square miles, or somewhat greater than that of modern Persia. 7. Its character. With regard to the nature of the government established by Cyaxares, the Median empire, and the conquered nations, we possess but little trustworthy evidence. Herodotus in one place compares, somewhat vaguely, the Median with the Persian system (i. 134); but it is perhaps most probable that the Assyrian organization was continued by the Medes, the subject-nations retaining their native monarchs, and merely acknowledging subjection by the payment of an annual tribute. This seems certainly to have been the case in Persia. The satrapy organization was apparently a Persian invention, begun by Cyrus, continued by Cambyses, his son, but first adopted as the regular governmental system by Artaxerxes II. Darius Hystaspis, the son of Darius the Great, unified the Oriental monarchies the Median was the shortest in duration. It commenced, as we have seen, after the middle of the seventh century n. c., and it terminated n. c. 585—9. Its final overthrow. The conquest of the Medes by a sister-Iranic race, the Persians, under their native monarch Cyrus, is another of those indisputable facts of remote history, which make the inquirer feel that he sometimes attains to solid ground in these difficult investigations. After many partial engagements, a great battle was fought between the two armies, and the result was the complete defeat of the Medes, and the capture of their king, Astyages, by Cyrus. 10. Position of Media under Persia. The treatment of the Medes by the victorious Persians was not that of an ordinary conquered nation. According to some writers (as Herodotus and Xenophon) there was a close relationship between Cyrus and the last Median monarch, who was therefore naturally treated with more than common tenderness. The two nations were closely akin; they had the same Aryan or Iranian origin, the same early traditions, the same language, nearly the same religion, and ultimately the same manners and customs, dress, and general mode of life. Media was advanced to much honor and importance under Cyrus and his successors. The Median capital (Ecbatana) was at first the chief royal residence. On the first convenient opportunity Media rebelled, elevating to the throne a certain Phraortes (Evarvaris). Darius Hystaspis, in whose reign this rebellion took place, had great difficulty in suppressing it. 11. Internal divisions. According to Herodotus the Median nation was divided into six tribes, called Busa, the Paretaceni, the Struchates, the Arizanti, the Budii, and the Magi. It is doubtful, however, in what sense these are to be considered as ethnic divisions. We may perhaps assume, in the order of Herodotus' list, that the Busa, Paretaceni, Struchates, and Arizanti were true Medes, of genuine Aryan descent, while the Budii and Magi were foreigners admitted into the nation. 12. Religion. The original religion of the Medes must have been that simple creed which is placed before us in the earlier portions of the Zendavesta. (Persians.) Its peculiar characteristic was Dualism, the belief in the existence of two opposite principles of good and evil, nearly if not quite on a par with one another. Ormazd, the good demon,
and Abram, the evil demon, were both self-caused and self-existent, both indestructible, both potent to work their will. Besides Ormazd, the Aryan worshipped the sun and moon, under the names of Mithra and Homa; and they believed in the existence of numerous spirits or genii, some good, some bad, the subjects and ministers respectively of the two powers of Good and Evil. Their migration brought them into contact with the fire-worshippers of Armenia and Mount Zagros, among whom Magianism had been established from a remote antiquity. (Magi.)

The result was either a combination of the two religions, or in some cases an actual conversion of the conquerors to the faith and worship of the conquered. So far as can be gathered from the scanty materials in our possession, the latter was the case with the Medes.—13. Manners, customs, and national character. The customs of the Medes are said to have nearly resembled those of their neighbors, the Armenians and the Persians; but they were regarded as the inventors, their neighbors as the copyists. They were brave and warlike, excellent riders, and remarkably skillful with the bow. The flowing robe, so well known from the Persepolitan sculptures, was their native dress, and was certainly among the points for which the Persians were held to holden to them. As troops they were considered little inferior to the native Persians, next to whom they were usually ranged in the battle-field.—14. References to the Medes in Scripture. The references to the Medes in the canonical Scriptures are not very numerous, but striking. We first hear of certain "cities of the Medes," in which the captive Israelites were placed by "the king of Assyria" on the destruction of Shalmaneser, c. 721 (2 K. xvii. 6, xviii. 11). This implies the subtraction of Media to Assyria at the time of Shalmaneser, or of Sargon, his successor, and accords very closely with the account given by the latter of certain military colonies which he planted in the Median country. Soon afterward Isaiah prophesies the part which the Medes shall take in the destruction of Babylon (Is. xiii. 17, xxi. 2); which is again still more distinctly declared by Jeremiah (lii. 21 and 28), who sufficiently indicates the independence of Media in his day (xxv. 25). Daniel relates the fact of the Medo-Persian conquest (v. 28, 31), giving an account of the reign of Cyrus, who appears to have been made viceroy by Cyrus (vi. 1-28). In Ezra (vi. 1-5) we have a mention of Achmetha (Ecratahana), "the palace in the province of the Medes," where the decree of Cyrus was found—a notice which accords with the known facts that the Median capital was the seat of government under Cyrus, but a royal residence only and not the seat of government under Darius Hystaspis. Finally, in Esther, the high rank of Media under the Persian kings, yet at the same time its subordinate position, are marked by the frequent combination of the two names in phrases of honor, the precedence being in every case assigned to the Persians. In the Apocrypha the Medes occupy a more prominent place. The chief scene of one whole book (Tobit) is Media; and in another (Judith) a very striking portion of the narrative belongs to the same country. The mention of Rhages (Rages) in both narratives as a Median town and region of importance is geographically correct; and it is historically true that Parthecus (Arbaxax 2) suffered his overthrow in the Khuzistan district.

Med-la (Gr., see Medes), a country which lay N. W. of Persia Proper, S. and S. W. of the Caspian, E. of Armenia and Syria, W. and N. W. of the great salt desert of Iran. Its greatest length was from N. to S. In width it reached from about longitude 45° to 53°; but its average breadth was not more than from 250 to 300 miles. Its area may be reckoned at about 150,000 square miles, or three-fourths of that of modern France. It comprised the modern provinces of Irak Ajami, Persian Kuristan, part of Laristan, Azerbijan, perhaps Talish and Gilan, but not Mazendaran or Aseerbaid. The division of Media commonly recognized by the Greeks and Romans was that into Media Magna, and Media Atropatene. 1. Media Atropatene (so named from the satrap Atropates, who became independent monarch of the province on the destruction of the Persian empire by Alexander, n. c. 330) corresponded nearly to the modern Azerbijan, being the tract situated between the Caspian and the mountains which run north from Zagros, and consisting mainly of the rich and fertile basin of Lake Urumieh or Ooroomiah, with the valleys of the Ara, and the Sejfd Rud. The ancient Atropatene may have included also the countries of Ghilan and Talish, together with the plain of Moghan at the mouth of the combined Kar and Ara rivers, 2. Media Magna (== Great Media) lay S. and E. of Atropatene. It contained great part of Kuristan and Laristan, with all Ardalan and Irak Ajami. The character of this tract is very varied. It is indicative of the division, that there were two Ecbatanas—one, the northern, at Takht-i-Sulaiman; the other, the southern, at Hamadan, on the flanks of Mount Alburz. Respectively the capitals of the two districts (Ecratahana.) Next to these Ecbatanas, the chief town in Media was undoubtedly Rhages—the Raga of the inscriptions. (Rages.) The only other place of much note was Bagistan, the modern Behistun (Parsian, n. 1), which guarded the chief pass connecting Media with the Mesopotamian plain. Medes.

Med-1-an = one from Media. Darius, "the son of Ahaseurus, of the seed of the Medes" (Dan. ix. 1) or "the Mede" (xi. 1) is thus described in Dan. v. 31.

Med-i-sca-ter (L.), the A. V. translation of Gr. mesites, a go-between, mediator, one who inter·venes between two parties, Rn., V. T. Lex. It is applied to Moses as an interpreter or mere medium of communication between Jehovah and the Israelites (Gal. iii. 19, 20; compare Deut. v. 5). But Jesus Christ is a mediator in a higher sense, i. e. an intercessor or reconciler. He is the "one mediator between God and men" (1 Tim. ii. 5), "the mediator of the new covenant" (Heb. xii. 24, viii. 6), or "of the N. T." (ix. 15), because He "gave Himself a ransom for all" (1 Tim. ii. 6), so that now "being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. i. 2). Atonement; Justification; Savior; Son of God; Son of Man.

Med-i-th-e (med-e-th). 1. Next to care for food, clothing, and shelter, the curing of hurts takes precedence even among savage nations. At a later period communing under the name of sickness, and recognition of states of disease; and these mark a nascent civilization. From the most ancient testimonies, sacred and secular, Egypt was foremost among the nations in this most human of studies purely physi-
cal (so Mr. Hayman, the original author of this article). Egypt was the earliest home of medical and other skill for the region of the Mediterranean basin, and every Egyptian mummy of the more expensive and elaborate sort involved a process of anatomy. (Embalmment.) Still we have no trace of any philosophical or rational system of Egyptian origin; and medicine in Egypt was a mere art or profession. For science the Asclepiad of Greece (i.e. the reputed descendant of Asclepius, the god of the healing art) were the true originators. Hippocrates, who wrote a book on "Ancient Medicine," who seems to have had many opportunities of access to foreign sources, gives no prominence to Egypt. Compared with the wild countries around them, at any rate, the Egyptians must have seemed inculcably advanced. Representations of early Egyptian surgery apparently occur on some of the monuments of Hemi-Haassan. Flint knives used for embalming have been recovered — the "Ethiopic stone" of Herodotus (ii. 86; compare Ex. iv. 25) was probably either black flint or agate (knives); and those who have assisted at the opening of a mummy have noticed the teeth exhibited in a distinct form, not inferior in execution to the work of the best modern experts. This confirms the statement of Herodotus that every part of the body was studied by a distinct practitioner. Pliny asserts that the Egyptians claimed the invention of the healing art, and thinks them subject to many diseases. Their "many medicines" are mentioned (Jer. xi. 11). Athothes II., king of the country, is said to have written on the subject of anatomy. The various recipes known to have been beneficial were recorded, with their peculiar cases, in the memoirs of physic, inscribed among the laws, and deposited in the principal temples of the place (Wilkinson, iii. 396, 397). The reputation of its practitioners in historical times was such that both Cyrus and Darius sent to Egypt for physicians or surgeons. Of midwifery we have a distinct notice (Ex. i. 15), and of women as its practitioners, which fact may also be verified from other authorities. The physicians had salaries from the public treasury, and treated always according to established precedents, or deviated from these at their peril, in case of a fatal termination; if, however, the patient died under accredited treatment, no blame was attached. The Egyptians who lived in the corn-growing region are said by Herodotus (ii. 77) to have been specially attentive to health. The practice of circumcision is traceable on monuments certainly anterior to the age of Joseph. Its beneficial effects in the temperature of Egypt and Syria have often been noticed, especially as a preservative of cleanliness, &c. The scrupulous attention paid to the dead was favorable to the health of the living. It appears that the Ptolemies themselves practised dissection, and that, at a period, when Jewish intercourse with Egypt was complete and reciprocal, there existed in Alexandria a great zeal for anatomical study. In comparing the growth of medicine in the rest of the ancient world, the high rank of its practitioners—princes and heroes—settles at once the question as to the esteem in which it was held in the Homeric and pre-Homeric period. To descend to the historical, the story of Democedes, a Greek physician, who, having been taken captive, acquired knowledge at the court of Egypt, illustrates the practice of Greek surgery before the period of Hippocrates. The Dogmatic school was founded after the time of Hippocrates by his disciples, who departed from his eminently practical and inductive method, and recognized hidden causes of health or sickness arising from certain supposed principles or elements of bodies. The empirical school, which arose in the third century B.C. under the guidance of Aegreschus, Scribon of Alexandria, and Philinus of Cos, waited for the symptoms of every case, disregarding the rules of practice based on dogmatic principles. This school was opposed by the Methodic, which had arisen under the leading of Themson of Laodicea, about the period of Ptolemies the Great. Asclepiad, a native of Bithynia, who came to Rome shortly before Cicero's time, paved the way for the "method" in question, finding a theoretic basis in the corpuscular or atomic theory of physics which he borrowed from Heracleides of Pontus. He was a transitional link between the Dogmatic and Empiric schools, and this later or Methodic, which sought to rescue medicine from the bewildering mass of particulars in which empiricism had plunged it. All these schools may have contributed to form the medical opinions current at the period of the N.T., and the twain among them may have influenced Rabbinical teaching on that subject at that period.—II. Having thus described the external influences which, if any, had probably the most to do in forming the medical practice of the Hebrews, we may trace next its internal growth. The cathedral legends mix up the names of Shem and Heber in their fables about healing, and ascribe to those patriarchs a knowledge of simples and rare roots, with, of course, magic spells and occult powers. So to Abraham is ascribed a talisman, the touch of which healed all disease. (Amills.) The only notices which Scripture affords in connection with the subject are the cases of difficult midwifery in the successive households of Isaacs, Jacob, and Judah (Gen. xxvi. 26, xxxv. 17, xxxviii. 27, and so, later, in that of Phinehas (i Sam. iv. 19). (Midwife.) The traditional value ascribed to the mandrake relates to the same branch of natural medicine; but throughout this period occurs no trace of any attempt to study, digest, and systematize the subject. As Israel grew and multiplied in Egypt, they derived doubtless a large mental cultivation from their position until cruel policy turned it into bondage. But, if we admit Egyptian learning as an ingredient, we should also notice how far the standard of the "wise man," at least the Hebrew, was exalted above that, in its exemption from the blemishes of sorcery and jugglery pretences. We have no occult practices reserved in the hands of the sacred caste. (Priest.) Nor was the practice of physic a privilege of the Jewish priesthood. Any one might practice it, and this publicity must have kept it pure. Nay, there was no scriptural bar to its practice by resident aliens. We read of "physicians," "healing," &c, in Ex. xxi. 19; 2 K. viii. 29; 2 Chr. xvi. 12; Jer. viii. 22. At the same time the greater leisure of the Levites and their other advantages would make them the students of the nation, as a rule, in all science, and their constant residence in cities would give them the opportunity, if carried out in fact, of a far wider field of observation. The reign of peace of Solomon's days must have opened, especially with renewed Egyptian intercourse, new facilities for the study. He himself seems to have included in his favorite natural history some knowledge of the medicinal uses of the creatures. His works show him conversant with the notion of remedial treatment (Prov. iii. 8,
vi. 15, xii. 18, xvii. 22, xx. 30, xxix. 1; Eccl. iii. 3); and one passage (Eccl. xii., see below) indicates considerable knowledge of anatomy. His repute in magic is the universal theme of Eastern story. The dealings of various prophets with quasi-medical agency cannot be regarded as other than the mere accidental form which their miraculous gifts took (1 K. xiii. 6, xiv. 12, xv. 17; 2 K. i. 4, xx. 7; Is. xxiv. 11). Jewish tradition has invested Elisha, it would seem, with a function more largely medicinal than that of the other servants of God; but the Scriptural evidence on the point is scanty, save that he appears to have known the proper means to heal the waters and temper the noses of potage (2 K. ii. 21, ir. 29-41). The sickness of Ben-hadad 2 is certainly so described as to imply treachery on the part of Hazael (2 K. vii. 15). Yet the observation of Bruce, upon a cold-water cure practised among the people near the Red Sea, has suggested a view somewhat different. The bed-clothes are soaked with cold water, and kept thoroughly wet, and the patient drinks cold water freely. But the crisis, it seems, occurs on the third day, and not till the fifth is it there usual to apply this treatment. If the chamberlain, through carelessness, ignorance, or treachery, precipitated the application, a fatal issue may have suddenly resulted. The statement that King Assa (2 Chr. xvi. 12) "sought not to be Jeho- rah but to the physicians," may seem to counteract the notion that a rivalry of actual worship, based on some medical fancies, had been set up. (Serpent, Brazen.) The captivity at Babylon brought the Jews in contact with a new sphere of thought. We know too little of the precise state of medicine in Babylon, Susa, and the "cities of the Medes," to determine the direction in which the impulse so derived would have led the exiles. The book of Ecclesiastics shows the increased regard given to the distinct study of medicine, by the repeated mention of physicians, &c. The wisdom of prevention is recognized in Ecclus. xvi. 19, perhaps also in x. 10. Rank and honor are said to be the portion of the physician, and his office to be from the Lord (xxxviii. 1, 3, 12). The repeated allusions to sickness in vii. 33, xxx. 17, xxxi. 22, xxvii. 30, xxxviii. 9, coupled with the former recognition of merit, have caused some to suppose that this author was himself a physician. In Wis. iii. 1, "medicine" is spoken of; anointing, as a means of healing, in Tob. vi. 8. In the period of the N. T. St. Luke, the "beloved physician," who practised at Antioch (so Mr. Hayman; Ewalt supposes he resided at Troas), whilst the body was his care, could hardly have failed to be conversant with all the leading opinions current down to his own time. The medicine and surgery of St. Luke were probably not inferior to those commonly in demand among educated Asiatic Greeks, and must have been, as regards their basis, Greek and not Jewish. Without absolute certainty as to date, we seem to have a standard Gentile medical writer of that period in Are- taeus, commonly called "the Cappadocian," who wrote certainly after Nero's reign began, and probably flourished shortly before and after the decade (A. D. 70-70) in which St. Paul reached Rome and Jerusalem fell. If he were of St. Luke's age, it is striking that he should also have ancient medical authority in favor of demonicial possession as a possible account of epilepsy. (De- moniacs.) Assuming the date above indicated, he may be taken as expounding the medical practice of the Asiatic Greeks in the latter half of the first century. There is, however, much of strongly-marked individuality in his work, more especially in the minute verbal portraiture of disease. As the general science of medicine and surgery of this pe- riod may be represented by Aretaeus, so we have nearly a representation of its Materia Medica by Dioscorides, whose researches display an industry and skill which has remained the marvel of all sub- sequent commentators. He, too, was of the same general region—a Cilician Greek—and his first les- sons were probably learned at Tarsus. He has usually been assigned to the end of the first or be- ginning of the second century. Before proceeding to the examination of diseases in detail, it may be well to observe that the question of identity, be- tween any ancient malady known by description and any modern one known by experience, is often doubtful. Some diseases, just as some plants and some animals, will exist almost anywhere; others can only be produced within narrow limits depending on the conditions of climate, habitat, &c. Eruptive diseases of the acute kind are more prevalent in the East than in colder climates. They also run their course more rapidly. Disease of various kinds is commonly regarded as a divine infliction, or denounced as a penalty for transgression; "the evil diseases of Egypt" (Ps. cxxviii. 4, Ez. i. 23) are es- pecially so characterized (Gen. xiv. 16; Lev. xxvi. 16; Deut. vii. 15, xxviii. 60; 1 Cor. xi. 30); so the excommunications of the Philistines (1 Sam. v. 6); the severe dysentery (2 Chr. xxi. 15, 19) of Jehoram, which was also epidemic; so the sudden deaths of Er, Onan (Gen. xxxvii. 7, 10), the Egyptian first- born (Ex. xi. 4, 9), Nabul, Bath sheba's son, and Jeroboam's (1 Sam. xiv. 15; 1 K. xiv. 1, 5), are ascribed to the action of Jehovah immedi- ately, or through a prophet. Pestilence (Hab. iii. 5) attends His path (compare 2 Sam. xxiv. 15), and is innoxious to those whom He shelters (Ps. xxx. 3-10). It is by Jeremiah, Ezekiel, and Amos associated (as historically in 2 Sam. xxiv. 13) with the "sword" and "famine" (Jer. xiv. 12, 15, xxi. 7, 9, &c.; Ex. v. 12, 17, vi. 11, 12, &c.; Am. iv. 6, 10). The sicknesses of the widow's son of Zarephath, of Ahaziah, Ben-hadad, the leprosy of Uzziah, the boil of Hezekiah, are also noticed as diseases sent by Jehovah, or in which He interposed (1 K. xi. 15, 16; xxii. 22, 26; 2 K. xiv. 12, x. 6); leprosy and scrofula, disease is invoked as a curse, and in Solomon's prayer (1 K. viii. 37; compare 2 Chr. xx. 9), anticipated as a chastisement. Satanic agency appears also as procuring disease (Job ii. 7; Lk. xiii. 11, 16). Diseases are also mentioned as ordinary ex- tantiments (Gen. xviii. 1; 1 Sam. xxx. 15; 2 K. iv. 20, vii. 29, xii. 14; 2 Chr. xxii. 6). Among special diseases named in the O. T. are, ophthalmia (Gen. xxix. 17), which is perhaps more common in Syria and Egypt than anywhere else in the world; es- pecially in the fig season, the juice of the newly-ripe fruit having the power of giving it. It may occasion partial or total blindness (2 K. vi. 18). The eye-salve (Rev. iii. 18) was a remedy common to Orientals, Greeks, and Romans. Other diseases are—barrenness of women, which mandrakes were supposed to have the power of correcting (Gen. xx. 18; compare xii. 17, xxx. 1, 2, 14-16)—"con- sumption," and several, the names of which result from various words, signifying to burn or to be hot (Lev. xxvi. 16; Deut. xxvii. 22; Feter; Flux, Blandy). The "burning boil," or "of a boil" (Lev. xiii. 25), is again merely marked by the notion of an effect resembling that of fire, like our "car-
bunche;" it may possibly find an equivalent in the Damascus boil of the present time. The "botch (shchou or skhout) of Egypt" (Deut. xxviii. 27) may be the Elephantiasis Grsecorum. The plaque, as known by its attendant bubo, has been suggested by Scheuchzer; but Mr. Hayman thinks it was more probably the foul ulcer mentioned by Aristotle. The same word is used to express the "boil" of Hezir. This was certainly a single locally-confined eruption of lymph; Dr. Mead supposes it to have been a fever terminating in an abscess. The diseases rendered "scab" and "scurvy" in Lev. xxi. 20, xxii. 22, and Deut. xxi. 27, may be almost any skin-disease. (Frum.) Some of these may be said to approach the type of leprosy. The "issue" of xv. 19 may be profuse menstruation, or uterine hemorrhage from other causes. (Blood, Issue or; Issue, Running.) In Deut. xxviii. 35, is mentioned a disease attacking the "knees and legs," consisting in a "sore boil which cannot be healed," but extending, in the sequel of the verse, from the "sole of the foot to the top of the head." The latter part of the quotation would certainly accord with Elephantiasis Grsecorum. On the other hand, a disease which affects the knees and legs, or more commonly one of them only—is by a mere accident of language known as Elephantiasis Arubum, Buenevis Tropicus, or "Barbadoes Leg." from being well known in that island. The Elephantiasis Grsecorum is what now passes under the name of "leprosy"—the lepers, e.g., of the huts near the Zion gate of modern Jerusalem are elephantiasics. It has been asserted that there are two kinds, one painful, the other painless; but as regards Syria and the East this is contradicted. There the parts affected are quite benumbed and lose sensation. It is classed as a tuberulent disease, not confined to the skin, but pervading the tissues and destroying the bones. It is not confined to any age or either sex. It first appears in general, but not always, about the face, as an indurated nodule (hence it is improperly called tuberulent), which gradually enlarges, inflames, and ulcerates. If a joint be attacked, the ulceration will go on till its destruction is complete, the joints of finger, toe, &c., dropping off one by one. If the face be the chief seat of the disease, it assumes a leonine aspect, loathsome and hideous; the skin becomes thick, rugose, and shrivelled; the hair and beard fall off, and the hair generally falls off from all the parts affected. When the throat is attacked, the voice shares the affection, and sinks to a hoarse, husky whisper. These two symptoms are eminently characteristic. It is hereditary, and may be inoculated, but does not propagate itself by the closest contact. It has been asserted that this, which is perhaps the most dreadful disease of the East, was Job's malady. Origen mentions, that one of the Greek versions gives it as the affliction which befell him. Wunderbar supposes it to have been the Tyrian leprosy, resting chiefly on the itching implant (shchou or skhout) of Job (vi. 3). Scheuchzer thinks the "sore boil" may indicate some graver disease, or concurrence of diseases. But there is no need to go beyond the statement of Scripture. The disease of King Antiochus (2 Me. ix. 5-10, &c.) is that of a boil breeding worms. There is some doubt whether this disease be not alluded to in phthisis in which lie are eroded, and cause ulcers. In Deut. xxviii. 65, possibly a palpitation of the heart is intended (compare Gen. xiv. 26). In Mk. xxi. 17 (compare Lk. ix. 38) we have an apparent case of epilepsy; this might easily be a form of demonic manifestation. (Demoniac.) Besides the common injuries of wounding, bruising, striking out the eye, tooth, &c., we have in Ex. xxii. 22, the case of miscarriage produced by a blow; and this plague of "boils and ulcers" is not said to have been fatal to man, as the murrain preceding was to cattle; this alone would seem to contradict the notion of Shapter, that the disorder in question was small-pox. The expression of Ex. ix. 10, a "boil on the flesh;" or, elblent with blains, may perhaps be a disease analogous to phlegmonous crysipsela, or even common crysipsela. The "withered hand." of Jeroboam (1 K. xii. 4-6), and the man in Mat. xii. 10-13 (compare Lk. vi. 10), is such an effect as is known to follow from the obstruction of the main artery of any member, or from paralysis of the principal nerve, either through disease or through injury. The case of the widow's son restored by Elisha (2 K. iv. 19), was probably one of sun-stroke. The disease of Asa "in his feet," which attacked him in his old age (1 K. xv. 23; 2 Chr. xvi. 12) and became exceeding great, may have been either adema or swellings serpents, or goitre. In 1 Me. vi. 8, occurs a mention of "sickness of grief;" in Eccl. xxxvi. 37, of sickness caused by excess, which require only a passing mention. The disease of Nebuchadnezzar has been viewed by Jahn as a mental and purely subjective malady. It is not easy to see how this satisfies the plain emphatic statement of Dan. iv. 33, which seems to include, it is true, mental derangement, but to assert a degraded bodily state to some extent, and a corresponding change of habits. We may regard it as Mead, following Burton's Anatomy of Melancholy, does, as a species of the melancholy known as Lycanthropia. Persons so affected wander like wolves in sepulchres by night, and imitate the howling of a wolf or a dog. Here should be noticed the mental malady of Saul. His melancholy seems to have had its origin in his sin. Music, which soothed him for a while, has entered largely into the milder modern treatment of lunacy. (Lunatics.) The palsy meets us in the N. T. only, and in features too familiar to need special remark. Gangrene, or mortification in its various forms, is a totally different disorder from the "canker" of the A. V. (Gr. gongonatia = cancer, Conybeare & Howson) in 2 Tim. ii. 17, and is a disease which is as common in all the countries familiar to the Scriptural writers, and neither differs from the modern disease of the same name. In Is. xxvi. 18 and Ps. xi. 14, there seems an allusion to false conception. The whole passage in Isaiah figuratively is disappointment after great effort. Poison, as a means of destroying life, hardly occurs in the Bible, save as applied to arrows (Job vi. 4). In the annals of the Herods poisons occur as the resource of stealthy murder. The bite or sting of venemous beasts can hardly be treated as a disease; but in connection with the "fiery (i.e. venomous) serpents" of Num. xxi. 6, and the deliverance from death of those bitten, it deserves a notice. The brazen figure was symbolic only. It was customary to consecrate the image of the affliction, either in its cause or in its effect, as in the golden murrains and golden mice of 1 Sam. vi. 4, 8, and in the ex-voto in Egypt even before the Exodus; and these may be compared with this setting up of the brazen serpent. (Serpent, Brazen.) The scorpius and centipede abound in the Levant (Rev. ix. 5, 10), with a large variety of serpents. (Amber; Asp; Palestine, Zoology; Serpent.) To these, according to Lichten-
stein, should be added a venomous solpuga, or large spider, similar to the Calabrian Tarantula. The disease of old age has acquired a place in Biblical

nosology chiefly owing to the elegant allegory into which “The Proverbs” turn the suggestive tokens of the ravage of time on man (Eccl. xii.). The course of decline is marked in metaphor by the darkening of the great lights of nature, and the ensuing period of life is compared to the broken weather of the wet season, setting in when summer is gone, when after every shower fresh clouds are in the air, and are treated with the showery tokens of other seasons, which pass away into clearness. The “keepers of the house” perhaps = the ribs which support the frame, or the arms and shoulders which enwrap and protect it. The “strong men” = its supporters, the lower limbs “bowing themselves” under the weight they once so lightly bore. The “grinding” hardly needs to be explained of the teeth now become “few.” The “lookers from the windows” = the pupils of the eyes, now “darkened.” The “doors shut” represent the dulness of those other senses which are the portals of knowledge. The “rising up at the voice of a bird” portrays the light soon declining, early morning, morning, of the aged man; or possibly, and more literally, actual waking in the early morning, when first the cock crows, may be intended. The “daughters of music brought low,” suggest the

Now turned again to childhood scenes;” and also, as illustrated by Barzillai (2 Sam. xix. 33), the failure in the discernment and the utterance of musical notes. The fears of old age are next noticed: “They shall be afraid of that which is high;” an obscure expression, perhaps, for what are popularly called “nervous” tones, exaggerating and magnifying every object of alarm. “Fear in the way” is at first less obvious; but we observe that nothing unnerves and agitates an old person more than the prospect of a long journey. Thus regarded, it becomes a fine and subtle touch in the description of decrepitude. All readiness to haste is arrested, and a numb despondency succeeds. The “retiring of the limbs, the “shivering of the body,” is still more obvious; but we observe this tree in Palestine blossoming when others show no sign of vegetation, and when it is dead winter all around = no ill type, perhaps, of the old man who has survived his own contemporaries and many of his juniors. (A.L. A.) Youthful fists die out, and their organs, of which “the grasshopper” is perhaps a figure, are relaxed. The “silver cord” may be that of nervous sensation, or motion, or even the spinal marrow itself. Perhaps some incapacity of retention may be signified by the “golden bowl broken;” the “pitcher broken at the well” suggests some vital supply stopping at the usual sources—derangement, perhaps, of the digestion or of the respiration; the “wheel sidered at the cistern,” conveys, through the image of the water-lifting process familiar in irrigation, the notion of the blood, pumped as it were, through the vessels, and fertilizing the whole system; for “the blood is the life.” (WELL.) This capacity of the tablets of decline might lead us to expect great care for the preservation of health and strength; and this, indeed, is found to mark the Mosaic system, in the regulations concerning diet, the “divers washings,” and the pollution imputed to a corpse—nay, even in circumcision itself. These served not only the ceremonial purpose of imparting self-consciousness to the He-

brew, and keeping him distinct from alien admixture, but had a sanitary aspect of rare wisdom, when we regard the country, the climate, and the age. (CLEAN; U'NE'LEAS.) The rite of circumcisions, besides its special surgical value, exc. vi. 13, has no notice in connection with the general question of the health, longevity, and fecundity of the race with whose history it is identified. Besides being a mark of the covenant and a symbol of purity, it was perhaps also a protest against the phallic-worship, which has a remote antiquity in the corruption of mankind, and that we have seen some trace in the Egyptian myth of Osiris. Its beneficial effects in such a climate as that of Egypt and Syria have been the subject of comment to various writers on hygiene. The operation itself consisted originally of a mere incision; to which a further stripping-off the skin from the part and a custom of sucking the blood from the wound were in a later period added, owing to the attempts of Jews of the Maccabean period, and later (1 Me. i. 15; compare 1 Cor. vii. 8), to cultivate heathen practices. No surgical operation beyond this finds a place in Holy Scripture, unless, indeed, that adverted to under Exx. ii, 5, 7, is included in the rite to assist birth. Wunderbar enumerates from the Mishna and Talmud fifty-six surgical instruments or pieces of apparatus; of these, however, the following only are at all alluded to in Scripture: A cutting instrument, supposed a “sharp stone” (Ex. vi. 25). The “knife” of Josh. v. 2 was probably the more refined instrument for the same purpose. An “awl” (Ex. xxxi. 6), used to bore through the ear of the bondman who refused release, is supposed to have been a surgical instrument. A seat of delivery (Heb. obnaxiu; Ex. i. 16), A.V.’ “the stools,” (Minwibe.) The “roller to bind” of Ex. xxx. 21 was for a broken limb, as still used. A “spear,” for which the “potsherd” of Job was a substitute (Job xi. 8). Ex. xxx. 23-25 is a prescription in form. (OINTMENT.) Traces occur of some chemical knowledge, e.g. the calculation (?) of the gold by Moses (Calr.) the effect of “vinegar upon xitrus” (Ex. xxxii. 20; Prov. xxv. 29; compare Jer ii. 22); the “wine in the market” (Jer. xlii. 13) (OINTMENT), and of the merchant in “powders” (Cant. iii. 6), shows that a distinct and important branch of trade was set up in these wares, in which, as at a modern druggist’s, articles of luxury, &c., are combined with the remedies of sickness. Among the most favorite of external remedies has always been the ointment. Besides the significance of moral purity which it carried, the use of the bath checked the tendency to become unclean by violent perspirations from within and effluvia from without; it kept the porous system in play, and stopped the outbreak of much disease. In order to make the sanction of health more solemn, most Oriental nations have enforced purificatory rites by religious mandates—and so the Jews. There were special occasions upon which the bath was ceremonially enjoined. The Pharisees and Essenes aimed at scrupulous strictness of all such rules (Mat. xv. 2; Mk. vii. 5; Lk. xi. 38). River-bathing was common, but houses soon began to include hot and cold-bath apparatus, ex. e.g. 2 Sam. xi. 2; Sus. 153. Vapor-baths, as among the Romans, were lately included in these, as well as hot and cold-bath apparatus, and the use of perfumes and oils after quitting it was everywhere diffused. ALDEA; ANISE; ASOINTISO; BALSAM; CASIA; CINNAMON; FIG; FRANKINCENSE; GOURD; MUSTARD; OIL; RED 4; SALT; STREUSA; WINE.
MEE

Me-c'da (fr. Gr.) = MEBIDA (1 Esd. v. 52).

* Meek, the A. V. translation of —1. Heb. 'ânôn or 'ânôn (oppressed, afflicted, wretched), everywhere with the accessory idea of humility, meekness, i.e. the humble, the meek, who prefer to suffer wrong rather than do wrong, and who therefore enjoy divine favor, etc. (Num. xii. 3; Ps. xxii. 26 [27]; xxv. 9, xxxvii. 11, etc.), also translated "poor" (Job xxxv. 4; Ps. ix. 18 [Heb. 19], etc.), "humble" (Isa. 12 [Heb. 13], x. 12, 17, etc.), "lowly" (Prov. iii. 14, xv. 19). The kindred 'awnâh and 'anâhâh are translated "meekness" (P's. xviii. 33, margin, xiv. 4; Zeph. ii. 3), "gentleness" (2 Sam. xxiv. 26; Ps. xxxviii. 33), "humility" (Prov. xv. 33, xvii. 12, xii. 4).—2. Gr. pòvos (Mat. xi. 29) and práitis (v. 5, xii. 5; 1 Pet. iii. 4); both = meek, mild, gentle; the latter form and the kindred nouns pôvad and práitai, which are uniformly translated "meekness" in N. T. (1 Cor. iv. 21; Jas. i. 21, etc.), are in LXX. = the Hebrew words under No. 1. (Robinson, N. T. Lex. T. X.

Megiddo (Heb.) = MEQIDDO (Zech. xii. 11 only).

Meg-ha'tael (fr. Heb.) = MEHTEAHEL, ancestor of Shemaiiah the prophet who was hired against Nehemiah by Tobiah and Sanballat (Neh. vi. 10).

Meg-i'don (Heb.) = MEGIDDO (Zech. xii. 20).

Men-ha-bel (fr. Heb.) = MEBEL, one belonging to the place Menahoth (1 Sam. xviii. 19 only); whether that was Abi-Melah or Abinadab, is uncertain.

Men-ha'el (fr. Heb. = "meek, "soft, "tender"); daughter of Matred, and wife of Hadad, or Hadar, king of Edom (Gen. xxxvi. 39).

Men-ha'man (Heb.) = MEBANAH, family, or house, of the menahoth, or "gentlemen," of Zebulun (Esth. ii. 10).

Men-ha'âm (fr. Heb.; see below) = MEHUMMIM and MENCHIM (Ezr. ii. 50).

Men-ha'âm (fr. Heb. pl. Men-h'amim; see below), the people against whom King Eziazh waged a successful war (3 Chr. xxvi. 7). Although so different in its English reading, the name is in the original the plural of MAON. MAON, or the Moamines (MEHUMIM or MENCHIM), probably inhabited the country at the back of the great range of Seir, the modern esh-Serah, which forms the eastern side of the Wady el-'Arabah (ARABAN), where is still a town of the same name. Another notice of the Mennimus in the reign of Hezekiah (about n. c. 726-697) is found in 1 Chr. iv. 41). Here they are spoken of as a pastoral people, either themselves Hamites, or in alliance with Hamites, quiet and peaceful, dwelling in tents. Here, however, the A. V. treats the word as an ordinary noun, and renders it "habitations." A third notice of the Mennim, correlative of those already mentioned, is found in 2 Chr. xx. There is every reason to believe (so Mr. Grote) that in ver. 1 the Ammonites" should be read as "the Moamines," who in that case are the "men of Mount Seir" mentioned in ver. 10, 22. In all these passages, including the last, the LXX. render the name by lei Menimaios—the Minimans—a nation of ARABIA renowned for their traffic in spices, who are named by Strabo, Ptolemy, and other ancient geographers, and whose seats is now ascertained to have been the S. W. portion of the great Arabian peninsula, the western half of the modern Yemen, the Yemen. The latest appearance of the name in the Bible is in the lists of those who returned from the Captivity with Zerubbabel.
(Ex. ii. 50, A. V. "Melchizedem," Neh. vii. 52, A. V. "Melchizedikem").

Mel-jar-kou (fr. Heb. מֵעֶרֶקְו = waters of yelloweness, Ges.), a town of Dan (Josh. xix. 46 only); named next to Gath-rimmon, and in the neighborhood of Joppa or Japho.

Mel-k'ou'nah (Heb. מֶלְךַא, a base, basis, plane, Ges.), one of the towns reblahated after the Captivity by the men of Judah (Neh. xi. 28 only); probably situated far to the south.

Mel-o-t'lah (fr. Heb. מֶלוּתָלָה = whom Jehovah delivers, Ges.), a Gibeonite, who assisted in rebuilding the wall of Jerusalem (Neh. iii. 7).

Mel'eh [kî] (Gr. fr. Heb. μύχος, my king, Rhm., N. T. Ltr.). 1. Son of Janna, and ancestor of Joseph in the genealogy of Jesus Christ (Lk. i. 34)—2. Son of Aidi in the same genealogy (iii. 21).

Mel-ch'el [kî] (fr. Heb. מְלֵךְ, or Malch'ihâ, or Malch'iahu, a priest, father of Pashur (Jer. xxii. 1); = Malch'iah 7 and Malchijah 1.

Mel-ch'as (Gr. Μάλκιθης, or Malch'iahu, 'or Malchiz'dek, a descendant of Shaveh, Ps. lxxxv. 18-20; Heb. vii. 28).—2. Malchijah 3 and Malchijah 4 (ix. 32)—3. Malchijah 6 (ix. 44).

Mel-ch'el [kî] (fr. Gr. Μάλκιθης). Charnis, the son of Melchiel, was one of the three governors of Bethulia (Jud. vi. 15).

Mel-chis-ê-dek [kîz] (fr. Gr. Μελ'χισδεκ), who is shewn to be the same person in the second sons of Saul (1 Sam. xiv. 49, xxxii. 2); correctly Malchish'ahu.

Mel-chis-ê-dek [kîz] (fr. Heb. מֶלְךָ, king of righteousness, Heb. vii. 2, Ges., &c.), king of Salem and priest of the Most High God, who met Abram in the valley of Shaveh, which is the King's Dale, brought out bread and wine, blessed Abram, and received tithes from him (Gen. xiv. 18-20). The other places in which Melchizedek is mentioned are Ps. cx. 4, where Messiah is described as a priest for ever, "after the order of Melchizedek" and Heb. vi., vii., where these two passages of the O. T. are quoted, and the typical relation of Melchizedek to our Lord is stated at great length. There is something surprising and mysterious in the first appearance of Melchizedek, and in the subsequent reference to him. Bearing a title which Jews in after-ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years. The faith of early ages ventured to invest his person with superstitious awe. Jewish tradition in pronouncing Melchizedek to be a survivor of the Deluge, the patriarch Shem (and so Luther, Melanchthon, Lightfoot, &c.). It should be noted that this supposition does not appear in the Targum of Onkelos—a presumption that it was not received by the Jews till after the Christian era—nor has it found favor with the Fathers. Equally old, perhaps, but less widely diffused, is the supposition not unknown to Augustine, and ascribed by Jerome to Origen and Didymus, that Melchizedek was an angel. The Fathers of the fourth and fifth centuries record with reproduction the tenet of the Melchisedekians that he was a prophetic influence of God, and the not less daring conjecture of Hieracius and his followers that Melchizedek was the Holy Ghost. Epiphanius mentions some members of the Church as holding that Melchizedek was the Son of God appearing in human form. Similar to this was a Jewish opinion that he was the Messiah. The way in which he is mentioned in Genesis would rather lead to the immediate inference that Melchizedek was of one blood with the children of Ham, among whom he lived, chief (like the king of Sodom) of a settled Canaanidish tribe (so Mr. Bullock, with Josephus, most of the early Fathers, Carpzov, Fairbairn, Kitto, and most modern commentators). And as Balaam was a prophet, so Melchizedek was a priest among the corrupted heathen, not self-appointed, but constituted by a special gift from God, and recognized as such by Him. "After the order of Melchizedek," in Ps. ex. 4, is explained by Gesenius and Rosenmüller to mean after the manner of Melchizedek, implying likeness in official dignity, i.e. a king and priest. The relation between Melchizedek and Christ as types and antitype is made in the Epistle to the Hebrews to consist in the following particulars. Each was a priest, (1) not of the Lovalite tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness and peace. Auberlen (see B. S. xvi. 552) says, "Melchizedek is eternal priest" (Heb. vii. 3, 17; Ps. cx. 4) in no other sense than are all glorified spirits. He is priest by virtue of his relation to God, his life in God, and his service of God. But this relation, life, and service are eternal. His priesthood is invested in himself and rests entirely in, his spiritual service. He belongs to those kings and priests who are before the throne of God and serve Him day and night in his temple" (Rev. vii. 15).—Another fruitful source of discussion has been found in the site of Salem and Shaveh, which are assumed to be near each other in Abram's road from Hobah to the south. For the various theories, see Salem 1 and Shaveh.

*Melco'm* (fr. Heb. מְלָכָּם = mlcwm, Ges. (marg. of Jer. xlix. 1, 3).

Mel-e'a (Gr. fr. Heb. מֶלְכִ'א = filling, full), son of Menan, and ancestor of Joseph in the genealogy of Jesus Christ (Lk. iii. 31).

Mel'ech (Heb. מֶלֶךְ), second son of Micah, the son of Merib-ba'al or Mephibosheth (1 Chr. viii. 35, ix. 41).

Mel'leu (Heb.) = MALCHU 6 (Neh. xii. 14, comp. ver. 2).

Mel'la (L. fr. Gr. μελλέω = affording honey, Cruden; fr. Phenician = refuge, Wr.), the modern Malta. This island has an illustrious place in Scripture, as the scene of that shipwreck of St. Paul described in such minute detail in the Acts of the Apostles. (1.) We take St. Paul's ship in the condition in which we find her about a day after leaving Fair Havens, i.e. when she was under the lee of Clauda (Acts xxvii. 16), laid-to on the starboard tack, and strengthened with "undergirders," the boat being just taken on board, and the gale blowing hard from the E. N. E. (Etclyod). (2.) Assuming (what every practised sailor would allow) that the ship's direction of drift would be about W. by N., and her rate of drift about a mile and half an hour, we come at once to the conclusion, by measuring the distance on the chart, that she would be brought to the coast of Malta on the thirteenth day (see ver. 27). (3.) A ship drifting in this direction to the place traditionally known as St. Paul's Bay would come to that spot on the coast without touching any other part of the island previously. The coast, in fact, trends from this bay to the S. E. This may be seen on consulting any map or chart of Malta. (4.) On Koura Point, which is the southeasterly extremity of the bay, there must infallibly have been
breakers, with the wind blowing from the N. E. Now the alarm was certainly caused by breakers, for it took place in the night (ver. 27), and it does not appear that the passengers were at first aware of the danger which became sensible to the quick ear of the "sailors." (5.) Yet the vessel did not strike; and this corresponds with the position of the point, which would be some little distance on the port side, or to the left, of the vessel. (6.) Off this point of the coast the soundings are twenty fathoms (ver. 28), and a little further, in the direction of the supposed drift, they are fifteen fathoms (ib.). (7.) Though the danger was imminent, we shall find from examining the chart that there would still be time to anchor (ver. 29) before striking on the rocks ahead. (8.) With bad holding-ground there would have been great risk of the ship dragging her anchors. The bottom of St. Paul's Bay is remarkably tenacious. (9.) The other geological characteristics of the place are in harmony with the narra
tive, which describes the creek as having in one place a sandy or muddy beach (so Dr. Howson: Gr. aigialos, A. V. simply "shore," ver. 39), and which states that the bow of the ship was held fast in the shore, while the stern was exposed to the action of the waves (ver. 41). (10.) Another point of local detail is of considerable interest—viz. that as the ship took the ground, the place was observed to be dithalassos (Gr. = between two seas; A. V. "where two seas met"). i.e. a connection was noticed between two apparently separate pieces of water. We shall see, on looking at the chart, that this would be the case. (11.) Malta is in the track of ships between Alexandria and Puteoli; and this corresponds with the fact that the "Castor and Pollux," an Alexandrian vessel which ultimately conveyed St. Paul to Italy, had wintered in the island (Acts xxviii. 11). (12.) Finally, the course pursued in this conclusion of the voyage, first to Syracuse, and then to Rhegium, contributes a last link to the chain of arguments by which we prove that Melita is Malta. Some have argued, mostly from the name "Adria," that the Melita where St. Paul was shipwrecked was the small island of that name, now Meleto, on the Illyrian coast of the Adriatic; but the commonly received conclusion in favor of Malta is regarded by Dr. Howson as completely established in 1848 by Mr. Smith, of Jordanhill, in his Voyage and Shipwreck of St. Paul. As regards the condition of the island of Melita, when St. Paul was there, it was a dependency of the Roman province of Sicily. Its chief officer (un
under the governor of Sicily) appears from inscriptions to have had the title of prēdos Melītianus, or Prīmus Melitaenum (Gr. and L. = first of the Melitans or Maltese), and this is the very phrase which St. Luke uses (Acts xxviii. 7, A. V. "chief man of the island"). Melita, from its position in the Mediterranean, and the excellence of its harbors, has always been important both in commerce and war. It was a settlement of the Phenicians, at an early period, and their language, in a corrupted form, continued to be spoken there in St. Paul's day. The Greek colonists in Sicily are said to have taken it from the Phenicians; but B. C. 402 it became subject to the Carthaginians, and was ceded by them to the Romans B. C. 242. It was famous for its honey and fruits, cotton fabrics, building-stone, and a breed of dogs. A few years before St. Paul's visit, corsairs from Cilicia made Melita a frequent resort; and through the subsequent periods of its history, Vandal and Arabian, it was often associated with piracy. The Christianity, however, introduced by St. Paul was never extinct. This island had a brilliant period (A. D. 1330-1798) under the knights of St. John, a military and religious fraternity to whom, after their expulsion from Rhodes by the Turks, the island of Malta was granted by the Emperor Charles V. It was taken by the French under Bonaparte, July, 1798, and by the English in Sept., 1800. It is still a dependent of the British crown.

Melons (Heb. abbatikin, or abbatikhin) are mentioned only in Num. xi. 5. By the Hebrew word we are probably to understand both the Musk-melon (Cucumis Melo) and the Water-melon (Cucurbita Citrullus), for the Arabic noun singular, batkh, which is identical with the Hebrew word, is used generally. The water-melon is by some considered to be indigenous to India, from which country it may have been introduced into Egypt in very early times. The Musk-melon (Cucumis Melo) is cultivated in the same places and ripens at the same time with the water-melon. The water-melon is now extensively cultivated all over India and the tropical parts of Africa and America, and indeed in hot countries generally, as well as in the United States, as the climate is well known to suit the plant. "Nothing could be more regretted in the burning desert," says Thomson (ii. 261), "than these delicious (water) melons, whose exuberant juice is so refreshing to the thirsty pilgrim."
a marsh reclaimed by the dike of Menes and drained by his artificial lake. The dike of Menes began twelve miles south of Memphis, and reflected the main channel of the river about two miles to the eastward. Upon the rise of the Nile, a canal still conducted a portion of its waters westward through the old channel, thus irrigating the plain beyond the city in that direction, while an inundation was guarded against on that side by a large artificial lake or reservoir at Abousir. The skill in engineering which these works required, and which their remains still indicate, argues a high degree of material civilization, at least in the mechanic arts, in the earliest known period of Egyptian history. The climate of Memphis may be inferred from that of the modern Cairo—about ten miles to the N.—which is the most equable that Egypt affords. The city is said to have had a circumference of about nineteen miles, and the houses or inhabited quarters, as was usual in the great cities of antiquity, were interspersed with numerous gardens and public areas. Herodotus states, on the authority of the priests, that Menes "built the temple of Hephastus, which stands within the city, a vast edifice, well worthy of mention." The divinity whom Herodotus identifies with Hephastus was Ptah, "the creative power, the maker of all material things." The temple of Apis—the sacred bull (Calix)—was one of the most noted structures of Memphis. It stood opposite the southern porico of the temple of Ptah; and Psammechetos, who built that gateway, also erected in front of the sanctuary of Apis a magnificent colonnade, supported by colossal statues or Osiride pillars, such as may still be seen at the temple of Medeoneat Habon at Thebes. Through this colonnade the Apis was led with great pomp upon state occasions. The place appropriated to the burial of the sacred bulls was a gallery some 2,000 feet in length by 20 in height and width, hewn in the rock without the city. This gallery was divided into numerous recesses on each side; and the embalmed bodies of the sacred bulls, each in its own sarcophagus of granite, were deposited in these "sepulchral stalls." At Memphis was the reputed burial-place of Isis; it had also a temple to that "myriad-named" divinity. Memphis had also its Serapeum (temple of Serapis), which probably stood in the western quarter of the city. The sacred ciborium, and other symbols used in measuring the rise of the Nile, were deposited in the temple of Serapis. The Necropolis, adjacent to Memphis, was on a scale of grandeur corresponding with the city itself. The "city of the pyramids" is a title of Memphis in the hieroglyphics upon the monuments. The great field or plain of the Pyramids lies wholly upon the western bank of the Nile, and extends from Aboo-Roash, a little to the N. W. of Cairo, to Meydoom, about forty miles to the S., and thence in a southwesterly direction about twenty-five miles farther, to the pyramids of Hovara and of Diadm in the Fayoum. But the principal seat of the pyramids, the Memphis Necropolis, was in a range of about fifteen miles from Sakkara to Gish, and in the groups here remaining nearly thirty are probably tombs of the imperial sovereigns of Memphis. The great pyramid of Gish is 733 feet square at the base, 416 feet in perpendicular height, having lost about twenty-five feet of its original height. It is of solid stone, except a low core of rock, and a very small space allowed for chambers and passages leading to them (K. S. Poole, in Kitto). The Sphinx (Cheribim) measures more than 60 feet from the ground to the crown of the head, more than 100 feet around the forehead, and nearly 150 feet in length, all cut from the solid rock (Dr. J. P. Thompson, Egypt, 211). Memphis
long held its place as a capital; and for centuries a Memphite dynasty ruled over all Egypt. Lepsius, Bunsen and Brugsch, agree in regarding the 3d, 4th, 6th, 7th, and 8th dynasties of the Old Empire as Memphite, reaching through a period of about 1,000 years. During a portion of this period, however, the chain was broken, or there were contemporaneous dynasties in other parts of Egypt. The overthrow of Memphis was distinctly predicted by the Hebrew prophets (Is. xix. 13; Jer. xlv. 19). The latest of these predictions was uttered nearly 600 years B.C., and half a century before the invasion of Egypt by Cambyses (about B.C. 525). Herodotus informs us that Cambyses, enraged at the opposition he encountered at Memphis, committed many outrages upon the city. The city never recovered from the blow inflicted by Cambyses. The rise of Alexander hastened its decline. The Caliph conquerors founded Fustat (Old Cairo) upon the opposite bank of the Nile, a few miles N. of Memphis, and brought materials from the old city to build their new capital (A. D. 969). At length so complete was the ruin of Memphis, that for a long time its very site was lost. Pococke could find no trace of it. Recent explorations, especially those of Messrs. Mariette and Linant, have brought to light many of its antiquities, which have been dispersed to the museums of Europe and America. The dikes and canals of Menes still form the basis of the system of irrigation for Lower Egypt; the insignificant village of Med Rahanë occupies nearly the centre of the ancient capital.

Memrang (Heb. fr. Pers. = flourishing in dignity or authority, Sim.), one of the seven princes of Persia in the reign of Ahasuerus, who "saw the king's face," and sat first in the kingdom (Esth. i. 14, 16, 21). They were "wise men who knew the times" (skilled in the planets, according to Aben Ezra), and appear to have formed a council of state; Josephus says that one of their offices was that of interpreting the laws.

Mena-hem (Heb. consoler, Ges.), son of Gadi, who slew the usurper Shalman and seized the vacant throne of Israel, B.C. 772. (Israel, Kingdom of.) His reign, which lasted ten years, is briefly recorded in 2 K. xv. 14-22. It has been inferred from the expression in verse 14, "from Tirzah," that Mena-hem was a general under Zecheriah stationed at Tirzah, who brought up his troops to Samaria and avenged the murder of his master by Shal-lum. He maintained the calf-worship of Jeroboam. The contemporary prophets, Hosea and Amos, have left a melancholy picture of the ungodliness, demoralization, and feebleness of Israel. In the brief history of Menahem, his ferocious treatment of Tephu- san occupies a conspicuous place (verse 16). The time of the occurrence and the site of the town have been doubted. The act, whether perpetrated at the beginning of Menahem's reign or somewhat later, was doubtless intended to strike terror into the hearts of reluctant subjects. But the most remarkable event in Menahem's reign is the first appearance of a hostile force of Assyrians on the N. frontier of Israel. King Pul, however, withdrew, having been converted from an enemy into an ally by a timely gift of 1,000 talents of silver. Rawlinson says that in an inscription the name of Menahem is thrice accompanied by mystica, the stone-cutter, as a tributary of Tiglath-pileser.

Me-neighbor (Heb. Tiphlon, the son of Mattathia, one of the ancestors of Joseph in the genealogy of Jesus Christ (Lk. iii. 31).
as "the lesser good fortune" (the planet Jupiter being the "greater"), it is impossible to say with certainty.

1. Mr. allotted height, being Ges.)

2. 6).

3. "tinct benites, modern (Josh.

4. 2).

5. "(fr. Heb. = place of rest,

6. 11).

7. 7).

8. and his sons swept the plain on Mount Gilboa he was but five years old. He was then living under the charge of his nurse, probably at Gibeah, the regular residence of Saul. The tidings that the army was destroyed, the king was dead, and that the Philistines were sweeping all before them, reached the royal household. The nurse fled, carrying the child on her shoulder. But in her panic and hurry she stumbled and Mehiphobesheth was precipitated to the ground with such force as to deprive him for life of the use of both feet (2 Sam. iv. 4). (2.) After this accident, Mehiphobesheth was carried with the rest of his family beyond the Jordan to the mountains of Gilead, where he found a refuge in the house of Machir, the son of Ammiel, a powerful Gadite or Manashite chief at Lo-dabar, not far from Mahanaim, which during the reign of his uncle Ish-bosheth was the headquarters of his family. By Machir he was brought up, there he married, and there he was living at a later period, when David, having completed the subjugation of the adversaries of Israel on every side, had leisure to turn his attention to claims of other and hardly less pressing descriptions. So completely had the family of the late king vanished from the western side of Jordan, that the only person to be met with in any way related to them was Ziba. From this man David learned of the existence of Mehiphobesheth. Royal messengers were sent to the house of Machir at Lo-dabar, and by them the prince and his infant son Micah were brought to Jerusalem. The interview with David was marked by extreme kindness on the part of the king, and on that of Mehiphobesheth by the fear and humility characteristic of him. He leaves the royal presence with all the property of his grandfather restored to him, and with the whole family and establishment of Ziba as his servants, to cultivate the land and harvest the produce. He himself is to be a daily guest at David's table. From this time forward he resided at Jerusalem (2 Sam. ix. 1). (3.) An interval of about seventeen years now passes, and the crisis of David's life arrives. Of Mehiphobesheth's behavior on this occasion we possess two accounts—his own (xix. 24—30), and that of Ziba (xxi. 1-4). They are naturally at variance with each other. In consequence of Ziba's story, that Mehiphobesheth was waiting in Jerusalem to receive from the nation his grand father's throne, Ziba's loyalty and thoughtless courtesy are rewarded by the possessions of his master, thus once more reinstating him in the position from which he had
of high-priest. Zadok and Ezra were among his illustrious descendants. It is apparently another Merari who comes in between Zadok and Amram, and, in so doing, the genealogy of Amram and Merari, which was previously published, was very different from Ziba's. He had been desirous to fly with his benefactor, and had ordered Ziba to make ready his ass; but Ziba had deceived him, had left him, and in his helpless condition he had to remain where he was. But he had gone into the deepest mourning for his lost friend. That David did not disbelieve his story is shown by his revoking the judgment he had previously given. That he did not entirely reverse his decision, but allowed Ziba to retain possession of half the lands of Mephibosheth, is probably due partly to weariness at the whole transaction, but mainly to the conciliatory frame of mind in which he was at that moment. "Shall there any man be put to death this day?" is the key-note of the whole proceeding. (4.) The opposite view of Mephibosheth's conduct has been maintained with much cogency and ingenuity by the late Prof. Blunt in his Undisengaged Coincidences. But when the circumstances on both sides are weighed there seems to be no escape from the conclusion come to above (so Mr. Grove, the original author of this article). Mephibosheth could have had nothing to hope for from the revolution; his story is throughout valid and consistent; and the history states that he commenced his mourning on the very day of David's departure (xix. 24). Ziba, on the other hand, had every thing to gain and nothing to lose by any turn affairs might take. With regard to the absence of the name of Mephibosheth from the dying words of David, which is the main occasion of Mr. Blunt's strictures, it is natural—at any rate it is allowable—to suppose that, in the interval of eight years between David's return to Jerusalem and his death, Mephibosheth's painful life had come to an end. We may without difficulty believe that he did not long survive the anxieties and annoyances which Ziba's treachery had brought upon him.

Merar (Heb. increase, Grs.), the eldest daughter, possibly the eldest child, of King Saul (1 Sam. xiv. 49). She first appears after the victory over Goliath and the Philistines, when David had become an inmate in Saul's house (xvii. 2) and immediately after the commencement of his friendship with Jonathan. In accordance with the promise which he made before the engagement with Goliath (xvii. 25), Saul betrothed Merab to David (xvii. 17). David's hesitation looks as if he did not much value the honor—at any rate before the marriage Merab's younger sister Michal had displayed her attachment for David, and Merab was then married to Adriel, the Meholathite, to whom she bore five sons (2 Sam. xvi. 8). The A. V. of this last passage is an accommodation. The Hebrew text has "the five sons of Michal, daughter of Saul, which she bare to Adriel." The most probable solution of the difficulty is that "Michal" is the mistake of a transcriber for "Merab." But the error is very ancient.

Mer-lah, or Mer-lah (Heb. rebellion against Jehovah, Grs.), a priest in the days of high-priest Jokaiin, and representative of the priestly family of Seraiah (Neh. xii. 12).

Mer-lath (ra'loth) (Heb. rebellions, Grs.), a kingdom of Judah wherein two sons of Azariah and head of a priestly house. It was thought by Lightfoot that he was the immediate predecessor of Eli in the office of high-priest. Zadok and Ezra were among his illustrious descendants. It is apparently another Merari who comes in between Zadok and Amram, and, in so doing, the genealogy of Amram and Merari, which was previously published, was very different from Ziba's. He had been desirous to fly with his benefactor, and had ordered Ziba to make ready his ass; but Ziba had deceived him, had left him, and in his helpless condition he had to remain where he was. But he had gone into the deepest mourning for his lost friend. That David did not disbelieve his story is shown by his revoking the judgment he had previously given. That he did not entirely reverse his decision, but allowed Ziba to retain possession of half the lands of Mephibosheth, is probably due partly to weariness at the whole transaction, but mainly to the conciliatory frame of mind in which he was at that moment. "Shall there any man be put to death this day?" is the key-note of the whole proceeding. (4.) The opposite view of Mephibosheth's conduct has been maintained with much cogency and ingenuity by the late Prof. Blunt in his Undisengaged Coincidences. But when the circumstances on both sides are weighed there seems to be no escape from the conclusion come to above (so Mr. Grove, the original author of this article). Mephibosheth could have had nothing to hope for from the revolution; his story is throughout valid and consistent; and the history states that he commenced his mourning on the very day of David's departure (xix. 24). Ziba, on the other hand, had every thing to gain and nothing to lose by any turn affairs might take. With regard to the absence of the name of Mephibosheth from the dying words of David, which is the main occasion of Mr. Blunt's strictures, it is natural—at any rate it is allowable—to suppose that, in the interval of eight years between David's return to Jerusalem and his death, Mephibosheth's painful life had come to an end. We may without difficulty believe that he did not long survive the anxieties and annoyances which Ziba's treachery had brought upon him.

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not given. "Jeshaih also of the sons of Merari," with twenty of his sons and brethren, came with him at the same time (Ezr. viii. 18, 19). But it seems pretty certain that Sherebiah, in ver. 18, is the name of the Mahliite, and both he and Hashabiah, as well as Merari, Levites of the family of Merari, and not, as the actual text of ver. 24 indicates, priests (so Lord A. C. Hervey.)

—2. Father of Judah (Jd. xi. 1, 6, 7).

*Mer-a'-rite, or Mer-a'-rites* are descendants of Merari I (Num. xxvi. 57).

Mer-a'-thaim (L. Heb. dual, see below), the Land of (Jer. I. 21). Gesenius, &c., translate Merathaim as a common noun = double rebellion or contumacy, alluding to the country of the Chaldeans, and to the double captivity which first the Assyrians and then the Babylonians had inflicted on the nation of Israel. Fürst translates Merathaim = great domination, violent rule; the A. V. margin has "the rebels."

*Mer-chan-dice, Merchant.* Arabia; commerce.

*Fairs; Market; Money; Phenicia; Ship, &c.*

Mer-cu-ri-us (L. = Mercury; Gr. Hermes), properly Hermes, the Greek deity, whom the Romans identified with their Mercury, the god of commerce and bargains (Metam. viii. 20-24) and Maia the daughter of Atlas, and is constantly represented as the companion of his father in his wanderings upon earth. On one of these occasions they were travelling in Phrygia, and were refused hospitality by all save Baucis and Philemon, two aged peasants, of whom Ovid (Metam. viii. 620-724) relates that Jupiter was so pleased with their hospitality that he changed their cottage into a magnificent temple, of which Baucis and her husband were made priests, and that after their death at the same hour, they became trees before the temple. This appears to have formed part of the folklore of Asia Minor, and strikingly illustrates the readiness with which the simple people of Lystra recognized in Barnabas and Paul the gods who, according to their wont, had come down in the likeness of men (Acts xiv. 11). They called Paul "Mericurus, because he was the chief speaker;" identifying him in as they supposed, by this characteristic, the herald of the gods and of Zeus, the eloquent orator, inventor of letters, music, and the arts. He was usually represented as a slender, beardless youth.

*Mer'-cy* (Heb. heked or chasèd, rah-minus or ra-adham; Gr. eleos, oiktemnos) in the Scriptures is a development of benevolence, involving not only a feeling of kindness or compassion toward the needy, helpless, afflicted, or sinful, but also an active desire and endeavor to remove the evils in their case. It is especially an attribute of God and of the Lord Jesus Christ exercised toward mankind (Ex. xx. 6, xxxiv. 6, 7; 1 Tim. i. 2, &c.), and is required of Christians likewise (Lk. vi. 36; Col. iii. 12, &c.). 

Atonement: Faith; Grace; Justice; Love, &c.

Mer'-cy-seat (Heb. copporeth; Gr. hikasterion; see below). This appears to have been merely the lid of the Ark or the Covenant, not another surface affixed thereto. It was that wherein the blood of the yearly atonement was sprinkled by the high-priest; and in this relation it is doubtful whether the sense of the word in the Hebrew is based on the material fact of its "covering" the Ark, or derived from this notion of its reference to the "covering" (i. e. atonement) of sin. The Greek is properly a proper adjective = prophylactic, epyorathy, Rhm. N. T. Lex. Atonement; Atonement, Day of; Covenant.

Mer'ded (Heb. rebellion, Ges.), a son of Ezra, and descendant of Judah; husband of Bithiah the daughter of Pharaoh 5 (1 Chr. iv. 17, 18). Different traditions identify him with Caleb and Moses.

Mer'-moth (Heb. heights, Ges.). 1. Son of Uriah, or Uriijah, the priest, of the family of Kez or Hakkaz, the head of the seventh course of priests as established by David. In Ezr. vii. 32, Meremoth is appointed to weigh and register the gold and silver vessels belonging to the Temple. In rebuilding the wall of Jerusalem under Nehemiah we find Meremoth taking an active part, working between Meshullam and the sons of Hassenaah who restored the fish-gate (Neh. iii. 4), and himself restoring the portion of the Temple wall on which abutted the house of the high-priest Eliashib (21).—2. A lawman of the sons of Bani, who had married a foreign wife (Ezr. x. 36).—3. A priest, or more probably a family of priests, who scaled the covenant with Nehemiah (Neh. x. 6). In xii. 7 the name occurs, with many others of the same list, among those who went up with Zerubbabel a century before. 

Mero'-a-thoth 2. 

Mer'-b1 (Heb. stiffe, Ges.). 1. In Ex. xxvii. 7 we read "he called the name of the place Massah and Meribah," where the people murmured, and the rock was smitten. For the situation, see REPHIIM.

—2. The name is also given to Kadesh (Num. xx. 12, 24, xxvii. 14; Deut. xxiii. 51, "Meribah-kadesh"), because there also the people, when in want of water, strove with God. There Moses and Aaron incurred the divine displeasure, because they "rebelled" and "sanctified not God in the midst" of the people.

Merib'-ba'al (Heb. enemy against son, Ges.). son of Jonathan the son of Saul (1 Chr. viii. 34, ix. 40); doubtless = Meshibmebeth. For the form, compare ESII-baal.

Mer'-ro-dach [-dak] (Heb. death, slaughter, Ges.; cold, valaut, warlike, Fu.; fr. Pers. = little man, as a term of endearment, Hrizig; man-cummon, Bohlen) is mentioned only once in Scripture (Jer. i. 2). It has been commonly concluded from this passage that Bel and Merodach were separate gods; but from the Assyrian and Babylonian inscriptions it appears that this was not exactly the case. Merodach really (so Rawlinson) = the famous Babylonian Bel or Marduk, the word being merely a mere epithet of the god, which by degrees superseded his proper appellation. Still a certain distinction appears to have been maintained between the names. The golden image in the great temple at Babylon seems to have been worshipped distinctly as Bel rather than Merodach, while other gods of the god may have represented him as Merodach rather than Bel. Astronomically Merodach = the planet Jupiter.

Merodach-bal'a-dan (see Merodach and Bal'a-dan) King of Babylon in the days of Hezekiah (2 K. xx. 12; Is. xxxix. 1). In the former place he is called Belrodach-baladan. The orthography "Merodach" is, however, to be preferred. The name of Merodach-baladan has been clearly recognized in the Assyrian inscriptions. The Canon of Ptolemy gives Merodach-baladan (Mardurupalg) a reign of twelve years—from B.C. 721 to B.C. 709—and makes him then succeeded by a certain Arecanius. Polybius assigns him a six months' reign, immediately before Elibus, or Bilibus, who (according to the Canon) ascended the throne B.C. 702. It has commonly
been seen that these must be two different reigns, and
that Merodach-baladan must therefore have been deposed
in b. c. 709, and have recovered his throne in b. c. 702, when he had a second period of
domination lasting half a year. If a very loose transcrip
tion contain express mention of both reigns. Sargon states
that in the twelfth year of his own reign he drove
Merodach-baladan out of Babylon, after he had ruled
over it for twelve years; and Sennacherib tells us that
in his first year he defeated and ex-
pelled the same monarch, setting up in his place "a
man named Barth." Putting all our notices togeth-
er, it becomes apparent that Merodach-baladan
was the head of the popular party, which resisted
the Assyrian monarchs, and strove to maintain
the independence of the country. It is uncertain
whether he was self-raised or was the son of a for-
er king. In 2 K. he is styled "the son of Bal-
dan;" but the inscriptions call him "the son of
Yaya;" whence it is to be presumed that Baladan
was a more remote ancestor. There is some doubt
as to the time at which Merodach-baladan sent his
ambassadors to Hezekiah, for the purpose of in-
quiring as to the astronomical number of which
Judah was guilty at the scene (2 Ch. xxxxi. 31). We
prefer (so Rawlinson) to assign the embassy to Mer-
dach-baladan's earlier reign, and bring it within the
period, b. c. 721-709, which the Canon assigns to
him. Now the fourteenth year of Hezekiah, in
which the embassy should fall (2 K. xx. 6; Is.
xxxviii. 5), appears to have been b. c. 713. This
was the year of Merodach-baladan's first reign.
The real object of the mission was most likely to
effect a league between Babylon, Judea, and Egypt
(Is. xx. 6, 9), in order to check the growing power
of the Assyrians. The league, however, though de-
signed, does not seem to have taken effect. Sargon
sent expeditions both into Syria and Babylonia—
seized the stronghold of Ashdod in the one, and
completely defeated Merodach-baladan in the other.
That monarch sought safety in flight, and lived for
eight years in exile. At last he found an opportu-
nity to return. In b. c. 703 or 702, Babylonia was
plunged in anarchy—the Assyrians, after a period of
five years, had seized the throne of Ashur. In this
the Assyrians obtained a body of troops from his ally, the king of Susiana; but Sca-
scarin defeated the combined army in a pitched
battle. Merodach-baladan fled to the "islands at
the mouth of the Euphrates." He lost his recovered
crown after wearing it for about six months, and
spent the remainder of his days in exile and ob-
scure.
**Merom** (Heb. height, high place, Ges.), the **Waters**
of, a place memorable in the history of the conquest
of Palestine. Here, after Josiah had gained posses-
sion of the southern portions of the country, a con-
ference of the northern chiefs assembled under the
leadership of **Jabin** 1, king of Hazor (Josh. vi. 5), and
here they were encountered by Joshua, and complete-
lly routed (ver. 7). The name of Merom occurs no-
where in the Bible but in this passage, nor is it
found in Josephus. In the Omoenomasticon of Euse-
bius the name is given as "Merran," and it is stated
to be "a village twelve miles distant from Sebaste
(Samaria), and near Dothaim." It is a remarkable
fact that though by common consent the "watters of
Merom" are identified with the lake through
which the Jordan runs between Batheia and the Sea
of Galilee—the Simeonitits of Josephus, and Bahr
el-Hulak of the modern Arabs—yet that identity
cannot be proved by any ancient record. The
nearest approach to proof is an inference from the
statement of Josephus (v. 5, § 1), that the second
Jabin (Judg. iv. 3) belonged to the city Asor
(Hazor), which lay above the Lake of Semechonitis
(compare Josh. vi. 5, 10; Judg. iv. 2). The
region to which the name of Hulak is attached—"the
Arad el-Hulak (= land or province of Hulak, Porter
in Kitto)—is a depressed plain or basin, commencing
on the S. of the foot of the slopes which lead to the
Merj 'Ayun and Tell el-Kady, and extending
southward to the bottom of the lake which bears the
same name—Bahr el-Hulak. On the E. and W. it is
enclosed between two parallel ranges of hills; on the
W., the highlands of Upper Galilee—the Jebel Safa
—and on the E. a broad ridge or table-land of
basalt, thrown off by the southern base of Her-
on, and extending downward beyond the Hulak
till lost in the high ground of the Lake of Tiberias.
The latter rises abruptly from the low ground, but
the hills on the western side break down more gradu-
ally, and leave a tract of undulating table-land of
various degrees of altitude. Near the eastern shore
the basin is in all about fifteen miles long and four
miles wide, and thus occupies an area about equal to
that of the Lake of Tiberias. It is the receptacle for
the drainage of the highlands on each side, but more
especially for the waters of the Merj 'Ayun, an
elevated plateau which lies above it amongst the
roots of the great Mount Hermon of the mountains of Palestine.
In fact, the whole district is an enormous swamp,
probably at one time all covered with water, and even
now in the rainy season mostly submerged. In form
the lake is not far from a triangle, the base being at
the N. and the apex at the S., where the Jordan
flows out. It measures about three miles in each
direction. Its level is placed by Van de Velde at
120 feet above the Mediterranean. The French
expedition in 1864 made it 465 feet above the Medi-
iterranean. (JORDAN.) The lake is fed by the Jordan,
"Ain el-Melâkah (a large fountain near the upper
end of its western side), and numerous other springs
and streams, the water of the lake is clear and
sweet; it is confined in part by a projecting
plain and abounds in water-fowl. Owing to its triangular
form, a considerable space is left between the lake
and the mountains at its lower end. This appears
to be the more the case on the W. than on the E.,
and the rolling plain thus formed is very fertile, and
cultivated to the water's edge. Supposing the lake
to be identical with the "waters of Merom," the
plain just spoken of on its southwestern margin is the
only spot which could have been the site of Joshua's
victory, though, as the Canaanites chose their own
ground, it is difficult to imagine that they would
ever have encamped in a position from which there
was literally no escape. But this only strengthens
the difficulty already expressed as to the identification.
Still the district of the Hulak will always possess
an interest for the Biblical student, from its con-
nection with the Jordan, and from the cities of an-
cient fame on its border—Kedesh, Hazor, Dan or
Laish, Cesarea Philippi, &c.
**Merom notli-te (fr. Heb.), the = the native of a
place called probably Meronoth, of which, however,
no further traces have yet been discovered. Two
Meronothites are named in the Bible—Jehudiah,
who had the charge of the royal assas of King

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1 El-Hulak is probably a very ancient name, derived
from or connected with Hil, son of Aram (Gen. x. 28).
David (1 Chr. xxvii. 50); and Jadas, one of those who assisted in the repair of the wall of Jerusalem after the Captivity (Neh. iii. 7).

Merozo (Heb. [Hager, Ges.], a place mentioned only in the Song of Songs, xiv. 4, and Rusek in Judg. v. 23, and there denounced because its inhabitants had refused to take any part in the struggle with Sisera. Meroz must have been in the neighborhood of the Kishon, but its real position is not known, probably it was destroyed in obedience to the curse. A place named Meroz (but Eneasulus Merrian) is named by Jerome (Onom. "Merrom") as twelve miles N. of Sebaste, near Dothan, but this is too far S. to have been near the scene of the conflict. Far more feasible (so Mr. Grove) is the conjecture of Schwarz, that Meroz is to be found at Meronites—more correctly et-Maronos—a ruined site about four miles N. W. of BeisAn (Beth-shan), Wilson (ii. 89) identifies Meroz with Keir Mwr, a village two or three miles S. of Mount Tabor, and Van de Velde and Von Ranmer favor this (Kitto, Fairbairn).

Methath (f. Gr.), a corruption of Immor 1 (1 Esd. v. 24).

Meshech (Heb. Meshech) (fr. Heb.) = Meshek 1 (Ps. exx. 5).

Meshech (Heb. Meshech), the name of one of the geographical limits of the Joktanites when they first settled in Arabia (Gen. x. 30), Mesha and Sefnem (so Mr. E. S. Poole) must have fallen within the southwestern quarter of the peninsula; including the modern Yemen on the W., and the districts of Oman, Mahreth, Shahir, &c., as far as Hadramaut, on the E. If Mesha was the western limit of the Joktanites, it must be sought for in northwestern Yemen. The seaport called Mosas or Mosos, mentioned by Ptolomy, Pliny, Arrian, &c., precedes the most probable site (so Mr. Poole, with Bochart, Niebuhr, and Ritter). It was a town of note in classical times, but has since fallen into decay, if the modern Mosos (situate in about 13° 40' N. lat., 45° 20' E. long.) be the same place. Michaelis, Rosenmuller, Gesenius, and Kalisch would identify Mesha with Mosso, once an island, now a portion of the delta at the mouth of the Tigris; Knobel and Fürst with the place and valley called Bishah or Bisha in the N. of Yemen; Mr. Forster, with the Zamas range or Nejd mountains running S.W. from near the Persian Gulf. Porter (in Kitto) notes the last.

Mesha (Heb. Meshech), Ges.; see No. 3 below.

1. The king of Moab in the reigns of Ahaz and his sons Ahaziah and Jehovah, kings of Israel (2 K. iii. 4), and tributary to the first. When Ahaz had fallen in battle at Ramoth-gilead, Mesha seized the opportunity afforded by the confusion consequent upon this disaster, and the feeble reign of Ahaziah, to shake off the yoke of Israel and free himself from the burdensome tribute of 100,000 wethers (A. V. "lambs;" see LAM 4) and 100,000 rams with their wool. The country E. of the Jordan was rich in pastures for cattle (Num. xx. 5), the chief wealth of the Moabites consisted in their large flocks of sheep, and the king of this pastoral people is described as "a sheep-master," or owner of herds. (SHEPHERD.) When Jehovah I succeeded to the throne of Israel, one of his first acts was to send an emissary to Mesha, the king of Moab, to induce the Moabites to their former condition of tributaries. The Moabites were defeated, and the king took refuge in his last stronghold and defended himself with the energy of despair. With 700 fighting men he made a vigorous attempt to cut his way through the beleaguering army, and when beaten back he withdrew to the wall of his city, and there, in sight of the allied host, offered his first-born son, his successor in the kingdom, as a burnt-offering to Che- mosh, the ruthless fire-god of Moab. His bloody sacri-ifice had so far the desired effect that the besiegers retired from him to their own land. There appears to be no reason for supposing that the son of the king of Edom was the victim on this occasion. It is more natural, and renders the narrative more vivid and consistent, to suppose that the king of Moab, finding his last resource fail him, endeavored to avert the wrath and obtain the aid of his god by the most costly sacrifice in his power. —2. Eldest son of Caleb the son of Hezon by his wife Azubah, as Kimchi conjectures; "father" (i. e., prince or founder) of Ziph (1 Chr. ii. 42). (Mishrazi 2.)

3. (Heb. retreat, Ges.). A Benjamite, son of Sha- haraim, by his wife Hodesh, who bare him in the land of Moab (1 Chr. viii. 9).

Mesha [-sk] (fr. Pers. = guest of the Shah, Ges.; properly ram, then the name of the son-god of the Chaldeans, fr. Heb. Mshak)." (1) name given to Memlak 3, one of Daniel's three companions of the blood-royal Judah, chosen among many captives to be taught "the learning and the tongue of the Chaldeans" (Dan. i. 4), so that they might be qualified to "stand before" King Nebuchadnezzar (ver. 5) as his personal attendants and advisers (ver. 20). Upon Daniel's promotion, his three companions by his influence, were set "over the affairs of the province of Babylon" (ii. 49). But notwithstanding their Chaldean education, these three young Hebrews were strongly attached to the religion of their fathers; and their refusal to join in the worship of the image on the plain of Dura gave a handle of accusation to the Chaldeans. The rage of the king, the swift sentence of condemnation passed upon the three offenders, their miraculous preservation from the fiery furnace heated seven times hotter than usual, the king's acknowledgment of the God of Shadrach, Meshach, and Abednego, with their restoration to office, are written in Dan. iii., and there the history leaves them.

Meshech [-sk] (Heb. a drawing out, selection, Sim.; a drawing, possession, Ges.). 1. A son of Japheth (Gen. x. 2; 1 Chr. i. 5), and the progenitor of a race frequently noticed in connection with Tubal, Magog, and other northern nations. (Togrotes, Confusion of.) They appear as allies of Gog (Ez. xxxviii. 3; xxxix. 1), and as supplying the Tyrians with copper and slaves (xxviii. 13); in Ps. exx. 5 (A. V. "Meshech"), they are noticed as one of the remotest, and at the same time gullest nations of the world. Both the name (the LXX. and Vulgate have Mosoch) and the associations favor the identification of Meshech with the Moschi, a people regarded on very sufficient grounds (so Rawlinson, Enquiry x. in App. to Hist. i.) as the ancestors of the Muscovites, who built Moscow, and still give name to Russia through the East. The position of the Moschi in the age of Ezekiel was probably the same as is described by Herodotus (iii. 94), viz. on the borders of Cohnis and Armenia, where a mountain-chain connecting Anti-Taurus with Caucasus, was named after them the Moschi Alps, and where there was also a district named by Strabo Moschee. The Moschi were once one of the most powerful nations of Western Asia, and not improbably occupied the whole of the district afterward named Capadocia. The Assyrian monarchs had frequent wars with them. In the
Assyrian inscriptions the name appears under the form of *Musa*.)—2. 

Meshele-miah (fr. Heb. = whom Jehovah repays or treats as a friend, Ges.), a Korhiite, son of Kore, of the sons of Asaph, who, with his seven sons and his brethren, was a porter or gate-keeper of the house of Jehovah in David's reign (1 Chr. ix. 2, 9); = Simelemiah 6.

Meshez-a-beel (fr. Heb. = delivered of God, Ges.).

1. Ancestor of Meshellim 13 (Neh. iii. 4).—2. One of the "heads of the people," probably a family, who sealed the covenant with Nehemiah (x. 21).

Meshele-ath (Heb. = MESHILEMMOTTI, Ges., Fu.), son of Immer, a priest, and ancestor of Amashai or Masaai (Neh. xi. 13), and of Pashur and Adaiha (1 Chr. ix. 12); = Mesheleliott 2.

Meshele-moth (Heb. = those who requite, Ges.; requited, Fu.).

1. An Ephraimite, ancestor of Berechiah, a chief under Pekah (2 Chr. xxviii. 12).—2. MESHILEMITH (Neh. xi. 13).

* Meshebab (Heb. returned, Ges.), one of the Simconite princes in Hezekiah's reign who smote the Hittites of Genzon 5 (1 Chr. iv. 24).

Mesheiah, friend, son of God. 1. Ancestor of Shaphan the scribe (2 K. xxii. 3).—2. Son of Zerubbabel (1 Chr. iii. 19).—3. A Gadite chief in Bashan in the reign of Jotham king of Judah (v. 38).—4. A Benjamite chief, of the sons of Elpaal (viii. 17).—5. A Benjamite, son of Hoadiah or Joel, and father of Sallu (ix. 7; Neh. xii. 7).—6. A Benjamite chief, who lived at Jerusalem after the Captivity; son of Shephathiah (1 Chr. ix. 8).—7. The same as Sullum 6, high-priest and father of Hilkiah (ix. 11; Neh. xi. 11).—8. A priest, son of MESHILEMITH (1 Chr. ix. 12).—9. A Kohathite Levite in Josiah's reign, an overseer of the workmen in restoring the Temple (2 Chr. xxi. 12).—10. Of the "heads" (A. V. "chief men") sent by Ezra to Iddo, to gather together the Levites to join the caravan about to return to Jerusalem (Ezr. viii. 16); perhaps the same as—11. A chief man in Ezra's time, probably a Levite, who assisted Jonathan and Jahaziah in examining the marriages which some of the Levites had contracted with foreign wives (v. 15).—12. One of the descendants of Bani, who had married a foreign woman and put her away (x. 29).—13. Son of Berechiah and probably a priest, assisted in rebuilding the wall of Jerusalem as well as the Temple wall, adjoining which he had his "chamber," and his daughter was married to Jonathan, the son of Tobiah the Ammonite (Neh. iii. 4, 30, vi. 18); compare No. 15, 16.—14. Son of Besodeiah: he assisted Jehoiada, the son of Paseah, in restoring the old gate of Jerusalem (iii. 6).—15. One, probably a priest or Levite, who stood at the left hand of Ezra when he read the Law to the people (viii. 4); perhaps the same as—16. A priest who sealed the covenant with Nehemiah (x. 7); compare No. 13.—17. One of the heads of the people who sealed the covenant with Nehemiah (ver. 20).—18. A priest, chief of the house of Ezra, in the days of high-priest Jokakim (xii. 13).—19. A priest in the days of high-priest Jokakim, and head of the family of Gimmithon (ver. 13); chief of a family of porters (ver. 25); compare SULLUM 8, 9.—20. One of the priests of Judah, or priests (compare No. 13, 15, 16, above), who took part at the dedication of the wall of Jerusalem (xii. 35).


Mesoo-baite (Heb. Mitsoobayah = gathering-place of Jehovah, Fu.), the, a title of Jasiel (1 Chr. xi. 47 only). The word retains strong traces of Zobah, one of the petty Aramaic kingdoms (so Mr. Grove), Gesenius and Furst make it the name of a place otherwise unknown.

Mesopota-mia (Gr. the country between rivers) is the ordinary Greek and English rendering of ARAM-SARAIM or SYRIA of the two rivers, where-of we have frequent mention in the earlier books of Scripture (Gen. xxi. 19; xxv. 10; Judg. iii. 8, 10). (ARAM.) If we look to the signification of the name, we must regard Mesopotamia as the entire country between the two rivers—the Tigris and the Euphrates. This is a tract nearly 700 miles long, and from 20 to 250 miles broad, extending in a southeasterly direction from Tellek (lat. 38° 25', long. 39° 18') to Kerish (lat. 31°, long. 47° 30'). The Arabian geographers term it the Island, a name almost literally correct, since a few miles only intervene between the source of the Tigris and the Euphrates at Tellek. It is for the most part a vast plain, but is crossed about its centre by the range of the Taurus hills, running nearly east and west, about Mosul to a little below Zikkak; and in its northern portion it is even mountainous, the upper Tigris valley being separated from the Mesopotamian plain by an important range, the Muna Masius of Strabo, which runs from尔一 Chron. 38 to 40). (ASSYRIA; BABEL; CHALDAE.) The region which bears the name of Mesopotamia by way of eminence, both in Scripture and in the classical writers (so Rawlinson, and most scholars), is the northwestern portion of the tract already described, or the country between the great bend of the Euphrates (lat. 35° to 37° 30') and the upper Tigris. It consists of the mountain country extending from Birkijik to Zeirizh upon the N.; and upon the S. of the great undulating Mesopotamian plain, as far as the Sinjar hills, and the river Karbour. The northern range, called by the Arabs Karajah Dagh towards the W., and Jabal Kasr towards the E., does not attain to any great elevation. The streams from the N. side of this range are short, and fall mostly into the Tigris. Those from the S. flow down at very moderate intervals along the whole course of the range and gradually collect into two considerable rivers—the Beik (ancient Bilesh), and the Khabour (Habon or Chabahar)—which empty themselves into the Euphrates. S. of the mountains is the great plain already described, which between the Khabour and the Tigris is interrupted only by the Sinjar range, but W. of the Khabour is broken by several spurs from the Karajah Dagh, having a general direction from N. to S.; besides Orjo and Jarran (Harun; Ur), the chief cities of modern Mesopotamia are Mardin and Nisibin, S. of the Jebel Tur, and Dierbeir, N. of that range, upon the Tigris. Of these places two, Nisibin and Dierbeir, were important from a remote antiquity, Nisibin being then Nisibis, and Dierbeir, Amida. We first hear of Mesopotamia as the country where the Sennacherib and his family settled after quitting Ur of the Chaldees (Gen. xxi. 10). Here lived Bethuel and Laban; and hither Abraham sent his servant, to fetch Isaac a wife "of his own kindred" (ver. 38). Hither, too, a century later, came Jacob on the same errand; and hence he returned with his two wives.
after an absence of twenty-one years. After this we have no mention of Mesopotamia till the close of the wanderings in the wilderness (Deut. xxiii. 4). (BALAM.) About half a century later, we find, for the first and last time, Mesopotamia the seat of a powerful monarchy (Judg. iii.). (CHISHEKHISHAHAHM.) Finally, the children of Ammon, having previously warred with David, "sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-manachah, and out of Zobah" (1 Chr. xix. 6). Mesopotamia is mentioned in the N. T. in Acts ii. 9, vii. 2. According to the Assyrian inscriptions, Mesopotamia was inhabited in the early times of the empire (B. C. 1290-1100) by a vast number of petty tribes, each under its own prince, and all quite independent of one another. The Assyrian monarchs contended with these chiefs at great advantage, and by the time of John (B. C. 880) had fully established their dominion over them. The tribes were all called "tribes of the Nairi," a term which some compare with the Naharaim of the Jews, and translate "tribes of the stream-lands." But this identification is very uncertain. It appears, however, that Mesopotamia was independent of Assyria till after David's time; that the Mesopotamians were warlike, and used chariots in battle; and that not long after David's time they lost their independence, their country being absorbed by Assyria. On the destruction of the Assyrian empire, Mesopotamia seems to have been divided between the Medes and the Babylonians. The conquests of Cyrus brought it wholly under the Persian yoke; but thus it continued to the time of Alexander THE GREAT. At Alexander's death it fell to Seleucus, and formed a part of the great Syrian kingdom wrested from Antiochus V. by the Parthians, about B. C. 160. Trajan conquered it A. D. 115, and formed it into a Roman province; but Adrian relinquished it A. D. 117. It was afterward more than once reconquered by Rome, but reverted to the Persians, A. D. 363. Since about A. D. 440 it has been, with various changes, mostly under Mohammedan sway. (ARABIA.) It is now a part of the Turkish empire.—Dr. Beke, whose view is favored by Dr. W. L. Alexander (in King's Bible), assumes that the "Aram-naharaim" or "Mesopotamia" and the "Padan-aram" of the Scriptures were in the region of Damascus, between the rivers Abana and Pharpar. (HARAN.)

 translates: ANGEL; APOSTLE; EPISTLE; FOOTMAN; 2; MESSIAH; PROPHET, &c.

The word "Messiah" (fr. Heb. măššaŭ or măššāk = anointed = CHRIST) is applicable in its first sense to any one anointed with the holy oil. (ANONYMITY.) It is applied to the high-priest in Lev. iv. 3, 5, 16. The kings of Israel were called "Messiahs," from the mode of their consecration (1 Sam. ii. 10, 35, xii. 3, 5, &c.). The word "Messiah" (fr. the Greek) is constantly applied, first with the article as a title = the Anointed One, later without the article, as a proper name, JESUS CHRIST. Three points belong to this subject: 1. The expectation of a Messiah among the Jews; 2. The expectation of a suffering Messiah (SAVIOUR); 3. The nature and power of the expected Messiah (Sons or Gen). The present article will contain a rapid survey of these three points. The earliest clue of the Gospel is found in the account of thefall (Gen. iii. 15). (ADAM.) Many interpreters understand by the seed of the woman, the Messiah only; but it is easier to think with Calvin that mankind, after they are gathered into one army by Jesus the Christ, the Head of the Church, were to achieve a victory over evil. The blessings in store for the children of Shem are remarkably indicated in the words of Noah, "Blessed be the Lord God of Shem," or literally "Blessed be Jehovah the God of Shem" (ix. 26). Next follows the promise to Abraham, wherein the blessings to Shem are turned into the narrower channel of one family (xli. 2, 3). The promise is still indefinite; but it tends to the undoing of the curse of Adam, by a blessing to all the earth through the seed of Abraham, as death had come on the whole earth through Adam. A great step is made in Gen. xlix. 8, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This is the first case in which the promises distinctly centre in one person. The next passage usually quoted is the prophecy of Balaam (Num. xxiv. 17-19). The star points indeed to the glory, as the sceptre denotes the power of a king. But it is doubtful whether the prophecy is not fulfilled in David (2 Sam. vii. 14); and though David is himself a type of Christ, the direct Messianic application of this place is by no means certain. The prophecy of Moses (Deut. xxi. 16) claims attention. Does this refer to the Messiah? The reference to Moses in Jn. vi. 45-47, "He wrote of me," seems to point to this passage. On the other hand, many critics would fain find here the divine institution of the whole prophetic order. Hengstenberg thinks it does promise that an order of prophets should be sent, but that the singular ("a prophet") is used in direct reference to the greatest of the prophets, Christ Himself, without whom the words would not have been fulfilled. The passages in the Pentateuch which relate to "the Angel of the Lord" have been thought by many to bear reference to the Messiah.—The second period of Messianic prophecy is that of the time of David. Passages in the Psalms are numerous which are applied to the Messiah in the N. T.; e. g. Ps. ii., xvi., xxiii., xl. ex. Other Psalms quoted in the N. T. appear to refer to the actual history of another king, but may have an ulterior reference to the Messiah; e. g. Ps. xi., xlviii., lxxii., xxxvii. The advance in clearness in this period is great. The name of Anointed, i. e. King, comes in, and the Messiah is to come of the lineage of David. He is described in His exaltation, with His great kingdom that shall be spiritual rather than temporal (Ps. ii., xvi., xl. ex). He is seen in suffering and humiliation (xlii., xli., xxxvii.). After the time of David the predictions of the Messiah ceased for a time; until those prophets arose whose works we possess in the canon of Scripture. This third period lasts from the reign of Uzziah to the Babylonish Captivity. The Messiah is a king and ruler of this house, who shall bring in the highest degree of eternal rest and atone for sin. The Messiah is a suffering, as well as a holy, person, and stands in his name for the exaltation of the Jewish nation, and for the separation of the Church from the world. The Messianic prophecies are applied to the Messianic age.
The time of the second Temple is fixed by Hag. ii. 9 for Messiah's coming; the "seventy weeks" of Dan. ix. 24 if still more definitely pointed out the period (see Winitz); and the coming of the Messiah was foreseen and announced. For example, and of the Anointed are clearly revealed in Mal. iii. 1, iv. 5, 6.—The fourth period (after the close of the canon of the O. T.) is known to us in a great measure from allusions in the N. T. to the expectation of the Jews. The Pharisees and those of the Jews who expected Messiah at all, looked for a temporal kingdom. The apostles themselves were infected with this opinion, till after the Resurrection (Mat. xx. 20, 21; Lk. xxiv. 21; Acts i. 6). Gehaws of a purer faith appear, Lk. ii. 30, xiii. 42; Jn. iv. 25. On the other hand there was a skeptical school which had discarded the expectation altogether. The expectation of a golden age that should return upon the earth, was common in heathen nations. This hope the Jews also shared; but with them it was associated with the coming of a particular person, the Messiah. It has been asserted that in Him the Jews looked for an earthly king, and that the existence of the hope of the Messiah may thus be accounted for on natural grounds, and without any divine revelation. But the prophecies refute this: they hold out not a Prophet only, but a King and a Priest, whose business it should be to set the people free from sin, and to teach them the ways of God, as in Ps. xxii., xl., cx.: Is. lii., lii. In these and other places too the power of the coming One reaches beyond the Jews and embraces all the Gentiles, which is contrary to the exclusive notions of Judaism. A fair consideration of all the passages will convince that the growth of the Messianic idea in the prophecies is owing to revelation from God (2 Pet. i. 19-21).

**Inspiration; Prophet.**

**Messias (Gr.) = Messiah (Jn. i. 41; iv. 25).**

**Metals.** The Hebrews, in common with other ancient nations, were acquainted with nearly all the metals known to modern metallurgy, whether as the products of their own soil or the results of intercourse with foreigners. One of the earliest geographical definitions is which describes the country of the Hebrews as being bounded in common and the gold of which was good (Gen. ii. 11, 12). The first artist in metals was a Caineite, Tubal Cain, the son of Lamech, the forger or sharpener of every instrument of copper (A. V. "brass") and iron (iv. 22). "Abram was very rich in cattle, in silver, and in gold" (xiii. 2); silver being the medium of commerce (Money), while gold existed in the shape of ornaments, during the patriarchal ages. Tit is first mentioned among the spoils of the Midianites taken when Balaam was slain (Num. xxxi. 22), and lead is used to heighten the imagery of Moses' triumphal song (Ex. xv. 10). Whether the ancient Hebrews were acquainted with steel, properly so called, is uncertain; the words so rendered in the A. V. (2 Sam. xxii. 35; Job xx. 24; Ps. xlvii. 31; Jer. xv. 12) are in all other passages translated brass, and would be more correctly copper. The "northern iron" of Jer. xv. 12 is believed by commentators to be iron hardened and tempered by some peculiar process, as may be more nearly to what we call steel; and the "flaming torches" of Nah. ii. 8 are probably the flashing steel seythes of the war-chariots which should come against Nineveh. Besides the simple metals, it is supposed that the Hebrews used the mixture of copper and tin known as bronze, and probably in all cases in which copper or "brass" is mentioned as in any way manufactured, bronze is to be understood as the metal indicated. (Amers.) With the exception of iron, gold is the most widely diffused of all metals. Almost every country in the world has in its turn yielded a certain supply of gold. Some countries are especially productive of alluvial soil, among the debrs of rocks washed down by the torrents, it was known at a very early period, and was procured with little difficulty. We have no indications of gold streams or mines in Palestine. The Hebrews obtained their principal supply from South Arabia, and the monteieur of the Persian Gulf. It was probably brought in form of ingots (Josh. vii. 21; A. V. "wedge," lit. tongue), and was rapidly converted into articles of ornament and use. (Ornaments, Personal, &c.) The great abundance of gold in early times is indicated by its entering into the composition of every article of ornament and almost all of domestic use. Among the spoils of the Midianites taken by the Israelites in their bloodless victory when Balaam was slain, were ear-rings and jewels to the amount of 16,750 shekels of gold (Num. xxxi. 45-54), equal in value to about $150,000 of our present money. 1,700 shekels of gold (worth more than $15,000) in nose-jewels (A. V. "nose-ornaments") were brought by the army from the slaughtered Midianites (Judg. viii. 20). These numbers, though large, are not incredibly great, when we consider that the country of the Midianites was at that time rich in gold streams, since exhausted, and that the like the Malays of the present day, and the Peruvians of the time of Pizarro, they carried most of their wealth about them. But the amount of treasure accumulated by David from spoils taken in war, is so enormous, that we are tempted to conclude the numbers exaggerated. (Arazah 1.) From the gold shields of Hadadezer's army, &c., he had collected (1 Chr. xxi. 14) 100,000 talents of gold and 1,000,000 of silver; to these must be added his own contribution of 3,000 talents of gold and 7,000 of silver (xxix. 2-4), and the additional offerings of the people, the total value of which is reckoned at nearly $4,500,000,000. The numbers given by Josephus (vii. 14, § 2) are only one-tenth of those in 1 Chronicles, but the sum is still enormous. In the commerce of the time of Solomon, silver appears to have been the ordinary medium of commerce. The first commercial transaction of which we possess the details was the purchase of Ephon's field by Abraham for 400 shekels of silver (Gen. xxxii. 16); and generally in the O. T. "money" in the A. V. is literally "silver" (xii. 12, xx. 16, xxii. 28, &c.). The first payment in gold is mentioned in 1 Chr. xxi. 25, where David buys the threshing-floor of Araunah for 600 shekels of gold by weight. With this exception there is no case in the O. T. in which gold is alluded to as a medium of commerce; the Hebrew coinage may have been partly gold, but we have no proof of it. Silver was brought into Palestine in the form of plate from Tarshish, with gold and ivory (1 K. x. 22; 2 Chr. ix. 21; Jer. x. 9). The accumulation of wealth in the reign of Solomon was so great that silver was but little esteemed; "the king made silver to be in Jerusalem as stones" (1 K. x. 22). With the treasure stored up out of Egypt, not only the ornaments but the ordinary metal-work of the tabernacle were made. (Tabernacle; Temple.) From a comparison of the different amounts of gold and silver collected by David, it appears that the proportion of the former to the latter was one to nine nearly. "Brass," or more properly copper, was a native product of Palestine, "a land whose stones are
iron, and out of whose hills thou mayest dig copper" (A. V. "copper," Deut. viii. 9; Job xxviii. 2). It was so plentiful in the land that the quantity employed in the Temple could not be estimated, it was so great (1 K. vii. 47). There is strong reason to believe that brass, a mixture of copper and zinc, was unknown to the ancients. To zinc no allusion is found. But tin was well known, and from the occurrence of the toughening pure copper so as to render it fit for hammering, it is probable that the mode of dezoxidizing copper by the admixture of small quantities of tin had been early discovered. ARMS (2 Sam. xxi. 16; Job xx. 24; Ps. xviii. 94) and armor (1 Sam. xvii. 6, 5, 38) were made of this metal, which was capable of being so wrought as to admit of a keen and hard edge. The Egyptians employed it in cutting the hardest granite. (Handicraft. Tool.) Iron, like copper, was found in the hills of Palestine. The "iron mountain" in the Trans-jordanic region is described by Josephus (B. J. iv. 8, § 2), and was remarkable for producing a particular kind of palm. Iron-mines are still worked by the inhabitants of Kefr Hîneh in the S. of the valley Zaharînî, between Hâbbâyâ and Sîdon. Tin and lead were both known at a very early period, though there is no distinct trace of them in Palestine. The former was among the spoils of the Midianites (Num. xxxi. 22), who might have obtained it in their intercourse with the Phenician merchants (comp. Gen. xxxvii. 23, 36), who themselves procured it from Tarshîsh (Ez. xxvii. 12) and the tin countries of the West. Antiquity (2 K. ix. 30; Jer. iv. 30, A. V. "painting"), in the form of powder, was used by the Hebrew women for coloring their eyelids and eyebrows. (Paint.) Further information will be found in the articles upon the several metals, and under Mines; Refiner.

Met'rus. According to 1 Esd. v. 17, "the sons of Meterus" (not in Ezr. and Neh.) returned with Zoroabel.

Me'theg-an'nah (Heb., see below), a place which David took from the Philistines, apparently in his last war with them (2 Sam. viii. 1). In the parallel passage (1 Chr. xviii. 1), "Gath and her daughter-towns" (A. V. "towns") is substituted for Metheg-anamah. The legion of interpretations may be briefly stated. Solomon took Gath and Êphron the father of Êphraim and Êphäst, in which Ammah is taken = mother-city, metropolis (comp. 2 Sam. xx. 19), and Metheg-anamah = he bridge of the mother-city = viz. of Gath, the chief town of the Philistines. 2. That of Ewald, who, taking Ammah as = forerun, treats the words Metheg-anamah (= bridge of the arm) as a metaphor to express the perfect manner in which David had smitten and humbled his foes.

Me-thu'ssa'el (fr. Heb. = man of God, Ges.), son of Mehujael, fourth in descent from Cain, and father of Lameth 1 (Gen. iv. 18).

Me-thu'sse-lah (fr. Heb. = man of offspring, Mr. Barry: son of Short, Ges.), son of Enoch; sixth in descent from Seth, and father of Lameth 2 (Gen. v. 25-27; 1 Chr. i. 3). Methuselah's life is 969 years, a period exceeding that of any other patriarch, and, according to the Hebrew chronology, bringing his death down to the very year of the flood.

Me'n-im (Heb.) = Mehez'im and Mehîz'im (Neh. vii. 55).

Me'n'zal (Heb. = ze'zal, Ez. xxvii. 19, margin). Uzal.

Me'zer-lah (fr. Heb. water [i. e. lustre] of gold, Ges.; scd [i. e. shoot] of the sun, Fr.; what is gold? Rashii), father of Matred and grandfather of Mehetabel, who was wife of Hadad or Hadad, king of Edom (Gen. xxviii. 39; 1 Chr. l. 50).

Mî'mân (fr. Heb. = the last hand, or = Benjamin, Ges.; also written Minâmîn). 1. A Layman of the sons of Parosh, who had married a foreign wife and put her away at the bidding of Ezra (Ezr. x. 23). 2. A priest or family of priests who went up from Babylon with Zerubbabel (Neh. xii. 5); probably so called (1 Chr. vii. 2 and Minâmîn 2).

Mi'hîr (Heb. choice, Ges.; young, Ezr. vi. 21, Fr.). "Mi'hîr the son of Haggeri" is the name of one of David's heroes in 1 Chr. xi. 38. The verse in which it occurs appears to be corrupt, for in 2 Sam. xii. 36 we find, instead of "Mi'hîr the son of Haggeri," "of Zobah, Bani the Gadite." It is easy to see, if the latter be the true reading, how the Heb. Bâni 'aggâdi ("Bani the Gadite") could be corrupted into ben-aggâri ("son of Haggeri"). But that "Mi'hîr" is a corruption of mish'tobâh ("of Zobah," is not so clear, though not absolutely impossible. It would seem from the LXX. of 2 Sam., that both readings originally existed.

Min'ám (Heb. sweet odor, Ges.). 1. A son of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), not elsewhere mentioned. The signification of his name has led some to propose an identification of the tribe sprung from him with some of the Abrahamic tribes settled in Arabia aromatica (i. e. spice-bearing Arabia). 2. A son of Simeon (1 Chr. iv. 25), perhaps named after the Ishmaelite Mibsan. Mīsmān.

Mi'bâr (fr. Heb. = fortress, Ges.), one of the phylarchs or "dukes" of Edom (1 Chr. l. 83) or Esau (Gen. xxxvi. 45) after the death of Hadad or Harad.

Mi'câh (Heb. who like Jehovah = Micaiah, Ges.). 1. An Israelite whose familiar story is preserved in Judg. xvi. xviii., furnishing us with a picture of the interior of a private Israelite family of the rural districts, which in many respects stands quite alone in the sacred records, and has probably no parallel in any literature of equal age. But apart from this the narrative has several points of special interest to students of Biblical history in the information which it affords as to the condition of the nation. We see (1) how completely some of the most solemn and characteristic enactments of the Law had become mere empty words, and how false a believer in Jehovah. His one anxiety is to enjoy the favor of Jehovah (xvii. 13); the formula of blessing used by his mother and his priest invokes the same awful name (2, xviii. 6); and yet so completely ignorant is he of the Law of Jehovah, that the mode which he adopts of honoring Him is to make a molten and graven image, teraphim or images of domestic gods, and to set up an unauthorized priesthood, first in his own family (xvii. 5), and then in the person of a Levite not of the priestly line (12). (2.) The story also throws a light on the condition of the Levites. Here we have a Levite belonging to Bethel-chem-judah, a town not allotted to his tribe; wandering forth to take up his abode wherever he could find a residence; undertaking the charge of Micah's idol-chapel; and lastly, carrying off the property of his master and benefactor, and becoming the first priest to another system of false worship. But the transaction becomes still more remarkable when we consider (3) that this was no obscure or ordinary Levite. He belonged to the chief family in the tribe, nay, we may say to the chief family of the nation, for though not himself a priest, he was closely allied to the priestly house, and was the grandson of no less a person

MET

MIC 643
than the great Moses himself. (Jonathan 5: Ma-
asheh 5.) (4.) The narrative gives us a most vivid idea of the terrible anarchy in which the country was placed, when "there was no king in Israel, and every man did what was right in his own eyes;" and shows how urgently necessary a central authority had become. A body of 600 men completely armed, besides the train of their families and cattle, traverses the length and breadth of the land, not on any mission for the ruler or the nation, as on later occasions (2 Sam. ii. 12, 6c, xx. 14), but simply for their private ends. Entirely disregarding the rights and property, they burst in wherever they please along their route, and plundering the valuable and carrying off persons, reply to all remonstrances by taunts and threats. As to the date of these events, the narrative gives us no direct information beyond the fact that it was before the beginning of the monarchy; but we may at least infer that it was also before the time of Samson, because in this narrative (xvii. 12) we meet with the origin of the name MAJAZER-AN, a place which already bore that name in Samson's childhood (xiii. 25).

The date of the record itself may perhaps be more nearly arrived at. That, on the one hand, it was not an untimely coming of the prophets, is evidenced from the references to the ante-monarchical times (xviii. 1, xix. 1, xxi. 25). The reference to the establishment of the house of God in Shiloh (xviii. 31) seems also to point to the early part of Saul's reign (so Mr. Grove). (Judges, Book Or.)—2. A descendant of Joel the Reubenite (1 Chr. v. 3).—3. Son of Meophibosheth, and grandson of King Saul (vii. 43, 45, ix. 40, 41); = MICHA 1.—4. A Levite descended from Assaf (ix. 15); = MICHA 3 and MICHAIA 2.—5. A Kohathite Levite, eldest son of Uzziel (xviii. 20); = MICHAIAH.—6. Father of Abdon in Josiah's reign (2 Chr. xxxiv. 20); = MICHAIAH 1.—7. The sixth in order of the minor prophets, according to the arrangement in our present Canon; in the LXX. he is placed third, after Hosea and Amos. (Bible.) To distinguish him from Micah the son of Imlah, the contemporary of Elijah, he is called the MAORASTUS, i.e. a native of Moresheth, or some place of similar name, which Jerome and Eusebius identify with Morath, a village near Eleutheropolis in the E., where formerly the prophet's tomb was shown, though in the days of Jerome it had been succeeded by a church. (Mor-eshe-tha-gath.) As little is known of the circumstances of Micah's life as of many of the other prophets. Pseudo-Ephesian makes him, contrary to all probability, of the tribe of Ephraim. For rebuking Jehoram for his impiety, Micah, according to the same authority, was thrown from a precipice, and buried at Morath in his own country, near the cemetery of Enakim, where his sepulchre was still to be seen. The period during which Micah exercised the prophetic office is stated, in the superscription to his prophecies, to have extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, being thus not longer than fifty-nine years (n. c. 750-697), from the accession of Jotham to the death of Hezekiah, nor shorter than forty years (n. c. 712-712), from the death of Jotham to the prophetic office of Hezekiah. (Israel, Kingdom Or.)—In either case he would be contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. One of his prophecies (Mic. iii. 12) is distinctly assigned to the reign of Hezekiah (Jer. xxvi. 18), and was probably delivered before the great passover which inaugurated the reformation in Judah. The dates of the others are conjectural. The time assigned to the prophecies by the only direct evidence which we possess, agrees so well with their contents that it may fairly be accepted as correct. Certain portions of the books of Hosea and Micah may have been uttered in the reigns of Jotham and Ahaz (so Mr. Wright, original author of this article), and for the probability of this there is strong internal evidence, while they may have been collected as a whole in the reign of Heze-
kiah and committed to writing. The text as written may have been read in the presence of the king and the whole people, on some great fast or festival day. In the first years of Hezekiah's reign the idolatry which prevailed in the time of Ahaz was not eradicated, and in assigning the date of Micah's prophecy to this period there is no anachronism in the allusions to idolatrous practices. Wells assigns the delivery of ch. i. to the contemporary reigns of Jotham, king of Judah, and of Pekah, king of Israel; ii. 1-iv. 8 to those of Ahaz, Pekah, and Hosea; iii. 12 to the last year of Ahaz, and the remainder of the book to the reign of Heze-
kiah. But, at whatever time the several prophecies were composed, they all appear in evident form as an organic whole, marked by a certain regularity of development. Three sections, omitting the superscription, are introduced by the same phrase, "hear ye," and represent three natural divisions of the prophecy—i. ii.; iii.-v.; vi. vii.—each commencing with reproofs and threatenings and closing with a promise. The first section opens with a magnificent description of the coming of Jehovah to judgment for the sins and idolatries of Israel and Judah (i. 2-4), and the sentence pronounced upon Samaria (5-9) by the Judge Himself. The prophet sees the danger which threatens his country, and traces its imagination the devastating march of the Assyrian conquerors (i. 8-16). The impending punishment suggests its cause, and the prophet denounced a woe upon the people generally for the corruption and violence which were rife among them, and upon the false prophets who led them astray by pandering to their appetites and luxury (ii. 1-7). They, like the kings before them (10), is followed instantly by a promise of restoration and triumphant return (ii. 12, 13). The second section is addressed especially to the princes and heads of the people; their avarice and rapacity are rebuked in strong terms; and the judgments of God are denounced upon the rulers, false prophets, and priests (iii. 1-11). "Therefore shall Zion for your sake be prolonged as a field, and Jerusalem shall become heaps, and the mountain of the house" (= Temple) "as the high places of the forest" (= the uncultivated woodland heights) (iii. 12). But the threatening is again succeeded by a promise of restoration, and in the glories of the Messianic king-
dom the prophet loses sight of the desolation which is to befall his country. The predictions in this section form the climax of the book, and Ez哇ld arranges them in four strophes, consisting of seven to eight verses each (iv. 1-8, k. 9-2, v. 3-8, v. 10-15), except the last, which is incomplete. In the last strophe (vi. 1) Jehovah, by a bold poetic figure, is represented as holding a controversy with His people, pleading with them in justification of His conduct toward them and the reasonableness of His requirements. The dialogue form in which ch. vi. is cast renders the picture very dramatic and striking. The whole concludes with a tri-
umphal song of joy at the great deliverance, like that from Egypt, which Jehovah will achieve, and a full acknowledgment of his mercy and faithfulness to his promises (16-20). The last verse is reproduced in the song of Zacharias (Lk. i. 72, 73). The predictions uttered by Micah relate to the invasions of Shalmaneser (Mic. i. 6-8; 2 K. xvii. 4-6) and Sennacherib (Mic. i. 9-11; 2 K. xvii. 18), the destruction ofJerusalem and the Captivity in Babylon (iv. 10), the return (iv. 1-8, vii. 11), the establishment of a theocratic kingdom in Jerusalem (iv. 8), and the Ruler who should spring from Bethlehem (v. 2). The destruction of Assyria and Babylon is supposed to be referred to in v. 5, 6, vii. 8, 10. It is remarkable that the prophetic promise with the last words recorded of the prophet's namesake, Micah the son of Imnah, "Hearken, O people, every one of you" (1 K. xxi. 28). The style of Micah has been compared with that of Hosea and Isaiah. His diction is vigorous and forcible, sometimes obscure from the abruptness of its transitions, but varied and rich in figures derived from the pastoral (Mic. i. 8, ii. 12, v. 4, 5, 7, 8, vii. 14) and rural life of the lowland country (i. 6, ii. 12, iv. 3, 12, 13, vi. 15), whose vines and olives and fig-trees were celebrated (1 Chr. xxvii. 27, 28), and supply the prophet with so many striking allusions (Mic. i. 6, iv. 4, vi. 13, vii. 1, 4) as to suggest that, like Amos, he may have been either a herdsmen or a vine-dresser, who had heard the bowing of the jackals (i. 8, A. V. "dragons") as he watched his flocks or his vines by night, and had seen the lions slaughtering the sheep (v. 8). The language of Micah is quoted in Matt. ii. 5, 6, and his prophecies are alluded to in Mat. x. 25, 26; Mk. xii. 12; Lk. xii. 58; Jn. vii. 42. INSPIRATION; PROPHECY.

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Micah-[-ka] (Heb. = Mic'a'lah and Mi'ca, son of Imnah, a prophet of Samaria, who, in the last year of the reign of Ahab, king of Israel, predicted his defeat and death, n. s. 8:7. The circumstances were as follows:—Three years after the great battle with Ben-hadad (1 K. xx. 29, 30), Ahab proposed to Jehoshaphat that they should jointly go up to battle against Ramoth-gilead. Jehoshaphat assented in cordial words to the proposal; but suggested that they should first inquire at what 

MIC 

645

that he would do so; and on being asked, Wherewith? he answered, that he would go forth and be lifted up on the spirit in the midst of all the people. The account related by the account of the vision, Zechariah struck Micahah on the cheek, and Ahab ordered Micah to be taken to prison, and fed on bread and water till his return to Samaria. Josephus relates several details not contained in the Bible, some of which are not improbable, while others are not impossible, for none of which does he give any authority. Thus, he says that Micahiah was already in prison, when sent for to prophesy before Ahab and Jehoshaphat, and that it was Micahiah who had predicted death by a lion to the son of a prophet, under the circumstances mentioned in 1 K. xx. 35, 36, and who had rebuked Ahab after his brilliant victory over the Syrians for not putting Ben-hadad to death. The history of Micahiah is an exemplification in practice, of contradictory predictions being made by different prophets, the false and the true (Deut. xviii. 21, 22); DIVINATION; ISOLATION; MAGIC; PROPHET.

MICHAEL 

Micha (Heb. = Mic'ah and Mic'a'h, Gen., Ezek., Rev.) 1. Son of Mqbilisheth (2 Sam. ix. 12); = Micah 3. — A Levite, or family of Levites, who signed the covenant with Nehemiah (Neh. x. 11). — 3. Father of Mattaniah, a Gershomite Levite and descendant of Asaph (xi. 17, 22); = Micah 4 and Michael 2. — A Simeonite, father of Ofan, one of the three governors of Bethulia in the time of Judith (Jd. vi. 15).

MICHAEL. [usually pronounced mikh\'{a}l] (Heb. who like God? Gen., Ezek., Rev.). — 1. An Asherite, father of Seilur the scribe (Num. xiii. 5); — 2. Son of Abihail, one of the Gadites who settled in Bashan (1 Chr. v. 12). — 2. Another Gershomite, ancestor of Abihail (vi. 14). — 4. A Gershomite Levite, ancestor of Asaph (vi. 40). — 5. One of the sons of Izriah, "chief men" of Issachar (vii. 5). (OBADIAH 2. — 6. A Benjaminite chief, of the sons of Beriah (viii. 16). — 7. One of the captains of the "thousands" of Manasseh who joined David at Ziklag (xii. 20). — 8. The father, or ancestor, of Omri, chief of Issachar in David's reign (xxvii. 18). — 9. One of the sons of Jehoshaphat murdered by the elder brother Je-horam (2 Chr. xxi. 2, 4). — 10. Father or ancestor of Zebadiah who returned with Ezra (Ezr. viii. 1; Esd. viii. 34). — 11. A "chief prince" or archangels (Dan. x. 13; compare Jud. 9; ANGELS; ARCHANGEL). described in Dan. x. 13 as the "prince" of Israel, and in xii. 1 as the "great prince which standeth" in time of conflict "for the children of the people." All these passages in the O. T. belong to that late period of its Revelation, when, to the general declaration of the angelic office, was added the division of that office into parts, and the assignment to them of individual angels. As Gabriel represents the minister of the angels toward men, so Michael is the type and leader of their strike, and His name and His strength, against the power of Satan. In the O. T., therefore, he is the guardian of the Jewish people in their antagonism to godless power and heathenism. In the N. T. (Rev. xii. 7) he fights in heaven against the dragon—that old serpent called the Devil and Satan, who deceiveth the whole world; and makes war in the struggle, which is the work of the Church on earth. In Jude 9 (compare 2 Pet. ii. 11) we are told that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The allusion (so Mr. Barry) seems

MIC 

645
to be a Jewish legend attached to Deut. xxxiv. 6. The Targum of Jonathan attributes the burial of Moses to the hands of the angels of God, and particularly of the archangel Michael. Later traditions set forth how Satan disputed the burial, claiming for himself the dead body; because of the Egyptian blood (Ex. iv. 12) on Moses' hands. The spirit of Michael's answer (fr. Zech. iii. 1) is the reference to God's mercy alone for justification, and the leaving of all vengeance and rebuke to Him; and in this spirit it is quoted by the apostle. Some have explained 'the body of Moses' as the Jewish, as "the body of Christ" in the Christian Church; but the analogy is unwarrantable. The Rabbinical traditions about Michael are very numerous. Many (Luther, Hengstenberg, Dr. W. L. Alexander [in Kittto], Prof. Douglas [in Fairbairn], &c.) maintain that Michael = the Messiah or Lord Jesus Christ (compare Dan. x. 21, xii. 1 with ix. 25; Rev. xii. 7 with 1 Jn. iv. 8). "Michael designates Him," says Prof. Douglas, "as does also the title 'Angel' or 'Archangel,'" not simply in his Divine essence, but in an official character of subordination, as the Messenger of Jehovah and the Captain of the Lord's host. Professor Douglas compares the answer of Michael in Zech. iii. 1 with those of Manasseh in Man. ii. 4, 7, 10, and remarks that the opposition of Michael and the devil here "is without a parallel in Scripture, if Michael be a created angel; whereas it is a very common opposition indeed, if Michael be Christ."

Michah (Heb. = Micaiah), eldest son of Uzziel (1 Chr. xxiv. 24, 25); = Micaiah 5.

Michal-ah ['ka-yah] (Heb. who like Jehovah? Ges.).

1. Father of Achbor, a man of high rank in the reign of Josiah (2 K. xxii. 12); = Micaiah 6.—2. Son of Zaczeu, a descendent of Asaph (Neh. xii. 35); = Micaiah 4 and Mica 3—5. One of the priests at the dedication of the wall of Jerusalem (xiv. 41).

4. Behobaha's wife and Uzziah's mother, daughter of Uriel of Gibeah (2 Chr. xiii. 2). (Maaciah 3.)—5. One of the princes whom Jehoshaphat sent to teach the Law in the cities of Judah (xvii. 7).—6. Son of Gemariah, and grandson of Shaphan the scribe. After Baruch had read, in public, prophesies announcing impending calamities, Michael went and declared to all the princes assembled in King Jehoakim's house; and the princes forthwith sent for Baruch to read the prophecies to them (Jer. xxxvi. 11—14).

Michael (Heb. = Michael, Ges.), the younger of King Saul's two daughters (1 Sam. xiv. 49). The king had proposed to bestow on David his eldest daughter Merab; but apparently altering his mind, married her to Adriel the Meholathite (xviii. 19). Michael fell violently in love with the young hero. Saul embraced the opportunity which this afforded him of exposing his rival to the risk of death. The price fixed on Michael's head was no less than the slaughter of a hundred Philistines. For these the usual "dowry," by which, according to the custom of the East (Marriage), the father is paid for his daughter, was rekindled. David, by a brilliant feat, doubled the tale of victims, and Michael became his wife. It was not long before the strain of her mourning was put to the proof. They seem to have been living at Gibeah. After one of Saul's attacks of frenzy, Michael learned that the house was being watched by the myrmidons of Saul, and that it was intended on the next morning to attack his husband as he left his door (xix. 11). Like a true soldier's wife, she met stratagem by stratagem. She first provided for David's safety by lowering him out of the window; to gain time for him to reach the residence of Samuel, she next dressed up the bed as if still occupied by him: the teraphim, or household god, was laid in bed, its head enveloped, like that of a sleeper, in the usual net of goat's hair for protection from grats (so Mr. Grove; A. V. "and put a pillow of goat's hair for his bolster"), the rest of the figure covered with the wide beged or plaid (A. V. "cloth," see Dress, iii. 4). She feigned that David was sick; and prevented the king's messengers from executing the command to take David till the peremptory order was given, "Bring him up to me in the bed, that I may slay him." Saul's messengers forced their way into the innmost apartment, and there discovered the deception which had been played upon them with such success. Saul's rage may be imagined: his fury was such that Michael was obliged to fabricate a story of David's having attempted to kill her. This was the last time she saw her husband for many years; and when the rupture between Saul and David had become open and incurable, Michael was married to Phaltai or Phaltiel of Gilead (1 Sam. xiv. 44; 2 Sam. iii. 15). After the death of her father she joined him in exile in the land of the East. When her first husband appeared to have betaken himself with the rest of the family of Saul to the eastern side of the Jordan. After Abner made his overtures to David, the latter sent messengers to Ish-bosheth to demand his lost wife (iii. 12 ff.). On the road leading up from the Jordan valley to the Mount of Olives we first encounter her with her husband—Michael under the joint escort of David's messengers and Abner's twenty men, on the way to David at Hebron, the submissive Phaltiel behind, bewailing the wife thus torn from him. It was at least fourteen years since David and she had parted at Gibeah, since she had watched him disappear down the coroll into the darkness, and had permitted her own life for his against the rage of her insane father. That David's love for his absent wife had undergone no change in the interval seems certain from the eagerness with which he claims her as soon as the opportunity is afforded him. The meeting took place at Hebron. How Michael had parted from her; how the affairs of David's household we are not told; but it is plain from the subsequent occurrences that something had happened to alter the relations of herself and David. The alienation was probably mutual, and one outburst, probably of a petulant and jealous temper inherited from her father, produced the rupture between them which closes our knowledge of Michael. It was the day of David's greatest triumph, when he brought the Ark of Jehovah from its temporary resting-place to its home in the newly-acquired city. Michael, from the window of her apartments in the royal harem, watched the procession approach; the motions of her husband shocked her as undignified and indecent, "she despised him in her heart." After the exertions of the long day were over, the king was received by his wife with a bitter taunt which showed how incapable she was of appreciating either her husband's desertion or her own part in it. After the former's efforts to get Michael's attention she, after a time, was put to the proof. David's retort was a tremendous one, conveyed in words which once spoken could never be recalled. It gathered up all the differences between them which made sympathy no longer possible, and we do not need the assurance of the sacred writer, that "Michael had no child unto the
day of her death," to feel quite certain that all intercourse between her and David must have ceased from that time (vi. 20 ff.; 1 Chr. xxv. 29). He appears to have been in the valley of Sorek, then a wilderness, and once more appears but once again (2 Sam. xxi. 8).

Ealah (Heb., see below). This word occurs in the titles of six Psalms (xvi., xvi.-ix.), all of which are ascribed to David. The marginal reading of our A. V. is "a golden Psalm," while in the Geneva version it is described as "a certain tune." From the position which it occupies in the title, we may infer that Michmash is applied to these Psalms to denote their musical character, but beyond this everything is obscure. The etymology is uncertain. I. Kimchi and Aben Ezra trace it to the Hebrew root citham, as it appears in cethem, rendered in the A. V. "gold" (Job xxviii. 16), "pure gold" (19), "fine gold" (xxx. 24); because the Psalm was to David precious as fine gold. They have been followed in the margin of our version.—2. In Syriac cetham = to stain, hence to defile, the primary meaning of the root being probably to spot, mark with spots, whence the substantive is in common use in Rabbinical Hebrew = spot or mark. From this etymology the meanings have been given to Michmash of a noted song, or a song written or carved upon stone, a powerful talisman. —3. According to Hezel, Michmash (Ar. katanam = to conceal, suppress) was a title given to certain Psalms, because they were written while David was in concealment. From the same root Henegstenberg attributes to them a hidden, mystical import. Apparently referring the word to the same origin, Ewald suggests that it may designate a song accompanied by brass instruments.—4. But the explanation most approved by Rosenmüller and Gese- nius finds in Michmash the equivalent of Heb. michtab, A. V. "writing" (Is. xxxviii. 9). Hupfeld adheres to the rendering "song, treasure" (see No. 1 above), which Luther also gives, and which is adopted by Hitzig and Mendessohn.

Mid (Heb. measures, Ges.; stretch, extension, Fü.), a city of Judah (Josh. xvi. 61), one of the six specified in the "wilderness" (Desert 2), on the western shore of the Dead Sea; site unknown. Med-in (Heb. strife, contention, Ges.), a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32; progenitor of the Midianites, or Arabs dwelling principally in the desert N. of the peninsula of Arabia. Southward they extended along the eastern shore of the Gulf of Elath, or of Judah, and northward they wandered along the eastern frontier of Palestine. Midian is first mentioned, as a people, when Hadad, king of Edom, "smote Midian in the field of Moab" (Gen. xxxvi. 35). It is also mentioned, when Moses fled, having killed the Egyptian, to the "land of Midian" (Ex. i. 22), and married a daughter of a priest of Midian (Ex. ii. 19). "The land of Midian," or the portion of it specially referred to, was probably the peninsula of Sinai (so Mr. E. S. Poole; but compare Ex. xviii. 1–6, 27). The name of Midian, however (and hence the "land of Midian"), was perhaps often applied, as that of the most powerful of the northern Arab tribes, to the northern Arabs generally, i. e. those of Arabian descent (compare Gen. xxxvi. 28, 36; Medan; Judg. viii. 24). The Midianites were mostly dwellers in tents, not towns; and Sinai has not sufficient pasture to support more than a small, or a moving people. But perhaps (or we may say probably) the root Mein of Sinai has considerably changed in its physical character since the time of Moses. Whatever may have been the position of Midian in the Sinaitic peninsula, if we may believe the Arabian historians and geographers, backed by their testimony is by the Greek
geographers, the city of Midian was situate on the opposite, or Arabian, shore of the Arabian Gulf, and thence northward, and spreading E. and W., we have the true country of the wandering Midianites. The next occurrence of the name of this people in the sacred history marks their northern settlement on the border of the Promised Land, "on this side Jordan (by Jericho)" in the plains of Moab (Num. xxi. 1-4), when Balak said, of Israel, to the elders of Midian, "Now shall this company flock up all (that are) round about us, as the ox licketh up the grass of the field." The spoil taken in the war that soon followed, and more especially the mention of the dwellings of Midian, point to a considerable pastoral settlement of Midian in the Transjordanic country. In this case the Midianites were evidently tributary to the Amorites, being "dukes of Shion, dwelling in the country:"

this inferior position explains their omission from Balaam's prophecy (xxiv. 17 Ec.). It was here, "on this side Jordan," that the chief doings of the Midianites with the Israelites took place. The Midianites joined with the Moabites in inviting Balaam to curse the Israelites (xxii. 4, 7), and afterward seduced the Israelites in Shittim into idolatry and debauchery (xxv.). The influence of the Midianites is even the Israelites as a clearly mediatorial force to evil. Much of its dangerous character may probably be ascribed to the common descent from Abraham. While the Canaanitish tribes were abhorred, Midian might claim consanguinity, and more readily seduce Israel from their allegiance. The events at Shittim occasioned the injunction to vex the Midianites and smite them (xxv. 18). 12,000 men, 1,000 from each tribe, went up to this war, a war in which all the males of the enemy were slain (xxxi.). After a lapse of some years, the Midianites appear again as the enemies of the Israelites. They had recovered from the devastation of the former war, probably by the arrival of fresh colonists from the desert tracts over which their tribes wandered; and they now were sufficiently powerful to become the oppressors of the children of Israel (Judg. vi.). Allied with the Amalekites, and the "children of the East," they drove them to make dens in the mountains and caves and strongholds, and wasted their crops, which were grown on the Mediterranean coast, in the land of Simeon. The judgish of Gideon was the immediate consequence of these calamities; and with the battle he fought in the valley of Jezreel, and his pursuit of the flying enemy over Jordan to Karkor, the power of Midian seems to have been broken (vii., viii.). Midian had oppressed Israel for seven years. As a numberless eastern horde they entered the land with their cattle and their camels. The imagination shows us the green plains of Palestine sprinkled with the black goats' hair tents of this great Arab tribe, their flocks and herds and camels set loose in the standing corn, and foraging parties of horsemen driving before them the possessions of the Israelites. The descent of Gideon and his servant into the camp, and the conversation of the Midianite watch, form a vivid picture of Arab life. It does more: it proves that as Gideon, or Phurah his servant, or both, understood the language of Midian, the Semitic languages differed much less in the fourteenth century B.C. than they did in after-times. The stratagem of Gideon receives an illustration from modern Oriental life. Until lately the police in Cairo were accustomed to go their rounds with a lighted torch thrust into a pitcher, and the pitcher was suddenly withdrawn when light was required—a custom af

for a time or for a season. The great multitude in the valley, if it has no parallels in modern European history, is consistent with the Oriental description. At the sight of the 900 torches, suddenly blazing round about the camp, beginning of the middle watch, with the confused din of the trumpets, and the cry, "The sword of the Lord, and of Gideon" (vii. 20), "all the host ran, and cried, and fled" (21). (LAMP.) The rout was complete. The flight of so great a host, encumbered with slow-moving baggage, and cattle, was calamitous. All the men of Israel, out of Naphtali, and Asher, and Manasseh, joined in the pursuit; and Gideon roused the men of Mount Ephraim to "take before" the Midianites "the waters unto Beth-berah and Jordan" (23, 24). Thus cut off, two princes, Ozaa and Zizz, fell into the hands of Ephraim. But though many joined in a desultory pursuit of the rabble of the Midianites, only the 800 men who had blown the trumpets in the valley of Jezreel crossed the Jordan with Gideon, "faint yet pursuing" (viii. 4). With this force it remained for the liberator to attack the enemy on his own ground. 15,000 men, under the "kings" of Midian, Zeba and Zalmunna, were engaged, and the sole remains of 135,000 (10). The assurance of God's help encouraged the weary 300, and they ascended from the plain (or ghor) to the higher country by a ravine or torrent-bed in the hills, "and smote the host, for the host was secure" (11)—secure in that wild country, on their own ground, and away from the frequent hovels of man. A sharp pursuit seems to have followed this fresh victory, ending in the capture of the kings and the final discomfiture of the Midianites. Zeba and Zalmunna were slain, and with them the name itself of Midian almost disappears from sacred history.—Having traced the history of Midian, it remains to show what is known of their condition and customs. The whole account of their doings with Israel plainly marks them as characteristically Arab. They are described as true Arabs—now Bedawees, or "people of the desert;" anon pastoral, or settled Arabs—the "rock" of Jethro; the cattle and flocks of Midian, as millions, on the sea-side coast, or in the desert, without number, as the sand of the sea-side for multitude when they oppressed Israel in the days of the Judges—all agree with such a description. Like Arabs, who are predominantly a nomadic people, they seem to have partially settled in the land of Moab (Num. xxxi. 9, 10). The only glimpse of their habits is found in the vigorous picture of the camp in the valley of Jezreel (Judg. vii. 18). The spoil taken in both the war of Moses and that of Gideon is remarkable. On the former occasion, the 675,000 sheep, 72,000 beehives, and 61,000 ass, show the pastoral character of the Midianites. But the gold, silver, brass, iron, tin, and lead (Num. xxxi. 22), the "jewels of gold, chains, and bracelets, rings, ear-rings, and tablets" (50) taken by Moses, is especially noteworthy; and also the booty taken by Gideon (Judg. viii. 21, 24-26). (METALS.) We have here a healthy Arab nation, living by plunder, delighting in finery; and, where forays were impossible, carrying on the traffic southward into Arabia, and across to Chaldea into the rich plains of Egypt. Midian is named authentically only in the Bible. It has no history elsewhere. The city of "Melveh (say the Arabs) is the city of the people of Shittech (Jethro?); and is opposite Tabook, on the shore of Bahir el-Kaftum (the Red Sea): between
these is six days’ journey. It (Melqon) is larger than Zedek, and in it is the well from which Moses watered the flock of Miriam (Marciad, s. x.). El-Makreezee tells us that in the land of Midian were many cities, of which the people had disappeared, and the cities themselves had fallen to ruin; that when he wrote (in the year 825 of the Hegira or Flight) forty cities remained, the names of some being known, and of others, probably.

**Mid-ban-on (fr. Heb.)** = one from Midian (Gen. xxxvii. 28, 36; Num. xx. 29, 9c.).

**Mid riff** = the diaphragm (Ex. xxix. 13, margin; A. V. text "caul").

**Mid wife.** Partrition in the East is usually easy. The office of a midwife is thus, in many Eastern countries, in little use, but is performed, when necessary, by relatives. In the description of the transaction mentioned in Ex. i., one expression, “upon the stools,” receives remarkable illustration from modern usage. The Egyptian practice, as described by Mr. Lane, exactly answers to that indicated in Exodus. “Two or three days before the expected time of delivery, the Layeh (midwife) conveys to the house the korne scilicet, a chair of peculiar form, upon which the patient is to be seated during the birth.”

**Migdal-el (Heb. tower of El or God, Ges., Fü.),** one of the fortified towns of Naphtali (Josh. xix. 38 only). If it be possible that Heerah is Horemon and Torun Iron, the possibility is strengthened (so Mr. Grove) by finding a Migdol at no great distance from them, viz. on the left bank of the Wady Kirkrah, eight miles to the north of the Bas-en-Nilzbah (Ladder of Tyre), six miles W. of Heerah and eight of Torun. Robinson (ii. 397) and Wilson (ii. 136, 641) make Migdal-el probably = Magabla, the modern el-Mejdel, near Tiberias. Porter (in Kitto) favors its being at Mejdel Sellum, a village in the northern part of the mountains of Naphtali. Schwarz, reading Migdal-el and Horemon as one word, proposes to identify it with Mejdel el-Keriam, a place about twelve miles E. of Akko.

**Migdal-gad (Heb. tower of Gad, Ges., Fü.; see below),** a city of Judah (Josh. xv. 37) in the maritime lowland. (Sempel.) By Ebers and Jerome it is also mentioned as "Magdala." A village called el-Mejdel, identified with Migdal-gad by Van de Velde, lies in the maritime plain, two miles inland from Acrelon, nine from Um Lakis (Lachli-h?), and eleven from Afula (Eglon). Migdal-gad was probably dedicated to or associated with the worship of the ancient deity Gad.

**Migdol (Heb. tower, Ges., Fü., R. S. Poole), proper name of one or two places on the eastern frontier of Egypt.** 1. A Migdol is mentioned in the account of the Exodus (Ex. xiv. 2; Num. xxviii. 7, 8; Exo. xix.) We suppose that the position of the encampment was before or at Pi-Mairuth, behind which was Migdol, and on the other hand Baalzephon and the sea, these places being near together. The place of the encampment and of the passage of the sea we believe (so Mr. R. S. Poole) to have been not far from the Peresopolitan monument, which is made in Linant’s map of the site of the Seraphim. 2. A Migdol is spoken of by Jerimiah and Ezekiel. The latter mentions it as a boundary-town, evidently on the eastern border, corresponding to Sevendor, or Syene, on the S. (margin of Ex. xix. 10, xxx. 6). In Jeremiah the Jews in Egypt are spoken of as dwelling at Migdol, Tahpanhes, and Noph, and in the country of Pathros (Jer. xlv. 1); and in foretelling, apparently, an in-vasion of Egypt by Nebuchadnezzar, Noph and Tahpanhes are again mentioned (xxvi. 14). It seems plain, from its being spoken of with Memphis, and from Jews dwelling there, that this Migdol was an important town, and not a mere fort, or even military settlement. After this time there is no notice of any place of this name in Egypt, excepting of Migdolus, by Heceanus of Miletus, and in the itinerary of Antoninus, in which Migdolus is placed twelve Roman miles S. of Pelusium, in the route from the Serapeum to that town. This latter place most probably represents the Migdol mentioned by Jeremiah and Ezekiel. This latter position on the route to Palestine would make it both strategically important and populous, neither of which would be the case with a town in the position of the Migdol of the Pentateuch. Gesenius, however, holds that there is but one Migdol mentioned in the Bible (Lxx. s. v.). Lepsius distinguishes two Migdols, and considers Migdolo = the Migdol of Jeremiah and Ezekiel.

**Migron (Heb. precipice, Ges.), a town, or a spot—for there is nothing to indicate which—in the neighborhood of Saul’s city, Gibeah, on the very edge of the district belonging to it (1 Sam. xiv. 2) distinguished by a pomegranate-tree, under which on the eve of a memorable event we discover Saul and Ahiah surrounded by the poor remnants of their force. Migron is presented to our view only once again, viz. in the list of the places disturbed by Sammaherib’s approach to Jerusalem (Is. x. 28). But here its position seems a little further N. than that indicated in the former passage. It here occurs between Alalite, i.e. Ait- and Mizman, in other words (so Mr. Grove) was on the N. of the Wady Suecinit, while Gibeah was more than two miles to the S. thereof. In Hebrew, Migron may mean a precipice, and it is not impossible, therefore, that two places of the same name are intended. Porter (in Kitto) thinks there was only one Migron, viz. or close to the S. brow of the Wady Suecinit. The precise site is unknown.

**Mij-a-min (fr. Heb. = Miamic).** 1. Chief of the sixth course of priests established by David (1 Chr. xxix. 9).—2. A town, or family, or person, who signed the covenant with Nenhamiah; probably descended from the preceding (Neh. x. 7). Miamic 2; Mniamin 2.

**Mikloth (Heb. starea; Ges.; twigs, branches, or sticks as lityo, Fü.).** 1. Son of Jehiel, the father of Gibson, by his wife Manach (1 Chr. viii. 32, 36).—2. The leader of the second division of David’s army (xxvii. 4).

**Mik-nel’ah (-ne’elah) (fr. Heb. = possession of Jehovah, Ges.), one of the Levites of the second rank, gatekeepers of the ark, appointed by David to play in the Temple band “with harps upon frames of Shemithin” (1 Chr. xv. 21).

**Mil-a-lai, or Mil-a-lah (Heb. el-qeat, Ges.; Job is elevation or promise, Fü.), probably a priest who assisted at the dedication of the walls of Jerusalem (Neh. xii. 36).

**Milcah (Heb. queen, or Chal. consort, Ges.).** 1. Daughter of Hans and wife of her uncle Nahor, Abraham’s brother, to whom she bare eight children (Gen. xi. 29, xxiii. 20, 23, xxiv. 14, 24, 47).—2. Fourth daughter of Zelorphism (Num. xxxvi. 23, 37, xxvii. 1, xxxvi. 11; Josh. xvii. 3).—3. Milcom (Heb. little Mohel, as a term of endearment, Ges.), the “abomination” of the children of...
Mileus has now receded ten miles from the coast, and even in the apostle's time it must have lost its strictly maritime position. The passage in 2 Tim., where Miletus is mentioned, presents a very serious difficulty to the theory that there was only one Roman imprisonment. Miletus was far more famous 500 years before St. Paul's day, than it ever became afterward. In early times it was the most flourishing city of the Ionian Greeks. (IONIA) In the natural order of events, it was absorbed in the Persian empire. After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander the Great, when on his Eastern campaign. But still it held, even through the Roman period, the rank of a second-rate trading town, and Strabo mentions its four harbors. At this time it was politically in the province of Asia, though Caria was the old ethnological name of the district in which it was situated. The ruins of the ancient Miletus are generally supposed to be at Palatasha. Here are remains of an enormous theatre, an aqueduct, the site of several temples, including one to Apollo, a Christian church, and the walls.

Milk. As an article of diet, milk holds a more important position in Eastern countries than with us. It is not a mere adjunct in cookery, or restricted to the use of the young, although it is naturally the characteristic food of childhood, both from its simple and nutritious qualities (1 Pet. ii. 2), and particularly as contrasted with meat (1 Cor. iii. 2; Heb. v. 12); but beyond this it is regarded as substantial food adapted alike to all ages and classes. It appears as the very emblem of abundance and wealth, in company with honey (Ex. iii. 8; Deut. vi. 3, xi. 9) or wine (Is. lv. 1), or by itself (Job xxi. 24); hence also to "suck the milk" of an enemy's land implied its complete subjection (Is. lx. 16; Ez. xxv. 4). Not only the milk of cows, but of sheep (Deut. xxiii. 14), of camels (Gen. xxxiii. 13), and of goats (Prov. xxvii. 27) was used; the latter appears to have been most highly prized. Milk was used sometimes in its natural state, and sometimes in a sour coagulated state: the former was named kalab or chalab, and the latter kemah or chemuh. In the A. V. the latter is rendered "aceta," but Mr. Bevan, Gesenius, &c., think that in every case (except perhaps Prov. xxx. 33) the term refers to a preparation of milk well known in Eastern countries under the name of lebon. The method now pursued in its preparation is to boil the milk over a slow fire, adding to it a small piece of old lebon or some other acid in order to make it coagulate. The refreshing draught which Jael offered "in a lordly dish" to Sisera (Judg. v. 25) was lebon. Lebon is still extensively used in the East: at certain seasons of the year the poor almost live upon it, while the upper classes eat it with salad or meat. It is still offered in hospitality to the passing stranger (Gen. xviii. 8). Thomson (i. 125) regards the Mosaic precept, "Thou shalt not smite a kid in his mother's milk" (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21), as referring to a favorite Arab dish, prepared by stewing a fat and tender young kid, carefully dressed, in milk, generally sour, mixed with onions and hot spices. This is a gross, unwholesome dish, associated with immoderate feasting, regarded by the Jews as forbidden specifically in the above precept,
and was perhaps connected with idolatrous sacrifices.

Mills. The mills (Heb. dual rekhayim or rechayim = the two millstones, Ges.; Gr. ἐκατόμ, “mill” [Mat. xxiv. 41]; mulos, “millstone”) of the ancient Hebrews probably differed but little from those at present in use in the East. These consist of two circular stones, about eighteen inches or two feet in diameter, the lower of which is fixed, and has its upper surface slightly convex, fitting into a corresponding concavity in the upper stone. The latter, called by the Hebrews rechab, literally “chariot,” and by the Arabs rekkab, “rider,” has a hole in it through which the grain passes, immediately above a pivot or shaft which rises from the centre of the lower stone, and about which the upper stone is turned by means of an upright handle fixed near the edge. It is worked by women, sometimes singly and sometimes two together, who are usually seated on the bare ground (Is. xlvi. 1, 2) “facing each other; both have hold of the handle by which the upper is turned round on the nether millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone. It is not correct to say that one pushes it half round, and then the other seizes the handle. Both retain their hold, and pull to or push from, as men do with the whip or crosscut saw.

The proverb of our Saviour (Mat. xxiv. 41) is true to life, for cornu only grind. I cannot recall an instance in which men were at the mill” (Thomson, ii. 295). The labor is very hard, and the task of grinding in consequence performed only by the lowest servants (Ex. xi. 5), and captives (Judg. xvi. 21; Job xxxi. 10; Is. xlvi. 1, 2; Lam. v. 13). So essential were millstones for daily domestic use, that they were forbidden to be taken in pledge (Deut. xxiv. 6; Jos. iv. 8, § 26), in order that a man’s family might not be deprived of the means of preparing their food. The sound of the mill is the indication of peaceful household life, and the absence of it is a sign of desolation and abandonment (Eccle. xii. 4; Jer. xxv. 10; Rev. x. 22). The hand-mills of the ancient Egyptians appear to have been of the same character as those of their descendants, and like them were worked by women (Wilkinson, Anc. Egypt., ii. p. 118, &c.). “They had also a large mill on a very similar principle; but the stones were of far greater power and dimensions; and this could only have been turned by cattle or asses, like those of the ancient Romans, and of the modern Cairenes.” It was the millstone of a mill of this kind, driven by an ass, which is alluded to in Mat. xvii. 6 (Gr. μύλος οικος). With the movable upper millstone of the hand-mill in the woman of Thebes, “all to brake” (i.e. completely or altogether broke) Abimelech’s skull (Judg. ix. 53). Oth.

Millet. (Heb. dohan or dochan) (Exx. iv. 9 only). Probably the grains of Panicum miliaceum and Avena, and of the Holcus Sorghum, Linn. (the annual grass, native of India, which is universally cultivated in the East. Its seeds are often used as an ingredient in making bread. The Sorghum vulgare, or Indian millet, also a native of India, being cultivated as forage and as food for man and animals, includes at least four varieties, viz. the broom-
corn, tipher, durra, and Chinese sugar-cane. (See New American Cyclopedia, articles "Millet" and "Sorghum"). Probably both the Sorghum vulgare and the S. durra were used by the ancient Hebrews and Egyptians.

Millo (Heb., see above), a place in ancient Jerusalem. Both name and thing seem to have been already in existence when the city was taken from the Jebusites by David (2 Sam. v. 9; 1 Chr. xi. 8). Its repair or restoration was one of the great works for which Solomon raised his "levy" (1 K. ix. 15, 24, xi. 27); and it formed a prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians (2 Chr. xxxii. 5). The last passage seems to show that Millo was part of the "city of David," i.e. of Zion (compare 2 K. xvii. 20). If "Millo" be taken as a Hebrew word, it would be derived from a root = to fill or to be full. This notion has been applied by the interpreters after their custom in the most various and opposite ways:—a mound, rampart, so called as filled in with stones and earth; hence fortress, castle especially a part of the citadel of Jerusalem, probably the rampart, called in Greek, a bastile, in Latin, a muri; an open space used for assemblies, and therefore often filled with people; a ditch or valley; even a trench filled with water. But none of these guesses enable us to ascertain what Millo really was, and it would probably be nearer the truth—it is certainly safer (so Mr. Grove)—to look on the name as an ancient term, Jebusite, or possibly even still older, adopted by the Israelites when they took the town, and incorporated into their own nomenclature. The LXX. render in every case (except only 2 Chr. xxxii. 5) he akro, a word which they employ nowhere else in the O. T. Now the Gr. he akro = the citadel, and is the word used throughout the Books of Maccabees for the fortress on Mount Zion (so Mr. Grove, but see Jerusalem, pp. 452-3, 459, 461-2). Millo, the HOUSE OF.

Millo (Heb., see above), the HOUSE OF. 1. Apparently a family or clan, mentioned in Judg. ix. 6, 20 only, in connection with the men or lords of Shechem.—2. The "house of Millo that goeth down to Silla" was the spot at which King Josiah was murdered by his servants (2 K. xii. 20). There is nothing to lead us to suppose that the murder was not committed in Jerusalem, and in that case the spot must be connected with the ancient Millo.

Mina (L.) (Lk. xii. 16 margin). Money.

Min'ing, the A. V. translation of Heb. infinitive taphoph = to take short and quick steps, to trip, with reference to the affected gait of coquetish females, Gen. (Is. iii. 16 only).

Mines, Mi'ling. "Surely there is a source for the silver, and a place for the gold which they refine. Iron is taken out of the soil, and stone man melts for copper. He hath put an end to darkness, and to all perfection (i. e. most thoroughly), he searcheth the stone of thick darkness and of the shadow of death. He hath sunk a shaft far from the wanderer; they that are forgotten of the foot are suspended, away from man they wander to and fro. (As for) the earth, from her cometh forth bread; yet her nethermost parts are asurned as (by) fire. The place of sapphire (are her stones, and dust of gold is his. A track which the bird of prey hath not known, nor the eye of the falcon glanced upon; which the sons of pride (i. e. wild beasts) have not trod in. The needlebion giveth over; in the dust man hath thrust his hand, he hath overturned mountains from the root; in the rocks he hath left channels, and every rare thing hath his eye seen; the streams hath he bound that they weep not, and that which is hid be brought forth to light." (so Mr. Wright translates Jb. xxxiii. 11). Such is the highly poetical description given by the author of the Book of Job of the operations of mining as known in his day, the only record of the kind from the ancient Hebrews. It may be fairly inferred from the description that a distinction is made between gold obtained in (1) Such is the highly poetical description given by the author of the Book of Job of the operations of mining as known in his day, the only record of the kind from the ancient Hebrews. It may be fairly inferred from the description that a distinction is made between gold obtained in (1)
carefully closed with clay, and in this condition baked in a furnace for five days and nights without interruption. Of the three methods employed for refining gold and silver, (1) by exposing the fused metal to a current of air; (2) by keeping the alloy in a state of fusion and throwing nitre upon it; and (3) by mixing the alloy with lead, exposing the whole to fusion upon a mass of bones or earth, and blowing upon it with bellows or other blast; the third appears most nearly to coincide with the description of Diodorus. To this, known as the cupelling process (Leaden), there seems to be a reference in Ps. xii. 6; Jer. vi. 28-30; Ez. xxii. 18-22, and from Mr. Napier deduces a striking illustration of Mal. iii. 2, 3, "he shall sit as a refiner and purifier of silver," &c. When the alloy is melted upon a cupel, and the air blown upon it, the surface has a deep orange red color, with a kind of flickering wave passing over the surface. As the process proceeds, the heat is increased, and the refiner watches the open end either standing or sitting, with the greatest earnestness, until all the orange color and shading disappears, and the refiner may see himself as in a looking-glass.—Silver-mines are mentioned by Diodorus with those of gold, iron, and copper, in the island of Meroë. But the chief supply of silver at this time, there were no mines in the neighborhood of Carthage Nova (modern Carthagina). The process of separating the silver from the lead is abridged by Strabo from Polybius. The lumps of ore were first pounded, and then sifted through sieves into water. The sediment was again pounded, and again filtered, and after this process had been repeated five times the water was drawn off; the remainder of the ore, melted, the lead poured away and the silver left pure. If Tartessus be the Tanium of Scripture, the metal workers of Spain in those days must have possessed the art of hammering silver into sheets, for we find in Jer. x. 9, "silver spread into plates is brought from Tarshish and Phenicia." We have no means of knowing whether the gold of Orna was obtained from mines or from the washing of gold-streams. Probably the greater part of the gold which came into the hands of the Phenicians and Hebrews was obtained from streams; its great abundance seems to indicate this. As gold is seldom if ever found entirely free from silver, the quantity of the latter varying from two per cent. to thirty per cent., it has been supposed that the ancient metallurgists were acquainted with some means of parting them, an operation performed in modern times by boiling the metal in nitric or sulphuric acid. The first process of this kind was supposed to be made in Prov. xvii. 19. "The fining-pot is for silver, and the furnace for gold;" and again in xxvii. 21. A strong proof of the acquaintance possessed by the ancient Hebrews with the manipulation of metals is found by some in the destruction of the golden calf, and by others in the case of Moses, who they have unscientiously supposed was exiled by calculation, &c. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and straited it upon the water, and made the children of Israel drink." (Ex. xxxii. 20.) The whole difficulty (so Mr. Wright) appears to have arisen from a desire to find too much in the text. The main object of the destruction of the calf was to prove its worthlessness and to throw contempt upon idolatry, and all this might have been done without any refined chemical process like that referred to. How far the ancient Hebrews were acquainted with the processes at present in use for extracting copper from the ore it is impossible to assert, as there are no references in Scripture to anything of the kind except in the passage of Job already quoted. Copper-smelting, however, is in some cases attended with comparatively small difficulties, which the ancients had evidently the skill to overcome. Some means of toughening the metal so as to render it fit for manufacture must have been known to the Hebrews as to other ancient nations. The Egyptians evidently possessed the art of working bronze in great perfection at a very early time, and much of the knowledge of metals which the Israelites had must have been acquired during their residence among them. Of tin there appears to have been trace in Palestine. That the Phenicians obtained their supplies from the mines of Spain and Cornwall there can be no doubt. The lead-mines of Gâbel d' Rossane, near the coast of the Red Sea, about latitude 25° N., may have supplied the Hebrews with that metal, of which there is no mention in the Talmud, but which may have been obtained from the rocks in the neighborhood of Sinai. The hills of Palestine are rich in iron, and the mines are still worked there, though in a very simple rude manner, like that of the ancient Samothracians; of the method employed by the Egyptians and Hebrews we have no certain information. It may have been similar to that in use throughout India from very early times, which is thus described by Dr. Ure:—"The furnace or bloomery in which the ore is smelted is from four to five feet high; it is somewhat pear-shaped, being about five feet wide at the bottom and one foot at the top. It is built entirely of clay. . . . There is an opening in front about a foot or more in height, which is built up with clay at the commencement and broken down at the end of each smelting operation. The bellows are usually made of goat's skin. . . . The bamboo nozzles of the bellows and the copper tubes of clay, which pass into the furnace. . . . The furnace is filled with charcoal, and a lighted coal being introduced before the nozzles, the mass in the interior is soon kindled. As soon as this is accomplished, a small portion of the ore, previously moistened with water to prevent it from running through the charcoal, but without any flux whatever, is laid on the top of the coals and covered with charcoal to fill up the furnace. In this manner ore and fuel are supplied, and the bellows are urged for three or four hours. When the process is stopped and the temporary wall in front broken down, the bloom is removed with a pair of tongs from the bottom of the furnace." It has seemed necessary to give account of a very ancient method of iron-smelting, because, from the difficulties which attend it, and the intense heat required to separate the metal from the ore, it has been asserted that the allusions to iron and iron manufacture in the O. T. are anachronisms. But if it were possible among the ancient Indians in a very primitive state of civilization, it might have been known to the Hebrews, who may have acquired their knowledge by working as slaves in the iron furnaces of Egypt. Hence, in Deut. ii. 20. FURNACE: Has its own definition. MINGLED PEOPLE. This phrase (Heb. hâ'dârâ'eb) in Jer. xxxv. 20, and Ez. xxx. 5, like that of "the mixed
multitude,” which the Hebrew closely resembles, = the miscellaneous foreign population of Egypt and its frontier-tribes, including every one, says Jerome, that was not a native Egyptian, but was resident there. It is difficult to identify with the mingled people any particular race of which we have knowledge. “The kings of the mingled people that dwell in the deserts” are the same apparently as the tributary kings (A. V. “kings of Arabia”) who brought presents to Solomon (1 K. x. 15); the Hebrew in the two cases is identical. The “mingled people” in the midst of Babylon (Jer. i. 37) were probably the foreign soldiers or mercenary troops, who lived among the native population, as the Targum takes it.

Min-a-min (Heb. = MIAIM, MIAIM, Gen.). 1. A Levite in the reign of Hezekiah (2 Chr. xxxii. 15).
2. A priest, probably = MIAIM 2 and MIAIM 2 (Neh. xii. 17). One of the priests at the dedication of the wall of Jerusalem (xii. 41).

Min’ni (Heb. division, allotment? Ges.), a portion of Armenia mentioned in connection with Ararat and Ashchenaz (Jer. ii. 27).

Min-ster = an attendant or servant, one who acts in subordination or obedience to another. This term is used in the A. V. to describe various officials of a religious and civil character. In the O. T. it answers to the Heb. mishārēth, which is applied, (1.) to an attendant upon a person of high rank (Ex. xxiv. 18; Josh. i. 1; 2 K. iv. 45, A. V. “servitors;” Ex. xxxiii. 11, A. V. “servant;” &c.); (2.) to the attachés of a royal court (1 K. x. 5; 2 Chr. xxii. 8; comp. Ps. civ. 4), distinguished from the “servants” or officials of higher rank; (3.) to the priests and Levites (Is. ix. 6; Ex. xlv. 11; Josh. i. 9, 10; Ezr. viii. 17; Neh. x. 30). In the N. T. we have three Greek terms, each with its distinctive meaning—tēlourgoi, hupērētes, and diákonos. The first answers most nearly to the Heb. mishārēth and is usually employed in the LXX. as its equivalent. It betokens a subordinate public administrator (Rom. xiii. 6, xv. 16; Heb. viii. 2). In all these instances the original and special meaning of the word, as used by the Athenians of one who performs certain gratuitous public services, is preserved. In Ecclus. x. 2 it is translated “officer.” The second Greek term differs from the two others in containing the idea of actual and personal attendance on a superior. Thus it is used of the attendant in the synagogue, the bazzấn or chazzấn of the Talmudists (Lk. iv. 20), whose duty it was to open and close the building, to produce and replace the books employed in the service, and generally to wait on the officiating priest or teacher. The idea of personal attendance comes prominently forward in Lk. i. 2 and Acts xxvi. 16. It is frequently translated “officer” (Mat. v. 25, &c.) and “servant” (xxvi. 52, &c.). In all these cases the etymological sense of the word (literally a sub-rover, one who rows under the command of the steersman) comes out. The third Greek term, often = “servant” in general (Mat. xxii. 13; Jn. ii. 5, 9, xii. 26, &c.), is employed in a general sense for any Christian teacher (Praecceptor), as Paul and Apollos (1 Cor. iii. 5, &c.), Tychicus (Eph. vi. 21; Col. iv. 7), Epaphras (i. 7), Timothy (1 Th. iii. 2), and Christ Himself (Rom. xv. 8; Gal. ii. 17); and in a special sense, for which see DEACON, SERVANT.

Min’ith (Heb. = MINSI), a place on the east of the Jordan, in which Dophath’s slaughter of the Ammonites extended (Judg. xi. 32). Minnith was in the neighborhood of Abel-Ceramim. A site bearing the name Menjah, is marked in Van de Velde’s map, at seven Roman miles E. of Heshbon, on a road to Ammona (Rabban), though not on the frequented track. The “host of Minnith” is mentioned in Ez. xxvii. 17, as supplied by Judah and Israel to Tyre; but there is nothing to indicate that the same place is intended, and indeed the word is thought by some not to be a proper name.

Min’strel. The Heb. word in 2 K. iii. 15 (matneg]-gēt) properly signifies a player upon a stringed instrument like the harp, on which David played before Saul (1 Sam. xvi. 16, xviii. 10, xix. 9), and which the harlots of the great cities used to carry with them as they walked to attract notice (Is. xxiii. 16). The passage in which it occurs has given rise to much conjecture; Elisha, upon being consulted by Jehoram as to the issue of the war with Moab, at first indignantly refuses to answer, and is only induced to do so by the presence of Jehoshaphat. He calls for a harper, apparently a camp-follower; “and it came to pass as the harper harped that the hand of Jehovah was on him.” Other instances of the same Divine influence or impulse connected with music, are seen in the case of Saul and the young prophets in 1 Sam. x. 5, 6, 10, 11. In the present passage the reason of Elisha’s appeal is variously explained. According to Keil, “Elisha calls for a minstrel, in order to gather in his thoughts by the soft tones of music from the impression of the outer world and by repressing the life of self and of the world to be transferred into the state of internal vision, by which his spirit would be prepared to receive the Divine revelation.” This, in effect, is the view taken by Josephus, Maimonides, &c. The “minstrels” in Mat. ix. 22 (Gr. pl. of au̱lētēs, translated “pipers” in Rev. xvii. 22), were the flute-players who were employed as professional mourners to whom frequent allusion is made (Eccle. xii. 6; 2 Chr. xxxv. 25; Jer. ix. 17-20). Mourning; MUSIC.

Mint (Gr. hēdoutiōn) occurs only in Mat. xxiii. 23, and Lk. xi. 42, as one of those herbs, the tithe of which the Jews were most scrupulously exact in paying. The A. V. is undoubtedly correct in the translation of the Greek word, and all the old versions agree in understanding some species of mint (Mentha) by it. Mint was used by the Greeks and Romans both as a carminative in medicine and a condiment in cookery. The woodcut represents...
the horse-mint (Mentha sylvestris) which is common in Syria, and, according to Russell, found in the gardens at Aleppo; Mentha saliva is generally supposed to be only a variety of Mentha arvensis, another widely-diffused species (popularly called field-mint), and it is possible that perhaps all the species of this genus, having similar properties, usually growing in moist situations, and yielding a powerful odor, especially when bruised. Spearmint (Mentha viridis) and peppermint (Mentha piperita) are well known in the United States.

Miphkad (Heb. review, appointment, appointed place, Ges.), the Gate, one of the gates of Jerusalem at the time of the rebuilding of the wall after the Captivity (Neh. iii. 31). It was probably not in the wall of Jerusalem proper, but in that enclosing the Temple, and somewhere near to the junction of the two on the northern side.

Miracles. The word "miracle" (fr. L. miraculum = any thing wonderful or strange) is a term translated in our A. V. of the Gr. σεισμόν (Lk. xxiii. 8; Jn. ii. 11, &c.), often translated literally "sign" (Mat. xxviii. 39, xvi. 1 ff. &c.), once "token" (2 Th. iii. 10), thrice "miracle" (Rev. xi. 3, xiii. 18); also of the Gr. δυνάμεις (Acts i. 22, viii. 13, xix. 11; 1 Cor. xii. 10, 28, 29 ["workers of miracles"]; Gal. iii. 5; Heb. ii. 4), often literally "power" (Mat. vi. 18, xiii. 29, &c.), also "mighty work" (xi. 20 ff. &c.). It is also the A. V. translation of the Heb. דבוק twice (Num. xiv. 22; Deut. vi. 5), usually translated "sign" (Gen. i. 14; Ex. iv. 8, 9, &c.; Heb. מְפֹלֵחֶת twice (vii. 9; Deut. xxiii. 3, IIb).), usually translated "wonder" (Ex. iv. 21, vii. 3, &c.; Heb. פלפחלות once (Judg. vi. 13), elsewhere "wonders" (Ex. iii. 20, &c.), "marvels" (xxiv. 10), "wondrous works," "wondrous things," "marvellous works," "marvellous things," &c. The Gr. τέρας, occurring only in the pl. and uniformly translated "wonders" (Mat. xxi. 24, &c.), deserves mention here as expressing one of the prominent ideas of a "miracle." Our translators did not borrow "miracle" from the Vulgate, but apparently from their English predecessors, Tyn dall and Voragine; and it had, probably before their time, acquired a fixed technical import in theological language, which is not directly suggested by its etymology. It will perhaps be found (as Bishop Fitzgerald, the original author of this article) that the habitual use of the term "miracle" has tended to fix attention too much on the physical strangeness of the facts thus described, and to divert attention from what may be called their signification. In reality, the practical importance of the strangeness of miraculous facts consists in this, that it is one of the circumstances which, taken together, make it reason enough to understand the phenomenon as a mark, seal, or attestation of the Divine sanction to something else. And if we suppose the Divine intention established that a given phenomenon is to be taken as a mark or sign of Divine attestation, theories concerning the mode in which that phenomenon was produced become of secondary value, and are only serviceable as helping our conceptions. In many cases the phenomenon which constitutes a Divine sign may be one not, in itself, at all varying from the known course of nature. This is the common case of prophecy: in which the fulfilment of the prophecy, which constitutes the sign of the prophet's commission, may be the result of ordinary causes, and yet, from being incapable of having been anticipated by human sagacity, it may be an adequate mark or sign of the Divine sanction. In such cases, the miraculous or wonderful element is to be sought not in the fulfilment, but in the prediction. (Prophet.) It would appear, indeed, that in almost all cases of signs or evidential miracles something profoundly mysterious is involved. In the coronation case, e.g. of healing sickness by a word or touch, the word or gesture may be regarded as a prediction of the cure; and then, if the whole circumstances be such as to exclude just suspicion of (1) a natural anticipation of the event, and (2) a casual coincidence, it will be indifferent to the signification of the cure whether we regard it as affected by the operation of ordinary causes, or by an immediate interposition of the Deity reversing the course of nature. Hypotheses by which such cures are attempted to be accounted for by ordinary causes are indeed generally wild, improbable, and arbitrary, and are, on the other hand, justly called "miracles." But, if the miraculous character of the predictive antecedent be admitted, they do not tend to deprive the phenomenon of its signification: and there are minds who, from particular associations, find it easier to conceive a miraculous agency operating in the region of nature than one of the other regions of matter. A "miracle," in the Scriptural sense, has been defined as "some wonderful event, such as requires Divine power to perform, and which may therefore be regarded as a sign or indication of Divine presence or agency (Prof. J. Havem in B. S. xix. 329). The peculiar improbability of Miracles is resolved by Hume, in his famous Essay, into the circumstance that they are "contrary to experience." This expression is, as has often been pointed out, strictly speaking, incorrect. In strictness, that only can be said to be contrary to experience, which is contradicted by the immediate perceptions of persons present at the time when the fact is alleged to have occurred. But the terms "contrary to experience" are used for "contrary to the analogy of our experience;" and it must be admitted that, in this latter, less strict sense, miracles are contrary to general experience, so far as their mere physical circumstances are concerned. To us, are concerned. This should not only be admitted, but strongly insisted upon, by the maintainers of miracles, because it is an essential element of their signal character. And this leads us to notice one grand difference between Divine Miracles and other alleged facts that seem to vary from the ordinary course of nature. It is manifest that there is an essential difference between alleging a case in which, all the real antecedents or causes being similar to those which we have daily opportunities of observing, a consequence is said to have ensued quite different from that which, when the same causes are supposed to be uniformly conjoined with them, and alleging a case in which there is supposed and indicated by all the circumstances, the intervention of an invisible antecedent, or cause, which we know to exist, and to be adequate to the production of such result; for the special operation of which, in this case, we can assign probable, indeed justifying, objection, and also for its not generally operating in a similar manner. This latter is the case of the Scripture-miracles. They are wrought under a solemn appeal to God, in proof of a revelation worthy of Him, the scheme of which may be shown to bear a striking resemblance to the constitution and order of nature; and it is manifest that, in order to make them fit signs for attesting a revelation, they ought to be phenomena ca-
pable of being shown by a full induction to vary from what is known to us as the ordinary course of nature. Even if we do not regard the existence of God, in the proper sense of that term, as proved by the course of nature, still if we admit His existence to be in any degree probable, or even possible, the occurrence of miracles will not be incredible. For it is surely going too far to say that, because the ordinary course of nature leaves us in doubt whether the author of it be able or unable to alter it, or of such a character as to be disposed to alter it for some great purpose, it is therefore incredible that He should ever have actually altered it. —Some popular forms of expression tend greatly to increase, in many minds, the natural prejudice against miracles. One of these is the usual description of a miracle, as, "a violation of the laws of nature." This metaphorical expression suggests directly the idea of natural agents breaking, of their own accord, some rule which has the authority and sanctity of a law to them. Such a figure can only be applicable to the case of a supposed _causless_ and arbitrary variation from the uniform order of sequence in natural things, and is wholly inapplicable to a change in that order caused by God Himself. The word "law," when applied to material things, _ought_ only to be understood as denoting a number of observed and anticipated sequences of phenomena, taking place with such a resemblance or analogy to each other as _if_ a rule had been laid down, which those phenomena were constantly observing. But the _rule_, in this case, is nothing different from the actual order itself; and there is no cause of those sequences but the will of God choosing to produce those phenomena of God, to produce them in a certain order. Again, the term "nature" suggests to many persons the idea of a great system of things endowed with powers and forces of its own—a sort of machine, set-going originally by a first cause, but continuing its motions of _itself_. Hence we are apt to imagine that a change in the motion or operation of any part of it by God, would produce the same disturbance of the other parts, as such a change would be likely to produce in them, if made by us, or any other natural agent. But if the motions and operations of material things be produced really by the Divine will, then His choice, for a special purpose, of a special motion of one part, does not necessarily, or probably, infer His choosing to change the ordinary motions of other parts in a way not at all requisite for the accomplishment of that special purpose. It is as easy for Him to continue the ordinary course of the rest, with the change of one part, as of all the phenomena without any change at all. Thus, though the stoppage of the motion of the earth in the ordinary course of nature would be attended with terrible convulsions, the stoppage of the earth _miraculously_, for a special purpose to be served by _that only_, would not of itself be followed by any such consequences. From the same conception of nature, as a machine, we are apt to think of _interferences_ with the ordinary course of nature as implying some imperfection in it. But this is a false analogy; for, the reason why machines are made is, to save us trouble; and, therefore, they are more perfect in proportion as they answer this purpose. Hence, we can imagine that the universe may be _a machine_ for the purpose of saving trouble to the Almighty. Again, when miracles are described as "interferences with the laws of nature," this description makes them appear improbable to many minds, from their not sufficiently considering that the laws of nature interfere with one another; and that we cannot get rid of "interferences" upon any hypothesis consistent with experience. Furthermore, whatever ends may be contemplated by the Deity for the laws of nature in reference to the rest of the universe, we know that, in respect of us, they answer discernible moral ends—that they place us practically under government, conducted in the way of rewards and punishment—a government of which the _tendency_ is to encourage virtue and repress vice—and to form in us a certain character by discipline; which character our moral nature compels us to consider as the highest and worthiest object which we can pursue. Since, therefore, the laws of nature have, in reference to us, moral purposes to answer, which, as far as we can judge, they have not to serve in other respects, it seems not incredible that these peculiar purposes should occasionally require modifications of those laws in relation to us, which are not necessary in relation to other parts of the universe.—After all deductions and abatements have been made, however, it must be allowed that a certain antecedent improbability must always attach to miracles, considered as events varying from the ordinary experience of mankind as known to us; because likelihood, _verisimilitude_ or resemblance of phenomena to those phenomena is, by the constitution of our minds, the very ground of probability; and, though we can perceive reasons, from the moral character of God, for thinking it likely that He may have wrought miracles, yet we know too little of His ultimate designs, and of the best mode of accomplishing them, to argue confidently from His character to His acts, except where the connection between the character and the acts is demonstrably indissoluble, as in the case of acts rendered necessary by the attributes of veracity and justice. Miracles are, indeed, in the notion of them, no breach of the high generalization that "similar antecedents have similar consequents." nor, necessarily, of the maxim that "God works by general laws;" because we can see some laws of miracles (as e.g. that they are infrequent, and that they are used as attesting signs of, or in conjunction with, revelations) and may suppose more; but they do vary, when taken apart from their proper evidence, for all that purpose, and they can show us that experience would lead us to regard as similar antecedents are similar antecedents;" because the only assignable specific difference observable by us in the antecedents in the case of miracles, and in the case of the experiments from the analogy of which they vary in their physical phenomena, consists in the moral antecedents; and these, in cases of physical phenomena, we generally throw out of the account; nor have we grounds a _priori_ for concluding with confidence that these are not to be thrown out of the account here also, although we can see that the moral antecedents here (such as the fitness for attesting a revelation like the Christian) are, in many important respects, different from those which the analogy of experience teaches us to disregard in estimating the probability of physical events.—But, in order to form a fair judgment, we must take in all the circumstances of the case, and, amongst the rest, the _testimony_ on which the miracle is reported to us, and imagine that the universe, and the human testimony seems to rest upon the same sort of instinct on which our belief in the testimony (as it may be called) of nature is built, and is to be checked, modified, and confirmed by a process of experience.
similar to that which is applied in the other case. As we learn, by extended observation of nature and the comparison of analogies, to distinguish the real laws of physical sequences from the casual conjunction of phenomena, so are we taught to distinguish the real manner to distinguish the circumstances under which human testimony is certain or incredible, probable or suspicious. The circumstances of our condition force us daily to make continual observations upon the phenomena of human testimony; and it is a wise thing, and we can make such observations with peculiar advantage, if we every man carries within his own breast the whole sum of the ultimate motives which can influence human testimony. Hence arises the aptitude of human testimony for overcoming, and more than overcoming, almost any antecedent improbability in the thing reported. So manifest, indeed, is this inherent power of testimony to overcome antecedent improbabilities, that Hume is obliged to allow that testimony may be so circumstanced as to require us to believe, in some cases, the occurrence of things quite at variance with general experience; but he protests against allowing testimony to such facts when connected with religion can never be so circumstanced.—Over and above the direct testimony of human witnesses to the Bible-miracles, we have also what may be called the indirect testimony of events confirming the former, and raising a distinct presumption that some such miracles must have been wrought. Thus, e.g., we know, by a copious induction, that, in no nation of the ancient world, and in no nation of the modern world acquainted with the Jewish or Christian revelation, has the knowledge of the one true God as the Creator and Governor of the world, and the public worship of Him, been kept up by the mere light of nature, or formed the groundwork of such religions as men have devised for themselves. Yet we do find that, in the Jewish people, though no way distinguished above others by mental power or high civilization, and with as strong natural tendencies to idolatry as others, this knowledge and worship was kept up from a very early period of their history, and, according to their uniform historical tradition, kept up by revelation attested by undeniable miracles. Again, the existence of the Christian religion, as the belief of the most considerable and intelligent part of the world, is an undisputed fact; and it is also certain that this religion originated (as far as human means are concerned) with a handful of Jewish peasants, who went about preaching, on the very spot where Jesus was crucified, that He had risen from the dead, and had been seen by, and had conversed with, and afterward ascended into heaven. This miracle, attested by them as eyewitnesses, was the very ground and foundation of the religion which they preached, and it was plainly one so circumstanced that, if it had been false, it could easily have been proved to be false. Yet, though the preachers of it were everywhere persecuted, they had gathered, before they died, large masses in the country where the facts were best known, and through Asia Minor, Greece, Egypt, and Italy; and these churches, notwithstanding the severest persecutions, went on increasing till, in about 300 years after, this religion,—i.e., a religion which taught the worship of a Jewish peasant (Jesus Christ) who had been ignominiously executed as a malefactor—became the established religion of the Roman empire; and has ever since continued to be the prevailing religion of the civilized world.—It is manifest that, if the miraculous facts of Christianity did not really occur, the stories about them must have originated either in fraud or in fancy. The coarse explanations of them by the hypothesis of unlimited fraud has been generally abandoned by modern times: but, in Germany especially, many persons of great acuteness have long labored to account for them by referring them to fancy. Of these there have been two principal schools—the Naturalist, and the Mythic. 1. The Naturalists suppose the miracles to have been natural events, no less usual, that were mistaken for miracles, through ignorance or enthusiastic excitement. But the result of their labors in detail has been to turn the N. T., as interpreted by them, into a narrative far less credible than any narrative of miracles could be. "Some infidels," says Archbishop Whately, "have labored to prove concerning some one of our Lord's miracles that it might have been the result of an accidental conjunction of natural circumstances; and they endeavor to prove the same concerning another, and so on; and thence infer that all of them, occurring as a series, must have been so. They might argue, in like manner, that, because it is not very improbable one may throw sixes in any one out of 100 throws, therefore it is no more improbable that one may throw sixes 100 times running." The truth is, that every thing that is improbable in the mere physical occurrence of miracles applies to such a series of odd events as these explanations assume: while the hypothesis of their non-miraculous character deprives us of the means of accounting for them by the extraordinary intervention of the Deity. 2. The Mythic theory supposes the N. T. Scripture-narratives to have been legends, not stating the grounds of men's belief in Christianity, but springing out of that belief, and embodying the idea of what Jesus, if He were the Messiah, must have been conceived to have done in order to fulfill that character, and was therefore supposed to have done. But this leaves the origin of the belief, that a man who did not fulfill the idea of the Messiah in any one remarkable particular, was the Messiah, wholly unaccounted for. Besides, all the arguments for the genuineness and authenticity of the writings of the N. T. bring them up to a date when the memory of Christ's real history was so recent, as to make the substance of mere legends in its place utterly incredible; and the gravity, simplicity, historical decorum, and consistency with what we know of the circumstances of the times in which the events are said to have occurred, observable in the narratives of the N. T., make it impossible reasonably to accept them as mere myths. In the early ages, the fact that extraordinary miracles were wrought by Jesus and His apostles, does not seem to have been generally denied by the opponents of Christianity. They seem always to have preferred adopting the expedient of ascribing them to art magic and the power of evil spirits. We are not to suppose, however, that this solution would have been preferred, if the facts could have been plausibly denied. We know that in two instances, in the Gospel narrative, the cure of the man born blind and the Resurrection, the Jewish priests were unable to pronounce an condemnation, and were driven to maintain unsuccessfully a charge of fraud; and the circumstances of the Christian miracles were, in almost all respects, so utterly unlike those of any pretended instances of magical wonders, that the apologists have little dif-
faculty in refuting this plea. This they do generally from the following considerations: (1.) The greatness, number, completeness, and publicity of the miracles. (2.) The natural beneficial tendency of the doctrine they attested. (3.) The connection of them with a whole scheme of revelation extending from the first origin of the human race to the time of Christ. This evasion of the force of the Christian miracles, by referring them to the power of evil spirits, has seldom been seriously recurred to in modern times; but the English infidels of the last century employed it as a kind of argumentum ad hominem (i.e., an argument derived from his own principles), to tease and embarrass their opponents—contending that, as the Bible speaks of "lying wonders" of Antichrist, and relates a long context of apparent miracles between Moses and the Egyptian magicians, Christians could not, on their own principles, have any certainty that miracles were not wrought by evil spirits. But (1.) The light of nature gives us no reason to believe that there are any evil spirits having power to interfere with the course of nature. (2.) It shows us that, if there be, they are continually controll'd from exercising such power. (3.) The supposed reality of the Bible of such an power there spoken of, as exerted completely under the control of God, and in such a manner as to make it evident where the advantage lay. (4.) The number, greatness, benevolence, and variety of the Bible-miracles—their connection with prophecy and a scheme of things extending from the creation down to the character of Christ and his apostles—and the manifest tendency of the Christian religion to serve the cause of truth and virtue—make it incredible that the miracles attesting it should have been wrought by evil beings. Particular theories as to the manner in which miracles have been wrought are matters rather curious than practically useful. In all such cases we must bear in mind the great maxim the sublity of nature far surpasses the sublity of the human mind. Another question more curious than practical, is that respecting the precise period when miracles ceased in the Christian Church. It is plain, that whenever they ceased in point of fact, relating to the future, the suficient and certain attestation of them to our faith falls to be supplied. A real miracle may indeed be imperfectly reported to us, and we may, therefore, possibly reject accounts of real miracles; but this is an inconvenience attending probable evidence from its very nature. In the case of the Scripture-miracles, we must be careful to distinguish the particular occasions upon which they were wrought, from their general purpose and design; yet not so as to overlook the connection between these two things. There are but few miracles recorded in Scripture of which the whole character was merely evidential—i.e., that were merely display's of a supernatural power made for the sole purpose of attesting a Divine Revelation. Of this character were the change of Moses' rod into a serpent at the burning bush (Ex. iv.), the burning bush itself (iii.), the going backward of the shadow upon the sun-dial of Ahaz (2 K. x.x. 9-11; Is. xxxviii. 8), and some others. In general, the miracles recorded in Scripture are, beside the ultimate purpose of affording evidence of a Divine interposition, some immediate temporary purposes which they were apparently wrought to serve—such as the curing of diseases, the feeding of the hungry, the relief of innocent, or the punishment of guilty persons. These immediate temporary ends are not without value in reference to the ultimate and general design of miracles, as providing evidence of the truth of revelation. And, in some cases it would appear that miraculous works of a particular kind (e.g. the cure of bodily diseases, or the raising of the dead) were selected as emblematic or typical of some characteristic of the revelation which they were intended to attest. In this point of view, Christian miracles may be fitly regarded as specimen of a Divine Power, alleged to be present. In this sense, they seem to be called a manifestation of the Spirit (1 Cor. xii. 7). In the case of the O.T. miracles, again, in order fully to understand their evidential character, we must consider the general nature and design of the dispensation with which they were connected. The general design of that dispensation appears to have been to keep up in one particular race a knowledge of the one true God, and of the promise of a Messiah in whom "all the families of the earth" should be "blessed." And in order to this end, it appears to have been necessary that, for some time, God should have assumed the character of the local tutelary Deity and Prince of that particular people. (Jn. 10.) And the otherwise show us,Why the Jewish people (aptly called by Josephus a Theocracy) resulted the necessity of frequent miracles, to manifest and make sensibly perceptible His actual presence among and government over them. The miracles, therefore, of the O.T. are to be regarded as evidential of the theocratic government; and this again is to be conceived of as subordinate to the further purpose of preparing the way for Christianity, by keeping up in the world a knowledge of the true God and of His promise of a Redeemer. With respect to the character of the O.T. miracles, we must also remember that the whole structure of the Jewish economy had reference to the peculiar exigency of the circumstances of a people imperfectly civilized, and is so distinctly described in the X.T., as dealing with men according to the "hardness of their hearts," and being a system of "weak and beggarly elements," and a rudimentary instruction for "children who were in the elements" of the world; and that every case has been made a topic of complaint against Hume that, in dealing with testimony as a medium for proving miracles, he has resolved his force entirely into our experience of its veracity, and omitted to notice that, antecedently to all experience, we are predisposed to give it credit by a kind of natural instinct. The argument, indeed, in Hume's celebrated Enquiry on Miracles, was very far from being a new one. The restatement of it, however, by a person of Hume's abilities, was of service in putting men upon a more accurate examination of the true nature and measure of probability. Even in the pages of Bishop Butler we may perhaps detect a misconception of this subject. "There is," he observes, "a very strong presumption against common speculative truths, and against the most ordinary facts, before the proof of them, which yet is overcome by almost any proof. There is a presumption of millions to one against the story of Cesar or of any other man. For, suppose a number of miracles, the casting out of devils, so circumstanced, of which one had no kind of proof, should happen to come into one's thoughts; every one would, without any possible doubt, conclude them to be false. And the like may be said of a single common fact. And from hence it appears that the question of importance, as to the matter
before us, is concerning the degree of the peculiar presumption against miracles; not whether there be any peculiar presumption at all against them. For if there be a presumption of millions to one against the most common facts, what can a small pre-
sumption of one against such miracle power be peculiar? It cannot be estimated, and is as nothing” (Analogy, part ii., ch. ii.). It is plain that, in this passage, Butler lays no stress upon the pecu-
liarities of the story of Cæsar, which he casually mentions. For he expressly adds, “or of any other man,” and repeatedly explains that what he says applies equally to any ordinary facts, or to a single fact. And the way in which he proposes to esti-
mate the presumption against ordinary facts is, by considering the likelihood of their being anticipated beforehand by a person guessing at random. But, surely, this is not a measure of the likelihood of the facts considered in themselves, but of the likelihood of the coincidence of the facts with a rash and arbi-
trary anticipation. The case of a person guessing beforehand, and the case of a witness reporting what has occurred, are essentially different. The truth is, that the chance to which Butler seems to refer is the presumption against miracles having actually taken place, not in ordinary cases overcome by testimony at all. The testimony has no thing to do with them; be-
cause they are chances against the event considered as the subject of a random vaticination, not as the subject of a report made by an actual observer. But it should be noticed that what we commonly call the chances against an ordinary event are not specific, but particular. They are chances against this event, not against this kind of event. The chances, in the case of casting a die, are the chances against the coming of a particular face; not against the coming up of some face. Hushe ignores the fact of a supernatural moral government over the world of nature and of men. . . . Nature is only a part of a more comprehensive system. Nature is an instrument, not an end. The moral administration of God is superior and all-comprehensive. The fixed order of Nature is appointed to promote the ends of wisdom and goodness. The same motive which dictated the establishment of this order may prescribe a deviation for it; or rather may have originally determined that the natural order should at certain points give way to supernatural manifesta-
tion. . . . Introduce the fact of a personal God, a moral government, and a wise and benevolent power to be subserved through miraculous interposition, and Hume's reasoning is emptied of all its force” (Prof. G. P. Fisher, in New Englander, xxiv. 14-17).

—The Ecclesiastical Miracles are not delivered to us by inspired historians; nor do they seem to form any part of the same series of events as the mira-
cles of the N. T. The miracles of the N. T. (setting aside those wrought by Christ Himself) appear to have been worked by a power conferred upon par-
ticular persons according to a regular law, in virtue of which that power was ordinarily transmitted from one person to another, and the only persons privi-
leged thus to transmit that power were the apostles.

The only exceptions to this rule were, (1) the aposto-
des themselves, and (2) the family of Cornelius, who were the first-fruits of the Gentiles. In all other cases, miraculous gifts were conferred only by the laying on of the apostles' hands. By this arrange-
ment, it is evident that a provision was made for the event of such miraculous dispensation within a limited period: because, on the death of the last of the apostles, the ordinary channels would be all stopped through which such gifts were transmitted in the Church. One passage has, indeed, been ap-
ppealed to as seeming to indicate the permanent residen-
tce of miraculous powers in the Christian Church through all ages (Mark, xvi. 17, 18). But—(1) That this passage itself is of doubtful authority, since it was omitted in most of the Greek MSS., which Eusebius was able to examine in the fourth century; and it is still wanting in some of the most important that remain to us. (Mark, Gospel of.) (2) It does not necessarily imply more than a promise that such miraculous power should exist among the immediate converts of the apostles. And (3) this latter interpretation is supported by what follows—"And they went forth, and preached everywhere, the Lord working with them, and con-
firming the word with the accompanying signs." It is, indeed, confessed by the latest and ablest defend-
ers of the ecclesiastical miracles that the great mass of them were essentially a new dispensation; but it is contended, that by those who believe in the Scripture-miracles, no strong antecedent improb-
ability against such a dispensation is reasonably entertained; because, for them, the Scripture-miracles "honor the last days," and infold objection, and "broken the ice." But this is wholly to mistake the matter. If the only objec-
tion antecedently to proof against the ecclesiastical miracles were a presumption of their impossibility or incredibility—simply as miracles, this allegation might be pertinent; because he that admits that a miracle has taken place, cannot consistently hold that a miracle as such is impossible or incredible. But the antecedent presumption against the ecclesi-
astical miracles rises upon four distinct grounds, no one of which can be properly called a ground of infold objection. (1) It arises from the very nature of probability, and the constitution of the human mind, which compels us to take the analogy of general experience as a measure of likelihood. And this presumption is neither religious nor irreligious, but antecedent to, and involved in, all probable rea-
soning. (2) This general antecedent presumption against miracles, as varying from the analogy of general experience, cannot be denied without and

Without the basis of all probable evidence, whether for or against religion. Nor does the admission of the existence of the Deity, or the admission of the actual occurrence of the Christian miracles, tend to remove this antecedent improbability against mira-
cles circumstanced as the ecclesiastical miracles generally are. The true presumption against mira-
cles is not against their possibility, but their prob-
ability. Christianity has indeed revealed to us the permanent operation of a supernatural order of things, actually going on around us. But there is nothing in the notion of such a supernatural system as the Christian dispensation is, to lead us to ex-
cpt continual interferences with the common course of nature. (3) It is acknowledged by the ablest defenders of the ecclesiastical miracles that, for the most part, they belong to those classes of miracles which are described as ambiguous and tentative, i.e. they are cases in which the effect, if it occurred at all, may have been the result of natural causes, and where, upon the application of the same means, the desired effect was only sometimes produced. (4) Though it is not true that the Scripture-miracles have so "borne the brunt" of the a priori objection to miracles (i.e. the objection from the analogy of general experience) as to remove all peculiar pre-
sumption against them as improbable events, there
is a sense in which they have prepared the way for those of the ecclesiastical legends. But it is one which aggravates, instead of extenuating, their improbability. The narratives of the Scripture-miracles may very probably have tended to raise an expectation of miracles in the minds of weak and credulous persons, and to encourage designing men to attempt an imitation of them. And those instances of Scripture-miracles which are most easily imitable by fraud, or most apt to strike a wild and mythical fancy, seem to be the types which, with extravagant exaggeration and distortion, are principally copied in the ecclesiastical miracles. In this sense it may be said that the Scripture narratives "broke the ice," and prepared the way for a whole succession of legends. On the whole, we may conclude that the mass of the ecclesiastical miracles do not form any part of the same series as those related in Scripture, which latter are, therefore, unaffected by any decision we may come to with respect to the former; and that they are pressed by the weight of those distinct pre-eminences against them—being improbable (1) as varying from the analogy of nature; (2) as varying from the analogy of the Scripture-miracles; (3) as resembling those legendary stories which are the known product of the credulity or imposture of mankind.—Leslie, in his Method and Essay Method with the Debts, laid down four rules which attest the miracles of Moses and of Christ,viz. (1.) That the matter of fact be such as men's outward senses can judge of; (2.) That it be done publicly in the face of the world; (3.) That memorials and observances be kept up in commemoration of it; (4.) That such memorials and observances be set down from the fact. Thus the Passover, Loam's Day, &c., prove the reality of the miracles connected with their origin. There may be facts in favor of which these four criteria cannot be found; but that which has the four is thereby substantiated. See also Creation; Demoniacs; Inspiration; Magic; Torsures, Confession of, &c.

Miriam (Heb. their rebellion, Sti; rebellion, Ges.; thick, fat, strong one, Fü.). 1. Miriam, the sister of Moses, was the eldest of that sacred family; and she first appears probably as a young girl, watching her infant brother's cradle in the Nile, and suggesting her mother as a nurse (Ex. ii. 4, 7). The independent and high position given by her superiority of age she never lost. "The sister of Aaron" is her Biblical distinction (xv. 20). In Num. xii. 1 she is placed before Aaron; and in Mic. vi. 4 reckoned as amongst the Three Deliverers. She is the first personage in that household to whom the prophetic gifts are directly ascribed—"Miriam the Prophetess" is her acknowledged title (Ex. xv. 20). The prophetic power showed itself in her under the same form as in the days of Samuel and David—poetry, accompanied with music and processions. The only instance of this prophetic gift is when, after the passage of the Red Sea, she takes a symbol in her hand, and goes forth, like the Hebrew maidens in later times after a victory (Judg. v. v. 1, xi. 34; 1 Sam. xviii. 6; Ps. lxviii. 11, 29), followed by the whole female population of Israel, also beating their cymbals and striking their guitars (A. V. "dances"). It does not appear how far they joined in the whole song (Ex. xv. 1-19); but the opening words are repeated by Miriam herself at the close. (Prophet.) She took the lead, with Aaron, in the complaint against Moses and Aaron, in the complaint against Moses (Num. xx. 2; Zimroniah.) "Hath Jehovah spoken by Moses? Hath He not also spoken by us?" (Num. xii. 1, 2).

A stern reproof was administered in front of the sacred Tent to both Aaron and Miriam. But the punishment fell on Miriam, as the chief offender. The hateful Egyptian leprosy, of which for a moment the sign had been seen on the hand of her younger brother, broke out over the whole person of the proud prophetess. How grand was her position, and how heavy the blow, is implied in the cry of anguish which goes up from both her brothers. And it is not less evident in the silent grieve of the nation (10-15). This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died toward the close of the wanderings at Kadesh, and was buried there (xx. 1). Her tomb was shown near Petra in the days of Jerome. According to Josephus, she was married to the famous Hcr, and through him, was grandmother of the architect Bezael (Mary the Virgin.—2. A man or woman mentioned in the genealogies of the tribe of Judah and house of Caleb (1 Chr. iv. 17).

Mirra (Heb. deceit, fraud, Ges.; height, Fü.) a Benjamite chief, son of Shaharaim by his wife Hodesh; born in the land of Moab (1 Chr. viii. 10).

Mirror. The two Hebrew words, marah (Ex. xxxvii. 8), and ref (Job xxxvii. 18), are rendered "looking-glass" in the A. V., but from the context evidently denote a mirror of polished metal. In the N. T. the Gr. esprion is translated "glass," i.e. a mirror, in 1 Cor. xiii. 12; Jas. i. 23; and the plural particle kathoprizomevi is translated "behaving as in a glass" (= mirror) in 2 Cor. iii. 18. The Hebrew women on coming out of Egypt probably brought with them mirrors like those used by the Egyptians, and made of a mixed metal, chiefly copper, wrought with such admirable skill, says Sir G. Wilkinson (A. E. Ep. iii. 384), that they were "susceptible of a lustre, which has even been partially revived at the present day, in some of those discovered at Thebes, though buried in the earth for many centuries. The mirror itself was nearly round, inserted into a handle of wood, stone, or metal, whose form varied according to the taste of the owner. Some presented the figure of a female, a flower, a column, or a rod ornamented with the head of Athon, a bird, or a fancy device; and sometimes the head of a Typhonian monster was introduced to support the mirror, serving as a contrast to the features whose beauty was displayed.
within it." The metal of which the mirrors were composed, being liable to rust and tarnish, required to be constantly kept bright (Wis. vii. 26; Ecclus. xii. 11). This was done by means of pounded parasitic stone, rubbed on with a sponge, which was generally suspended from the mirror. The obscure image produced by a tarnished or imperfect mirror, appears to be alluded to in 1 Cor. xiii. 12. The obscure Heb. pl. גִּלִּיתָן (Is. iii. 25), rendered "glases" (i. e. mirrors) in the A. V. for the Vulgate, Targum, Gesenius, and the best authorities, is explained by Schroder to signify "transparent dresses of fine linen.

Mish-ael, or Mis-sael (Gr. = Michael). 1. Michael. 2 (1 Esd. ix. 44; compare Neh. viii. 4),—2. Michael. 3 = Mjesch (Song of the Three Holy Children 66).

Mishagh (Heb. מִשָּׁעֵג, Ges.), a place in Moab named in company with Necho and Kirathaim in the denunciation of Jeremiah (alvii. 1). It appears to be mentioned also in Is. xxv. 12, though there rendered in the A. V. "high fort." It possibly = "Mizeph of Moab," named only in 1 Sam. xili. 3.

Mizpah. 1. Miz'pa (Heb. מִ즈ְפָּה, or מִזְפָּא (Heb. who is what God is?)). 1. A son of Uziel, the uncle of Aaron and Moses (Ex. vi. 22). When Nadab and Abihu were struck dead for offering strange fire, Michael and his brother Elzaphan, at the command of Moses, removed their bodies from the sanctuary, and buried them without the camp, their loose-litting tunics serving for winding-sheets (Lev. x. 6, 7)—2. One, probably a priest or Levite, who stood at Ezra's left hand when he read the Law to the people (Neh. vii. 13)—3. One of Daniel's three companions (Dan. i. 6, 7, 11, 19, 11. 17) = Mishech.

*Mishal (Heb.) = Misheal (Josh. xxi. 30).

Misham (Heb. מִשָּׁם, or מִשְׁמָא (Heb. setflying, Ges.), a Benjaminite, son of Elpaal, and descendant of Shobahram (1 Chr. vii. 12).

*Mishal, or Mish 'el (Heb. מִשָּׁל, or מִשֵּׁל (Heb. entreaty, Ges.), a city of Asher (Josh. xix. 26), allotted to the Gershonite Levites (xi. 30, A. V. "Mishal"); 1 Chr. vii. 74, A. V. "Maisal").

Mish 'an (Heb. מִשָּׁן, Ges.)—1. Son of Ishmael and brother of Misaam 1 (Gen. xxxv. 14; 1 Chr. i. 30). The Masanah of Ptolemy may represent the tribe of Mishan,—2. Son of Simeon (1 Chr. iv. 25), brother of Misaam 2. These brothers were perhaps named after the older brothers, Mishma 1 and Misaam 1.

Mish'man'ah (Heb. מִשְׁמָנָא (Heb. swiftness, Ges.), the fourth of the twelve lion-faced Gadites who joined David at Ziklag (1 Chr. xii. 10).

Mish-ratites (fr. Heb. = people from Mishra (Slippery place?)), a town or place otherwise unknown, Ges.), the, the fourth of the four "families of Kirath-jearim," i. e. colonies proceeding thereto and from founding towns (1 Chr. ii. 52).

*Mis'par (Heb.). Mizpar and Mispereth.

Mis pe'reeth (Heb. numher, Ges.), one of those who returned with Zorobabel and Jeshua from Babylon (Neh. vii. 7); called Mizpar (or Mispar) in Ezra ii, 2 (Mizparites in 2 Esd. v. 8).

Mis-rephoth-ma'im (Heb. see below), a place in northern Palestine, in close connection with Zidon, Rababbah, e. i. Sidon (Josh. xi. 8). The name occurs again in the enumeration of the districts remaining to be conquered (xiii. 6). Taken as Hebrew, the literal meaning of the name is "chains of waters," and accordingly it is taken by the old interpreters to mean warm waters, whether natural, i. e. hot baths or springs—or artificial, i. e. salt, glass, or smelting works; more probably = burnings by the water, either line-products or smelting-furnaces situated near water (Gesenius). Probably here, as in many other cases (so Mr. Grove), a meaning has been forced on a name originally belonging to another language, and therefore unintelligible to the later occupiers of the country. Thomson makes Misrephoth-maim = a collection of springs called 'Ain Musherirf, on the sea-shore, close under the Ras en-Nakara; but this has the disadvantage of being very far from Sidon. May it not rather be ZAREPHATH?

*Mist, the A. V. translation of—1. Heb. מַדֶּבּ (Heb. "brightness," "light") rising from the earth and forming clouds, Ges. (Gen. ii. 6), translated "VAPOR" once (Job xxxvi. 27); not found elsewhere.—2. Gr. θορυβός = a mist before the eyes, Rev. N. T. Rev. (Acts xiii. 11 only).—3. Gr. ζωδος = darkness, thick gloom, Rev. N. T. Rev. (2 Pet. ii. 17), twice translated "darkness" (4; Jude 6), and once "blackness" (Jude 13).

Cloud; Dew; Rain, &c.

Mite (Gr. λεπόν, a coin current in Palestine in the time of our Lord (Mt. xxi. 41-44; Lk. xxii. 1-4). It seems in Palestine to have been the smallest piece of money, being half of the "farthing" 1, and therefore = three-sixteenths of a cent. Perhaps the "farthing" was the more common coin. Money.

Mith'lah (Heb. מִיתָלָה, Ges.), an unknown desert encampment of the Israelites (Num. xxxi. 28, 29).

Wilderness of the *Wandering*.

*Mith ni'te (fr. Heb. מִיתוֹנָה = one from a place or tribe named Mithon, otherwise unknown), the, the designation of Josaphath, one of David's "valiant men" (1 Chr. xi. 43).

Mith'ri-dath (Heb. fr. Pers. = given by Mithra, the sungod, Ges., Fitz. &c.; given to Mithra, Sir Henry Rawlinson). 1. The treasurer of Cyrus, king of Persia, to whom the king gave the vessels of the Temple, to be by him transferred to the hands of Sheshbazzar (Ezr. i. 8)—2. A Persian officer at Samaria, in the reign of Artaxerxes, or Smerdis the Magian; one of the vessels taken together to hinder the rebuilding of the Temple (Ezr. iv. 7).


Mithre, Crown.

*Mith'le-e'ne (L. fr. Gr.; named [so some] from its founder's daughter, or [so others] from its restorer, Schl), the chief town of Lesbo, and situated on the east coast of the island. At Mitylene St. Paul stopped for the night between Assos and Cnous (Acts xx. 14, 15). It may be gathered from the circumstances of this voyage that the wind was blowing from the N. W.; and it was worth while to notice that in the harbor or roadstead of Mitylene the ship would be better sheltered from that wind. The town itself was celebrated in Roman times for the beauty of its buildings. The poetess Sappho and poet Alcaeus, the physician Theophrastus, the sage Ptaeus, &c., were natives of Mitylene. In St. Paul's day it had the privileges of a free city. It is one of the few cities of the Egean which have continued without interruption to flourish till the present day. It has given its name to the whole island, and in itself now called sometimes Cuatro, sometimes Mitylene*

Mixed Na'id-tude. With the Israelites who journeyed from Rameses to Succoth, the first stage of the Exodus from Egypt, there went up (Ex. xii. 58)
"a mixed multitude" (Heb. 'êrêb roh, margin "a great multitude"), who have not hitherto been identified. Aben Ezra says it signifies "the Egyptians who were mixed with those. Rabbi on Num. xi. 4 (where the Heb. ānāshaph is thus translated) identifies the "mixed multitude" of Numbers and Exodus. During their residence in Egypt marriages were naturally contracted between the Israelites and the natives (Lev. xxiv. 11). This hybrid race is evidently alluded to by Rabbi and Aben Ezra, and is most probably that to which reference is made in Exodus. That the "mixed multitude" is a general term including all those who were not of pure Israelite blood is evident; more than this cannot be positively asserted. In Exodus and Numbers it probably denoted the miscellaneous hirelings of the Hebrew camp, whether they were the issue of spurious marriages with Egyptians, or were themselves Egyptians or belonging to other nations. The Heb. 'êrêb is translated by itself "mixed multitude" in Neh. xii. 3 (compare 23-30), after the return from Babylon. Gesenius defines it as a "mixed multitude, mixed men, of strangers and foreigners who follow a migrating people or an army." 

Mizpah, and Mizpah (both fr. Heb. = watch-tower, lofty place, Ges.), the name borne by several places in ancient Palestine.—1. The "Mizpah" first mentioned, is the heap of stones piled up by Jacob and Laban (Gen. xxxi. 48) on Mount Gilad (25), to serve both as a witness to the covenant then entered into, and also as a landmark of the boundary between them (32). This heap received a name from each of the two chief actors in the transaction—GALRED AND JIGAR-SADADUTHA. Its third name, MIZPAH, it seems from the narrative to have derived from neither party, but to have possessed already the name. The name remained attached to the ancient meeting-place of Jacob and Laban, and the spot where their conference had been held became a sanctuary of Jehovah, and a place for solemn concave and deliberation in times of difficulty long after. On this natural "watch-tower," when the last touch had been put to their misery by the threatened attack of the Ammonites, did the children of Israel assemble for the choice of a leader (Judg. x. 17, compare 16); and when the outlawed Jephthah had been prevailed on to leave his exile and take the head of his people, his first act was to go to "the Mizpah," and on that consecrated ground utter all his words "before Jehovah." At Mizpah he seems to have henceforward resided; there the fatal meeting took place with his daughter on his return from the war (xi. 34), and we can hardly doubt that on the altar of that sanctuary the father's terrible vow was consummated. Most probably the "Mizpah of Gilcah" mentioned here only = the Mizpah of the other parts of the narrative; and both probably = the RMATH-MIZPAH and RAMOTH-GILEAD, so famous in the later history (so Mr. Grove and most authorities). Mr. Grove is disposed to regard this Mizpah as the place at which the great assembly of the people was convened with the purpose of taking measures for the safety of Gilcah after the outrage on the Levite and his concubine (Judg. xx. 1, 3, xxi. 1, 5, 8). Robinson (i. 160), Porter (in Kitto), Prof. Douglas (in Fairbairn), &c., regard this "Mizpah" as = No. 6 below. Prof. Douglas says of No. 2 (Judg. xvi. 34), "a Mizpah of Gilcah," and no different from "Mizpah of Gilcah" in xi. 29. Porter supposes the Mizpah of Genesis a different place from any mentioned in Judges, and perhaps on some hill-top N. of Gerar. (Mahanaim.) Mizpah still retained its name in the days of the Maccabees, by whom it was besieged and taken with the other cities of Gilcah (1 Macc. xvi. 33, A. V. "Maspha").—2. A second Mizpah, on the E. of Jordan, was the "Mizpah of Moab," where the king of that nation was living when David committed his parents to his care (1 Sam. xxii. 3). The name does not occur again, nor is there any clue to the situation of the place. It may have been Kir or Moab, the modern Kerak, or even the great Mount Pisgah.—3. A third was "the land of Mizpah," or more accurately "of Mizpah," the residence of the Hivites who joined the northern confederacy against Israel, headed by Jabin, king of Hazor (Josh. xi. 3). No other mention is found of this district in the preceding books. In consequence of—4. "the Valley of Mizpah," to which the discomfited hosts of the same confederacy were chased by Joshua (xi. 8). It lay eastward from Mizpeh-Moabit; but the situation of the latter place is by no means certain. If we may rely on the peculiar term (Heb. bîk'dâ) here rendered "Valley," then we may accept the "land of Mizpah" or "the valley of Mizpah," as = Ceelosyria (Celosyria), the Buk'ala slike of the modern Arabs and of the ancient Hebrews. But this is only a probable inference.—5. "Mizpah," a city of Judah (Josh. xviii. 38); in the "Valley" (No. 5) or maritime lowland. Van de Velde suggests its identity with the present Tell es-Siyâkah, the Blanchegarde of the Crusaders, and this conjecture is favored by Mr. Grove, Knobel, Kell, &c. Porter (in Kitto) regards this site as too far N. (Gatul) —6. "Mizpah," in Joshua and Samuel; elsewhere "Mizpa," a "city of Benjamin, named between Beeroth and Chephirah, and in apparent proximity to Ramah and Gilgal (Josh. xviii. 25). Its connection with the two named towns is also implied in the later history (1 K. xv. 22; 2 Chr. xvi. 6; Neh. iii. 7). It was one of the places fortified by Asa against the incursions of the kings of Israel (1 K. xv. 22; 2 Chr. xvi. 6; Jer. xii. 9); and after the destruction of Jerusalem it became the residence of the superintendent appointed by the king of Babylon (Jer. xi. 7, &c.; Gedaliah 1), and the scene of his murder and of the romantic incidents connected with the name of Ismael, the son of Nathaniel. But Mizpah was more than this. In the earlier periods of the history of Israel, at the foundation of the monarchy, it was the great sanctuary of Jehovah, the special resort of the people in times of difficulty and solemn deliberation. It was one of the three holy cities which Samuel visited in turn as judge of the people (vii. 6, 16), the other two being Bethel and Gilgal. Probably this is the Mizpah of Neh. iii. 7, 15, 19. (See also No. 1 above.) With the conquest of Jerusalem and the establishment there of the Ark, the sanctity of Mizpah, or at least its reputation, seems to have declined. We hear of no religious act in connection with it till that affecting assembly called together this thither, as to the ancient sanctuary of their forefathers, by Judas Maccabees, "when the Israelites assembled themselves together and came to Maspha over the outmost space of the land, and to the sea for in Maspha was there atonce a place of prayer for Israel" (1 M. iii. 46). The expression "over
The Cushites the command of the Indian Ocean, and which explains the affinity the Egyptian monuments show us between the pre-Hellenic Cretans and Carians (the latter no doubt the Leleges of the Greek writers) and the Philistines. In the use of the singular and dual Hebrew names for Egypt there can be no doubt that the dual indicates the two regions into which the country has always been divided by nature as well as by its inhabitants. It has been supposed that the singular, as distinct from the dual, signifies Lower Egypt; but this conjecture cannot be maintained (Mr. Poole).

Mizrah (Heb. mish,' east), a "duke" of Edom; son of Reuel and grandson of Esau (Gen. xxvi. 13, 17; 1 Chr. i. 37).

Moab (Heb. = from my father, LXX, Jost., De Wette, &c.; going in of the father, Hilger; sprung of the father, Ros., Ges., &c.; a wanderer, longed-for, Fitt.,) son of Lot's eldest daughter, and elder brother of Ben-Ammi, the progenitor of the Ammonites (Gen. xix. 37); also the nation descended from him. Zoar was the cradle of the race of Lot. From this centre the brother-tribes spread themselves. Ammon, whose disposition seems throughout to have been more roving and unsettled, went to the N.E. Moab, whose habits were more settled and peaceful, remained nearer their original seat. The rich highlands which crown the eastern side of the chasm of the Dead Sea, and extend northward as far as the foot of the mountains of Gilead, appear at that early date to have borne a name which in its Hebrew form is presented to us as SIAVETH-KIRIHAIM, and to have been inhabited by a branch of the REPHAIM. This ancient people, the Emm, gradually became extinct before the Moabites, who thus obtained possession of the land lying on the elevated tract referred to. With the highlands they occupied also the lowlands at their feet. Of the valuable district of the highlands they were not allowed to retain entire possession. The warlike Amorites crossed the Jordan and overran the richer portion of the territory, and driving Moab back to his original position behind the natural bulwark of the Arnon. The plain of the Jordan valley appears to have remained in the power of Moab. When Israel reached the boundary of the country, this contest had only very recently occurred. Sihon, the Amorite king, under whose command Helston had been taken, was still reigning there; the ballads commemorating the event were still fresh in the popular mouth (Num. xxii. 27-30). Of these events we obtain the above outline only from the fragments of ancient documents (xxi. 26-50; Deut. xx. 10, 11). The position into which the Moabites were driven by the incursion of the Amorites was a very circumscribed one, in extent not half that which they had lost. But on the other hand it was much more secure, and was well suited for the occupation of a people whose disposition was not so warlike as that of their neighbors. The territory occupied by Moab at this period was its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions. Each of these portions appears...
to have had its name by which it is almost invariably designated. (1.) The enclosed corner or canton S. of the Arnon was the "field of Moab" (Heb. ṣadək, A. V. "country"); Ru. i. 1, 2, 6, &c. (2.) The more open rolling country N. of the Arnon, opposite Jericho, and up to the falls of Gilead, was the "land of Moab" (Heb. ẓeved [see Extract]; Deut. i. 5, xxxii. 49, &c.). (3.) The sink district in the tropical depths of the Jordan valley, taking its name from that of the great valley itself—the ARABAH—was the 'Arbaḥ-Maḥ = the dry regions, in the A. V. "plains of Moab" (Num. xxii. 1, 3, 5; xiii. 25, 26). Outside of the land which enclosed the "field of Moab" or Moab proper, on the S. E., lay the vast pasturage-grounds of the waste, uncultivated country (A. V. "wilderness;" see DESERT 2) which is described as "facing Moab" on the E. (A. V. "before Moab, toward the sun-rising," Num. xxi. 11). Through this latter district Israel appears to have approached the Promised Land. Some communication had evidently taken place, though of what nature it is impossible clearly to ascertain (Deut. ii. 28, 29, xxxii. 4; Judg. xi. 17). But whatever the communication may have been, the result was that Israel did not traverse Moab, but turning to the right pastured outside the mountains, through the "Arbaḥ-Maḥ," by the eastern border of the territory above described (Deut. ii. 8; Judg. xi. 18), and finally took up their position in the country N. of the Arnon, from which Moab had so lately been ejected. Here the headquarters of the nation remained for a considerable time while the conquest of Bashan was being effected. It was during this period that the visit of Balaam took place. The whole of the country E. of the Jordan, except the little corner occupied by Moab, was in possession of the invaders, and although at the period in question the main body had descended from the upper level to the plains of Shittim, the 'Arbaḥ-Maḥ, in the Jordan valley, yet a great number must have remained on the upper level, and the towns up to the very edge of the ravine of the Arnon were still occupied by their inhabitants (Num. xxi. 24; Judg. xi. 26). It was a situation full of alarm for a nation which had already suffered so severely. The account of the whole of these transactions were perhaps as adequate an idea of the extremity in which Balaam found himself in his unexpected encounter with the new nation and their mighty Divinity. The connection of Moab with Midian, and the comparatively inoffensive character of the former, are shown in the narrative of the events which followed the departure of Balaam. The latest date at which the two names appear in conjunction, is found in the notice of the defeat of Midian "in the field of Moab" by the Edomite King Hadad the son of Bedad, which occurred five generations before the establishment of the monarchy of Israel (Gen. xxxvi. 35; 1 Chr. l. 40). After the conquest of Canaan, the relations of Moab with Israel were of a mixed character. With the tribe of Benjamin, whose possessions at their eastern end were separated from those of Moab only by the Jordan, they had at least of severe struggle, in union with their kindred the Ammonites, by whom the wild Amalekites from the S. (Judg. iii. 12-30; 1 Sam. ii. 47). Also from the time of the Judges, and even after the conquest, the Moabites were not yet killed by Edom, and nothing stood between them and the pillage of the camp. The cry "Moab to the spoil!" was raised. Down the slopes they rushed in headlong disorder. Then occurred one of those scenes of carnage which can happen but once or twice in the existence of a
nation. The Moabites fled back in confusion, followed and cut down at every step by their enemies. Far inward did the pursuit reach, among the cities, and farms, and orchards, of that rich district: nor when the slaughter was over was the horrid work of destruction done. The towns were incinerated, and the stones strewed over the tilled fields. The fountains of water were choked, and all good timber fell. At last the struggle collected itself at Kharaseth. Here Moab took refuge with his family and the remnant of his army. The heights around were covered with slingers, who discharged their volleys of stones on the town. At length, Moab, collecting round him 700 of his best warriors, made a desperate sally, with the intention of cutting his way through to his special foe, the king of Edom. But he was driven back. And then an awful spectacle amazed and horrified the besiegers. The king and his eldest son, the heir to the throne, mounted the wall, and, in the sight of the thousands who covered the sides of that vast amphitheatre, the father killed and burnt his child as a propitiatory sacrifice to the cruel gods of his country. Shortly afterward we hear of "bands"—i.e. pillaging marauders, the Moabites making their incursions into Israel in the spring, as if to spoil the early corn before it was fit to cut (2 K. xiii. 20). A king of Edom seems to have been killed and burnt by Moab (Am. ii. 1). In the "Burden of Moab" (Is. xv., xvi.), we possess a document full of interesting details as to the condition of the nation at the death of Ahaz, king of Judah (n. c. 729). Moab has regained more than his former prosperity, and has besides extended himself over the district which he originally occupied, and which was less vacant at the removal of Reuben to Assyria (1 Chr. v. 25, 26). This passage of Isaiah cannot be considered apart from Jer. xlviii. The latter was pronounced more than a century later, about n. c. 600, ten or twelve years before the invasion of Nebuchadnezzar, by which Jerusalem was destroyed. The difficulty of so many of the towns of Reuben being mentioned, as already in the possession of Moab, may perhaps be explained by remembering that the Moabites had been among the nations—and therefore of Moab—had been adopted by the Transjordanic tribes for some time previously to the final deportation by Tiglath-pileser (1 Chr. v. 25), and that many of the sanctuaries were probably even at the date of the original delivery of the Moabites, in the hands of the priests of Cushan and Milcom. On the other hand, the calamities which Jeremiah describes may have been inflicted in any one of the numerous visitations from the Assyrian army, under which these unhappy countries suffered at the period of his prophecy in rapid succession. The allusions in these prophetic denunciations to the condition of Moab bear the evident stamp of portraiture by artists who knew their subject thoroughly. The nation appears in them as high-spirited, wealthy, populous, and even to a certain extent civilized, enjoying a wide reputation and popularity. And we may safely conclude that they were a people of great power, were among the enduring characteristics of the people. In this case there can be no doubt that among the pastoral people of Syria, Moab stood next to Israel in all matters of material wealth and civilization. Half the allusions of Isaiah and Jeremiah in the passages referred to are obscure. Many expressions, also, such as the "weeping of Jazer," the "heifer of three years old," the "shadow of Heshbon," the "lions," must be unintelligible. But nothing can obscure or render obsolete the tone of tenderness and affection which makes itself felt in a hundred expressions throughout these precious documents. Isaiah refers to the subject in another passage of extraordinary force, and of Homer character than before (xxx. 10-12). Here the extermination, the utter annihilation, of Moab, is contemplated by the prophet with triumph, as one of the first results of the re-establishment of Jehovah on Mount Zion. Between the time of Isaiah's denunciation and the destruction of Jerusalem, we have hardly a reference to Moab. Zephaniah, writing in the reign of Josiah, reproaches them (ii. 11-14) for their treachery to the people of Jehovah, but no acts of hostility are recorded either on the one side or the other. From one passage in Jeremiah (xxx. 9-21) delivered in the fourth year of Jehoiakim, just before the first appearance of Nebuchadnezzar, it is apparent that it was the belief of the prophet that the nations surrounding Israel—and Moab among the rest—were on the eve of devastation by the Chaldeans and of a captivity for seventy years (see ver. 11), from which, however, they should eventually be restored to their own country (12, xviii. 47). From another record of the same period or of one only just subsequent (2 K. xxiv. 2), it would appear, however, that Moab made terms with the Chaldeans, and for the time acted in concert with them in harrowing and plundering the kingdom of Jehoiakim. Four or five years later, in the first year of Zedekiah (Jer. xxvii. 1), these hostilities must have ceased, for there was then a regular intercourse between Moab and the court at Jerusalem (3), possibly, as Bunsen suggests, negotiating a combined resistance to the common enemy. The brunt of the storm must have fallen on Judah and Jerusalem. In Ezekiel's time, the cities of Moab were still flourishing, "the glory of the country," destined to become at a future day a prey to the "men of the East"—the Bedouins of the great desert of the Euphrates (Ez. xxv. 8-11). After the return from the Captivity, a Moabite, Sanballat of Horonaim, took the chief part in annoying and enemy, and levying to his aid, the merchants of Jerusalem (Neh. ii. 19, iv. 1, vi. 1, &c.). During the interval since the return of the first caravan from Babylon, the illegal practice of marriages between the Jews and the other people around, Moab amongst the rest, had become frequent. Even among the families of Israel who returned from the Captivity was one bearing the name of Parnath-Moab (Ezr. ii. 6, vii. 14; Neh. iii. 11, &c.), a name which must certainly denote a Moabitic connection. In Judith (iv. 3), the scene of which is laid shortly after the return from Captivity, Moabites and Ammonites are represented as dwelling in their ancient seats, and as obeying the call of the Assyrian general. In the time of Eusebius, c. about A.D. 380, the name appears to have been attached to the district, as well as to the town of Rabbath (Ar.), both being called Moab. It also lingered for some time in the name of the ancient Kir of Moab, which, as Charakmoba, is mentioned by Philo, and as late as the Council of Jerusalem, A.D. 556, formed the see of a bishop under the same title. Since that time the modern name kerak has superseded the older one, and no trace of Moab has been found either in records or in the country itself. Like the other countries E. of Jordan, Moab has been little visited by Europeans, and beyond its general characteristics hardly anything is known of it. Seetzen (1806-7),
Burckhardt (1819), Iheb and Mangles (1818), and De Sauley (1831), have passed through Moab Proper, from Wady Mi'ejel to Kerak. In one thing all agree, the extraordinary number of ruins scattered over the country. The whole country is undulating, and, after the general level of the plateau is reached, without any serious inequalities or conspicuous vegetation. The language of the Moabites was perhaps a dialect of Hebrew. In the few communications recorded as taking place between them and Israelites no interpreter is mentioned (Rut i; 1 Sam. xxii. 3, 4, &c.). For the religion of the Moabites, see Chemosh, Mo'lech, P'or. Of their habits and customs we have hardly a trace.

* Mo'abite adj. = descendant of Moab, or one from Moab (Deut iii. 9, 11; 29, xxiii. 3, &c.).

* Mo'ab-ites (i. as in Moabite) = a female descendant of Moab, or woman of Moab (Rut i. 22, 2 Chr. xxiv. 26, &c.).

* Mo'ab-land, adj. = of or belonging to Moab (Rut ii. 6).

* Mo'ab-th, or Mo'ab-th (fr. Heb. = festival of Joelnew, Ges.), a priest, or family of priests, who returned with Zerubbabel; = MAADIAH. The chief of the house in the time of high-priest Jokiam was Piltai (Neh. xii. 17).

* Mo'ch-mur [mok.] (fr. Gr. form of Heb. = boiling, foaming, Sim., Grove?), the Brook, a torrent, i.e. a swiftly, mentioned only in Jd. vii. 18. The torrent Moch-mur may be either the Wady Makfuriyeh, on the northern slopes of which Akrotele stands, or the Wady Ahmar, which is the eastern continuation of the former toward the Wady Fasail and the Jordan.

* Mo'ad (L. fr. Heb.), a place not mentioned in either Old or N. T., though rendered immortal by its connection with the history of the Jews in the interval between the two. It was the native city of the Maccabean family (1 Mc. xiii. 23; Maccabees), and as a necessary consequence contained their ancestral sepulchre (ii. 70, ix. 19). It was here that Mattathias struck the first blow of resistance. Mattathias him-self, and subsequently his sons Judas and Jonathan, were buried in the family tomb, and over them Simon erected a structure which is minutely described in 1 Mc. xii. 23-30, and, with less detail, by Josephus. At Modin the Maccabean armies encamped on the eves of two of their most memorable victories—saluted by angels, and by the hoarse voice of Eupator, Emperor (2 Mc. xii. 14), and that of Simon over Cendebeus (1 Mc. xvi. 4), the last battle of the veteran chief before his assassination. The only indication of the position of the place to be gathered from the above notices is contained in the last, from which we may infer that it was near the plain," i.e. the great maritime lowland of Phaliltia (ver. 5). By Eusebias and Jerome it is specified as near Diospolis, i.e. Lydda; while the notice in the Mishna, and the comments of Bartenora and Maimonides, state that it was fifteen (Roman) miles from Jerusalem. At the same time the description of the monument seems to imply that the spot was so lofty as to be visible from the sea, and so near that even the details of the sculpture were discernible therefrom. All these conditions, excepting the last, are tolerably fulfilled in either of the two sites called Leitha and Kuhab. The former, favored by Robinson and Thomson, 1. e., is fifteen Roman miles W. N. W. of Jerusalem, about fifteen miles from Lydda, fifteen from the Mediterranean, with extensive ancient remains on the top of the hill. The latter is two miles further from Jerusalem on the most westerly spur of the hills of Benjamin. The medieval and modern tradition places Modin a Mish, an eminence S. of Kuriel el-Einah (Kirjath-jearim); but this being not more than seven miles from Jerusalem, while it is as much as twenty-five from Lydda and thirty from the sea, and also far removed from the plain of Philistia, is at variance with every one of the conditions implied in the records. The monuments are said by Essebius to have been still shown when he wrote, about a. d. 220. Any restoration of the structure from so imperfect an account as that given in 1 Mc. and by Josephus can never be any thing more than conjecture.

* Mo'ath (Gr.). In 1 Esd. viii. 63, "Noa mish the son of Bimmill" (Est. vili. 38), a Levite, is called "Mooth the son of Sabban." Mo'ad-dah (Heb. birth, lineage, Ges.), a city in the south of Judah, given to Simeon (Josh. xv. 26, xix. 2). In the latter tribe it remained at any rate till the reign of David (1 Chr. iv. 28), but afterward it seems to have come back into the hands of Judah, by whom it was afterwards re-inhabited after the Captivity (Neh. xii. 26). In the O noumasticion a place named Malatha is spoken of as in the interior of Daroma; and further it is mentioned as four miles from Arad and twenty from Hebron. Ptolomy also speaks of a Malattia as near Eusa. The requirements of these notices are all very fairly answered by the position of the modern Apta, a site of ruins, with two large wells, about four English miles from Tell 'Arad, seventeen or eighteen from Hebron, and nine or ten due E. of Beer-sheba.

* Mole, the A. V. translation of—1. Heb. tinsemeth, occurring in the list of unclean birds in Lev. xi. 18; Deut. xiv. 16 (A. V. "swan"), and in Lev. xi. 90 (A. V. LXX., Vulg., &c., "mole"). Bochart has argued with much force in behalf of the "chame-leon" being the tinsemeth. The only clue to an identification is to be found in the etymology, and in the context. Bochart conjectures that the Heb. root wisham, to breathe, from which tinsemeth is derived, has reference to a vulgar opinion amongst the ancients that the chameleon lived on air. Probably the animals mentioned in Lev. xi. 30 are different kinds of lizards; perhaps therefore, since the etymology of the word is favorable to that view, the chameleon may be the animal intended by tinsemeth in Lev. xi. 30. The chameleon's lung is very large, and filled with air. Anted to the Eupator, Emperor, is a very light body semi-transparent; from the creature's power of abstinence, no doubt arose the fable that it lived on air. Numerous theories have been proposed to account for the changes of color in its skin. It lives on trees, its five toes being in two groups for grasping; its tail is also fitted for grasping; it seizes its insect prey by darting out its long tongue, to the viscous tip of which the insect adheres; its eyes act independently of one another. The chameleons constitute a peculiar genus of saurians or lizard-like reptiles, which inhabit Asia and Africa, and the South of Europe; the Chameleo vulgaris is the species most beloved in the Bible. Mr. Gosse (in Fairbairn) supposes the tinsemeth may be the blind mole-rat (Aspalath tophus), which inhabits Eastern Europe and Western Asia. Hasselquist describes the burrows of these animals as abundant on the plains of Sharon. The name "mole" is popularly applied to many small insectivorous burrowing quadrupeds. As the English name Talpa. Moles have no external ears, very small eyes, and soft compact fur. The common European mole is Talpa europae; the most common American spe-
MOL

ies are of the genus Scalops.—2. Heb. tipher or chîpher pérîth (= the digging of rats, i.e. rats' holes, better read as one plural word = rats, Gen.), translated "moles" by the A. V. and Vulgate in Is. ii, 20. Perhaps no reference is made by the Hebrew words to any particular animal, but to the holes and burrows of rats, mice, &c., which we know frequent ruins and deserted places.

Molech (Heb. dominion, rule, Fil.; see below). The fire-god Molech was the tutelary deity of the children of Ammon, and essentially identical with the Moabitishe Chemos. Fire-gods appear to have been common to all the Canaanite, Syrian, and Arab tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites. Among these were human sacrifices, purifications and ordeals by fire, devoting of the first-born, mutilation, and vows of perpetual celibacy and virginity. To this class of deities belonged the old Canaanitish Molech. The root of the word Molech is the same as that of molch, or "king," and hence he is identified with Melchiah ("their king") in 2 Sam. xii. 30 and Zeph. i. 5, the title by which he was known to the Israelites, as invested with regal honors in his character of a tutelary deity, the lord and master of his people. Our translators have recognized this identity in their rendering of Am. v. 26 (where "your Molech" is literally "your king," as in the margin), following the Greek in the speech of Stephen, in Acts vii. 54. The first direct historical allusion to Molech-worship is in the description of Solomon's idolatry in his old age (1 K. xi. 7). In ver. 5 the same deity is called Milcom. Most of the Jewish interpreters say that in the worship of Molech the children were not burnt, but made to pass between two burning pyres, as a purificatory rite. But the allusions to the actual slaughter are too plain to be mistaken; and Aben Ezra, in his note on Lev. xvi, 21, says that "to cause to pass through" = "to burn." Compare Deut. xii. 31; 2 K. xxiii. 10, 13; 2 Chr. xxxviii. 3; Ps. cvi. 38, 39; Jer. vii. 19, xix. 5, xxii. 35; Ez. xvi. 20, 21, xxiii. 37. The worship of Molech is evidently alluded to, though not expressly mentioned, in connection with star-worship and the worship of Baal in 2 K. xvii. 17, 18, xxi. 6, 8, which seems to show that Molech, the flame-god, and Baal, the sun-god, whatever their distinctive attributes, and whether or not the latter is a general appellation including the former, were worshipped with the same rites. The sacrifice of children is said by Movers to have been not so much an expiatory as a purificatory rite, by which the victims were purged from the dross of the body and attached to a union with the deity. But the sacrifice of Mesha, king of Moab, when in despair at failing to cut his way through the overwhelming forces of Judah, Israel, and Edom, he offered up his eldest son a burnt-offering, probably to Chemos, his national divinity, has more of the character of an expiatory rite to appease an angry deity than of a ceremomal purification. According to Jewish tradition, from what source we know not, the image of Molech was of brass, hollow within, and was situated without Jerusalem. Kimchi (on 2 K. xxiii. 16) describes it as "set within seven chapels, and whose offered fine flour they open to him one of them; (whose offered) turtle-doves or young pigeons they open to him two; a lamb, they open to him three; a ram, they open to him four; a calf, they open to him five; an ox, they open to him six; and so whoever offered his son they open to him seven. And his face was (that) of a calf, and his hands stretched forth like a man who opens his hands to receive (something) of his neighbor. And they kindled it with fire, and the priests took the babe and put it into the hands of Molech, and the babe gave up the ghost. And why was it called Tophet and Hinnom? Because they used to make a noise with the hands on it, and it might not hear the cry of his child and have pity upon him, and return to him. Hinnom, because the babe wailed (maenaham), and the noise of his wailing went up. Another opinion (is that it was called) Hinnom because the priests used to say, 'May it profit thee! May it be sweet to thee! May it be of sweet savour to thee!'" All this detail is probably as fictitious as the etymologies are unsound, but we have nothing to supply its place. By these chapels Lightfoot explains the allusion in Am. v. 26 and Acts vii. 43, "to the tabernacle of Molech." It was more probably a shrine or ark in which the figures of the gods was placed and in process (compare Is. xvi. 1; Bar. vi. 4), or which contained, as Movers conjectures, the bones of children who had been sacrificed and were used for magical purposes. Many instances of human sacrifices are found in ancient writers, which may be compared with the descriptions in the O.T. of the manner in which Molech was worshipped. The Carthaginians, according to Augustine, offered children to Saturn. Among the Rhodians a man was offered to Kronos (Saturn) on the 6th July. According to Manetho, Amos abolished the same practice in Egypt at Heliopolis sacred to Juno. Sanchoniatho states that the Phenicians, on the occasion of any great calamity, sacri-
fied to Saturn one of their relatives. Diodorus Siculus records that the Carthaginians, when besieged by Agathocles, tyrant of Sicily, offered in public sacrifice to Saturn 200 of their noblest children, while others voluntarily devoted themselves to the number of 300. His description of the statue of the god differs but slightly from that of Malchec, which has been quoted. Malchec, "the king," was the lord and master of the Ammonites; their country was his possession (Jer. xlix. 1), as Moab was the heritage of Chemosh; the princes of the land were the princes of Malecham (xlix. 3; Am. i. 13). His priests were men of rank (Jer. xlix. 3), taking precedence of the princes. So the priest of Haz-ecles at Tyre was second to the king, and like Molchec, the god himself is Melkartz, "the king of the city." The priests of Molchec, like those of other idols, were called Chemarim (2 K. xxxiii. 5; Hos. xi. 5; Zeph. i. 4).

Molii (fr. Gr.) = MAbli, the son of Merari (1 Esd. vi. 18). Compare Ezra viii. 31.

Mol (Hod. legiter, Ges.), son of Abishur by his wife Abigail, and descendent of Jerahmeel (1 Chron. ii. 29).

Moloch [molok] (Gr. Heb. = MOLECH). The Hebrew corresponding to "your Moloch" in the A. V. of Am. vi. 26 is molechem, "your king," as in the margin. From the Greek of Acts vii. 44, and the LXX. of Amos, our translators adopted this form of MOLECH.

* Molten Image, i. e. melted image. Idol 21, 22.

Mumdis (fr. Gr.) = MAADAI, of the sons of Bani (1 Esd. ix. 34; compare Ezra x. 34).

Money [mun ne]. This article (originally by Mr. R. S.) treats of two principal matters, the uncoined money and the coined money mentioned in the Bible. 1. Uncouned Money. 1. Uncouned Money in general. It is well known that ancient nations that were without a coinage weighed the precious metals, a practice represented on the Egyptian monuments, on which gold and silver are shown to have been kept in the form of rings. The gold rings found in the Celtic countries have been held to have had the same use. We have no certain record of the use of ring-money or other uncoined money in antiquity excepting among the Egyptians. It can scarcely be doubted that the Assyrians and Babylonians adopted, if the Assyrians, this custom; and probably therefore it existed in Palestine.—The Antiquity of Coined Money. Respecting the origin of coinage there are two accounts seemingly at variance; some saying that Phidon, king of Argos, first struck money, and according to Ephorus, in Ægina; but Herodotus ascribing its invention to the Lydians. The former statement probably refers to the origin of the coinage of European Greece, the latter to that of Asiatic Greece. On the whole it seems reasonable to carry up Greek coinage to the eighth century B. C. Purely Asiatic coinage cannot be taken up to so early a date. The more archaic Persian coins seem to be of the time of Darius Hystaspis, or possibly Cyrus, and certainly not much older; and there is no Asiatic money, not of Greek cities, that can be reasonably assigned to an earlier period. Coined money may therefore have been known in Palestine as early as the fall of Samaria, but only through commerce with the Greeks, and we cannot suppose it was then current there.—2. Notices of Uncouned Money in the O. T. There is no distinct mention of coined money in the books of the O. T. written before the return from Babylon. In the history of ABRAHAM we read that Abimelech gave the patriarch "a thousand (pieces) of silver," apparently to purchase veils for SARAH and her attendants; but the passage is extremely difficult (Gen. xx. 16). The narrative of the purchase of the burial-place from EPHRON says, "Abraham weighed . . . 400 shekels of silver, current (money) with the merchant" (xxiii. 9, 10). Here a currency is clearly indicated like that which the monuments of Egypt show to have been there used in a very remote age. A similar purchase is recorded of Jacob, who bought a parcel of a field at Shalem for 100 kesîalîthâ (A. V. "pieces," margin "lambs," xxxii. 18, 19). But what is the kesîalîth?! The old interpreters supposed it to mean a lamb, and it has been imagined to have been a coin bearing the figure of a lamb. There is no known etymological ground for this meaning. Geni¬nius, Fürst, k. c., make it literally something weighed out. Throughout the history of JOSPEH we find evidence of the constant use of money in preference to barter (xxxii. 21, xlvi. 13-16). At the time of the EXODUS money seems to have been still weighed, the ransom being "half a shekel after the shekel of the sanctuary (of) twenty gerahs the shekel" (Ex. xxx. 13). Here the shekel is evidently a weight, and of a special system of which the standard examples were probably kept by the priests. Throughout the Law money is spoken of as in ordinary use; but only silver money, gold being mentioned as valuable, but not clearly as used in the same manner. (Metals.) We may thus sum up our results respecting the money mentioned in the books of Scripture written before the return from Babylon. From the time of ABRAHAM silver money appears to have been in general use in Egypt and Canaan. This money was weighed; its value had been determined, and we may therefore conclude that it was not of a settled system of weights. Since the money of Egypt and that of Canaan are spoken of together, we may reasonably suppose they were of the same kind. Probably the form in both cases was similar or the same, since the ring-money of Egypt resembles the ordinary ring-money of the Celts, among whom it was probably first introduced by the Phinean traders. We find no evidence in the Bible of the use of coined money by the Jews before the time of Ezra.—II. Coined Money. 1. The Principal Monetary Systems of Antiquity. Some notice of the principal monetary systems of antiquity, as contained in the Book of Kings and Ezra, is necessary to render the next section comprehensible. The earliest Greek coins, by which we here intend those struck in the age before the Persian War, are of three talents or standards: the Attic, the Ægatan, and the Macedonian or earlier Phinean. The oldest coins of Athens, of Ægina, and of Macedon and Thrace, we should select as typical respectively of these standards; obtaining as the weight of the Attic drachm about 67.5 grains Troy (depreciating to about 65.5 under Alexander, and about 55 under the early Cæsars of the Ægatten, about 96, and of the Macedonian, about 116, if its full weight be about 248 grains; but it is possible that the pure gold which they contain, about 186 grains, should alone be taken into account, in which case they would be drachmas on the Ægatten standard. The Euobian coin of

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the writers we recognize nowhere in the coinage. We must now briefly trace the history of these talents. 

(a.) The Attic talent was from a very early period the standard of Athens. If Solon really reduced the weight, we have no money of the city of the older currency. Corinth followed the same system; and its use was diffused by the great influence of these two leading cities. In Sicily and Italy, after a limited use of the Egyptian talent in the former, the Attic weight became universal. After Alexander's time the other talents were partly restored, but the Attic always remained the chief. 

(b.) The Macedonian talent, besides being used in Macedonia, was also used in the great Thracian cities before Alexander, was the standard of the great Phenician cities under Persian rule, and was afterward restored in most of them. It was adopted in Egypt by the first Ptolemy, &c. 

(c.) The later Phenician talent was always used for the official coinage of the Persian kings and commanders, and after the earliest period was very general in the Persian empire. After Alexander it was scarcely used except in coast-towns of Asia Minor, at Carthage, and in Arabia (Arvad). Respecting the Roman coinage it is only necessary here to state that the origin of the weight of its gold and silver money is undoubtedly Greek, and that the denarius (Penny), the chief silver coin, under the early emperors = the Attic drachm, then greatly depreciated. It is a common opinion among scholars that modern pieces of articles are about ten times as high as those of ancient Greece (B. N. xvi. 184).—2. Coined Money mentioned in the Bible. The earliest distinct mention of coins in the Bible is held to refer to the Persian money. In Ezr. ii. 69, viii. 27 and Neh. vii. 70-72 current gold coins are spoken of, probably = Persian darics. (Deim.) The Apocalypse contains the earliest distinct allusion to the coinage of Jewish money, where it is narrated, in 1 Mc. xv. 6, that Antiochus VII. granted to Simon the Maccabean permission to coin money with his own stamp, as well as other privileges. This was in the fourth year of Simon's pontificate, B. c. 140. The earliest Jewish coins were until lately considered to have been struck by Simon on receiving the permission of Antiochus VII. The following cuts are specimens: }

![Coin of Jerusalem](image)

The average weight of the silver coins is about 220 grains troy for the shekel, and 110 for the half-shekel. The shekel corresponds almost exactly to the tetradrachm or didrachm of the earlier Phenician talent in use in the cities of Phenicia under Persian rule, and after Alexander's time at Tyre, Solon, and Berytus, as well as in Egypt. It is represented in the LXX. by didrachm, a rendering which has occasioned great difficulty to numismas-

![Coin of Jerusalem](image)

ists. The natural explanation seems to us to be that the Alexandrian Jews adopted for the "shekel" the term didrachm as the common name of the coin corresponding in weight to it, and that it thus came in Hebraistic Greek the equivalent of "shekel." There is no ground for supposing a difference in use in the LXX. and N. T. The fabric of the silver coins above described is so different from that of any other ancient money, that it is extremely hard to base any argument on it alone, and the cases of other special classes, as the ancient money of Cyprus, show the danger of such reasoning. Some consider it as proving that these coins cannot be later than the time of Nehemiah, others will not admit it to be later than Alexander's time, while some still hold that it is not too archaic for the Macca- 

![Coin of Jerusalem](image)
be carefully distinguished from the Aramean of the papyri found in Egypt. The meaning of the inscriptions does not offer matter for controversy. Their nature would indicate a period of Jewish freedom from Greek influence as well as independence, and the use of an era distinct from that of other ancient countries. The old explanation of the meaning of the types of the shekels and half-shekels, that they represent the pot of manna and Aaron's rod that budded, seems to us remarkably consistent with the inscriptions and with what we should expect. Cavedoni has suggested, however, that the one type is simply a wreath of the Temple, and the other a lily, arguing against the old explanation of the former that the pot of manna had a cover, which this vase has not. The copper coins form an important guide in judging of the age of the silver. That they really belong to the same time is not to be doubted. Everything but the style proves this. We may lay down the following particulars as a basis for the attribution of this class: (1) The shekels, half-shekels, and corresponding copper coins may be on the evidence of fabric and inscriptions of any age from Alexander's time until the earlier period of the Maccabees. (2) They must belong to a time of independence of the Jews, which Grace suggests their influence was excluded. (3) They date from an era of Jewish independence. M. de Sauley, struck by the ancient appearance of the silver coins, and disregarding the difference in style of the copper, has conjectured that the whole class was struck at some early period of prosperity. He fixes upon the pontificate of Judas, and supposes them to have been first issued when Alexander granted great privileges to the Jews; but the style, and the suppression by Alexander of all the varying weights of money in his empire except the Attic, are serious difficulties in the way of this supposition. The basis we have laid down is in entire accordance with the old theory, that this class of coins was issued by Simon the Maccabee. M. de Sauley, however, has attributed small copper coins, all of one and the same class, to Judas the Maccabee, Jonathan, and John Hyrcanus, and would infer that the very dissimilar coins hitherto attributed to Simon, must be of another period. These attributions, if correct, the deduction is perfectly sound; but the circumstance that Simon alone is unrepresented in the series, whereas we have most reason to look for coins of him, is extremely suspicious. We shall, however, show in discussing this class, that we have discovered evidence which seems to us sufficient to induce us to abandon M. de Sauley's classification of copper coins to Judas and Jonathan, and to commence the series with those of John Hyrcanus. For the present, therefore, we adhere to the old attribution of the shekels, half-shekels, and similar copper coins, to Simon the Maccabee. —We now give a list of all the principal copper coins of a later date than those of the class described above and anterior to Herod, according to M. de Sauley's arrangement: —

Copper Coins, (1.) Judas Maccabaeus, (2.) Jonathan, (3.) Simon (wanting), (4.) John Hyrcanus, (5.) Judas-Aristobulus and Antigonus, (6.) Alexander Jannaeus, Alexander from Hyrcanus (no coins), Aristobulus (no coins), Hyrcanus (no coins), Hyrcanus again restored (no coins). Aristo-

be careful.
tion of these. The money of Herod Archelaus, and the similar usage of the Greek Imperial class, of Roman rulers with Greek inscriptions, present no remarkable peculiarities, nor do the coins attri-

buted by M. de Stauley to Agrippa I, but possibly of Agrippa II. Of the last a specimen is here given. There are several passages in the Gospels which throw light upon the coinage of the time. When the

twelve were sent forth, our Lord thus commanded them, "Provide neither gold, nor silver, nor brass in your purses" (literally "cigirdles," Mat. x. 9). The parallel passages are Mk. vi. 8 and Lk. ix. 3. Of these, in Mark copper alone is mentioned for money, the Palestinian currency being mainly of this metal, although silver was coined by some cities of Phenicia and Syria, and gold and silver Roman money was also in use: Luke, however, uses the term "money," which may be accounted for by his Hebraistic style. The coins mentioned by the evangelists, and first those of silver, are the following:—The stater is spoken of in the account of the miracle of the tribute-money. The receivers of didrachms demand the tribute, but St. Peter found in the fish a stater, which he paid for our Lord and himself (Mat. xviii. 24-27, margin; see Taxes). This stater was therefore a tetradrachm, and it is very noteworthy that at this period almost the only Greek Imperial silver coin in the East was a tetradrachm, the didrachm being probably unknown, or very little coined. The didrachm is mentioned as a money of account in the passage above cited, as the equivalent of the Hebrew shekel. The denarius, or Roman pensat; as well as the Greek drachm, then of about the same weight, are spoken of as current coins (xxii. 15-21; Lk. xx. 19-25). Of copper coins the farthing (i.e., 1/4 of a half, the murr, are spoken of, and these probably formed the chief native currency. The proper Jewish series closes with the money of the famous Bar-cochba or Bar-cochba, who headed the revolt in the time of Hadrian. (JERUSALEM.) His most important coins are shekels, of which we here engravte one. (For other coins and medals, see Alexander III.; Antiochus III.; IV.; Augustus; Castor and Pollux; Cy pers; Diana; Jerusalem; Tiberius.)

Money-changers (munue-chain-jezr) [Gr. pl. of kollubastes; Matt. vii. 12; Mk. xi. 15; Jn. ii. 16, A. V. "changers"; Gr. pl. of kermatitites, Jn. ii. 14, A. V. "changers of money"). According to Ex. xxx. 13-16, every Israelite who had reached or passed the age of twenty must pay into the sacred treasury, whenever the nation was numbered, a half-shekel (= thirty cents in the time of Christ) as an offering to Jehovah. The money-changers whom Christ, for their impurity, avowed, and fraudulent dealing, expelled from the Temple, were the dealers who supplied half-shekels, for such a premium as they might be able to extract, to the Jews from all parts of the world, who assembled at Jerusalem during the great festivals, and were required to pay their tribute or ransom money in the Hebrew coin. "Exchangers" (Gr. trapeczious), in Mat. xxv. 27, is a general term for bankers or brokers. Bank; Loan; Money; Table 6; Usury.

Month (Heb. hodchel or chadsh, yerach or yrach; Gr. men). The terms for "month" and "moon" have the same close connection in the Hebrew language, as in our own and in the Indo-European languages generally. The most important point in connection with the month of the Hebrews is its length, and the mode by which it was calculated. The difficulties attending this inquiry are considerable in consequence of the scantiness of the data. Though it may fairly be presumed from the terms used that the month originally corresponded to a lunation, no reliance can be placed on the mere verbal argument to prove the exact length of the month in historical times. The word appears even in the earliest times to have passed into its secondary sense, as one of the periods corresponding to a lunation; for, in Gen. vii. 11, viii. 4, where we first meet with it, equal periods of 30 days are described, the interval between the 17th days of the second and the seventh months being equal to 150 days (Gen. vii. 11, viii. 3, 4). We have therefore in this instance an approximation to the solar month. (Chronology 1; Year.) From the time of the institution of the Mosaic law downward, the month appears to have been a lunar one. The cycle of religious feasts commencing with the Passover, depended not simply on the month, but on the moon; the 14th of Abib was coincident with the full moon; and the new moons themselves were the occasions of regular festivals (Num. x. 10, xxviii. 11-14). The commencement of the month was generally decided by observation of the new moon, which may be detected about 40 hours after the period of its conjunction with the sun. According to the Rabbinical rule, however, there must at all times have been a little uncertainty beforehand as to the exact day on which the month would begin; for it depended not only on the appearance, but on the announcement; if the important word Menuddash (Heb. = consecrated) were not pronounced until after dark, the following day was the first of the
month; if before dark, then that day. (New Moons.) But we can hardly suppose that such a strict rule of observation prevailed in early times, nor was it in any way necessary; the recurrence of the new moon was established with considerable accuracy. The length of the month by observation would be alternately 29 and 30 days, nor was it allowed by the Talmudists that a month should fall short of the former or exceed the latter number, whatever might be the state of the weather.—The usual number of months in a year was twelve, as implied in 1 K. iv. 7 and 1 Chr. xxi. 1-15; but inasmuch as the Hebrew months coincided, as we shall presently show, with the seasons, it follows, as a matter of course, that an additional month must have been inserted about every third year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. In the modern Jewish calendar the intercalary month is introduced seven times in every 19 years, according to the Metonic cycle, which was adopted by the Jews about a.p. 430. The usual method of designating the months was by their numerical order, e.g. "the second month" (Gen. viii. 11); "the fourth month" (Deut. xvi. 1); and this was generally retained even when the names were given, e.g. "in the month Zif, which is the second month" (1 K. vi. 1), "in the third month, i.e. the month Sivan" (Esth. viii. 9). An exception occurs, however, in regard to Abib in the early portion of the Bible (Ex. xii. 4, xxii. 15; Deut. xvi. 1), which is always mentioned by name alone. The practice of the writers of the post-Babylonian period in this respect varied: Ezra, Esther, and Zachariah specify both the names and the numerical order; Nehemiah only the former; Daniel and Haggai only the latter.—The names of the months belong to two distinct periods; in the first place we have those peculiar to the period of Jewish independence, of which four only, even including Abib, which we hardly regard as a proper name, are mentioned, viz.: Abib (Heb. הוא = ear of grain, a green ear, Ges.), in which the Passover fell (Ex. xii. 4, xiiii. 15, xxxiv. 18; Deut. xvi. 1), and which was established as the first month in ancient times (Ex. xii. 2); Mar, Marv, in the vast table of months of the Persians (Heb. מָרָם = March); (Heb. זָרִים = brightness, beauty, especially of flowers, i.e. flower-month, Ges.), the second month (1 K. vi. 1, 37); Bul (Heb. בּוֹל = rainy month, Ges.), the eighth (1 K. vi. 38); and Ethanin (Heb. הֵתַנִּי = fruit of the month, Ges.), the seventh (1 K. viii. 2). In the second place we have the names which prevailed subsequently to the Babylonian Captivity; of these the following seven appear in the Bible:—Nisan (Heb. month of flowers: more probably [so BenFei]) from Pers. = new day, Ges.), the first, in which the Passover was held (Neh. ii. 1; Esth. iii. 7); Sivan (Heb. probably from Persian name of a deity, BenFei, Ges. = Fû); from Assyrian name of the moon, Rûm, the third (Esth. viii. 9; Bar. i. 8); Ethol (Heb. probably fr. a root denoting to gleam, sc. the vine; the name of a Syrian and Phenician deity, Fû), the sixth (Neh. vi. 15; 1 Mc. xxiv. 27); Chislev (Heb. probably from an Aram. name of Orion or Mars, Fû), the ninth (Neh. i. 1; Zech. vii. 1; 1 Mc. L 54); Tebeth (Heb. probably from Sansc. = winter, the cold time of the year, Fû), the tenth (Esth. i. 16); Sebat (Heb. probably from the name of some heathen deity, Fû), the eleventh (Zech. i. 7; 1 Mc. xvi. 14); and Adar (Heb. fr. Pers. = fire? Ges.; from the name of an old Syrian and Persian fire-god, Fû), the twelfth (Esth. iii. 7, viii. 12; 2 Mc. xv. 30). The names of the remaining five occur in the Talmud and other works; they were Yar (probably from Syriac), the second (Targum, 2 Chr. xxx. 2); Tamnuz (from Tammuz), the fourth; Ab, the fifth, and Tisri (both names probably from Syriac), the seventh; and Marchesvan (Heb. rainsmon, Kimehi), the eighth. The name of the intercalary month was Veddar, i.e. the additional Adar. Subsequently to the establishment of the Syro-Macedonian empire, the use of the Macedonian calendar was gradually adopted for the purpose of literature or intercommunication with other countries. The only instance in which the Macedonian names appear in the Bible is in 2 Me. xi. 30, 33, 39, where we have notice of Xanthicus in combination with another named Dioscorinthius (ver. 21), which does not appear in the Macedonian calendar. It is most probable that the author of 2 Me. or a copyist was familiar with the Cretan calendar, which contained a month named Diosaurus, holding the same place in the calendar as the Macedonian Drusus, i.e. immediately before Xanthicus, and that he substituted one for the other. The identification of the Jewish months with our own cannot be effected with precision, but in account of the sidereal year, an inferiority must inevitably exist between the lunar and the solar month. At present Nisan answers to March, but in early times it coincided with April. Zif or Yar would correspond with May, Sivan with June, Tamnuz with July, Ab with August, Ethan with September, Ethanin or Tisri with October, Bul or Marchesvan with November, Chislev with December, Tebeth with January, Sebat with February, and Adar with March (so Mr. Beran).

*Month by Month (Is. xvi. 13)* — those who predicated at the new moons. Magic.

Mon-enterm, the A. V. translation (Is. lxxv. 4 only) of Heb. pl. participle נַטַעֲרִים = leap from view, hidden, secret places, Ges.; watch-towers, watch-towers, which stand alone in the fields, and in which idolatry was practised, Fû. 

Month (Heb. masc. וּרְאֵר or וּרְאֵר, so called from its paleness; and fem. לְבַדָּה, literally the white; Gr. fem. σελήνη). The moon held an important place in the religious festivals of the Jews, as is implied in the Hebrews. In the history of the creation (Gen. i. 14-16), it appears simultaneously with the sex. Conjointly with the sun, it was appointed "for signs and for seasons, and for days and years;" though in this respect it exercised a more important influence, if by the "seasons" we understand the great religious festivals of the Jews, as is implied. The same is stated in Ps. civ. 19, and more at length in Ecles. xiii. 6, 7. Besides this, it had its special office in the distribution of light; it was appointed "to rule over the night," as the sun over the day, and thus the appearance of the two fountains of light served "to divide the day from the night." To enter fully into this idea, we must remember both the greater brilliancy of the moon in Eastern countries, and the larger amount of work, especially travelling, that is carried on by its aid. The appeals to sun and moon conjointly are hence frequent (Josh. x. 12; Ps. lxxvi. 5, 7, 17; Ecles. xii. 2; Is. xxiv. 23, 24); sometimes, indeed, the moon receives more attention than the sun (e. g. Ps. viii. 3, lxxxviii. 37). The inferiority of its light is occasionally noticed, as in Gen. i. 16; in Cant. vi. 10, and in Is. xxx. 26. The coldness of the night-dews is prejudicial to the health, and particularly to the eyes of those who are exposed to it, and the idea expressed in Ps. lxvii. 8 ("the moon shall not smite thee by night") may
have reference to the general or the particular evil effect. (Blindness; Lunatic.) The worship of the moon was extensively practised by the nations of the East, and under a variety of aspects. In Egypt it was honored under the form of Isis, and was the object of the two deities which commanded the reverence of all the Egyptians. In Syria it was represented by that of the Ashteroth, surnamed "Karnain." (Ashtoreth, &c.) There are indications of a very early introduction into the countries adjacent to Palestine of a species of worship distinct from any that we have hitherto noticed, viz. of the direct homage of the heavenly bodies, sun, moon, and stars, which is the characteristic of Sabianism. (Idolatry.) The first notice of this is in Job (xxx. 26, 27), and it is observable that the warning of Moses (Deut. iv. 19) is directed against this nature-worship, rather than against the form of moon-worship, which the Israelites must have witnessed in Egypt. At a later period, however, the worship of the moon in its grosser form of idol-worship was introduced from Syria. In the figurative language of Scripture the moon is frequently noticed as presaging events of the greatest importance through the telepathy or perceptiveness of its light (Is. xii. 10; Joel ii. 31; Mat. xxiv. 29; Mk. xiii. 24). Darkness; Eclipse; Heavens; New Moon.

Moon, New. New Moon.

Moosias (Gr.), apparently = Masseiah 4 (1 Ess. xi. 51; compare Ezr. x. 30).

Morad (Heb. descent, godliness), a name found only in Josh. vii. 5, margin, in the account of the defeat of the Israelites by the men of Ai; probably better translated in the text "going down."

Morashtim (fr. Heb.), the = the native of a place named Moresheith. It occurs twice (Jer. xxxvi. 18; Mic. i. 1), each time as the description of the prophet Micah.

Mordecai (Heb. fr. Pers. = little man, or worshipper of Merodach, i.e. Marduk, Pers. 1). The deliverer, under Divine Providence, of the Jews from the destruction plotted against them by Haman, the chief minister of Assuerus 3 (Xerxes); the insti-
tutor of the feast of Purim (Esth. ii. 5- x. 2). He was a Jew of the royal blood, and was advanced to a high position in Shushan. From the time of Esther being queen he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two of the eunuchs to kill him. When the decree for the massacre of all the Jews in the empire was known, Esther, at her ear-
nest advice and exhortation, undertook the perilous task of interceding with the king on their behalf. Whether, as some think, his refusal to bow before Haman arose from religious scruples, as if such salvation as was practised in Persia, were akin to idolatry, or whether, as seems far more probable, he refused from a stern unwillingness as a Jew to bow before an Amalekite, in either case the affair put by him upon Haman was the immediate cause of the fatal decree. The concurrence of Esther's favorable reception by the king with the providential leading to him from the Medo-Persian chronicles of Morde-
cai's fidelity in disclosing the conspiracy, while Mordecai was only then asked to leave his post to hang Mordecai, and being made the instrument of doing honor to his most hated adversary, which he rightly interpreted as the presage of his own downfall; and finally, the hanging of Haman and his sons on the very gallows which he had reared for Mordecai, while Mordecai became the king's guest and as viceroy of the Persian monarch, are well-known incidents. (Esther, Book of.)—Mordecai's date in sacred history is pointed out with great particularity not only by the years of the king's reign, but by his own genealogy in Esth. ii. 5, 6. Some have understood this passage as stating that Mordecai himself was taken captive with Jec-
niah; but both the chronology and the grammatical construction forbid such an interpretation. The things are here predicated of Mordecai: (1.) that he lived in Shushan; (2.) that his name was Mordecai, son of Jair, son of Shimel, son of Kish the Ben-
jamite, who was taken captive with Jehoiachin; (3.) that he brought up Esther. Mordecai, then, was a great-grandson of a contemporary of Jehoiachin. Now, four generations cover 120 years—and 120 years from n. c. 599 bring us to n. c. 479, i.e. to the sixth year of the reign of Xerxes. And now it would seem both possible and probable that the Mordecai mentioned in Ezr. ii. 2 and Neh. viii. 7, as one of the leaders of the captives who returned from time to time from Babylon to Judea, was the same as the Mordecai of the book of Esther (so Lord A. C. Hervey).—As regards his place in profane history, the domestic annals of the reign of Xerxes are so scanty, that it would not surprise us to find no men-
tion of Mordecai. But there is a notice of a Cetyzias, who probably saw the very chronicles of the kings of Media and Persia referred to in Esth. x. 2, whose name and character present some points of resemblance with Mordecai, viz. Mataca or Nat-
aca, whom he describes as Xerxes' chief favorite, and the most powerful of them all. He relates of

him, that when Xerxes after his return from Greece had commissioned Megalazyos to go and plunder the temple of Apollo at Delphi, upon his refusal, he sent Mataca the eunuch, to insult the god, and to plunder his property, which Mataca did, and returned to Xerxes. The known hatred of Xerxes to idol-worship makes his selection of a Jew for his prime minister very probable, and there are strong points of resemblance in what is thus related of Mat-
aca, and what we know from Scripture of Morde-
cai. Again, that Mordecai was, what Mataca is re-
lated to have been, a eunuch, seems not improbable from his having neither wife nor child, and his bringing up his cousin Esther in his own house, from his situation in the king's gate, from his access to the court of the women, and from his being raised to the highest post of power by the king, which we know from Persian history was so often the case with the king's eunuchs.—The most plausible ety-

mology usually given for the name Mordecai is that favored by Gesenius, who connects it with Merodach, the Babylonian idol, called Marduk in the euneumorphic inscriptions. But it is improbable (so Lord A. C. Hervey) that the name of a Babylonian idol should have been given to him under the Persian dynasty, or that Mordecai should have been taken into the king's service before the commencement of the Per-

ian dynasty. If, then, we suppose the original form of the name was Mataca, it would easily in the Chal-
dee orthography become Mordecai. As regards his place in Rabbinical estimation, Mordecai, as is nat-
ural, stands very high. The interpolations in the Greek book of Esther are one indication of his popularitry with his countrymen. The Targum (of late date) shows that this increased rather than dimin-
ished with the lapse of centuries. It is said of Mordecai that he knew the seventy languages, i.e. the languages of all the nations mentioned by Gen. x., which the Jews count as seventy nations, and that his age exceeded 400 years. He is continually de-

ignated by the appellation "the Just." Benjamin
ever, place the tomb of Mordecai in Susa.—2. One of the leaders of the captive Jews who returned with Zerubbabel (Ezr. ii. 2; Neh. vii. 7); supposed by Lord A. C. Hervey = No. 1; but according to Prof. Douglass (in Fairbairn), Kitto, &c., a different person from No. 1.

Mor'eh (Heb. Meshker, Gss., Fii.). 1. The "plain" or "plains" (or, as it should rather be rendered, the "oak or oaks") of Moreh. The Oak of Moreh was the first recorded halting-place of Abram after his entrance into Canaan (Gen. xii. 6). (Abraham.) It was at the "place of Shechem" (xii. 6), close to the mountains of Ebal and Gerizim (Deut. xi. 30). (Mount Gerizim.) Mr. Grove supposes that this place may have been also the scene of the offering of Isaac, on a mountain in "the land of Moriah." Whether the oaks of Moreh had any connection with—2. "The Hill of Moreh," at the foot of which the Midianites and Amalekites were encamped before Gideon's attack upon them (Judg. vii. 1), seems, to say the least, most uncertain. Copies are as the details which furnished at that great event of Jewish history, those which enable us to judge of its precise situations are very scanty. But a comparison of Judg. vi. 33 with vii. 1 makes it evident that it lay in the valley of Jezreel (EsorKlos), rather on the N. side of the valley, and N. also of the eminence on which Gideon's little band of heroes was clustered. These conditions are most accurately fulfilled if we assume Jebel el-Dahab, the "Little Hermon" of the modern travellers, to be Moreh, the "Ain Jalud" to be the spring of Haron, and Gideon's position to have been on the N. slope of Jebel Fukka (Mount Gilboa), between the village of Nuris and the last-mentioned spring.

Mor'esheth-gath (Heb. possession of Gath, Gss., Fii.), a place named by the prophet Micah only (Mic. i. 14) in company with Lachish, Achish, Marreshah, and other towns of the lowland district of Judah. Micah was himself the native of a place called Moresbeth. (Morasthith.) Eusebius and Jerome describe Morasthith as a moderately-sized village near Eleutheropolis, to the E. Gath; Morashah 1.

Mor'lah (fr. Heb. = shown by Jehovah, or the chosen of Jehovah; see below). 1. "The Land of Moriah." On "one of the mountains" in this district took place the sacrifice of Isaac (Gen. xxii. 2). What the name of the mountain was we are not told; but it was a conspicuous one, visible from "afar off" (ver. 4). Nor does the narrative afford any data for ascertaining its position. After the deliverance of Isaac, Abraham, with a play on the name of Moriah impossible to convey in English, called the spot Jehovah-Zeeh, "Jehovah sees" (i. e. provides), and thus originated a proverb referring to the providential and opportune intercession of God. "In the mount of Jehovah, He will be seen," Mr. Grove, with Stanley, Michaelis, &c., is disposed to take the "land of Moriah" as the same district with that in which the "Oak (A. V., plain) of Moreh" was situated, and not as that which contains Jerusalem, as the modern tradition, which would identify the Moriah of Gen. xxii. and that of 2 Chr. iii. 1 (see below), affirms. (Gerizim)—2. "Mount Moriah." The name ascribed, in 2 Chr. iii. 1 only, to the eminence on which Solomon built the Temple; where He appeared to David his son, in a place which David prepared in the threshing-floor of Araunah the Jebusite. From the mention of Araunah, the inference is natural that the "appearance" alluded to occurred at the time of the purchase of the threshing-floor by David, and his erection thereon of the altar (2 Sam. xxvii.; 1 Chr. xxvi.). But nothing is said in the narratives of that event of any "appearance" of Jehovah. (Compare, however, Gen. xvii. xix., and Angel.) A tradition which first appears in a definite shape in Josephus, and is now almost universally accepted, asserts that the "Mount Moriah" of the Chronicles is identical with the "mountain" in "the land of Moriah" of Genesis, and that the spot on which Jehovah appeared to David, and on which the Temple was built, was the very spot of the sacrifice of Isaac. Mr. Grove, with others (see No. 1 above), disputes this identity, and claims that Jerusalem has no part in the history of Israel till the establishment of the monarchy, and that to make No. 1 = No. 2 is incompatible with the circumstances of the narrative of Gen. xxii., because—(1) The Temple mount cannot be spoken of as a conspicuous eminence. It is not visible till the traveller is close upon it at the southern edge of the valley of Hinnom, from whence he looks down upon it as on a lower eminence. (2) If Salem was Jerusalem, then the trial of Abraham's faith, instead of taking place in the lonely and desolate spot implied by the narrative, where not even fire was to be obtained, and where no help but that of the Almighty was nigh, actually took place under the very walls of the city of Melchizedek. But apparently Abraham did not see the place till he was near enough to walk to it with his son, bearing on his back the load of wood (Gen. xxii. 4-5); and sometimes the outside of fenced cities—where a deep ravine runs between the wall and the suburb—is one of the loneliest spots in the world (so H. R., in Kitto). Hengstenberg accounts for the rarity of the name Moriah from the fact that Jerusalem remained a heathen city till David's time, while Bethel, Peniel, Mahanaim, &c., being actually in possession of the Israelites from Joshua's time.
had their patriarchal names familiarized and perpetuated. The common view that the Moriah of Gen. xxi. is the Moriah of 2 Chr. iii. is accepted by Geuenius, Fürst, Winer, Knobel, Prof. Douglas (in Fairbairn), Aby, &c., &c.

* Morn ing. DAY.

* Morn ing STAR. HEAVEN; LUCIFER; STAR.

* Mortar. I. A wide-mouthed utensil for pounding grain, &c. The simplest and probably most ancient method of preparing corn for food was by pounding it between two stones. Convenience suggested that the lower of the two stones should be hollowed, that the corn might not escape, and that the upper should be shaped so as to be convenient for holding. (MILL.) The pestle and mortar must have existed from a very early period. The Israelites in the desert appear to have possessed mortars and handmills among their necessary domestic utensils. When the manna fell they gathered it, and either ground it in this mill or pounded it in the mortar (Heb. midshēbēh) till it was fit for use (Num. xl. 8). So in the present day stone mortars are used by the Arabs to pound wheat for their national dish khobéh. Another Hebrew word, machta, (Prov. xxviii. 22), probably denotes a mortar of a larger kind in which corn was pounded. Though thou fray the food in the mortar among the bruised corn (A. V. "wheat") with the pestle, yet will not his folly depart from him. Grain may be separated from its husk and all its good properties preserved by such an operation, but the foul's folly is so essential a part of himself that no analogous process can remove it from him. Such seems the natural interpretation of this remarkable proverb. The language is intentionally exaggerated, and there is no necessity for supposing an allusion to a mode of punishment by which criminals were put to death, by being pounded in a mortar. A custom of this kind existed among the Turks, but there is no distinct trace of it among the Hebrews. Such, however, is supposed to be the reference in the proverb by Mr. Roberts (Oriental Illustrations of the Scriptures), who illustrates it from the fact that in India persons have been punished capitaly by being pounded to death in the large mortars used for separating the rice from the husk. — 2. A cement for brick or stone pounding. As a Hebrew word, it has the following meanings:—(1) ḫōmer or ẖănā (Gen. xli. 3; Ex. i. 14; Is. xiii. 25; Nah. iii. 14). (Clay 2.).—(2) 'Apkhr (Lev. xiv. 42, 45), literally and usually translated "dust." The Heb. ṭēphēl (= line, hence mortar, plaster, or rather whitewash, as spread upon walls, Gen.) is in the A. V. "untempered (mortar)" in Ez. xii. 10, 11, 14, 15, xxvii. 28. — The various compacting substances used in Oriental buildings appear to be—1. bitumen, as in the Babylonian structures (SLIME); 2. common mud or moistened clay; 3. a very firm cement compounded of sand, ashes, and lime, in the proportions respectively of 1:2:3, well pounded, sometimes mixed and sometimes coated with oil, so as to form a surface almost impeneetrable to wet or the weather. In Assyrian, and also Egyptian brick buildings stubble or straw, as hair or wool among ourselves, was added to increase the tenacity. (Architecture; Handicraft; Homer 112; Plaster.)

* Mortar In some copies of the A. V. = Mortar 2.

Mose'ra (Deut. x. 6), apparently = Mo-se'reth (Num. xxxiii. 30), its plural form (Heb. = bonds, bonds, Gen.), the name of a place near Mount Hor. Hengstenberg thinks it lay in the Areal, where that mountain overhangs it. Burckhardt improbably suggests that possibly Wady Mousa, near Petra and Mount Hor, may contain the corruption of Moses. Deuteronomy B. (I. 5); Wilderness of the Wandering.

Moses [-zez] (a Gr. and L. form of Heb. Mōshēh = drawn; see below), the legislator of the Hebrew people, and in a certain sense the founder of the Jewish religion. The materials for his life are—(1.) The details preserved in the PENTATEUCH. (11.) The allusions in the Prophets and Psalms. (III.) The Jewish traditions preserved in the N. T. (Acts vii. 20-38; 2 Tim. iii. 8, 9; Heb. xi. 23-28; Jude 9); and in Josephus, Philo, and Clement of Alexandria. (IV.) The heathen traditions of Manetho, Lysimachus, and Cerenveon, preserved in Josephus, of Artapanus and others in Eusebius, and of Hecataeus. (V.) The Mussulman traditions in the Koran, and the Araban legends. (VI.) Apocryphal Books of Moses:—(1.) Prayers of Moses. (2.) Apocalypse of Moses. (3.) Ascension of Moses. (VII.) In modern times his career and legislation have been treated by Warburton, Michaelis, Ewald, a. a. A. H. Renan.—His life, in the later period of the Jewish history, was divided into three equal portions of forty years each (Acts vii. 23, 30, 36). I. His birth and education. The immediate pedigree of Moses is as follows:—

Levi

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<th>Gershon</th>
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<td>Amram</td>
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<th>Bur-Miriam</th>
<th>Aaron - Elisheba</th>
<th>MOSES - Zipporah</th>
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<td>Nadab - Abihu</td>
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Phinehas Jonathan

The fact that he was of the tribe of Levi no doubt contributed to the selection of that tribe as the sacred caste. The Levitical parentage and the Egyptian origin both appear in the family names. Gershon, Eleazar, are both repeated in the younger generations. Moses and Phinehas are Egyptian (so Dean Stanley, original author of this article). Moses was born, according to Manetho, at Heliopolis, at the time of the deepest depression of his nation in the Egyptian servitude. (Chronology.) His birth (according to Josephus) had been foretold by Pharaoh by the Egyptian magicians, and to his father AMRAM by a dream. The story of his birth is thoroughly Egyptian in its scene. The beauty of the newborn babe—in the later versions of the story amplified into a beauty and size almost divine—induced the mother to make extraordinary efforts for its preservation from the general destruction of the male children of Israel. (Pharaoh 2.) For three months the child was concealed in the house. Then his mother placed him in a small boat or basket of papyrus (Riēd 2), closed against the water by bitumen. (Pitch.) This was placed among the aquatic vegetation by the side of one of the canals of the Nile. The mother (Jocabœa) departed as if unable to bear the sight. The sister (Miriam) lingered to watch his fate. The Egyptian princess (whom Jewish traditions named Thermuthis; Artapanus, Mertho; and Arabic traditions, Asyat) came down, after the Homerian simplicity of the age, to bathe in the sacred river, or (Jos. ii. 5, § 5) to play by its side. Her attendant slaves followed her. She saw the
basket in the flags, or (Jos. ii.) borne down the stream, and despatched divers after it. The divers, or one of the female slaves, brought it. It was on the way to the land of Midian, that Hannah drew the princess to compassion. She determined to rear it as her own. The child (Jos. iv.) refused the milk of Egyptian nurses. The sister was then at hand to recommend a Hebrew nurse. The child was brought up as the princess's son, and the memory of the incident was long cherished in the name given to the foundling of the water's side—whether according to its Hebrew or Egyptian form. Its Hebrew form is מֵדְבַךְ, from מֵדְבָך, to draw out—"because I have drawn him out of the water." But this is probably the Hebrew form given to a foreign word. In Coptic, μος = water, and μοῦ = saved. This is the explanation given by Josephus. The child was adopted by the princess. Tradition describes its beauty as so great that passers-by stood fixed to look at it, and laborers left their work to steal a glance (Jos. ii. 9, § 6). From this time for many years Moses must be considered as an Egyptian. In the Pentateuch this period is a blank, and the N. T. has represented it as "enveloped in all the wisdom of the Egyptians" (Eph.), and as "mighty in words and deeds" (Acts vii. 22). The following is a brief summary of the Jewish and Egyptian traditions which fill up the silence of the sacred writer. He was educated at Heliopolis (compare Str. xvii. 1), and grew up there as a priest, under his Egyptian name of Osarsiph or Teshin. He was taught the whole range of Greek, Chaldee, and Assyrian literature. From the Egyptians especially he learned mathematics, to train his mind for the unprejudiced reception of truth (Phil. ii. 5, 8). "He invented boats and engines for building—instuments of war and hydraulic—hieroglyphics—division of lands" (Artapanus, in Euseb. Prep. Evang. i. 27). (WRITING.) He taught Orphans, and was hence called by the Greeks Μουσα (μος), and by the Egyptians Hermes (μος). He taught grammar to the Jews, whence it spread to Phenicia and Greece (Zeno, in Clem. Alex. Strom. 1). He was sent on an expedition against the Ethiopians. He got rid of the serpents of the country to be traversed by turning baskets full of fishes upon them (Jos. ii. 10, § 2), and founded the city of Hermopolis to commemorate his victory (Artapanus, in Euseb. 1. c.). He advanced to Saba, the capital of Ethiopia, and gave it the name of Meroe, from his adopted mother Merrhis, whom he buried there (ib.). Tharbis, the daughter of the king of Ethiopia, fell in love with him, and he returned in triumph to Egypt with her as his wife (Jos. vi. 11).—II. The nurture of his mother is probably spoken of as the link which bound him to his own people, and the time had at last arrived when he was resolved to reclaim his nationality. Here again the N. T. preserves the tradition in a distincter form than the account in the Pentateuch (Heb. xi. 21-26). According to Philo he led an ascetic life, in order to pursue his high philosophic speculations. According to the Egyptian tradition, although a priest of Heliopolis, he always performed his prayers according to the custom of his fathers, outside the walls of the city, in the open air, turning toward the sun-rising (Jos. viii. 2). The king was excited to anger by the priests of Egypt, who foresaw their destroyer (ib.), or by his own envy (Artapanus, 1. c.). Various plots of assassination were contrived against him. Meroë being threatened, the king had already escaped across the Nile from Memphis, warned by his brother Αανω, and when pursued by the assassins he killed him (ib.). The same general account of conspiracies against his life appears in Josephus (ii.; vii. 34). The mode of death in the sacred narrative is the simple and natural incident, that seeing an Israelite suffering the bastinado from an Egyptian (so Stanley, A. V. "an Egyptian smiting an Hebrew, one of his brethren") [i. e. smiting him fatally, killing him; the Hebrew is a participle of the verb translated "slew" in the next verse]; see Bloom, AVENGERS or, also compare "prince" in ver. 14 with ver. 10), and thinking that they were alone, he slew the Egyptian, and buried the corpse in the sand. The fire of patriotism which thus turned him into a deliverer from the oppressors, turns him in the same story into the peace-maker of the oppressed. It is characteristic of the faithfulness of the Jewish records that his flight is there occasioned rather by the malignity of his countrymen than by the enmity of the Egyptians (compare Acts vii. 23- 35). He fled into Midian. Beyond the fact that it was in or near the peninsula of Sinai, its precise situation is unknown. There was a famous well ("the well of the Egyptian") at Mnimose, on the watering of the flocks of the Bedoin herdsmen. By this well the fugitive seated himself, and watched the gathering of the sheep. There were the Arabian shepherds, and there were also seven maidens, whom the shepherds rudely drove away from the water. The chivalrous spirit which had already broken forth in behalf of his oppressed countrymen, broke forth again in behalf of the distressed maidens. They returned unusually soon to their father (Jethro), and told him of their adventure. Moses, who up to this time had been "an Egyptian" (Ex. ii. 19), now became for forty years (Acts vii. 30) an Arabian. He married Zipporah, daughter of his host, to whom he also became the servant and shepherd (Ex. ii. 21, iii. 1). In the seclusion and simplicity of his shepherd-life he received his call as a prophet. The traditional scene of this great event is in the valley of Soreqh, or Hobab, on the N. side of Jethro's. Its exact spot is marked by the convent of St. Catharine, of which the altar is said to stand on the site of the Burning Bush. The original indications are too slight to enable us to fix the spot with any certainty. It was at "the back" of the "wilderness" at Horeb (Ex. iii. 1) ; to which the Hebrew adds, whilst the LXX. omits, "the mountain of God." Upon the mountain was a well-known accacia (shittah-tree), the thorn-tree of the desert, spreading out thickly, its slender branches, thick set with white thorns, over the rocky ground. This tree (but see Brsn. 1) became the symbol of the Divine Presence: a flame of fire in the midst of it, in which the dry branches would naturally have crackled and burnt in a moment, but which played round it without consuming it. The rocky ground at once became "holy," and the shepherd's sandal was to be taken off no less than on the three-hold of a palace or a temple (compare Acts vii. 29-33). The call or revelation was twofold—1. The declaration of the Sacred Name expresses the eternal self-existence of the One God. (Jehovah.) 2. The mission was given to Moses to deliver his people. The two signs are characteristic—the one of his past Egyptian life—the other of his active shepherd-life. In the rush of leprosy into his hand is the link between him and the people whom the Egyptians called a nation of lepers. In the transformation of his shepherd's staff is the glorification of the simple pastoral life, of which that staff was the symbol, into the great career.
which lay before it. He returns to Egypt from his exile. His Arabian wife and her two infant sons are with him. She is seated with them on the ass. He apparently walks by their side with his shepherd's staff. On the journey back to Egypt a mysterious incident occurred in the family (Ex. iv. 24-26). The most probable explanation seems to be, that at the command of Moses the beast was to be taken with what seemed to be a mortal illness. In some way this illness was connected by Zipporah with the fact that her son had not been circumcised. She instantly performed the rite, and threw the sharp instrument, stained with the fresh blood, at the feet of her husband, explaining in the agony of a mother's anxiety for the life of her child—"A bloody husband thou hast, to cause the death of my son." Then, when the recovery from the illness took place, she explains again, "A bloody husband still thou hast, but not so as to cause the child's death, but only to bring about his circumcision." Probably consequence of the event, whatever it was, the wife and her children were sent back to Jethro, and remained with him till Moses joined them at Rephidim (xviii. 2-6). After this parting he advanced into the desert, and at the same spot where he had his vision encountered Aaron (iv. 27). From that day subsequent to the thorn branch, Moses had the first distinct indication of his personal appearance and character. But beyond the slight glance at his infantine beauty, no hint of this grand personality is given in the Bible. What is described is rather the reverse. The only point there brought out is a singular and unlooked-for infirmity. "I am slow of speech and of a slow tongue." In the solution of this difficulty which Moses offers—"Send, I pray Thee, by the hand of him whom Thou wilt send" (i.e. make any one Thy apostle rather than me)—we read both the disinterestedness, which is the most distinct trait of his personal character, and the future relation of the two brothers. Aaron spoke and acted for Moses, and was the permanent inheritor of the sacred staff of power. But Moses was the inspiring soul behind.—III. The history of Moses henceforward is the history of Israel for forty years. (Egypt; Exodus, the; Inspiration; Job; Korah 4; Law of Moses; Miracles; P_paint, the; Prophetic View of the Diates; Sinai: Wilderness of the Wandering.) It is important to trace his relation to his immediate circle of followers. In the Exodus, he takes the decisive lead on the night of the flight. Up to that point he and Aaron appear almost on an equality. But after that, Moses is usually mentioned alone. Aaron still held the second place. Another, nearly equal to Aaron, is Hur, of the tribe of Judah. His servant was Hoshna (afterward Joshua). Miriam always held the independent position to which her age entitled her. Her part was to supply the voice and song to her brother's labors in the work. But Moses is incomparable the chief personage of the history, in a sense in which no one else is described before or since. In the traditions of the desert, whether late or early, his name predominates over that of every one else. Of the "Books of Moses" (Genesis; Exodus; Leviticus; Numbers; Deuter- onomy) he is the chief power. The very name "Mo- saic" has been in later times applied to the whole religion. It has sometimes been attempted to reduce this great character into a mere passive instrument of the Divine Will, as though he had himself borne no conscious part in the actions in which he figures, or the messages which he delivers. This, however, is as incompatible with the general tenor of the Scriptural account, as it is with the common language in which he has been described by the Church in all ages. He must be considered, like all the saints and heroes of the Bible, as a man of marvelous gifts, raised up by Divine Providence for a special purpose; but led into a closer communion with the invisible world than was vouchsafed to any in the O. T. There are two main characters in which he appears, as a Leader, and as a Prophet. 1. A Leader, his life divides itself into the three epochs—of the march to Sinai; the march from Sinai to Kadesh; and the conquest of the Trans- jordanic kingdoms. Of his natural gifts in this capacity we have but few means of judging. The two main difficulties which he encountered were the reluctance of the people to submit to his guidance, and the impracticable nature of the country which they had to traverse. The incidents with which his name was specially connected both in the sacred narrative, and in the Jewish and the Christian traditions, were those of supplying water when most wanted. In the Pentateuch these supplies of water take place at Marah, at Horeb, at Kadesh, and in the land of Moab. The route through the wilderness is described as having been made under his guidance. The particular spot of the encampment is fixed by the cloudy pillar. But the direction of the people first to the Red Sea, and then to Mount Sinai, is communicated through Moses, or given by him. On approaching Palestine, the office of the leader becomes blended with that of the general or the conqueror. By Moses the spies were sent to explore the country. Against his advice took place the first disastrous battle at Hormah. To his guidance is ascribed the circuitous route by which the nation approached Palestine from the E., and to his generalship the two successful campaigns in which Sinus and Oo were defeated. The narrative is told so shortly, that we are in danger of forgetting that at this last stage of his life Moses must have been as much a conqueror and victorious soldier as Joshua. 2. His character as a Prophet is, from the nature of the case, more distinctly brought out. He is the first as he is the greatest example of a prophet in the O. T. In a certain sense he is the centre of a prophetic circle, now for the first time named. His brother and sister were both endowed with prophetic gifts. The seventy elders, and Eldad and Medad also, all "prophesied" (Num. xi. 25-27). But Moses rose high above all these. With him the Divine revelations were made, "mouth to mouth, even apparently, and not in dark speeches, and the similitude of Jehovah shall he behold" (ix. 8). Of the especial modes of this more direct communication four great examples are given, corresponding to four critical epochs in his historical career. (1) The appearance in the flaming "mish'ah" has been already noticed. No form is described. "The Angel," or "Messenger is spoken of as being "in the flame" (Ex. iii. 2-6). (2) In the giving of the Law from Mount Sinai, the outward form of the revelation was a thick darkness as of a thick cloud, out of which proceeded a voice in thunder. (Ex. xix. 19, xx. 21). The revelation on this occasion was especially of the Name of Jehovah. On two occasions he is described as having penetrated within the darkness, and remained there, successively, for two periods of forty days, of which the second was spent in absorption, reflection, and fasting (xx. 18, xxiv. 28). Each of these periods was concluded by the production of the
two slabs or tables of granite, containing the suc-
cessive editions of the Ten Commandments; the first
the writing of God, the second of Moses. (5.)
Num. at the base of the mountain of Sinai an especial revelation was made to
him personally. In the despondency produced
by the apostasy of the molten calf, he besought
Jehovah to show him "His glory." But the Divine
answer which granted his request in part, announced
that an actual vision of God was impossible.
"They must not see my face; for there shall no
man see my face and live." He was commanded to
hew two blocks of stone, like those which he had
destroyed. He was to come absolutely alone. He
took his place on a well-known or prominent rock
("the rock," xxxiii. 21). The cloud passed by
(xxxiv. 5, xxxv. 22). A voice proclaimed the two
immutable attributes of God, Justice and Love—in
words which became part of the religious creed of
Israel and of the world (xxxiv. 6, 7). (4.) The
fourth mode of Divine manifestation was that which
is described as commencing at this juncture, and
which continued with more or less continuity through
the later phases of his career, the catastrophe of the worship of the calf, and appar-
ently in consequence of it, Moses removed the
chief tent outside the camp, and invested it with a
sacred character under the name of "the Tent or
Tabernacle of the Congregation" (xxxiii. 7). This
tent became henceforth the chief scene of his com-
munications with God. During these communica-
tions a peculiarity is mentioned apparently not
seen before. On his final descent from Mount Sinai,
after his second long seclusion, a splendor shone on his
face, as if from the glory of the Divine Pres-
ence. There is another form of the prophetic gift
in which Moses more nearly resembles the later
prophets, viz. the poetical form of composition
which characterizes the Jewish prophecy generally.
These poetical utterances, whether connected with
Moses by ascription or by actual authorship (Penta-
tecot), enter so largely into the full Biblical con-
ception of his character, that they must be here
mentioned. (a.) "The song which Moses and
the children of Israel sang" (after the passage of the
Red Sea, Ex. xv. 1-19). To this probably allusion
is made in Rev. xv. 2, 3—"the song of Moses the
servant of God." (b.) A fragment of a war-song
against Amalek (Ex. xvii. 16). (c.) A fragment of
a lyrical burst of indignation (xxxii. 18). (d.) The
fragments of war-songs in Num. xxx. 14, 15, 27-30,
preserved in the "book of the wars of Jehovah
(Num. xxx. 14); and the address to the well (xxx. 16-
18). (e.) The song of Moses (Deut. xxxii. 1-43)
setting forth the greatness and the failings of Is-
rael. (f.) The blessing of Moses on the tribes
(xxxiii. 1-29), (g.) The 90th Psalm, "A prayer of
Moses, the man of God." (Psalms, Book of.) How
far the gradual development of these revelations or
prophetic utterances had any connection with his
own character and history, the materials are not
such as to justify any decisive judgment. His
Egyptian education must, on the one hand, have
supplied him with much of the ritual of the Israel-
ite worship. The coincidences between the arrange-
ments of the priesthood, the dress, the sacrifices,
the ark, in the two countries, are decisive. On the
other hand, the proclamation of the Unity of God
implies distinct antagonism, almost a conscious re-
course to the Egyptian system. And the absence of
the doctrine of a future state proves at least a
remarkable independence of the Egyptian theology,
in which that great doctrine held so prominent a
place. The prophetic office of Moses can only be
fully considered in connection with his whole char-
acter and career (Hos. x. 11, 12). He is a
sense peculiar to himself the founder and repre-
sentative of his people. And, in accordance with
this complete identification of himself with his
nation, is the only strong personal trait which we are
able to gather from his history (Num. xii. 3). The
word "Moses" is hardly a distinctive reading of the
Hebrew term, which should be rather much endur-
ing. It represents what we should now designate
disinterested. All that is told of him indicates a
withdrawal of himself, a preference of the cause of
his nation to his own interests, which makes him
the most complete example of Jewish patriotism
(Ex. ii. 11, 14, iv. 13, v. 4, xxxii. 10, 22; Num. xi.
29). His sons (Eliezer 2; Gershom 1) were not
raised to honor. The leadership of the people
passed, after his death, to another tribe. In
the books which bear his name, Abrah¬am, and not him-
self, appears as the real father of the nation. In
exact conformity with his life, the last act of his
end. "Deut. xxxii. 21," and, is, the long farewell
of the prophet to his people. It takes
place on the first day of the eleventh month of the
fortieth year of the wanderings, in the plains of Moab (Deut. 1, 3, 5). (Abel-shittim.) He is
described as 120 years of age, but with his sight and
his freshness of strength unshaken (xxxiv. 7). The
address from ch. i. to ch. xxx. contains the recap-
itation of the Law. Josua is then appointed his
successor. The Law is written out, and ordered to
be deposited in the Ark (xxxix.). The song and
the blessing of the tribes conclude the farewell
(xxxi., xxxiii.). And then comes the mysterious close. As
if to carry out to the last the idea that the prophet
was to live not for himself, but for his people, he is
told that he is to see the good land beyond the
Jordan, but not to possess it himself. The sin for
which this penalty was imposed on the prophet was
because he and Aaron rebelled against Jehovah, and
"believed Him not to sanctify Him," in the murmurs
at Kadesh (Num. xx. 12, xxvii. 14; Deut. xxxii.
21), or (Ps. evi. 32) because he spoke unadvisedly
with his lips. It seems to have been a feeling of
distrust (Num. xx. 10). He ascends a mountain in
the range which rises above the Jordan valley. The
mountain-tract was known by the general name of
"the Pisgah." Its summits apparently were dedi-
cated to different divinities (Num. xiii. 14). On
one of these, consecrated to Nino, Moses took his
stand, and surveyed the four great masses of Pales-
tine W. of the Jordan—so far as it could be dis-
cerned from that height. The view has passed into
a proverb for all nations. "So Moses the servant
of Jehovah died there in the land of Moab, accord-
ing to the word of Jehovah, and He buried him in a
' ravine ' in the land of Moab, ' before Beth-peor—but
no man knoweth of his sepulchre unto this day . . . .
And the children of Israel wept for Moses in the plains of Moab thirty days' (Deut.
xxxiv. 6-8). This is all that is said in the sacred
record. Jewish, Arabian, and Christian traditions
have labored to fill up the detail. His grave, though
studiously concealed in the sacred narrative, is
shown by the Mussulmans on the west (and there-
fore the wrong) side of the Jordan, between the
Dead Sea and St. Saba. In the O. T. the name of
Moses does not appear so often. And the absence of
the doctrine in the Psalms and the Prophets, however,
he is frequently named as the chief of the prophets. In the N. T. he is referred to partly as the representative of the Law (e. g. Mat. xiv. 7, 8; Mk. x. 3, v.), and in the vision of the Transfiguration, where he appears side by side with Elijah. As the author of the Law he is contrasted with Christ, the Author of the Gospel: "The law was given by Moses" (Jn. i. 17). The ambiguity and transitory nature of his glory is set against the permanence and clearness of Christianity (2 Cor. iii. 13-18), and his mediatorial character against the unbroken communication of God in Christ (Gal. iii. 19). His "service" of God is contrasted with Christ's sonship (Heb. iii. 5, 6). But he is also spoken of as a likeness of Christ; and, as this is a point of view which has been almost lost in the Church, compared with the more familiar comparisons of Christ to Adam, David, Joshua, and yet has as firm a basis in fact as any of them, it may be well to draw it out in detail. (1st) Moses is, as it would seem, the only character of the O. T. to whom Christ expressly likens Himself—"Moses wrote of me" (Jn. xiv. 30), i. e. in Deut. xviii. 15, 18, 19. This suggests three main points of likeness:—(a) Christ was, like Moses, the great Prophet of the people—the last, as Moses was the first (compare 1 Cor. x. 2). (b) Christ, like Moses, is a Law-giver: "Him shall ye hear," (c) Christ, like Moses, was a Prophet, out of the midst of the nation—"from their brethren." As Moses was the entire representative of his people, feeling for them more than for himself, absorbed in their interests, hopes, and fears, so, with reverence be it said, was Christ. (2d) In Heb. iii. 1-19, xii. 24-29, and Acts xvi. 7, Christ is described, though more obscurely, as the Moses of the new dispensation—as the Apostle, or Messenger, or Mediator, of God to the people—as the Controller and Leader of the Rock or household of God. (3d) The details of their lives are sometimes, though not often, compared (Acts vii. 24-28, 35). In Jude 9 is an allusion to an altercation between Michael and Satan over the body of Moses. It probably refers to a lost apocryphal book, mentioned by Origen, called "the Ascension, or Assumption of Moses," and to the concealment of the body to prevent idolatry.


2. Motte, the A. V. translation of Gr. karphos (literally something dry, i. e. any small dry particle, as of chalk, wood, &c., a leight, mode, put as the emblem of lesser faults, Rham. N. T. Lex.) (Mat. vii. 3-5; Lk. vi. 41, 42).

3. Moth (Heb. 'dah; Gr. wy). By the Hebrew and Greek words we are certainly to understand some species of clothes-moth (Tinea). Reference to the destructive habits of the clothes-moth is made in Job xlii. 28; Ps. xxxix. 11; Is. l. 9, ii. 8; Hos. v. 12; Mat. vi. 19, 20; Lk. xii. 22; Jas. v. 2; and in Eccles. xiii. 3, xiii. 12; indeed in nearly every instance where mention of this insect is made, it is in reference to its destroying garments. In Job ix. 19 there is a "viper" (which has "the manners of a moth," i. e. (so Mr. Barnes) the most feeble of all objects may crush man; but Gesenius translates they are crushed as by the moth, i. e. as if moth-eaten. In Job xxiii. 18, "He buildeth his house as a moth," allusion is made either to the well-known case of the Tinea pellionella, or some allied species, or else to the leaf-building larva of some other member of the order Lepidoptera. Dress; Worm 1.
42 (A. V. "top"). 2. Earn (Heb. azndh), Azoith-Tabor, Josh. xix. 34; possibly in allusion to some projection on the top of the mountain. 3. Shoulder (Heb. tsakhid), Deut. xxxii. 12; Josh. xvi. 8, and xvii. 16 ("side"). 4. Side (Heb. taud), used in reference to a mountain in 1 Sam. xxiii. 26; 2 Sam. xxi. 34. 5. Loins or flank (Heb. cisdhok), Chisloti-Tabor, Josh. xix. 12; also in the name of a village, probably situated on this part of the mountain, Cuselcclort, i.e. the loin (Josh. xviii. 26). 6. Tabor (Heb. Tabor), used once, in speaking of the Mount of Olives, 2 Sam. xvi. 13, and there translated "side." 7. Back (Heb. shiccheu), possibly the root of the name of the town Shechem, from its situation, as it were, on the back of Gerizim. 8. Thigh (Heb. yarcdalh), applied to Mount Ephraim, Judg. xix. 1, 18; and to Lebanon, 2 K. xix. 28; Is. xxxvii. 24; used also for the "sides" of a cave, 1 Sam. xxiv. 3. 9. The Hebrew word translated "eover" in 1 Sam. xxv. 20 is seher, from stacker, to hide, and probably refers to the shrubbery or thicket through which Abigail's path lay. In this passage "hill" should be "mountain." The Chal. ldr is the name still given to the Mount of Olives, the Jebel el-Tur. —Sermon on the Mount; see JESUS CHRIST. —See also HIGH PLACES.

Mount = a mound or bulwark anciently used in military operations; the A. V. translation of Heb. mont sabot (Is. xxv. 8), and siddlah (Jer. vi. 6, &c.). The latter is sometimes translated "bank" (2 Sam. xx. 15, &c.).

Mountain of the Amorites, specifically mentioned Deut. i. 19, 20 (compare 41). It seems to be the range about eighty or ninety miles nearly S. from Hebron, which rises abruptly from the plateau of et-Tik, running from a little S. of W. to the N. of E., and of which the extremities are the Jebel Aravit en-Nikah westward, and the Jebel el-Makrak eastward, and from which line the country continues mountains all the way to Hebron. WILDERNESS OF THE WANDERING.

Mourning. The number of words (about eleven Hebrew and as many Greek) employed in Scripture to express the various actions characteristic of mourning, shows in a great degree the nature of the Jewish customs in this respect. They appear to have consisted chiefly in the following particulars:—1. Beating the breast or other parts of the body. 2. Weeping and screaming in an excessive degree. 3. Wearing sad-colored garments. 4. Songs of lamentation. 5. Funeral feasts. 6. Employment of persons, especially women, to lament.—I. One marked feature of Oriental mourning is what may be called its studied publicity, and the careful observance of the prescribed ceremonies (Gen. xxviii. 2; Job ii. 20, ii. 8; Is. xv. 3, &c.).—II. Among the particular forms observed may be mentioned—a. Rending the clothes (Gen. xxxvii. 29, 34, xviii. 12, &c.). (Drees.) b. Dressing in sackcloth (Gen. xxxvii. 31; 2 Sam. iii. 31, xxi. 10, &c.). c. Ashes, dust, or earth sprinkled on the person (2 Sam. xiii. 19, xv. 32, &c.). d. Black or sad-colored garments (2 Sam. xiv. 2; Jer. viii. 21, &c.). e. Removal of ornaments or neglect of person (Deut. xii. 12, 13; 2 Sam. xiv. 24, &c.) (Anonymous; Nahl). f. Slaving the head, plucking out the hair of the head or beard (Lev. x. 6; 2 Sam. xiv. 24, &c.). g. Laving bare some part of the body (Is. xx. 2, xvii. 2, &c.). h. Fasting or abstinence in meat and drink (2 Sam. i. 12, ii. 9, xii. 18, 22, &c.). (Prisc.). i. In the sitting direction may be mentioned diminution in offerings to God, and prohibition to partake in sacrificial food (Lev. vii. 20; Deut. xxvi. 14, &c.). k. Covering the "upper lip," i.e. the lower part of the face, and sometimes the head, in token of silence (Lev. xii. 2, 23; xxiv. 18, 23; xxvi. 4, 5). (Jer. vi. 6, 7, xii. 5). (CUTTINGS IN THE FLESH.) Beating the body (Ex. xxi. 12; Jer. xxxi. 19). n. Employment of persons hired for the purpose of mourning (EccL xi. 5; Jer. ix. 17; Am. v. 16; Mat. ix. 20). (MISTEEL). n. Akin to this usage the custom for friends and others to join in the lamentations of bereaved or afflicted persons (Gen. vi. 3; Judg. xi. 40; Job ii. 11, xxx. 25, &c.). o. The sitting or lying posture in silence indicative of grief (Gen. xxii. 3; Judg. xx. 25, &c.). p. Mourning feast and cup of consolation (Jer. vi. 7, 8). The period of mourning varied. In the case of Jacob it was seventy days (Gen. I. 5); of Aaron (Num. xx. 29), and Moses (Deut. xxxiv. 8), thirty. A further period of seven days in Jacob's case (Gen. I. 10). Seven days for Saul, which may have been an abridged period in time of national danger (1 Sam. xxi. 13).—III. Similar practices are noticed in the Apocryphal Books.—IV. In Jewish writings not Scriptural, these notices are in the mishna and in some cases enlarged.—V. In the last place we may mention—a. the idolatrous "mourning for TAMMUZ" (Es. viii. 14), as indicating identity of practice in certain cases among Jews and heathens; and the custom in later days of offerings at graves (EccL xxxvi. 18). b. The prohibition, both to the Israelites and to Nazarites, against going into mourning even for a father or mother (Lev. xi. 10, 11; Num. vi. 7). The inferior priests were limited to the cases of their near relatives (Lev. xi. 2, 4). c. The food eaten during the time of mourning was regarded as impure (Deut. xxiv. 14; Jer. xvi. 5, 7; Es. xxvii. 17; Hos. ix. 4).—VI. When we turn to heathen writers we find similar usages prevailing among various nations of antiquity (Egyptians, Greeks, Romans, &c.).—VII. With the practices above mentioned, Oriental and other customs, ancient and modern, in great measure agree. D'Arcy says, Arab men are silent in grief, but the women mourn loudly with hands, and face, and throw earth or sand on their heads. The older women wear a blue veil and an old abba by way of mourning-garments. They also sing the praises of the deceased. Niebuhr says both Mohammedans and Christians in Egypt hire wailing-women, and walk at stated times. Burchardt says the women of Abara in Nubia shave their heads or hands, and throw their nearest relatives—a custom prevalent also among several of the peasant-tribes of Upper Egypt. He also mentions wailing-women, and a man in distress besmearing his face with dirt and dust in token of grief. In the Arabian Nights are frequent allusions to similar practices. They also mention Lane, speaking of the modern Egyptians, says, "After death the women of the family raise cries of lamentation called weeladeth or wailedt, uttering the most piercing shrieks, and calling upon the name of the deceased. 'O, my master! O, my resource! O, my misfortune! O, my glory!' (see Jer. xxii. 18). The females of the neighborhood come to join with them in this consolation; generally, also, the family send for two or more meldibake, or public wailing-women. Each brings a tambourine, and beating them they exclaim, 'Alas for him!'

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**Mouse** (Heb. ṭhāhār) occurs in Lev. xi. 29; 1 Sam. vi. 4, 5; Is. lxvi. 17. The Hebrew word is probably generic, and not intended to denote any particular species of mouse. The original word denotes a field-ravager, and may therefore comprehend any destructive rodent. Probably, however, in 1 Sam. vi. 5, "the mice that mar the land" may include and more particularly refer to the short-tailed field-mice (Arvicola agrensis, Flem.), which Kitzo says cause great destruction to the corn-fields of Syria. About fifty years ago, some of the English royal forests were threatened with total destruction by this animal. In one, Dean Forest, nearly 30,000 short-tailed field-mice were caught in traps and pits in 1813, and probably a far greater number destroyed by weasels, owls, and other predatory creatures. In New Forest, also, many thousands were taken and destroyed that year in the same way.

**Mouth** (Heb. usually pēh; Gr. stoma) is used in the Scriptures both literally of men and beasts (Gen. vii. 11, xxv. 25, margin; Ex. iv. 11 ff.; Ps. xxii. 21; Mat. xxv. 11, &c.), and figuratively of God (2 Chr. xxxv. 22; Mat. iv. 4, &c.), of inanimate things (Gen. iv. 11, xxix. 2 ff., xlii. 27, &c., &c.). It is put by metonymy for a speaker (Ex. iv. 16, &c.), speech or words (Ps. xlvi. 13, margin, &c.), commanded (Gen. xxxiv. 21, margin; Num. iii. 16, margin, &c.), &c. To "speak with one mouth to another" (Num. xii. 8) = to speak in person, without mediator or interpreter. "With one mouth" (1 K. xxii. 13, &c.) = with one voice or accord. To "put worse in one's mouth" (Ex. iv. 15, &c.) = to suggest what one shall say. The law is in "one's mouth" (Deut. vii. 9), i.e. is broken when one's hand upon his mouth (Jude. xviii. 19, &c.) denotes silence. See further in Ges. Heb. Lex.; Rbm. X. T. Lex.

**Mowing** [mo-]. As the great heat of the climate in Palestine and other similarly situated countries soon dries up the heritage itself, hay-making in our sense of the term is not in use. The "king's mowings" (Am. vii. 1), i.e. mown grass (Ps. lxiii. 6), may perhaps refer to some royal right of early pasturage for the use of cavalry (compare 1 K. xviii. 5).

Agriculture: Grass; Hay; Taxes.

**Moza** (fr. Heb. = Moza'; Gez.; place of reeds, Fu.; see below), a city of Benjamin (Josh. xiii. 26 only), named between Chephirah and Rekem; site unknown. Interpreting the name as "moza," it may be the Abn-ginah—"the place where the water of a spring gushes out" (Stanley). A place of this name is mentioned in the Mishna as follows:—"There was a place below Jerusalem named Mota; thither they descended and gathered willow-branches," i.e. for the "Feast of Tabernacles" so called. To this the Gemara adds, "the place was a Colonia, i.e. exempt from the king's tributes." In the Mishna it is said, "let them visit the tombs at stated periods" (Moed. Ep. iii. 122, 171, 195). One of the most remarkable instances of traditional customary lamentation is found in the weekly wailing of the Jews at Jerusalem at a spot near the Temple as could be obtained. (Braniat; Tose.) Situated, or, more truly, on the shore in view of sin which is connected with true repentance, appears to be especially meant in Mat. v. 4; Jas. iv. 9, and some other passages (compare 2 Cor. vii. 10).

**Sycamore-tree.**

Mule, the mixed offspring of the horse and ass; the A.V. translation of the following Hebrew words:

—1. Pered, Pirdhāh, the common and fem. Hebrew nouns to express the "mule;" the first of which occurs in numerous passages of the Bible, the latter only in 1 K. i. 33, 38, 44. It is an interesting fact that we do not read of mules till the time of David, just at the time when the Israelites were becoming well acquainted with horses. After this time horses and mules are in Scripture often mentioned together. In Ezr. ii. 66 and Neh. vii. 68, we read of 245 mules; in 2 Sam. xiii. 29, all the king's sons had mules. Abasalom rode on a mule in the battle of the wood of Ephraim, when the animal went away from under him and so caused his death. Mules were among the presents brought to Solomon year by year (1 K. x. 25). The Levitical law forbade the coupling together of animals of different species (Lev. xix. 19), hence the mules were probably imported. The Tyrians, after Solomon's death, were supplied with horses and mules from Armenia (Togarmah) (Exz. xxvii. 14). Michaelis conjectures that the Israelites first became acquainted with mules in the war which David carried on with the king of Nisibis (Zoah) (2 Sam. viii. 3, 4). In Solomon's time it is possible that mules from Egypt oc-
casionally accompanied the horses which we know the king of Israel obtained from that country; for though it is not of usual occurrence in the monuments of Egypt, yet it is not easy to believe that the Egyptians were not well acquainted with this animal. It would appear that only kings and great men rode on mules. We do not read of mules at all in the N. T., perhaps, therefore, they had ceased to be imported.—2. Reeds (Dromedary). 21. Yannai is found only in Gen. xxxvi. 24, where the A. V. has “mules” as the rendering of the word. The passage is one concerning which various explanations have been attempted. Whatever may be the proper translation of the passage, it is quite certain that the A. V. is incorrect in its rendering.—“This was that SAME which found the mules in the wilderness as he fed the asses of Zibeon his father.” The most probable explanation is that which interprets yineus = warm springs, as the Vulgate has it. The celebrated hot springs of Calhur (Lasiu) are on the eastern side of the Dead Sea, in Wady Zerka Maiia. Came 4; Dromant 23.

Muppim (Heb. darknesses, i. e. sorrow, misery, Fû), a Benjamite, and one of the fourteen descendants of Rachel who belonged to the original colony of the sons of Jacob in Egypt (Gen. xiv. 21). Commentators generally consider Muppim = Shuppim in Num. xxxvi. 30, and Shuppim in 1 Ch. viii. 2, Many also with Lord A. C. Hervey consider Muppim = Shuppim in 1 Ch. vii. 12, 15; but Dr. P. Holmes (in Kitto) regards Muppim as the grandson of Benjamin and son of Bela, and concludes that Shuppim was a nephew of Muppim.

Murder. The principle on which the act of taking the life of a human being was regarded by the Almighty as a capital offence is stated on its highest ground as an outrage on the likeness of God in man, to be punished even when caused by an animal (Gen. ix. 5, 6; see also Jn. viii. 44, 1 Jn. ili. 12, 13). Its secondary or social ground appears to be implied in the direction to replenish the earth with the immediate following (Gen. ix. 17). The post-diluvian command was limited by the Law of Moses, which, while it protected the accidental homicide, defined with additional strictness the crime of murder. It prohibited compensation or reparation of the murderer, or his protection if he took refuge in the refuge city, or even at the altar of Jehovah (Ex. xxi. 12, 13, xlii. 22, 23; Deut. xxi. 1, 9; 1 Ch. xxvii. 21). It is not certain whether a master who killed his slave was punished with death (Ex. xxi. 29). No punishment is mentioned for suicide attempted, nor does any special restriction appear to have attached to the property of the suicide (2 Sam. xvii. 23). Striking a pregnant woman so as to cause her death was punishable with death (Ex. xxi. 23). If an animal known to be vicious caused the death of any one, not only was the animal destroyed, but the owner also, if he had taken no steps to restrain it, was held guilty of murder (ver. 29, 31). The duty of executing punishment on the murderer is in the Law expressly laid on the “revenger of blood;” but the question of guilt was to be previously decided by the Levitical tribunal. (Blood, AVENGER OF.) Post-exilic Penalties. In regular times the duty of execution of justice on a murderer seems to have been assumed to some extent by the sovereign, as well as the privilege of pardon (2 Sam. xviii. 30, xiv. 7, 11; 1 K. ii. 34). It was lawful to kill a burglar taken at night in the act, but unlawful to do so after sunrise (Ex. xiii. 2, 3).

*Mur-rain = a plague or pestilence among cattle; the A. V. translation of Heb. dever in Ex. ix. 3 and margin of Ps. lxxxvii. 50, elsewhere translated "pestilence" or "plague." PLACES, note; PLATES, the Tree.

Musi (Heb. probably = full out by Jehovah, Ges.; the one withdrawn from men, Fû, son of Merari, the son of Levi (Ex. vi. 19; Num. iii. 20; 1 Chr. vi. 19, 47, xxiii. 21, xxiv. 26, 30).

*Musites = descendants of Musi; a family of Merarite Levites (Num. iii. 35, xxvi. 58).

Musik. The inventor of musical instruments, like the first poet and the first forger of metals, was a Caineite. According to Gen. iv., Jecal the son of Lamech was "the father of all such as handle the harp and organ," i.e. of all players upon stringed and wind instruments. The first mention of music in the times after the Deluge is in the narrative of Laban's love song with Jacob (xxii. 17, 18). The silver trumpets made by the metal workers of the Tabernacle, and used to direct the movements of the camp, point to music of a very simple kind (Num. x. 10; Corner). The song of Deborah and Barak (Judg. v.) is cast in a distinctly metrical form, and was probably intended to be sung with music, though the possessor is not named in the passage (compare xli. 34). The simpler impromptu with which the women from the cities of Israel greeted David after the slaughter of the Philistine, was apparently struck off on the spur of the moment, under the influence of the wild joy with which they welcomed their national champion, "the darling of the songs of Israel" (1 Sam. xviii. 6, 7). Up to this time we meet with nothing like a systematic cultivation of music among the Hebrews, but the establishment of the schools of the prophets appears to have supplied this want. Whatever the students of these schools may have been taught, music was an essential part of their practice. (PROPHET.) Professional musicians soon became attached to the court. David seems to have gathered round him "singing men and singing women" (2 Sam. xiv. 33). Solomon did the same (Ecc. ii. 8), adding to the luxury of his court by his patronage of musicians, and obtaining a reputation himself as no mean composer (1 K. iv. 32).—But the Temple was the great school of music, and it was consecrated to its highest service in the worship of Jehovah. Before,
however, the elaborate arrangements had been made by David for the temple choir, there must have been a considerable body of musicians throughout the country (2 Sam. vi. 5), and in the procession which accompanied the Ark from the house of Obededom, the Levites, with Chenaniah at their head, who had received skill from David in playing, were trained, played on psalteries, harps, and cymbals. It was one of the words of the psalm of Thanksgiving which David had composed for the occasion (1 Chr. xv. xvi.). It may be that the Levites all along had practised music, and that some musical service was part of the worship of the Tabernacle. But the position which they occupied among the other tribes naturally favored the cultivation of an art which is essentially characteristic of a leisurely and peaceful life. The three great divisions of the tribe had each a representative family in the choir. (Asaph; Heman; Jeduthun.)

Asaph himself appears to have played on the cymbals (xvi. 5; Cymbal), and this was the case with the other leaders (xv. 19), perhaps to mark the time more distinctly, while the rest of the band played on psalteries and harps. The singers were distinct from both, as is evident in Ps. lxxv. 25, "the singers went before, the players on instruments followed them in the midst of the people playing with timbrels," unless the "singers" here be also the cymbal-players, like Heman, Asaph, and Ethan, who, in 1 Chr. xv. 19, are called "singers," and perhaps, while giving the time with their cymbals, led the choir with their voices. The "players on instruments" (Heb. נגזרמ) were the performers upon stringed instruments, like the psaltery and harp. The "players on instruments" (Heb. כבלין or כבלון) in Ps. lxxxvii. 7, were different from these last, and were properly pipers or performers on perforated wind-instruments (1 K. i. 40). "The damsels playing with timbrels" (compare 1 Chr. xiii. 8) seem to indicate that women took part in the Temple choir (xxv. 5, 6; Ezr. ii. 66). The trumpets, mentioned among the instruments played before the Ark (1 Chr. xiii. 8), appear to have been reserved for the priests alone (xxiv. 24, xxv. 6). As they were also used in royal proclamations (2 K. xi. 14), they were probably intended to set forth by way of symbol the solemn and majestic influence which was in His people, as well as to sound the alarm against His enemies (2 Chr. xiii. 12). The altar was the table of Jehovah (Mal. i. 7), and the sacrifices were His feasts (Ex. xxiii. 18), so the solemn music of the Levites corresponded to the melody by which the banquets of earthly monarchs were accompanied (2 Chr. v. 12, 13, vii. 6, xxix. 27, 28). The Temple was His palace, and as the Levite sentries watched the gates by night they chanted the songs of Zion; one of these is probably Ps. xxxiv. The relative numbers of the instruments in the temple band, according to the traditions of Jewish writers, were—of psalteries, from two to six; of harps, from two to twelve; of trumpets, from two upward without limit; of cymbals, from two upward; of cymbals, only one pair (forkel).—In the private as well as in the religious life of the Hebrews music held a prominent place. The kings had their harpists; and it was a part of the royal training, their death (2 Chr. xxxv. 25), and in the luxurious times of the later monarchy the effeminate gallants of Israel, reeking with perfumes and stretched upon their couches of ivory, were wont at their banquets to accompany the song with the tinkling of the psaltery or guitar (Am. vi. 4—6), and position themselves with devising musical instruments while their nation was poring (compare Is. v. 11, 12). But while music was thus made to minister to debauchery and excess, it was the legitimate expression of mirth and gladness, and the indication of peace and prosperity. It was only when a curse was upon the land that the prophet could say, "The mirth of tabrets caseth, the noise of them that rejoice eth, to the joy of their heart, they shall not drink wine with a song" (Is. xxxiv. 8, 9, compare Ps. cxxxvii). The bridal processions as they passed through the streets were accompanied with music and song (Jer. vii. 34), and these ceased only when the land was desolate (Ex. xxxvi. 13). (MARRIAGE.) The music of the banquets was accompanied with songs and dancing (Lk. xv. 35; Ecclus. xxxii., xlix. 1). The triumphal processions which celebrated a victory were enlivened by minstrels and singers (Ex. xv. 1, 20; Judg. v. 1, xi. 34; 1 Sam. viii. 6, xxi. 11; 2 Chr. xx. 28; Jd. xv. 12, 18), and on extraordinary occasions they were accompanied also by trumpets (2 K. ii. 10; 3 Chr. xiii. 12, 14). (MINSTREL.) Besides songs of triumph there were also religious songs (Is. xx. 29; Am. v. 23; Jas. v. 13), "songs of the Temple" (Am. viii. 3), and songs in idolatrous worship (Ex. xxvii. 16). Lamentations are alluded to in Ps. xxxv. title, and Is. x. 15. There were also songs of the funeral procession, and the wailing chant of the mourners who went about the streets; the professional "cunning" of those who were skilful in lamentation (2 Chr. xxxv. 25; Exod. xii. 5; Jer. ix. 17—20; Am. iv. 10). The grape-gatherers sang as they gathered in the vintage, and the winepresses were trodden with the shout of a song (Is. xvi. 10; Jer. xlvii. 33); the women sang as they toiled at the mill, and on every occasion the land of the Hebrews during their national prosperity was a land of music and melody. There is one class of musicians to which allusion is casually made (Ecclus. ix. 4), and who were probably foreigners, the harlots who frequented the streets of great cities and attracted notice by singing and playing the guitar (Is. xxiii. 15, 16; Harlot).—There are two aspects in which music appears, and about which little satisfactory can be said: the mysterious and supernatural influence which it had over the spirit from Saul, and its intimate connection with prophecy and prophetic inspiration. From the instances in which it occurs, it is evident that the same Heb. root (נאם) is used to denote the inspiration under which the prophets spoke and the minstrels sang. All that can safely be concluded (so Mr. Wright) is that in their external manifestations the effect of music in exciting the emotions of the sensitive Hebrews, the frenzy of Saul's madness (1 Sam. xvii. 10), and the religious enthusiasm of the prophets, whether of Baal or Jehovah, were so nearly alike as to be described (2 K. ii. 10) as the same word. The case of Saul is more difficult still. We cannot be admitted to the secret of his dark malady. Two turning-points in his history are the two interviews with Samuel:—the first, when Samuel foretold his meeting with the company of prophets, with their minstrelsy, the external means by which the spirit of Jehovah shone forth on Saul, and their death (2 Chr. xxxv. 25), and in the luxurious times of the later monarchy the effeminate gallants of Israel, reeking with perfumes and stretched upon their couches of ivory, were wont at their banquets to accompany the song with the tinkling of the psaltery or guitar (Am. vi. 4—6), and position themselves with devising musical instruments while their
parted from Saul, and an "evil spirit from Jehovah troubled him" (xvi. 14); and his attendants, who had perhaps witnessed the strange trans-formation wrought upon him by the music of the prophets, suggested that the same means should be employed for his restoration (xvi. 16, 23). But on two oc-casions, when anger and jealousy supersed, the remedy which had soothed the frenzy of insanity had lost its charm (xviii. 10, 11, xix. 9, 10). Al-leetih-sharah; Al-amoth; al-taschith; Degrees, Songs of; Gittith; Higgayon; Jonath-elem-recho-kim; Mahalath; Mahalath Leannoth; Maschil; Michtam; Musical Instruments; Musician, the Chief; Muth-labben; Negishah; Negishi; Nefishoth; Selah; Shemimit; Shiggaiot; Shushan-epeth.

Mus'cal In stru-ments are of three kinds: stringed-instruments (Harp; Psaltery or Viol; Sackbut?); wind-instruments (Cornet; Dulcimer?; Flute; Horn; Organ; Pipe; Trumpet); instruments of percuss-ion (Drums; Cymbal; Dance 21; Tambor or Timbrel). In addition to these, the instruments of music which have been represented in our version by some modern word, and are treated under their respective titles (see above; also Gittith; Mahalath), there are other terms which are vaguely or generally ren-dered. These are—1. Chal. daharden or docharad, translated "instruments of music" in Dan. vi. 18, marg. "or table, perhaps literally conchophoria." The last-mentioned rendering is that approved by Gesenius, and seems most probable (so Mr. Wright).—2. Heb. mininim, rendered with great probability "stringed-instruments" in Ps. cl. 4. It appears to be a general term, but beyond this nothing is known of it. In Ps. xlv. 8 the Heb. minim is translated "their" whereby," but Gesenius and most of the moderns follow Sebastian Schmidt in translating "out of the ivory-palaces the stringed-instruments make thee glad."—3. Heb. 'baar, "an instrument of ten strings" (Ps. xcvii. 3). The full Hebrew phrase is nebel 'baar = a ten-stringed psaltery, as in Ps. xxxiii. 2, exlv. 9; and the true rendering of the first-men-tioned passage would be "upon an instrument of ten strings, even upon the psaltery."—4. Heb. shidqoth veshidqoth in Ecle. ii. 8 only, "I got me men-singers and women-singers, and the delights of the sons of men, musical instruments, and that of all sorts." The words thus rendered have received a great variety of meanings—drinking-vessels (Aquilla, Vulg.); cup-bearers (LXX., Peshito, Jerome, Ar.); baths (Chal.); musical instruments (David Kimchi, Luther, A. V., and many commentators; wine and wines, i.e. a queen with other wines and conebibes (Ges.), or wines in abundance (Fii.). But the most probable interpretation (so Mr. Wright) is that sug-gested by a usage of the Talmud, where shidqoth = a poalanin or litter for women.—5. Heb. shishkhot, translated "instruments of music" in the A. V. of 1 Sam. xviii. 6, marg. "three-stringed instruments." Roediger translates triangles, which are said to have been invented in Syria. We have no means of decid-ing which is the more correct. The LXX. and Syrian give syphilas; the Vulgate siatra = Egyptian metallic rattles.

Mus-elian [zish-an], the Chief, the A. V. trans-lation of Heb. minatashech or minatashitch (= leader, prevener, chief musician, Ges., after Kimchi, Lash, Aben Ezra, &c.), a term found in the titles of fifty-three psalms, v. vi., &c.), and in Hab. iii. 19 (A. V. "chief singer"). "To the chief muselan" denotes that the psalm is to be performed under his direction. Music.

Mus'tard (Gr. siapis) occurs in Matt. xiii. 3, xvii. 20; Mk. iv. 31; Lk. xiii. 19, xvii. 6. The subject of the mustard-tree of Scripture has of late years been a matter of considerable controversy, the com-mon mustard-plant being supposed unable to fulfil the demands of the Biblical allusion. In a paper by the late Dr. Royle, read before the Royal Asiatic Society, and published in number xxv. of their journal (1844), entitled, "On the Identification of the Mustard-tree of Scripture," the author concludes that the Salvadora Persica, a large shrub or tree of moderate size, with small pungent seeds, is what is meant in the Scriptures. He supposes the Salvadora Persica to be the same as the tree called Khurad (the Arabic for mustard), seeds of which are employed throughout Syria as a substitute for mus-tard, of which they have the taste and properties. This tree, according to the statement of Mr. Ameeny, a Syrian, quoted by Dr. Royle, is found all along the banks of the Jordan, near the Lake of Tiberias, and near Damascus, and is said to be generally rec-ognized in Syria as the mustard-tree of Scripture. But Dr. J. D. Hooker says this is a very rare plant in Syria; and Mr. Houghton is disposed, with Hiller, Celsius, Rosenmüller, Lambert, Erasmus, Grien, &c., to believe that some common mustard-plant (Sin-apis) is the mustard-tree of the parable. The objection commonly made against any Sinapias being the plant of the parable is, that the seed grew into "a tree," or, as St. Luke has it, "a great tree," in the branch-es of which the fowls of the air are said to come and lodge. Now, in answer to the above objection, it is urged with great truth, that the expression is figura-tive and Oriental, and that in a proverbial simile no literal accuracy is to be expected. It is an error, for which the language of Scripture is not account-able, to assert, as Dr. Royle and some others have done, that the passage implies that birds "brood their nests" in the tree; the Greek word has no such meaning, the word merely = to settle or rest upon any thing for a longer or shorter time; nor is there any occasion to suppose that the expression "fowls
ever the "mustard" may be, it is expressly said to be an herb, or more properly "a garden herb," Irby and Mangoes mention the large size which the mustard-plant attains in Palestine. In their journey from Betlem to Ajlun, in the Jordan valley, they crossed a small plain very thickly covered with herbage, particularly the mustard-plant, which reached as high as their horses' heads. Thomson (ii. 100) also says he has seen the Wild Mustard on the rich plain of Akkar, N. of Tripolis, as tall as the horse and the rider. If, then, the wild plant on the rich plains of Akkar grows as high as a man on horseback, it might attain to the same or a greater height when in a cultivated garden. The expression "which is indeed the least of all seeds" is probably hyperbolic, to denote a very small seed indeed, as there are many seeds which are smaller than mustard. "The Lord in His popular teaching," says Trench (Notes on Parables, 108), "adhered to the popular language;" and the mustard-seed was used proverbially to denote any thing very minute. The parable of the mustard-plant may be thus paraphrased—"The Gospel dispensation is like a grain of mustard-seed which a man sowed in his garden, which indeed is one of the least of all seeds; but which, when it springs up, becomes a tall-branched plant, on the branches of which the birds come and settle seeking their food."

**Muth-laḥben** (Heb., see below). "To the chief musician upon Muth-labben," is the title of Ps. ix., which has given rise to infinite conjecture. Two difficulties in connection with it have to be resolved; first, to determine the true reading of the Hebrew, and then to ascertain its meaning. Neither of these points has been satisfactorily explained. If the reading of Vulgate and LXX. be correct with regard to the consonants, the Hebrew words answering to "upon Muth" might be read ʿabd nišāmōt = "upon Alamoth," as in the title of Ps. xvi., and the "lab- ben" is possibly a fragment of libnārāh, "for the sons of Korah," which appears in the same title. But if the Masoretic reading be the true one, it is hard to attach any meaning to it. The Targum renders the title of the psalm—"On the death of the man who came forth from between the camps," alluding to Goliath, the Philistine champion (1 Sam. xvii. 4). Others render it "on the death of the son," and apply it to Absalom. Rashi's words are—"but I say that this song is of the future to come, when the childhood and youth of Israel shall be made white, and their righteousness be revocated and their salvation draw nigh, when Esau and his seed shall be blotted out." Donesh supposed that labben was the name of a man who warred with David in those days, and to whom reference is made as "the wicked" in ver. 5. Arama (quoted by Dr. Gill in his Exposition) identifies him with Saul. As a last resource Kimchi suggests that the title was intended to convey instructions to the Levite minstrel Ben (1 Chr. xv. 18). Delitzsch conjectures that Muthlabben denotes the tone or melody with the words of the song associated with it; Hupfeld that it was the commencement of an old song, either signifying "die for the son" or "death to the son." Others suppose it was a musical instrument. Prof. J. A. Alexander (on Ps. ix.) supposes it the title, or the first words, or a prominent expression, of some other poem, in the style, or to the air of which, this psalm was composed.

**Muzzle** [cbl.]

**Myōdus** (L. fr. Gr. = flourishing, pouring, Schh.), a commercial town on the coast of Caria, between Milēest and Haliarnassus. We find in 1 Me. xv. 23 that it was the residence of a Jewish population. The name still lingers in the modern Mentesche, though the remains of the city are probably at Gumisdal.

**Myra** (L. fr. Gr. = Myrrh, a commercial town on the coast of Caria, between Milēest and Haliarnassus. We find in 1 Me. xv. 23 that it was the residence of a Jewish population. The name still lingers in the modern Mentesche, though the remains of the city are probably at Gumisdal. Myra (called Denbra by the Greeks) is remarkable still for its remains of various periods of history. The tombs, enriched with ornament, and many of them having inscriptions in the ancient Lycean character, show that it must have been wealthy in early times. Its enormous theatre attests its considerable population in what may be called its Greek age. In the deep gorge which leads into the mountains is a large Byzantine church, a relic of the Christianity which may have begun with St. Paul's visit.

**Myth [mwr], the representative in the A. V. of—1. Heb. mwr, mentioned in Ex. xxx. 23, as one of the ingredients of the "oil of holy ointment;" in Esth. ii. 12, as one of the substances used in the purification of women; in Ps. xiv. 3, and in Prov. viii. 17, and several passages in Canticles, as a perfumery. The Gr. olówma (A. V. "myrrh") occurs in Mat. ii. 11 amongst the gifts brought by the wise men to the infant Jesus, and in Mk. xv. 23, it is said that "wine mingled with myrrh" was offered to, but refused by, our Lord on the cross. Myrrh was also used for embalming (Jn. xix. 39). Various conjectures have been made as to the real nature of the
substance denoted by the Heb. מִרְח, and much doubt has existed as to the countries in which it is produced. According to Herodotus, Dioscorides, Theophrastus, Dioscorides, Strabo, Pliny, &c., Forskal mentions two myrrh-producing trees, *Amyris* Katof and *Amyris Kafal*, as occurring near Haes in Arabia Felix. The myrrh-tree which Ehrenberg and Hemprich found in the borders of Arabia Felix and that Mr. Johnson saw in Abyssinia are believed to be identical; the tree is the *Balsamodendron Myrrha*, “a low thorny ragged-looking tree, with bright trifoliate leaves.” It is probably the *Murr* of Abu ’l Fadli, of which he says, “murr is the Arabic name of a thorny tree like an acacia, from which flows a white liquid, which thickens and becomes a gum.” The *Balsamodendron Myrrha*, which produces the myrrh of commerce, has a wood and bark which emit a strong odor; the gum which exudes from the bark is at first oily, but becomes hard by exposure to the air: it belongs to the natural order *Terbinthaceae* (comp. Spic. 1). For the “wine mingled with myrrh,” see Capp. *pict.*; Gall.—2. Heb. 107, erroneously translated “myrhh” in the A. V. in Gen. xxxvii. 25, xlii. 11, the only passages where the word is found, is generally considered to denote the odorous resin which exudes from the branches of the *Cistus Creticus*, known by the name of ladanum or ladanum. It is clear that 107 cannot signify “myrrh,” which is not produced in Palestine, yet the Scriptural passages in Genesis speak of this substance as being exported from Gilead into Egypt. There are several species of *Cistus*, all of which are believed to yield the gum ladanum; but the species mentioned by Dioscorides is probably identical with the one found in Palestine, viz. the *Cistus Creticus*. There can be no doubt that the Heb. 107, the Arabic ladon, the Gr. ἱδανος, the Latin and Eng. *ladanum*, are identical. The *Cistus* belongs to the natural order *Cistaceae*, the Rock-rose family.

*Myrtle, Myrtle-tree* (Heb. *hadas*). There is no doubt that the A. V. is correct in its translation of the Hebrew word, for all the old versions are agreed upon the point, and the identical noun occurs in Arabic as the name of the “myrtle.” Mention of the myrtle is made in Neh. viii. 15; Is. xli. 19, lv. 15; Zech. i. 8, 10, 11. The modern Jews still adorn myrtle the booths and sheds at the Feast of Tabernacles. Formerly, as we learn from Nehemiah (viii. 15), myrtles grew on the hills about Jerusalem.
lem. "On Olivet," says Stanley, "nothing is now to be seen but the olive and the fig-tree;" on some of the hills, however, near Jerusalem, Hasselquist observed the myrtle. Dr. Hooker says it is not uncommon in Samaria and Galilee. There are several species of the genus Myrtus, but the Myrtus communis is the only one denoted by the Heb. hadas.

"With its pure starry blossoms shining through its dark foliage, with its leaves so delightfully scented, and with flexible sprays which so readily twist into garlands, there is no wonder that every nation familiar with it has loved this exquisite evergreen" (Dr. J. Hamilton, in Fairhairs). Among the ancient Greeks and Romans it was sacred to Venus. Its berries are sometimes used as a substitute for spices, and from them a wine has been made. It is a common shrub or tree in Southern Europe, Northern Africa, and Syria (Dr. Royle, in Kitto).

Mysia [mish-ē-a] (L. fr. Gr.; named [so Strabo] from a Lydian word mousa [beech-tree], i.e. the beech-tree country). The exact limits of this northwestern district of Asia Minor are not easily fixed. It is mentioned only once in the N. T. (Acts xvi. 7, 8), and that cursorily and in reference to a passing journey of St. Paul and his company.

The best description that can be given of Mysia at this time is that it was the region about the frontier of the provinces of Asia and Bithynia. The term is evidently used in an ethnological, not a political sense. Assos and Abydymettica were both in Mysia. Immediately opposite was the island of Lesbos. (Myllym.) Troad had a small district of its own which was politically separate.

* Mystery, the uniform A. V. representation in the N. T. of the Gr. misterion, which in classic Greek was a mystery or revealed secret, used mostly in the plural to denote certain religious celebrations, which only the initiated might attend; probably shows or scenic representations of mythical legends (L. & S.). In the N. T. the word (so Rm. N. T. Lcr.) is used of facts, doctrines, principles, not fully revealed. Thus the "mysteries of the kingdom of heaven" (Mat. xiii. 11, &c.) were made known to the disciples more fully than to the multitude. The "mystery of iniquity" (2 Th. ii. 7) = the hidden wickedness, as yet unknown to Christians. The term is used of the Gospel or Christian dispensation, or particular parts of it, as having been long hidden and first revealed in later times (Rom. xi. 25, xvi. 25; 1 Cor. ii. 7, xv. 31, &c.). But neither Judaism nor Christianity has any mysteries, corresponding to those of the ancient heathen, to be made known only to a particular class of initiated persons. Antichrist; Babylon; Kingdom.

Na'ām (Heb. pleasantnes, Ges.), a son of Caleb the son of Hephunneh (1 Chr. iv. 15).

Na'ān (Heph. pleasant, Ges.). 1. One of the four women whose names are preserved in the records of the world before the Flood; all except Eve being Canaanites. She was daughter of Lamitk 1 by his wife Zillah, and sister, as is expressly mentioned, to Tubal-cain (Gen. iv. 22 only).—2. Mother of King Rehoboam (1 K. xiv. 21, 31; 2 Chr. xii. 13). On each occasion she is distinguished by the title the "Ammonite" (A. V. "an Ammonites"). She was therefore one of the foreign women whom Solomon took into his establishment (1 K. xi. 1). In the LXX. (1 K. xii. 24, answering to xiv. 31 of the Hebrew text) she is stated to have been the "daughter of Ana (i. e. Hanun) the son of Nahash."

Na'āmah (see above), a town of Judah in the lowland district ("valley" 5), named with Makke-dah, Lachish, &c. (Jos. xv. 41); site unknown. Mazarite.

Na'āmah (Heb. pleasantness, Ges.). 1. "Naaman, the Syrian," an Aramean warrior, a remarkable incident in whose life is preserved to us through his connection with the prophet Elisha (2 K. v.). Of Naaman the Syrian there is no mention in the Bible except in this connection. But a Jewish tradition, at least as old as the time of Josephus (viii. 15, § 8), and which may very well be a genuine one, identifies him with the archer whose arrow, whether at random or not, struck Ahab with his mortal wound, and thus "gave deliverance to Syria." The expression is remarkable—because that by him Jehovah had given deliverance to Syria." The most natural explanation perhaps is that Naaman, in delivering his country, had killed one who was the enemy of Jehovah not less than he was of Syria. Whatever the particular exploit referred to was, it had given Naaman a great position at the court of Ben-hadad. He was a commander-in-chief of the Syrian army, and was nearest to the person of the king, whom he accompanied officially, and supported, when he went to worship in the temple of Rimmon (ver. 18). He was afflicted with a leprosy of the white kind (ver. 27), which had hitherto defied cure. The circumstances of his visit to Elisha have been drawn out under Elisha. His request to be allowed to take away two mules' burden of earth is not easy to understand. The natural explanation is that, with a feeling akin to that which prompted the Pisan invaders to take away the earth of Acluma for the Campo Santo at Pisa, the grateful convert to Jehovah wished to take away some of the earth of His country, to form an altar for the burnt-offering and sacrifice which he intended thenceforth to dedicate to Jehovah only. But in the narrative there is no mention of an altar. How long Naaman lived to continue a worshipper of Jehovah while assisting officially at the worship of Rimmon we are not told. His case is quoted by our Lord (Lk. iv. 27) as an instance of mercy to one not of Israel.—2. One of the family of Benjamin who came down to Egypt with Jacob (Gen. xlv. 21). According to the LXX. version of that passage he was the son of Bela, which is the parental assigned to him in Num. xxvi. 40, where, in the enumeration of the sons of Benjamin, he is said to be the son of Bela, and head of the family of the Naamites. He is also reckoned among the sons of Bela in 1 Chr. viii. 3, 4. Lord A. C. Hervey supposes the name repeated in ver. 7 by a copyist's error. Compare Amiah 3; Arab; Gera.

Na'āmath (fr. Heb., derived from a place called Naamah, probably on the Arabian borders of Syria), the gentile name of one of Job's friends, "Zophar the Naamathite" (Job ii. 11, xi. 1, xx. 1, xii. 9).

Na'āmites (fr. Heb.), the = the family descended from Naaman 2, the grandson of Benjamin (Num. xxvi. 40 only).

Na'ārah (Heb. a girl, maiden, handmaid, Ges.), second wife of Ashur, a descendant of Judah (1 Chr. iv. 5, 6).

Na'əraith (Heb. Nəraith), one of David's "valiant men;" son of Ezai (1 Chr. xii. 57). Pəral.

Na'ārah (Heb. bayith, jurenele, Ges.), a city of
Ephraim, mentioned in a very ancient record (1 Chr. vii. 28) as the eastern limit of the tribe; probably = Naaranath.

Na‘arrath (fr. Heb. = Naaranath), a place named (Josh. xvi. 7 only) as one of the landmarks on the (southern) boundary of Ephraim; apparently between Ataroth and Jericho. If Ataroth be the present 'Atthra, then Naaranath was probably somewhere lower down the wady. Eusebius and Jerome speak of it as if well known to them—"Naorath, a small village of the Jews five miles from Jericho." Schwarz fixes it at "Neama," also "five miles from Jericho," meaning perhaps Wady Natath, the name of the lower part of Wady Mutagh one east.

Na‘arrath, or Na‘arashon (fr. Heb.) = Naaranath (Ex. vi. 23).

Na‘assou (Gr.) = Naasson (Mat. i. 4; Lk. iii. 32).

Na‘azhus (L. fr. Gr.), one of the family of Addi (1 Esd. ix. 31); not in Ezr. x. 30.

Nabal (Heb. fool, fooliah, wicked, Ges.); one of the characters introduced to us in David's wanderings, apparently to give one detailed glimpse of his whole state of life at that time (1 Sam. xxv.). He was a sheeppmaster on the confines of Judea and the desert, in that part of the country which bore from its great conqueror the name of Caleb (xxv. 14, xxv. 5). He was himself, according to Josephus, a Ziphite, and his residence Emmanuel, a place of that name not otherwise known, on the southern Carmel in the pasture-lands of Maon. His wealth, as might be expected from his abode, consisted chiefly of 3,000 sheep and 1,000 goats, which, as in Palestine at the time of the Christian era (Mat. xxv.) and now, was the present day, fed together. It was the custom of the shepherds to drive them into the wild pastures on the slopes of Carmel; and it was whilst they were on one of these excursions for grazing, that they met a band of outlaws, who showed them unexpected kindness, protecting them by day and night, and never themselves committing any depredations (xxv. 7, 15, 16). Once a year there was a grand banquet, on Carmel, "like the feast of a king" (xxv. 2, 4, 30). It was on one of these occasions that Nabal came across the path of the man to whom he owes his place in history. Ten youths from the chief of the freebooters approached him with the pretence of enlisting the services of their master, and ended by claiming, with a mixture of courtesy and defiance, characteristic of the East, "whatsoever cometh into thy hand for thy servants and for thy son David." The great sheeppmaster was not disposed to recognize this unexpected paternal relation. He was notorious for his obstinacy (A. V. "curtilage") and for his general low conduct ("evil in his doing"—"a man of Belial;" xxv. 3, 17). On hearing the demand of the ten petitioners, he sprang up (LXX.), and broke out into fury, "Who is David? and who is the son of Jesse?—What runaway slaves are these to interfere with my own domestic arrangements?" (xxv. 10, 11). The moment that the messengers were gone, the shepherds that stood by perceived the danger that their master and themselves would incur. To Nabal himself they durst not speak (xxv. 17). To his wife (Abigail), as to the good angel of the household, one of the shepherds told the state of affairs. She, with the other women on her side, ran away (xxv. 18, except xxv. 11; 2 Sam. xvi. 1; 1 Chr. xii. 40), loaded the asses of Nabal's large establishment—herself mounted one of them, and, with her attendants running before her, rode down the hill toward David's encampment. David had already made the fatal vow of extermination (1 Sam. xxv. 22). At this moment, as it would seem, Abigail appeared, threw herself on her face before him, and poured forth her petition in language which both in form and expression almost assumes the tone of poetry. She returns with the news of David's recantation of his vow. Nabal is then in at the height of his orgies ("very drunken"), and his wife dared not communicate to him either his danger or his escape (xxv. 26). At break of day she told him both. The stupid reveler was suddenly roused to a sense of that which impended over him. "His heart died within him, and he became as a stone." It was as if a stroke of apoplexy or paralysis had fallen upon him. Ten days he lingered, and the Lord smote Nabal, and he died" (xxvii. 32, 38). Arms. i. 4.

Nab·or·ras (Gr.), apparently a corruption of Zecchariah (1 Esd. x. 44; compare Neh. viii. 4).

Nab·oth·ites, the = the descendants of Neboth (1 K. ii. 25, ix. 25).

Naboth (Heb. fruit, produce, Ges.; prominence, distinction, Fr.), victim of Ahab and Jehzeel. He was a Jezreelite, and the owner of a small portion of ground (2 K. ix. 25, 26) that lay on the eastern slope of the hill of Jezreel. He had also a vineyard, of which the situation is not quite certain. According to the Hebrew, "Naboth's vineyard was on the hill of Jezreel," but the LXX., render the whole clause differently. The royal palace of Ahab was close upon the city wall at Jezreel. According to both texts it immediately adjoined the vineyard (1 K. xxi. 1, 2, Heb.; 1 K. xxi. 2, LXX.; 2 K. ix. 30, 36), and it thus became an object of desire to the king who offered Naboth a large sum of money, or another vineyard, in exchange for this. Naboth, in the independent spirit of a Jewish landholder, refused. "Jehovah forbid it to me that I should give the inheritance of my fathers unto thee." Ahab was cowed by this reply; but the proud spirit of Jezebel was roused. She took the matter into her own hands. A solemn feast was proclaimed as on the announcement of some great calamity. Naboth was "set on high" in the public place of Samaria: two men of worthless character accused him of having "cursed God and the king." He and his children (2 K. ix. 26) were dragged out of the city and dispatched the same day by the king's envoys—"either by the large tank or reservoir, which still remains on the slope of the hill of Samaria, immediately outside the walls. The usual punishment for blasphemy was enforced. Naboth and his sons were stoned; and the blood from their wounds ran down into the waters of the tank below, Elizah, Jube.

Nab·or·che·on·o·ser (Gr.) = Nabecheonazar, king of Babylon (1 Esd. i. 40, 41, 43, 45; Tob. xiv. 13; Jd. i. 5, 7, 11, 12, ii. 1, 4, 19, iii. 2, 8, iv. 1, 2, 4, xi. 7, 23, xii. 13, xii. 18).

Nac·h·on·s [kon·z] (Heb. nāḵōn = prepared, Ges.)—Threshing-Floor, the place at which the Ark had arrived in its progress from Kirjath-jearim to Jerusalem, when Uzzah lost his life in his too hasty zeal for its safety (2 Sam. vi. 6); = Chillon.

Na·ch·ir (Gr. L., and an Eng. form of Heb. = Nahon). 1. Brother of Abraham (Josh. xxiv. 2); = Nahor 2—2 Grandfather of Abraham (Lk. iii. 34); = Nahon 1.

Na·do (Heb. rōd‘ôt, rōd‘ôt, liberal, Ges.); 1. Edest son of Aaron and Elisheba (Ex. vi. 23; Num. iii. 2). He, his father and brother, and seventy elders of Israel were led out from the midst of the assembled people (Ex. xxiv. 1), and were command-
ed to stay and worship God "afar off," below the lofty summit of Sinai, where Moses alone was to come near to the Lord. Subsequently (Lev. x. 1) Nadab and his brother were struck dead before the sanctuary by fire from the Lord. Their offence was kindling the incense in their censers with "strange" wood, and thus provoking God, which burned perpetually (vii. 13) on the altar.—2. King Jehoram's son (Jeroboam i.), who succeeded to the throne of Israel n. c. 934, and reigned two years (1 K. xv. 29–31). (Israel, Kingdom of.) At the siege of Gib- bethon a conspiracy broke out in the midst of the army, and the king was slain at Gibbethon by Baasha, a man of Issachar.—3. Son of Shammi (1 Chr. ii. 28), of the tribe of Judah.—4. Son of Gibeon (viii. 90, ix. 36), of the tribe of Benjamin.

Na-dab'a'tha (fr. Gr.), a place from which the bride was being conducted by the children of Jaa- nnii, when Jonathan and Simon attacked them (1 Mc. ix. 57); probably on the E. of Jordan, and possibly connected with Xero' or Nahath'ea. Neh. xii. 11.

Nag'ge (L. Heb. Nogah), one of the ancestors of Christ (Lk. iii. 25). Nagge must have lived about the time of O nias I. and the commencement of the Macedonian dynasty.

Nahalatere (fr. Ges.), a city of Zebulun, given with its "suburbs" to the Merarite Levites (Josh. xxi. 35) = Nahalall and Nahalol. The Jerusalem Talmud asserts that Nahalall was in post-biblical times called Mahlii; and this Schwarcz identifies with the modern Mahli, a village in the plain of Esdraelon under the mountains which enclose the plain on the N., four miles W. of Nazareth, and two of Japhia.

Na-hal'i-el (Heb. torrent [or valley] of God; see Brook 4, &c.), one of the halting-places in the progress of Canaan (Num. xxii. 10). It lay "beyond," i. e. N. of the Arnon (ver. 13), and between Mattanah and Bamoth, the next after Bamoth being Pugeth. Its name seems to imply that it was a stream or wady, and it is not impossible preserved in that of the Wady Eucheyle, which runs into the Mechob (ancient Arnon), a short distance E. of the place at which the road between Ramah (Aha) and Aroer crosses the ravine of the Mechob.

Na-hal'lar (fr. Heb.) = Nahalal (Josh. xix. 15).

Na-hal'ol (Heb.) = Nahalol (Judg. i. 30).

Na-ham (Heb. consolation, Ges.), brother of Io- diah, or Jehudiath, wife of Ezra (1 Chr. iv. 19).

Na-ha-ma'ni (Heb. compassionate, Ges.), a chief man among those who returned from Babylon with Zerubbabel and Joshua (Neh. vii. 7).

Na-ha-raela, or Na-he-ra'-l (Heb. shorer, Ges.), Jacob's armor-bearer, called in the A. V. of 2 Sam. xxiii. 32, Nahari. He was a native of Beeroth (1 Chr. xi. 39).

Na-ha-re'l (Heb.) = Naharai (2 Sam. xxiii. 37). In the A. V. of 1611 the name is printed "Naharai the Berithite."

Na-hash (Heb. serpent). 1. "Nahash the Ammon- ite," king of the Ammonites (Ammon) at the foundation of the monarchy in Israel, who dictated to the inhabitants of Jabesh-gilead that cruel attempt of the loss of their right eyes or slavery, which David was saved from (of which, and the cause of the destruction of the Ammonite force (1 Sam. xi. 1, 2-11). "Nahash" may have been the title of the king of the Ammonites rather than the name of an individual. Nahash, the father of Haxen 1, had rendered David some special and valuable service, and when David was anxious of Amminadab, principal of the children of Judah (as he is styled in the genealogy of Judah, 1 Chr. ii. 10) at the first numbering of the anointing of Abner to be chief of his army (xxiv. 7). He was killed by Abner in battle (xxiv. 19). The name, which means "the serpent," is given to the king of the Ammonites by the Jews, as it is to the king of the Moabites (Deut. ii. 4), and the king of the Midianites (Judg. vi. 3). The Moabites and Midianites were regarded as akin by the Jews, and Nahash is therefore styled the "serpent." The Midianites, however, are a distinct race, and the Moabites and Midianites are distinct tribes, the former being an offshoot of the former. The Midianites were the sons of Jabin, who was the most powerful of the Amorites, and who was slain by Moses and Joshua. The Midianites were the most powerful of the Amorites, and were the most powerful of the Ammonites. The Midianites were the most powerful of the Amorites, and were the most powerful of the Ammorites.

Nahor (Heb. a letting down, wrest, Ges.), the name of two persons in the family of Abraham, both also written Nahor. 1. His grandfather; the son of Serug and father of Terah (Gen. xi. 24). 2. Grandson of No. 1, son of Terah and brother of Abraham and Haran (xi. 26, 27). The order of the ages of Terah's family is not improbably inverted in the narrative; in which case Nahor was older than Abraham. He married Milcah, the daughter of his brother Haran; and when Abraham and Lot migrated to Canaan, Nahor remained behind in the land of his birth (Nahor, the city of U.), on the eastern side of the Euphrates, and gathered his family around him at the sepulchre of his father (compare 2 Sam. x. 57). (Isolator.) Like Jacob, and Ishmael, Nahor was the father of twelve sons, and further, as in Jacob's case, eight of them were the children of his wife, and four of a concubine (Gen. xxii. 21-24). Special care is taken in speaking of the legitimate branch to specify its descendent from Milcah,—the son of Milcah, which she bare unto Nahor. It was to this pure and unmixed race that Abraham and Rebekah in turn had recourse for wives for their sons. But with Jacob's flight from Haran the intercourse ceased.

Nahor, the City of (Gen. xxv. 10) = Haran (compare xxvi. 43). Nahor 2.

Nahor (Heb. encampant, Ges.), also written Na- hor and Nahash, son of Amminadab, and prince of the children of Judah (as he is styled in the genealogy of Judah, 1 Chr. ii. 10) at the first numbering
in the wilderness (Ex. vii. 23; Num. i. 7, &c.). His sister, Elisheba, was wife to Aaron, and his son, Nahum, with his brother Bashah after the taking of Jericho. In the encampment, in the offerings of the princes, and in the order of march, the first place is assigned to Nahshon the son of Amminadab as captain of the host of Judah. He died in the wilderness according to Num. xxvi. 64, 63, but no further particulars of his life are given. The site of Ekalon, his native place, is disputed, some placing it in Galilee, others in Assyria. Those who maintain the latter view assume that the prophet's parents were carried into Captivity by Tithlath-pileser, and that the prophet was born at the village of Alkoh or Elkah, 2. of the Tigris, and N. of Mosul. Ewald is of opinion that the prophecy was written there at a time when Nineveh was threatened from without. The arguments in favor of an Assyrian locality for the prophet are supported by the occurrence of what are presumed to be Assyrian words. But there is nothing in the prophecy of Nahum to indicate that it was written in the immediate neighborhood of Nineveh, and in further support of this idea, the language is neither Assyrian, nor is the language of that of an exile in an enemy's country. No allusion is made to the Captivity; while, on the other hand, the imagery is such as would be natural to an inhabitant of Palestine (i. 4), to whom the rich pastures of Bashan, the vineyards of Carmel, and the blossoms of Lebanon, were emblems of all that was luxuriant and fertile. The language in i. 13, ii. 2, is appropriate to one who wrote for his countrymen in their native land. (so Mr. Wright, with Prof. B. B. Edwards, Dr. W. L. Alexander, Henderson, Davidson, &c., &c.). Mr. Wright thinks the sole origin of the theory that Nahum flourished in Assyria is the name of the village containing his supposed tomb, and apparently selected by mediæval tradition as a shrine for pilgrims from its similarity to Elkosh. According to Pseudo-Epiphanius, Nahum was of the tribe of Simeon. The date of Nahum's prophecy can be determined with as little precision as his birthplace. In the Seder Othon Rabbo he is made contemporary with Joel and Habakkuk, in the reign of Manasseh. Synecclus places him with Hosea, Amos, and Jonah, in the reign of Josiah, king of Israel, more than a century earlier; while, according to Eutychius, he was contemporaneous with Haggai, Zechariah, and Malachi, and prophesied in the fifth year after the destruction of Jerusalem. Josephus mentions him as living in the latter part of the reign of Josiah. Carpzov concluded that Nahum prophesied in the beginning of the reign of Ahas, about B. C. 742. Bertholdt thinks it probable that the prophet escaped into Judah when the ten tribes were carried captive, and wrote in the reign of Hezekiah. Keil places him in the latter half of Hezekiah's reign, after the invasion of Sennacherib. Vitringa was of the like opinion, and the same view is taken by De Wette and Knobel. Junius and Tremellius place his prophesying in the last years of Josiah. The argument of Joshua ben Simeon shows that the prophecy belongs to the time at which Manasseh was in captivity at Babylon, i.e. between 680 and 667 B.C., are not convincing. That the prophecy was written before the final downfall of Nineveh, and its capture by the Medes and Chaldeans (B. C. 626), will be more probable from the allusions to the Assyrian power imply that it was still unbroken (i. 12, ii. 13, 14, iii. 15-17). That Palestine was suffering from the effects of Assyrian invasion at the time of Nahum's writing seems probable from the allusions in i. 11-18, ii. 2, and the vivid description of the Assyrian armament in iii. 4. At such a time the prophecy would be appropriate, and if i. 14 refers to the death of Sennacherib in the house of Nisroch, it must have been written before that event. These circumstances seem to determine the fourteenth year of Hezekiah (B. C. 712) as the period before which the prophecy of Nahum could not have been written. The condition of Assyria in the reign of Sennacherib would correspond with the state of things implied in the prophecy, and it is on all accounts most probable that Nahum flourished in the latter half of the reign of Hezekiah, and wrote his prophecy soon after the date above mentioned, either in Jerusalem or its neighborhood (so Mr. Wright, who ascribes the majority of the critics).—The subject of the prophecy is, in accordance with the superscription, "the burden of Nineveh." The three chapters into which it is divided form a consecutive whole. Ch. i. is introductory. It commences with a declaration of the character of Jehovah, "a God jealous and avenging, the Lord of hosts against His enemies, and the swift and terrible vengeance with which He pursues them (i. 2-6), while to those that trust in Him He is "good, a strong hold in the day of trouble" (i. 7), in contrast with the overwhelming flood which shall sweep away His foes (i. 8). The language of the prophet now becomes more special, and points to the destruction which awaited the hosts of Assyria who had just gone up out of Judah (i. 9-11). In the verses that follow, the intention of Jehovah is still more fully declared, and addressed first to Judah (i. 12, 13) and then to the monarch of Assyria (i. 14). And now the vision grows more distinct. The messenger of glad tidings, the news of Nineveh's downfall, trod the mountains about Jerusalem (i. 15), and proclaimed to Judah the accomplishment of her vows. But round the doomed city gathered the destroying armies; "the breaker in pieces" had gone up, and Jehovah mustered His hosts to the battle to execute His judgments. The Hebrew mind in vision sees the burnished bronze shields of the scarlet-clad warriors of the besieging army, the flashing steel scythes of the war-chariots as they are drawn up in battle array, and the quivering express-shafts of their spears (ii. 3). The Assyrians hasten to the defence: their chariots rush madly through the streets, and run to and fro like the lightning in the broad ways, which glare with their bright armor like torches. But a panic has seized their mighty ones; their ranks are broken as they march, and they hurry to the wall only to see the covered battering-rams of the besiegers ready for the attack (ii. 4, 5). The crisis hastens on with terrible rapidity. The river gates are broken in, and the royal palace is in the hands of the victors (ii. 6). And then comes the end; the city is taken and carried captive, and her maidens "mean as with the voice of doves," beating their breasts with sorrow (ii. 7). The flight begins general, and the led. The task now is to stem the torrent of fugitives (ii. 8). The wealth of the city and its accumulated treasures become the spoil of the captors, and the con-
quered suffer all the horrors that follow the assault and storm (ii. 9, 10). Over the charred and blackened ruins the prophet, as the mouth-piece of Jehovah, exclaims in triumph, "Where is the lair of the lions, the feeding-place of the young lions, where walked the lion, lioness, lion's whelp, and none made (them) afraid?" (ii. 11, 12). But for all this the downfall of Nineveh was certain, for "hehold! I am against thee, saith Jehovah of hosts" (ii. 12).

The vision ends, and the prophet, recalled from the scenes of the future to the realities of the present, collects himself as it were for one final outburst of withering denunciation against the Assyrian city, not now threatened by her Median and Chaldean conquerors, but in the full tide of prosperity, the oppressor and corruptor of nations. Mingled with this woes there is no touch of sadness or compassion for her fate: she will fall unpitied and unlauned, and with terrible calmness the prophet pronounces her final doom: "all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?" (iii. 19).

As a poet, Nahum occupies a high place in the first rank of Hebrew literature. In proof of this it is only necessary to refer to the opening verses of his prophecy (ii. 6-6), and to the magnificent description of the siege and destruction of Nineveh at chapter ii. His style is clear and uninvolved, though pregnant and forcible; his diction sonorous and rhythmical, the words reechoing to the sense (comp. ii. 4, iii. 3). For illustrations of Nahum's prophecy, see NINEVEH; WAR; CANON; INSPIRATION; PROPHET.

Na·led (fr. Gr.) = BENSAH 6 b. (1 Esd. xi. 31). Nahl. I. (of finger) (Chal. čybar; Heb. עַבָּר).—1. A nail or claw of man or animal (Deut. xxi. 12; Dan. iv. 33, vii. 19). 2. A point or style, e. g. for writing (Jer. xvii. 1, marg.). Ţępĵpær occurs in Deut. xxi. 12, in connection with the verb הָלָּח = to make (A. V. "pare," but in margin "dress," "suffer to grow"). Much controversy has arisen on the meaning of this passage; one set of interpreters, including Josephus and Philo, regarding the action as indicative of mourning, while others refer it to the laying aside of mourning. Some, who would thus belong to the latter class, refer it to the process of cleaning the head. The word הָלָּח = to make, is used both of dressing, i.e. making clean the feet, and also of trimming, i.e. combing and making neat the beard, in the case of Mephibosheth (2 Sam. xix. 24). The captive's head was probably shaved at the commencement of the month, and during that period her nails were to be allowed to grow to the natural sorrow and consequent personal neglect.—II. 1. Heb. yathel. A "nail" (Is. xxii. 23, 25), a "stake" (xxxii. 20), also a tent-peg (Judg. iv. 21, &c.). (Jael; Tent.) Tent-peg's are usually of wood and of large size, but sometimes, as was the case with those used to fasten the garments of the Tabernacle, of metal (A. V. "pin"). Ex. xxvii. 19, xxxvii. 20, &c.). 2. (Heb. masōr; Gr. ledo; prosōlō to nail). A nail, primarily a point. We are told that David prepared iron for the nails to be used in the Temple; and as the Holy of Holies was plated with gold, the nails also were plating of precisely of gold (1 Chr. xxii. 3; 2 Chr. iii. 9). The nails of the cross are alluded to in Jn. xx. 25 and Col. ii. 14.

Na'n (Gr. fr. Heb. = grass-plot, pasture-ground, Sim., Wz.; the lovely, Van Oosterzee [in Lange] on Lk. vii. 11), a village of Galilee, the gate of which is made illustrious by the raising of the widow's son [Lk. vii. 11]. The site of the village is certainly known; and there can be no doubt as to the approach by which our Saviour was carried there. He met the funeral. The modern Nein is situated on the northwestern edge of the "Little Hermon," or Ṭ̄eel ed-Dhib, where the ground falls into the plain of Esdraelon. Again, the entrance to the place must probably always have been the steep ascent from the plain and hence, on the high ground of the village, the rock is full of sepulchral caves.

Na·lōth [n'əlōth] (Heb., see below), or more fully, "Naloth in Ramah," a place in which Samuel and David took refuge together, after the latter had made his escape from the jealons fury of Saul (1 Sam. xix. 18, 19, 22, xx. 1). It is evident from ver. 18, that Naloth was not actually in Ramah, Samuel's habitual residence. The Hebrew word = habitation, and from an early date has been interpreted to mean the huts or dwellings of a school or college of prophets over which Samuel presided, as Elijah did those of Naaman and Jericho. This interpretation was unknown to Josephus, but is now generally accepted by lexicographers and commentators. Mr. Rowlands (in Fairhaim) supposes Naloth was at the village Beit Hasbav, about four miles N. W. of Jerusalem. But see RAMAH 2.

Na·nak d. Ross, H. (z. c., etc., etc.)—Name (Heb. שֵׁנֵא; Gr. ονόμα), in the Scriptures not only = that by which a person is designated, but frequently = all that is known to belong to the person having this designation, and the person himself. Thus "the name of God" or "of Jehovah," &c., indicates His authority (Deut. xviii. 10; Matt. xxix. 9, &c.), His dignity and glory (Is. xviii. 9, &c.), His protection and favor (Prov. xviii. 10, &c.), His character (Ex. xxxiv. 5, 14, comp. 6, 7, &c.), His divine attributes in general (Mal. vi. 9, &c.), The Lord is said to set or put His name where the revelation or manifestation of His perfections is made (Deut. xii. 5, xiv. 24, &c.). To believe in or on the name of Christ is to receive and treat him in accordance with the revelation which the Scriptures make of Him (Jn. i. 12, ii. 23), &c.—Proper names among the ancient nations, Hebrews, Greeks, &c., were all significant, often expressive of religious feeling (compare JOHANNA (Joh. xi. 2, 3), JOANNA (Mark ii. 11, 12), &c.). Usually among the Hebrew a person had only one name (e. g. David, Isaac, &c.), but sometimes two or more (e. g. Jacob and Israel, &c.). The Egyptians, Syrians, Persians, Greeks, usually had only one name. The Romans likewise had but one name for each person, but in the redivision of N. T. times they had three names each. (1.) the praenomen, i.e. the first or personal name, by which the individual was distinguished from others of the same family; (2.) the nomen or name which designated the gens or clan; (3.) the cognomen, or surname, or family name. Thus Marcus was the first or personal name, Tullius the gentile name, or name of his clan, and Cicero the surname, or family name of the great Roman orator, Marcus Tullius Cicero. Our English ancestors had at first only one name each; afterward came the surname as an addition to the Christian or personal name.

Na·me's (L. fr. Gr. Ναμώνας). The last act of ANTIOCHUS EPIPHANES was his attempt to plunder the temple of Nama at Elymias, which had been enriched by the gifts and trophies of Alexander the Great (1 Mc. vi. 1-4; 2 Mc. i. 15-16). The Persian goddess Nana is apparently the moon-goddess, of whom the Greek Artemis (Διάκε) was the nearest
representative in Polybius (quoted by Josephus xii. 9, § 1). Eliphistone in 1811 found coins of the San- sianians with the inscription N.A.N.A.I.A, and on the reverse a figure of ithyphallic and lotus-dowered Aesculapius. In consequence of a confusion between the Greek and Eastern mythologies, Naana has been identified with Artemis and Aphrodite (Roman Venus), the probabil- ity being that she corresponds with the Tauric or Ephesian Artemis, who was invested with the attributes of Aphrodite, and represented the prod- dle-creatures.

Na'onmi, or Na'onmi (fr. Heb. = my pleasantness, Ges.), the wife of Eli'melech, and mother-in-law of Ruth (Ru. i. 2 ff., ii. 1 ff., iii. iv. 3 ff.). Having buried her husband and her sons Mahlon and Chilion in the land of Moab, she returned to Bethlehem with Ruth, leaving Orpah in Moab. The significance of the name contributes to the point of the paronomasia in i. 20, 21, though the passage contains also a play on the mere sound of the name—

"Call me not Naomi (pleasant), call me Mara (bitter).... why call ye me Naomi when Jehovah hath testified against me?"

(Repealed, refreshed, Ges.), the last but one of the sons of ISMael (Gen. xxv. 15; 1 Chr. i. 31). The tribe descended from Na'dab was subdued by the Reubenites, Gadites, and half-tribe of Manasseh, when "they made war with the Hagar- ites, with Jetur, Hidra, and Nophish and Noci-fad" (1 Chr. v. 19). The tribe is not again found in the sacred records, nor is it mentioned by later writers. It has not been identified with any Arabian tribe.

Naph'tlis (Gr.) = Naphthias (1 Esd. v. 31).

Naph'tti-l (Heb. my wrestling, A. V. marg., Ges.; wrestling of Jah, Fu.; see below), in N. T. Neun- tahlm, fifth son of Jacob; the second child borne to him by Bilhah, Rachel's handmaid. His birth and the bestial of his name are recorded in Gen. xxx. 8:—"and Rachel said 'wrestlings of God (A. V. 'with great wrestlings') have I wrestled with my sister and I have prevailed.' And she called his name Naphthali. By his birth Naphthali was thus allied to Dan (xxx. 33). At the migration to Egypt four sons are attributed to Naphthali (xlvii. 24; Ex. i. 4; 1 Chr. vii. 13). When the census was taken at Mount Sinai the tribe numbered no less than 53,400 fighting men (Num. i. 43, ii. 30), having five tribes above it in numbers, and six below. But when the borders of the Promised Land were reached, their numbers were reduced to 45,400, with four only below it in the scale (xxvi. 48-50, comp. 37). During the march through the wilderness Naphthali occupied a position on the north of the Sacred Tent with Dan and Asher (ii. 23-31). In the apportionment of the land, the lot of Naphthali was drawn the last but one. Its territory was encroached on three sides by those of other tribes. On the W. lay Ashers or Zebulon; and on the E. the Transjordanic Manas- sch. The N. terminated with the ravines of the Lit'gary or Leontes, and opened into the splendid valley which separates the two ranges of Lebanon. (Cf. Zechariah.) According to Josephus (v. 1, § 22) its E. side reached as far as Damascus, but of this, though not impossible in the early times before the Syrian monarchy, there is no indication in the Bible. The S. boundary was probably very much the same as that which at a later time separated Upper from Lower Galilee, and which ran from or about the town of Tell el-Mugho to the coast towards the Sea of Tiberias. Thus Naphthali was cut off from the great plain of Esdraelon by the mass of the moun-
called by the Arabs Bir Ekab (well of Judith or of Job, situated beneath Jerusalem, at the confluence of the valley of Kidron and Hinnom with the Holy En-Nar (or valley of the fire). At present it would be an equally unsuitable spot either to store fire or to seek for naphtha.

Naph-tu-him (Heb. fr. Egyptian; see below), a Mizritan nation or tribe, mentioned only in the account of the valley of Kidron and Hinnom with the Holy En-Nar (or valley of the fire). At present it would be an equally unsuitable spot either to store fire or to seek for naphtha.

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Nathan-me'lech [lek] (Heb. placed, i. e. appointed, by the king, Ges.), a eunuch (A. V. "chamberlain") in the court of Josiah (2 K. xxiii. 11).

* Nation [shun], Nations [shunz]. Gentiles; Heathens; Tongues, Confusion of.

Na'amon (fr. Gr. form = Na'um), son of Eli and father of Amos, in the genealogy of Christ (Lk. iii. 25), about contemporary with the high-priest Jason and King Antiochus Epiphanes.

Na've = the central part of a wheel. The Heb. gave conveys the notion of convexity or protruberance. It is rendered in the A. V. "boss" of a shield (Job xxv. 24), the "eyebrow" (Lev. xiv. 9), "an eminence place" (Ez. xvi. 31), once only in plural "noves" (1 K. vii. 33); but in Ez. i. 18 twice "rings," margin "strakes." Chariot; Layer.

Na'ye (L. fr. Gr. Na'ule, which in the LXX. = Ncn), Joshua's father, Ncn (Exclus. xlv. 1).

*Naz-a-ri'ah. Ship.


Naz'a-re'n. [-ren] (fr. Gr.) = an inhabitant of Nazareth. This appellation is found in the N. T. applied to Jesus in many passages (Mk. i. 24; Lk. iv. 34, &c.). Its application to Jesus, in consequence of the providential arrangements by which His parents were led to take up their abode in Nazareth, was the filling out of the predictions in which the promised Messiah is described as a Niter (Heb.; A. V. "branch"), i. e. a humble and despised descendent of the decayed royal family (so Prof. G. E. Day, with Rbn. N. T. Lex., Hengstenberg, De Wette, Meyer, &c.; see the etymology of Nazareth). Whenever men spoke of Jesus as the Nazarene, they either consciously or unconsciously pronounced one of the names of the predicted Messiah, a name indicative both of His royal descent and His humble condition. Once (Acts xxv. 3) the term "Nazarenes" is applied to the followers of Jesus by way of contempt. The name still exists in Arabic as the ordinary designation of Christians.

Naz'a-reth (Gr. through Aram. fr. Heb. wiser = shoot, sprout, Rbn. N. T. Lex., &c.; compare Nazarene), a "city" of Galilee, not mentioned in the O. T. or in Josephus, but found first in Mat. ii. 23. It derives its celebrity almost entirely from its connection with the history of Christ, and in that respect has a hold on the imagination and feelings of men which it shares only with Jerusalem and Bethzur'kah. It is situated among the hills which constitute the south ridge of Lebanon, just before they sink down into the Plain of Esdraelon. The name of the present village, with which Nazareth is identified, is en-Nazîrâk; it is on the lower declivities of a hill or mountain (Lk. iv. 29); it is within the limits of Galilee (Mk. i. 9); it is near Cana (Jn. ii. 1, 2, 11); a precipice exists in the neighborhood (Lk. iv. 29); and a series of testimonies reaching back to Eusebius represent the place as having occupied the same position. The modern Nazareth belongs to the better class of Eastern villages. Its population is 3,000 or 4,000; a few are Mohammedans, the rest Latin and Greek Christians. Most of the houses are well built of stone, and appear neat and comfortable. The streets or lanes are narrow and crooked, and after rain are so full of mud and mire as to be almost impassable. The tomb of Nby Ismaîl, on a hill behind the town, commands an extensive and magnificent prospect, including Lebanon and Hermon, Carmel and Tabor, the plain of Esdraelon, the Mediterranean and Akka, the mountains and villages of Samaria and Galilee, &c. (All Nazareth, Joseph and Mary lived, Jn. ii. 39); here the angel announced to the Virgin the Messiah's birth (l 29 ft.); to Nazareth the holy family returned after the flight into Egypt (Mat. ii. 23); here Jesus lived from infancy to manhood (Lk. iv. 16); here He taught in the synagogue, and was twice rejected by His townsman, who attempted on the last occasion to cast Him down from "the brow
of the hill on which the city was built." (Mat. xiii. 54 f.; Lk. iv. 16 f.) The title on the cross designated Him as "Jesus of Nazareth" (Jesus Christ; Jn. xix. 19, &c.; compare Acts xxi. 8). The origin of the dispute in which Nazareth stood (Jn. i. 47) is uncertain. Though the Statute of Galilee were looked upon with contempt by the people of Judea because they spoke a ruder dialect, were less cultivated, and were more exposed by their position to contact with the heathen, but Nazareth labored under a special prohibition, for it was a Galilean and not a southern Jew who was "to cut off his hair, and on the next day to bring two turtle-doves or two young pigeons to the priest for a sin-offering and burnt-offering."

He then hallowed his head, offered a lamb of the first year as a trespass-offering, and renewed his vow as at first. There is nothing whatever to indicate the time of the period of the vow of the Nazarite of days. According to the Mishna the usual time was thirty days, but double vows for sixty days, and triple vows for a hundred days were sometimes made. Some other particulars given in the Mishna are curious as showing how the institution was regarded in later times.—I. Of the Nazarites for life three are mentioned in the Scriptures: Samson, Samuel, and John the Baptist. The only one of these actually called a Nazarite is Samson. We are but imperfectly informed of the difference between the observances of the Nazarite for life and those of the Nazarite for a period of days. The first was more strict than the latter. We are not clear as to the point. We do not know whether the vow for life was ever voluntarily taken by the individual. In all the cases mentioned in the sacred history, it was made by the parents before the birth of the Nazarite himself. The Mishna makes a distinction between the ordinary Nazarite for life and the Samson-Nazarite.—II. The consecration of the Nazarite bore a striking resemblance to that of the high-priest (Lev. xxi. 10-12). In one particular, this is brought out more plainly in the Hebrew text than it is in our version, in the LXX., or in the Vulgate. One word (nêèr), derived from the same root as Nazarite, is used for the long hair of the Nazarite (Num. vi. 19), where the A. V. has "hair of his separation," and for the anointed head of the high-priest (Lev. xxi. 12), where it is rendered "crown." Perhaps the half sacrosanct character of Samuel might have been connected with his prerogative as a Nazarite.—IV. Of the two vows recorded at Acts, that in Acts xxiii. 18 certainly cannot be regarded as a regular Nazarite vow (so Mr. Clark, with Conybeare & Howson, and Prof. Murphy [in Fairbairn]; but Dr. Ginsburg [in Killo] regards it as a regular Nazarite vow). All that we are told of it is that, on his way from Corinth to Jerusalem, he "shaved his head in Cenchrea, for he had a vow." Probably it was a sort of vow, modified from the proper Nazarite vow, which had come into use at this time amongst the religious Jews who had been visited by sickness, or any other calamity. The other reference to a vow taken by St. Paul is in Acts xxiv. 24, where we find the brethren at Jerusalem exhorting him to take part with four Christians who had a vow on them, to sanctify (not "purify," as in A. V.) himself with them, and to be at charges with them, that they might shave their heads. It cannot be doubted that this was a strictly legal Nazarite vow.—V. That the institution of Nazarism existed and had become a matter of course among the Hebrews before the time of Moses, is beyond a doubt. The legislator appears to have done no more than ordain such regulations for the vow of the Nazarite of days as brought it under the cognizance of the priest, and into harmony with the general system of religious observance. Probably the consecration of the Nazarite for life was of at least equal antiquity. But it is
doubted in regard to Nazaritism in general, whether it was of native or foreign origin. Ewald supposes that Nazarites for life were numerous in very early times, and that they multiplied in periods of great political and religious excitement. The only ones, however, expressly named in the O. T. are Samson and Samuel. When Amos wrote, the Nazarites, as well as the prophets, suffered from the persecution and contempt of the ungodly (Am. ii. 11, 12). In the time of Judas Maccabaeus we find the devout Jews, when they were bringing their gifts to the priests, stirring up the Nazarites of days who had completed the time of their consecration to make the apos t ome offerings (1 Mc. iii. 49). From this incident we may infer that the number of Nazarites must have been very considerable during the two and a half centuries before the destruction of Jerusalem.—VI. The word *ne'zar* occurs in three passages of the O. T., in which it appears to mean one separated from others as a prince. Two of them refer to Joseph; one in Jacob's benediction of his sons (A. V. "separate"), Gen. xlix. 26, the other in Moses' benediction of the tribes (A. V. "separated"), Deut. xxxiii. 16. The third passage is in the prophet's mourning over the departed prosperity of Israel (A. V. "Vulgate, perity," in accordance with the LXX., Vulgate, Henderson, &c.; "Nazarites," Lam. iv. 7, 8). In the A. V. the words are, "Her Nazarites were purer than snow," &c. But Gesenius, De Wette, First, &c., think that it refers to the young princes of Israel.—VII. The vow of the Nazarite of days must have been a self-imposed discipline, undertaken with a specific purpose. The Jewish writers mostly regarded it as a kind of penance. The Nazarite of days might have fulfilled his vow without attracting much notice; but the Nazarite for life, on the other hand, must have been, with his flowing hair and persistent refusal of strong drink, a marked man. Whether in any other particular his daily life was peculiar is uncertain. But without our resting on any thing that may be called in question, he must have been a public witness for the idea of legal strictness and of whatever else Nazaritism was intended to express. The meaning of the Nazarite vow has been regarded in different lights. Some connect it with a symbolical expression of the Divine nature working in man, and deny that it involved anything of a strictly ascetic character; others see in it the principle of stoicism, and imagine that it was intended to cultivate, and bear witness for, the sovereignty of the will over the lower tendencies of human nature; while some regard it wholly in the light of a sacrifice of the person to God. Several of the Jewish writers have taken the first view more or less completely. But the philosophical Jewish doctors, for the most part, seem to have preferred the second. Philo has taken the deeper view of the subject. Ewald, following in the same line of thought, has treated the vow of the Nazarite as an act of self-sacrifice. That it was essentially a sacrifice of the person to the Lord is obviously in accordance with the terms of the Law (Num. vii. 2; so Mr. Clark; see below). As the Nazarite was a witness for the strictness of the Law, as distinguished from the freedom of the Gospel, his sacrifice of himself was a suitable act to the letter of the Law. Its outward manifestations were restraints and eccentricities. The man was separated from his brethren that he might be peculiarly devoted to the Lord. This was consistent with the purpose of Divine wisdom for the time for which it was ordained. Prof. Murphy (in Fairbairn) says: "The idea of sacrifice proper does not seem to be imaged forth by any part of the Nazarite vow. This rather symbolizes separation from sin and consecration to God as the two sides of the same act." Dr. Ginsburg (in Kitt o) considers Nazaritism "a consecration to the Lord in the higher sense, and after the loftiest model of priestly piety."

**Necm (Heb. moth, perhaps earthplace, Ges.; settlement, Fii.), a place on the boundary of Zebulun (Josh. xix. 13 only). Porter (in Kitt o) suggests that *Ain, the name of a little village three miles N.W. of Nazareth, may be a corruption of Necm and occupy the position.**

**Neaophotis (Gr. new city). 1. The place in Northern Greece where Paul and his associates first landed in Europe (Acts xvi. 11); where, no doubt, he landed also on his second visit to Macedonia (xx. 1), and whence certainly he embarked on his last journey through that province to Troas and Jerusalem (xx. 6). Philippi being an inland town, Neapolis was evidently the port. It has been made a question whether this harbor occupied the site of the present Kavalla, a Turkish commercial town on the coast of Roumeli, or should be sought at some other place. Cousinéry and Taféé maintain, against the conclusion of Zen (A. V. "Nazarites," Vulgate, *Henderson, &c., "Nazarites," Lam. iv. 7, 8). In the A. V. the words are, "Her Nazarites were purer than snow," &c. But Gesenius, De Wette, First, &c., think that it refers to the young princes of Israel.—VII. The vow of the Nazarite of days must have been a self-imposed discipline, undertaken with a specific purpose. The Jewish writers mostly regarded it as a kind of penance. The Nazarite of days might have fulfilled his vow without attracting much notice; but the Nazarite for life, on the other hand, must have been, with his flowing hair and persistent refusal of strong drink, a marked man. Whether in any other particular his daily life was peculiar is uncertain. But without our resting on any thing that may be called in question, he must have been a public witness for the idea of legal strictness and of whatever else Nazaritism was intended to express. The meaning of the Nazarite vow has been regarded in different lights. Some connect it with a symbolical expression of the Divine nature working in man, and deny that it involved anything of a strictly ascetic character; others see in it the principle of stoicism, and imagine that it was intended to cultivate, and bear witness for, the sovereignty of the will over the lower tendencies of human nature; while some regard it wholly in the light of a sacrifice of the person to God. Several of the Jewish writers have taken the first view more or less completely. But the philosophical Jewish doctors, for the most part, seem to have preferred the second. Philo has taken the deeper view of the subject. Ewald, following in the same line of thought, has treated the vow of the Nazarite as an act of self-sacrifice. That it was essentially a sacrifice of the person to the Lord is obviously in accordance with the terms of the Law (Num. vii. 2; so Mr. Clark; see below). As the Nazarite was a witness for the strictness of the Law, as distinguished from the freedom of the Gospel, his sacrifice of himself was a suitable act to the letter of the Law. Its outward manifestations were restraints and eccentricities. The man was separated from his brethren that he might be peculiarly devoted to the Lord. This was consistent with the purpose of Divine wisdom for the time for which it was ordained. Prof. Murphy (in Fairbairn) says: "The idea of sacrifice proper does not seem to be imaged forth by any part of the Nazarite vow. This rather symbolizes separation from sin and consecration to God as the two sides of the same act." Dr. Ginsburg (in Kitt o) considers Nazaritism "a consecration to the Lord in the higher sense, and after the loftiest model of priestly piety."**

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next station, consequently, would be Neapolis, or Karalla, on the coast, at the termination of the only natural defile across the intervening mountains. Neapolis, therefore, like the present Karalla, was on a high rocky promontory which juts into the Egeus. The harbor was a mile and a half wide at the entrance, and half a mile broad, lies on the western side.—2. The Greek name of Simeisim, now Nebab, is not (in the Scriptures).

Ne-a’rith (fr. Heb. = servant of Jehovah, Ges.). 1. One of the six sons of Shemahiah in the line of the royal family of Judah for the captivity (1 Chr. iii. 22, 23).—2. A son of Ish, and a captain of the 500 Simeonites who, in the days of Hezekiah, drove out the Amalekites from Mount Seir (iv. 42).

Nebat, or Neb-a-l (fr. Heb. = feast-bearer? Ges.; either the marrowy, having the vigor of life, or projecting, Fä), one of the "chief of the people" who sealed the covenant with Nehemiah (Neh. x. 19).

Neb-a’loth [ba’athoth], Nêbâ’loth (both fr. Heb. Nebiyyoth = heights, Ges.), the "first-born of Ishmael" (Gen. xxvi. 15; 1 Chr. i. 29), and father of a pastoral tribe named after him, the "rama of Neba’loth" being mentioned by (Judg. x. 19). It lay in the flocks of Kedar. From the days of Jerome this people had been identified with the Nabateans, until M. Quatremère first investigated the origin of the latter, their language, religion, and history. From the works of Arab authors, M. Quatremère proved the existence of a nation called Nabat, or Nabat, pl. A’bath, reputed to be of ancient origin, of whom scattered remnants existed in Arab times, after the Hegira. The Nabat, in the days of their early prosperity, inhabited the country chiefly between the Esphrits and the Tigris, Bev-en-Nabreya and El-Itrak (the Mesopotamia and Chaldea of the classics). That this was their chief seat, and that they were Arameans, or more accurately Syro-Chaldeans, seems, in the present state of the inquiry, to be a safe conclusion. The Arabs loosely apply the name Nabat to the Syrians, or especially the Eastern Syrians, to the Syro-Chaldeans, &c. Quatremère introduced to the notice of the learned world the most important relic of that people’s literature, a treatise on Nabat agriculture. A study of an imperfect copy of that work induced him to date it about the time of Nebuchadnezzar, or about b. c. 600. M. Chwolson, professor of Oriental languages at St. Petersburg, has since made that book a subject of special study; and in his Remains of Ancient Babylonian Literature in Arabic Translations, 1859, he has published the results of his inquiry. Those results, while they establish all M. Quatremère had advanced respecting the existence of the Nabat, go far beyond him both in the antiquity and the importance M. Chwolson claims for that people. But Ewali, in 1857 and 1859, stated some grave causes for doubting this antiquity. M. Renan followed on the same side (1860), and more recently Alfred von Gutschmidt has attacked the whole theory. The remains of the literature of Nabat consist of four works one of them a fragment: the "Book of Nabat Agriculture" (already mentioned); the "Book of Poisons"; the "Book of Telkebôouhâ the Babylonian"; and the "Book of the Secrets of the Sun and Moon." They purport to have been translated in the year 904, by Abu-Beker Ahmad ibn-Abd-Allah ibn-Wahâhâyeh, the "Book of Nabat Agriculture" was, according to the Arab translator, commenced by Daghreth, continued by Yânbushâhîd, and completed by Kuthâmî. Chwolson, disregarding the dates assigned to these authors by the translator, thinks that the earliest lived some 2,500 years B. C., the second some 300 or 400 years later, and Kuthâmî, to whom he ascribes the chief authorship (Husain Walsheeyeh says he was little more than editor), at the earliest under the sixth king of a Canaanite dynasty mentioned in the book, which dynasty Chwolson—with Bunsen—makes the same as the fifth (or Arabian) dynasty of Beraus, or, of the thirteenth century B. C. But in examining the work of the translator, we encounter formidable intrinsic difficulties. It contains mentions of personages bearing names closely resembling those of Adam, Seth, Enoch, Noah, Shem, Nimrod, and Abraham; and M. Chwolson himself is forced to confess that the particulars related of them are in some respects similar to those recorded of the Biblical patriarchs. If this difficulty proves insurmountable, it shows that the author borrowed from the Bible, or from late Jews, and destroys the claim of an extreme antiquity. Other apparent evidences of the same kind are the occurrence of the names of Greek divinities, the mention of the Greeks as neighbors to the Canaanites, the mention of the Babylonians, and their intercourse with the Egyptians, and of other anachronisms, &c. It is even a question whether the work should not be dated several centuries after the commencement of our era. Thus, if M. Chwolson’s results are accepted, the Book of Nabat Agriculture exhibits to us an ancient civilization before that of the Greeks, and at least as old as that of the Egyptians, of a great and powerful nation of remote antiquity. But until the original text of Kuthâmî’s treatise is published, we must withhold our acceptance of facts so startling; and regard the antiquity ascribed to it even by Quatremère as extremely doubtful (so Mr. E. S. Poole, original author of this article). There is little doubt that the "Book of Nabat Agriculture," &c., were forgeries of the pretended translator (see an article by Prof. Hadley in the New Englishman, xvii. 505 ff.).—It remains for us to state the grounds for connecting the Nabat with the Nabataens. As the Arabs speak of the Nabat as Syrians, so conversely the Greeks and Romans knew the Nabataeans as Arabs. The Nabataens bordered the well-known Egyptian and Syrian provinces. The nation was famous for its wealth and commerce. Even when, by the decline of its trade, diverts through Egypt, its prosperity waned, Petra is still the centre of the trade both of the Sabians of Southern Arabia and the Gerrheans on the Persian Gulf. Josephus speaks of Nabatae as a country traversed by the Red Sea; i.e., Arabia Petraea and all the desert E. of it. The Nabat of the Arabs, however, are described as famed for agriculture and science; in these respects contrasting with the Nabataeans of Petra who were dwellers in tents. Mr. Poole agrees with M. Quatremère that the civilization of the Nabataeans of Petra is not easily explained, except by supposing them to be a different people from the Nabateans (Arabs). A remarkable confirmation of this supposition is found in the character of the buildings of Petra, which are unlike any thing constructed by a purely Semitic race. (Eron; Sell.) Further, the subjects of the literature of the Nabat, which are scientific and industrial, are not in use as are found among pure Semites or Arabs. From most of these and other considerations we think there is no reasonable doubt that the Nabataeans of Arabia Petraea were the same people as the Nabat of Chaldæa, though at
what ancient epoch the western settlement was formed remains unknown. The Nabateans were allies of the Jews after the Captivity; and Judas the Maccabee, with Jonathan, while at war with the Edomites, came on them three days S. of Jordan (1 Mc. v. 23, &c.), and afterward "Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites that they might leave with them their carriage, which was much" (ix. 33, 36). Diodorus Siculus and Strabo give much information regarding them. Lastly, did the Nabateans, or Nabat, derive their name, and were they in part descended, from Nebaiot, son of Ishmael? Josephus says that Nabatea was inhabited by the twelve sons of Ismael. The Arabs call Nebaioth Nabat, and do not connect him with the Nabat, to whom they give a different descent. But we hesitate to deny a relationship between peoples, whose names are strikingly similar, dwelling in the same tract. It is possible that Nebaioth went to the far east, to the country of his grandfather Abraham, intermarried with the Chaldeans, and gave birth to a mixed race, the Nabat. It is, however, safest to leave unsettled the identification of Nebaioth and Nabat until another link be added to the chain that at present seems to connect them (so Mr. Poole).

Nebalil (Heb. zereq futsual, Ges.: hard, firm soil, Fii.), a town of Benjamin, which the Benjamites recoupeated after the Captivity (Neh. xi. 34); named with Zebon, Lod, and Oso. Lod is Lydda, the modern Ludd, and Oso possibly Kefr 'Auma, four miles N. of it. E. of these, and forming nearly an equilateral triangle with them, is Beit Nebala, which may be (so Mr. Grove, with Robinson, Wilson, Porter [in Kitt) the representative of the ancient village. Another place of very nearly the same name, Bir Nebala, lies also in Benjamin, to the E. of el-Jib (Gibeon), and within half a mile of it.

Nebat (Heb. book, Ges.), father of Jerobeam I., whose name is only preserved in connection with that of his distinguished son (1 K. xi. 26, xii. 2, 13, &c.). He is described as an Ephrathite, or Ephrathimite, of Zereda. A Jewish tradition identifies him with the Benjamite Shime of Gera.

Nebo (Heb., perhaps so named from the worship of Mercury [see Neb, second article below], or better = height, Ges.), Mount, the mountain from which Moses took his first and last view of the Promised Land (Deut. xxvii. 49, xxxiv. 1). It is minutely described as in the land of Moab, facing Jericho, the head or summit of a mountain called the Pisgah, which again seems to have formed a portion of the general range of the "mountains of Aaran." Its position is further denoted by the mention of the valley (or perhaps more correctly, the ravine) in which Moses was buried, and which was apparently one of the clefts of the mount itself (xxxii. 50) — the ravine in the land of Moab facing Beth-peor" (xxxiv. 6). Sectzen suggested the Jebel 'Atrba (between the Wady Zerka Ma'in and the Arnon, three miles below the former, and ten or twelve S. of Heshbon) as the Nebo of Moses. The Jebel 'Onba, or Ausha," or Jebel el-Jib'd, near es-Salt, about fifteen miles further N. than Jericho, is the highest point in all the eastern mountains. But these conjectures are not, like the Nebo of the Scripture, "facing Elath." Tristram (557 ft.) would identify Nebo with a mountain "brow," probably 4,500 feet high, about three miles S. W. from Heshbon, from the summit of which he enjoyed a magnificent view of the country both E. of the Jordan to Hermon and the Hauran, and W. of it from the S. end of the Dead Sea with Hebron and central Judea and the plain of Esdraelon to the Mediterranean beyond Carmel. See No. 1 below.

Nebo (see above). 1. A town on the eastern side of Jordan, in the pastoral country (Num. xxiii. 3), one of those rebuilt by the tribe of Reuben (ver. 38). In these lists it is associated with Kirjathaim and Baal-meon or Beon; and in another record (1 Chr. v. 8) with Aror. In Is. xx. 2 and Jer. xlviii. 1, 22, Nebo is mentioned in the same connection as before, but in the hands of Moab. The notices of Eusebius and Jerome are confused, but at least denote that Mount Nebo (see the article above) and the town were distinct, and distant from each other. The town they identify with Nobah or Kenath, and place it eight miles S. of Heshbon, where the ruins of el-Habib appear to stand at present. - 2. The children of Nebo returned from Babylon with Zerubbabel (Ezr. ii. 29; Neh. vii. 33). Seven of them had foreign wives, whom they were compelled to discard (Ezr. x. 43). The name occurs between Bethel and Al, and Lydda, which implies that it was in Benjamin to the N. W. of Jerusalem. This is possibly the modern Beit Nibah, about twelve miles N. W. by W. of Jerusalem, eight from Lydda.

Nebo (Heb. = interpreter of the gods, Ges.; the invisible, Fii.; see below), which occurs in Is. xlv. 1 and Jer. xlviii. 1 as the name of a Chaldean god, was the god of learning and letters among the Baby-
of Babylonian rather than of Assyrian origin. In the early Assyrian pantheon he occupies a very inferior position. The king supposed to be his first brings him prominently forward in Assyria. A statue of Nabo, set up by this monarch at Calah (Nimroud), is now in the British Museum. In Babylon Nabo held a prominent place from an early time. Babylon was already under his protection, and the great temple there (the modern Fire-Nimroud; see BABEL, TOWER OF) was dedicated to him from a very remote age. He was the tutelar god of the most important Babylonian kings, in whose names the word Nabo, or Neb, appears as an element.

Nebuchadnezzar, or Nebuchadnezzar (both Heb. fr. Chal.; see below), the greatest and most powerful of the Babylonian kings. (BABEL.) His name, according to the native orthography, is read as NABU-KUDUR-USHUR = Nabo is the protector against ninbitium (so Rawlinson). Nebuchadnezzar was the son and successor of Nabopolassar, the founder of the Babylonian empire. He appears to have been of marriageable age at the time of his father's rebellion against Assyria, c. 625; for, according to Abydenus, the alliance between Nabopolassar and the Median king was cemented by the betrothal of Amasis, daughter of the latter, to Nebuchadnezzar. It is suspected, rather than proved, that he was the leader of a Babylonian contingent which accompanied Cyaxares (Medes) in his Libyan war, by whose interposition, on the occasion of an eclipse, that war was brought to a close, c. 610. At any rate, a few years later, he was placed at the head of a Babylonian army, and sent by his father, who was now old and infirm, to chastise the insolence of Pharaoh-Necho, king of Egypt. Nebuchadnezzar (c. 605) led an army against him, defeated him at CarCHEMISH in a great battle (Jer. xlv. 2-12), recovered CelaSAVY, Phenicia, and Palestine, took Jerusalem (Dan. i. 1, 2; Captivity), pressed forward to Egypt, and was engaged in that country or upon its borders when intelligence arrived that Nabopolassar, after reigning twenty-one years, had died. There is no reason (so Rawlinson) to think that Nebuchadnezzar, though he appeared to be "king of Babylon" to the Jews, had, like his father, become a "chief". In some alarm about the succession he hurried back to the capital, accompanied only by his light troops; and crossing the desert, probably by way of Tamnor or Palmyra, reached Babylon before any disturbance had arisen, and entered peacefully on his kingdom (c. 604). The bulk of the army with the captives—Phenicians, Syrians, Egyptians, and Jews (Daniel 4; SHADRACH, &c.—returned by the ordinary route, which skirted instead of crossing the desert. Within three years of Nebuchadnezzar's first expedition into Syria and Palestine, disaffection again showed itself in those countries. Jerusalem, who, although threatened at first with captivity (2 Chr. xxxvi. 6), had been finally maintained on the throne as a Babylonian vassal, after three years of service "turned and rebelled," probably trusting to be supported by Egypt (2 K. xxiv. 1). Not long afterward Phenicia seems to have broken into revolt; and a similar revolution, by monarch, who had previously endeavored to subdue the disaffected by his generals (ver. 2), once more took the field in person, and marched first of all against Tyre. Having invested that city in the seventh year of his reign (Jos. Ap. i. 21), and left a portion of his army there to continue the siege, he proceeded against Jerusalem, which submitted without a struggle. According to Josephus (x. 6, § 3; compare Jer. xxvi. 18, 19, and xxxvi. 30) Nebuchadnezzar punished Jehoiakim with death, but beheaded his son JEHOLACHIM upon the throne. Jehoiachin reigned only three months; for, on his showing symptoms of disaffection, Nebuchadnezzar came upon Jerusalem for the third time, deposed the young prince (who was carried to Babylon, with a large portion of the people and property, and the chief of the Temple treasuries), and made his uncle, Zedekiah, king in his room. Tyre still held out; and it was not till the thirteenth year from its first investment that the city of merchants fell (c. 605). Ere this happened, Jerusalem had been totally destroyed. This consummation was owing to the folly of Zedekiah, who, despite the warnings of Jeremiah, made a treaty with Apries (Hophra), king of Egypt (Ez. xvii. 16), and on the strength of this alliance renounced his allegiance to the king of Babylon. Nebuchadnezzar commenced the final siege of Jerusalem in the ninth year of Nebu-chadnezzar, and entered the city in the fourteenth year of his own reign (c. 588) and took it two years later (c. 586). One effort to carry out the treaty seems to have been made by Apries. An Egyptian army crossed the frontier, and began its march toward Jerusalem; upon which Nebuchadnezzar raised the siege, and set off to meet the foe. According to Josephus (x. 7, § 3) a battle was fought, in which Apries was completely defeated; but the Scriptural account seems rather to imply that the Egyptians retired on the advance of Nebuchadnezzar, and recrossed the frontier without risking an engagement (Jer. xxxvii. 8-9). After an eighteen months' siege, Jerusalem fell. Zedekiah escaped from the city, but was captured near Jericho (xxix. 5) and brought to Nebuchadnezzar at Riblah, where his eyes were put out by the king's order, while his sons and his chief nobles were slain. Nebuchadnezzar then returned to Babylon with Zedekiah, whom he imprisoned for the remainder of his life; leaving Nebuzaradan, the captain of his guard, to complete the destruction of the city and the pacification of Judea. Gedaliah, a Jew, was appointed governor, but he was soon murdered, and the rest of the Jews either fled to Egypt, or were carried by Nebuchadnezzar to Babylon. The military successes of Nebuchadnezzar cannot be traced minutely beyond this point. It may be gathered, from the prophetic Scriptures and from Josephus, that the conquest of Jerusalem was rapidly followed by the fall of Tyre and the complete submission of Phenicia (Ez. xxvii.-xxviii.; Jos. Ap. i. 21); after which the Babylonians carried their arms into Egypt, and inflicted severe injuries on that fertile country (Jer. xlvii. 13-26; Ez. xxix. 2-29; Jos. x. 9, § 7). But we have no account, on which we can depend, of these campaigns. We are told by Herodas (in Jos. x. 11, § 1) that the king of Nebuchadnezzar, on obtaining quiet possession of his kingdom, after the first Syrian expedition, was to rebuild the temple of Bel (Bel-Merodach) at Babylon out of the spoils of the Syrian war. He next proceeded to strengthen and beautify the city, which he renovated throughout, and surrounded with several lines of fortification, himself adding one entirely new quarter. Having finished the walls and adorned the gates magnificently, he constructed a new palace. In the grounds of this palace he formed the celebrated "hanging garden." This complete renovation of Babylon by Nebuchadnezzar, with Herodas asserts, is confirmed to us in every possible way (Dan. iv. 30). (BABEL.) But Nebuchadnezzar
did not confine his efforts to the ornamentation and improvement of his capital. Throughout the empire, at Borsippa, Sippara, Cutha, Chilhaal, Duraba, Teredon, &c., &c., he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing every thing of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs. (Chalde.) The wealth, greatness, and general prosperity of Nebuchadnezzar are strikingly placed before us in Dan. ii. 37, iii. 1 ff., iv. 10-12, &c. Toward the close of his reign the glory of Nebuchadnezzar suffered a temporary eclipse. For his pride and vanity, that strange madness was sent upon him called Lycan-thropy (from Gr., wolf-man), wherein the sufferer imagines himself a beast, and quitting the haunts of men, insists on leading the life of a beast (Dan. iv. 33). (Medicine.) Nebuchadnezzar himself in his Standard Inscription appears to allude to it, although in a studied ambiguity of phrase which renders the passage very difficult of translation. After describing the construction of the most important of his great works, he appears to say—"For four years (?) . . . the seat of my kingdom . . . did not rejoice my heart. In all my dominions I did not build a high place of power, the precious treasures of my kingdom I did not lay up. In Babylon, buildings for myself and for the honor of my kingdom I did not lay out. In the worship of Meroanach, my lord, the joy of my heart, in Babylon the city of his sovereignty, and the seat of my empire, I did not sing his praises, I did not furnish his altars with victims, nor did I clear out the canals" (Rin. Bilt. ii. 586). It has often been marked that Nebuchadnezzar is described as a queen, Nitoeris, several of the important works, which other writers (Berosus, Abydenus) assign to Nebuchadnezzar. The conjecture naturally arises that Nitoeris was Nebuchadnezzar's queen and that, as she carried on his constructions during his incapacity, they were by some considered to be hers. After an interval of four, or perhaps seven years (Dan. iv. 16), Nebuchadnezzar's malady left him. As we are told in Scripture that "his reason returned, and for the glory of his kingdom his honor and brightness returned;" and he "was established in his kingdom, and excellent majesty was added to him." We find in the Standard Inscription that he resumed his great works after a period of suspension, and added fresh "wonders" in his old age to the marvellous constructions of his manhood. He died n. c. 561, at an advanced age (eighty-three or eighty-four), having reigned forty-three years. A son, Evil-Merodach, succeeded him. Nebuchadnezzar had grave faults (pride, cruelty, &c.) as well as genius and grandeur. We observe in the cuneiform inscriptions as peculiar to Nebuchadnezzar a disposition to rest his fame on his great works rather than on his military achievements, and a strong religious spirit, manifesting itself especially in a devotion, which is almost exclusive, to one particular god. Merodach was to him "the supreme chief of the gods," "the most ancient," "the king of the heavens and the earth." It was his image or symbol, undoubtedly, which was "set up" to be worshipped in the "plain of Durah" (Dan. iii. 1), and his house in which the sacred vessels of the Temple were treasured. (I. 2) Nebuchadnezzar seems at some times to have identified this, his supreme god, with the God of the Jews (iv.); at others, to have regarded the Jewish God as one of the local and inferior deities (iii.) over whom Merodach ruled.

* Neb-u-chad-nezzar = Nebuchadnezzar (Jer. xxi. 2, 7, &c.).

Neb-us-has ban (Heb. adherent of Nebu or Mercury, Ges., Fl.,) one of the officers of Nebuchadnezzar at the time of the capture of Jerusalem. He was Rab-baris, i. e. chief of the eunuchs (Jer. xxxix. 13). He and Nerehad-adan (chief of the bodyguard), and Nerehab-karezer (Rab-mag, i. e. chief of the magicians), the most important officers then present, were probably the highest dignitaries of the Babylonian court. Nebushasban's office and title were the same as those of Ashpenaz (Dan. i. 3), whom he probably succeeded.

Neb-o-zar-adan (Heb. chief whom Nebu or Mercury justifies, Ges.; chief cut-off by Nebu, Fl.), the chief of the slaughters (A. V., "captain of the guard;" see Gard 1), a high officer in the court of Nebuchadnezzar, apparently the next to the person of the monarch. He appears not to have been present during the siege of Jerusalem; probably he was occupied at the more important operations at Tyre, but as soon as the city was actually in the hands of the Babylonians he arrived, and from that moment every thing was completely directed by him (2 K. xxv. 8 ff.). One act only is referred directly to Nebuchadnezzar, the appointment of the governor or superintendent of the conquered district. All this Nebuzar-adan seems to have carried out with wisdom and moderation. His conduct to Jeremiah, to whom his attention had been directed by his master (Jer. xxxix. 11), is marked by even higher qualities than these, and the prophet has preserved (xl. 2-5) Nebuzar-adan's speech on liberating him from his chains at Ramah, which contains expressions of regret and promises of fidelity to Nebuchadnezzar, to whom he seems to have left Judea for this time when he took down the chief people of Jerusalem to his master at Riblah (2 K. xxv. 18-20). In four years he again appeared. Nebuchadnezzar in his twenty-third year made a descent on the regions E. of the Jordan, including the Ammonites and Moabites, who escaped when Jerusalem was destroyed. Thence he proceeded to Egypt, and, either on the way thither or on the return, Nebuzar-adan again passed through the country and carried off 745 more captives (Jer. lii. 30).


* Neck (Heb. usually 'apoq or tawvov; Gr. traché-los) is used both literally (Gen. xxxvii. 16; Lev. v. 8; Lk. xxv. 20, &c.) and figuratively in the Scriptures. To put the feet on the neck of the conquered denoted complete victory and triumph (Josh. xiii. 24). (Foot; War.) To have the hand in or on an enemy's neck (Gen. xlix. 8); or to take one by the neck (Job xii. 12), was to seize and secure him. Burden, yokes, &c. are borne on the neck (Gen. xxvii. 40; Deut. xxviii. 45; &c.); hence to stiffen the neck (2 Chr. xxxvii. 13) or to be stiff-necked = to be stubborn, obstinate, or rebellions. Necklace; Yoke.

* Necklace. Chain; Ornaments, Personal; Tangle.


* Necro-man-eer (Deut. xviii. 11). Divination; Magic.

Ned-a-blāh (fr. Heb. = whom Jehovah impels, Ges.) apparently a son of Jeconiah, or Jehoiachin, king of Judah (1 Chr. iii. 18). Lord A. C. Hervey, however, contends that this list contains the order of succession and not of lineage descent, and that Nedabiah and his brothers were sons of Ner.
**Nehemiah**

*Nec die-work* [-ill-wark]. **Embroiderer.**

**Ne-e-mi'as** (Gr. form) = **Nehemiah**, the son of Hachaliah (Eccles. xlix. 13; 2 Mc. i. 18, 20, 21, 23, 31, 36, ii. 19).

**Nego-lah** (Heb., the text now has *nigioth ;* see below) occurs in the title of Ps. lii., "to the chief musician upon Negoith." The LXX. and Vulgate evidently read *Negoith* in the plural, which is perhaps the true form, while the singular or plural, it is the general term by which all stringed-instruments are described. The Heb. singular has the derived sense of a song sung to the accompaniment of a stringed-instrument, and generally of a taunting character (A. V. "song;" Job xxx. 9; Ps. lxix. 12; Lam. iii. 14). **Poetry, Hebrew.**

**Nego-lath** (Heb. *nigioth*, pl. of *nigioth ;* see above and below) this word is found in the titles of Ps. iv., vi., lv., lxvii., lxviii., and the margin of Hab. iii. 19 (A. V. text "stringed-instruments").

As these seem but slight doubt that it is the general term denoting all stringed-instruments, whether played with the hand, like the harp and guitar, or with a plectrum. "The chief musician on Negoith" was therefore the conductor of that portion of the temple-choir who played upon the stringed-instruments, and who are mentioned in Ps. lxviii. 23. **Musical Instruments.**

**Ne-he-lam-ite** (fr. Heb.; probably = descendant of Nehelam [i. e. a strong one, Fii.]. Gen., Fii., the, the designation of Shemaiiah, a false prophet, who went with the Captivity to Babylon (Jer. xxix. 24, 31, 32).

**Ne-he-mi'ah** (fr. Heb. = whom Jehovah comforts, Ges.). I. Son of Hachaliah, and apparently of the tribe of Judah, since his fathers were buried at Jerusalem, and Hanani his kinsman seems to have been of that tribe (Neh. i. ii. 3, vii. 2). All that we know certainly concerning this eminent man is contained in the book which bears his name. **Nehemiah, Book of.** His autobiography first finds him at Shushan, the winter-residence of the kings of Persia, in high office as the cupbearer of King Artaxerxes Longimanus (so Lord A. C. Hervey, original author of this article; see Artaxerxes 2). In the nineteenth year of the king’s reign, i. e. B. C. 445, certain Jews, one of whom was a near kinsman, 

*Nehemiah* is appointed governor of Jerusalem, and of the residents in Judea. He immediately conceived the idea of going to Jerusalem to endeavor to better their state. After three or four months (from Chislev to Nisan), in which he earnestly sought God’s blessing by frequent prayer and fasting, an opportunity presented itself of obtaining the king’s consent to his mission. Having received his appointment as governor of Judea, a troop of cavalry, and letters from the king to the different satraps through whose provinces he was to pass, as well as to Asaph, the keeper of the king’s forests, to supply him with timber, he started upon his journey, being under promise to return to Persia within a given time. Nehemiah’s great work was the rebuilding, for the first time since their destruction by Nebuzaradan, the walls of Jerusalem, and restoring that city to its former state and dignity as a fortified town. It is impossible to over-estimate the importance to the future political and ecclesiastical prosperity of the Jewish nation of this great achievement of their patriotic governor. How low the community of the Palestinian Jews had fallen, is apparent from the fact that from the sixth of Darius to the seventh of Artaxerxes there is no history of them whatever; and that they were in a state of object “affliction and reproach” in the twelfth of Artaxerxes. The one step which could resuscitate the nation, preserve the Mosaic institutions, and lay the foundation of future independence, was the restoration of the city walls. To this great object therefore Nehemiah directed his whole energies without an hour’s unnecessary delay. In a wonderfully short time the walls seemed to emerge from the heaps of burnt rubbish, and to encircle the city as of old. The gateways also were rebuilt, and ready for the doors to be hung upon them. But it soon became apparent how wisely Nehemiah had acted in hastening on the work. On his very first arrival, as governor, Sanballat and Tobiah had given unequivocal proof of their mortification at his appointment. But when the restoration was seen to be rapidly progressing, their indignation knew no bounds. They not only poured out a torrent of abuse and contempt on all engaged in the work, but actually made a great conspiracy to fall upon the builders with an armed force and to undertaking. The project was defeated by the vigilance and prudence of Nehemiah, who maintained an armed attitude from that day forward. Various stratagems were then employed to get Nehemiah away from Jerusalem, and if possible to take his life. But that which most nearly succeeded was the attempt to bring him into suspicion with the king of Persia, as if he intended to set himself up as an independent king, as soon as the walls were completed, and also to frighten the Jews by the accusation of rebellion, &c. The artful letter of Sanballat so far wrought upon Artaxerxes, that he issued a decree stopping the work till further orders. Probably at the same time he recalled Nehemiah, or perhaps Nehemiah’s leave of absence had previously expired; in either case had the Tirshathah been less upright and less wise, and had he fallen into the trap laid for him, his life might have been in great danger. The sequel, however, shows that his perfect integrity was apparent to the king. For after a delay, perhaps of several years, he was permitted to return to Jerusalem, and to crown his work by repairing the Temple, and dedicating the walls. Owing to his wise haste and steadfast perseverance, enemies, by and by, the walls were actually finished and ready to receive the gates, before the king’s decree for suspending the work arrived. Nehemiah does not indeed mention this adverse decree, which may have arrived during his absence, or give us any clue to the time of his return; nor should we have suspected his absence at all from Jerusalem, but for the incidental allusion in ch. ii. 6, xiii. 6, coupled with the long interval between the earlier and later chapters of the book. But the interval between the close of ch. vi. and the beginning of ch. vii. is the only place where we can suppose a considerable gap in time, either from the appearance of the text, or the nature of the events narrated. It seems to suit both well to suppose that Nehemiah returned to Persia and the work stopped immediately after the events narrated in vi. 16-19, and that chapter vii. goes on to relate that the measures adopted by him upon his return, and the fresh powers. There was the setting up the doors in the gates of the city, giving a special charge as to opening and shutting them, and above all providing for duly peopling the city and rebuilding its many decayed houses. Then followed a census, a large
collection of funds for the repair of the Temple, the public reading of the Law by Ezra, a celebration of the Feast of Tabernacles, such as had not been seen since Joshua's time, and a less solemn keeping of the Day of Atonement with a solemn en-
terprise, supported by several indications in Nehem-
iah, that of the Temple after its repair by means of the funds collected from the whole population.
This great and good governor firmly repressed the exactions of the nobles, and the usury of the rich, and rescued the poor Jews from spoliation and slavery. He refused to receive any lawful allowance as governor from the people, in consideration of their poverty, during the whole twelve years that he was in office, but kept at his own charge a table for 150 Jews, at which any who returned from captivity were welcome. He made most careful provision for the maintenance of the ministering priests, Levites, and for the celebration of Divine worship. He insisted upon the sanctity of the precincts of the Temple being preserved inviolable, and peremptorily ejected the powerful Tobiah from one of the chambers which Eliashib had assigned to him. He then replaced the stores and vessels which had been removed to make room for him, and appointed proper Levitical officers to superintend and distribute them. With no less firmness and impartiality he expelled from all sacred functions those of the high-priest's family who had contracted heathen marriages, and rebuked and punished those of the common people who had likewise intermarried with foreigners; and lastly, he provided for keeping holy the Sabbath day, which was shamefully profaned by many, both Jews and foreign merchants, and by his resolute conduct suc-
ceeded in repressing the lawless traffic on the day of rest. Beyond the thirty-second year of Artaxer-
xes, to which Nehemiah's own narrative leads us, we have no account of him whatever. Probably he returned to Persia and died there, being an in-
disinterested patriotism he stands unexcelled. All who did was noble, generous, high-minded, cour-
ageous, and to the highest degree upright. To stern integrity he united great humility and kindness, and a princely hospitality. As a statesman he combined forethought, prudence, and sagacity in counsel with vigor, promptitude, and decision in action. But in-nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God.—2. One of the leaders of the first expedition from Babylon to Jerusalem under Zerubbabel (Ezr. ii. 2; Neh. vii. 7).—3. Son of Azbuk, and ruler of the half "ezra" of Beth-zur, who helped to repair the wall of Jerusalem (iii. 16).

Nehem-iah (see above), book of, the latest of all the historical books of Scripture. This book, like the preceding one of Ezra, is clearly and certainly not all by the same hand. By far the principal portion, indeed, is the work of Nehemiah 1; but other portions are either extracts from various chronicles and registers, or supplementary narratives and reflections, some apparently by Ezra, others, perhaps, the work of the same person who inserted the latest genealogical extracts from the public chronicles (so Lord A. C. Hervey, the original author of this article; see below).—1. The main history contained in Nehemiah covers about twelve years, viz., from the twentieth to the thirty-second year of Artaxerxes Longimanus, i. e. from n. c. 445 to 433.
The whole narrative gives us a graphic and interest-
ing account of the return of the exiled captives, the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuance of the genealogical registers and the succession of the kings from the time of the return of the captives in the writer's times, and, incidentally, to the nature of the Persian empire on the other. The view given of the rise of two factions among the Jews—the one the strict religious party; the other, the gentiliz-
ing party, sets before us the germ of much that we meet with in a more developed state in later Jew-
ish history. Again, in this history, as well as in Ezra, we see the bitter enmity between the Jews and Samaritans acquiring strength and definite form on both religious and political grounds. The book also throws much light upon the domestic in-
stitutions of the Jews. Some of its details give us incidentally information of great historical import-
ance, and some of its geographical indications are of con-
sequence. The narrative of the wall, iii. xii., contains the most valu-
able materials for settling the topography of Jerusalem to be found in Scripture. (b) The list of re-
turned captives who came under different leaders from the time of Zerubbabel to that of Nehemiah (amounting in all to 42,900 adult males and 7,357 servants), which is given in chapter vii., con-
veys a faithful picture of the political weakness of the Jewish nation as compared with the times when Judah alone numbered 470,000 fighting men (1 Chr. xx. 5). It is an important aid, too, in understand-
ing the subsequent history and appreciating the patriotism and valor by which they attained their independence under the Maccabees. (c) The lists of leaders, priests, Levites, and of those who signed the covenant, reveal incidentally much of the national spirit as well as of the social habits of the captives, derived from older times. Thus the fact that twelve leaders are named in Nehemiah vii. 7, indicates the feeling of the captives that they repudiated the temple. For further in-
idence in the expression, "the men of the people of Israel." The enumeration of twenty-one and twen-
ty-two, or, if Zedekiah stands for the head of the house of Zadok, twenty-three chief priests in x. i-5, xii. 1-7, of whom nine bear the names of those who were heads of courses in David's time (1 Chr. xxiv.), shows how, even in their wasted and reduced numbers, they struggled to preserve these ancient institutions, and also supplies the reason of the mention of these particular twenty-two or twenty-
three names. But it does more than this. Taken in con-
junction with the list of those who sealed (Neh. x. 1-27), it proves the existence of a social custom of calling chiefs by the name of the clan or house of which they were chiefs. (d) Other miscellaneous in-
formation contained in this book, embraces the hereditary crafts practised by certain priestly fam-
ilies, e. g. the apothecaries, or makers of the sacred ointments and incense (iii. 8), and the goldsmiths, whose business it probably was to repair the sacred vessels (iii. 8); the situation of the garden of the kings of Judah by which Zedekiah escaped (2 K. xxv. 4), as seen Neh. iii. 15; statistics, &c. The only real historical difficulty in the narrative is to determine the time of the dedication of the wall, whether in the thirty-second year of Artaxerxes or
before. The expression in Neh. xiii. 1, "On that day," seems to fix the reading of the Law to the same day as the dedication (xii. 43). But if so, the dedication must have been in Nehemiah's return from Babylon (mentioned xii. 7). Then, if the wall only took fifty-two days to complete (vi. 15), and was begun as soon as Nehemiah entered upon his government, how came the dedication to be deferred till twelve years afterward? The answer to this problem is that, in the first place, the fifty-two days are to be reckoned from the beginning of the work after iv. 15, and a time exceeding two years may have elapsed from the commencement of the building. But even then it would not be ready for dedication. There were the gates to be hung; perhaps much rubbish to be removed, and the ruined houses in the immediate vicinity of the walls to be repaired. Still even these causes would not be adequate to account for a delay of twelve years. But Nehemiah's leave of absence from the Persian court, mentioned ii. 6, may have drawn to a close shortly after the completion of the wall, and before the other above-mentioned works were complete. And this is rendered yet more probable by the circumstance that, in the thirty-second year of Artaxerxes we know he was with the king (xiii. 6). Other circumstances, too, may have concurred to make it imperative for him to return to Persia without delay. The last words of ch. vi. point to some new effort of Tobias to interrupt his work, apparently by the threat of his being considered as a rebel by the king. If he could make it appear that Artaxerxes was suspicious of his fidelity, then Nehemiah might feel it matter of necessity to go to the Persian court to clear himself of the charge. And this view both receives a remarkable confirmation from, and throws quite a new light upon, Ezr. iv. 7-23. Now, if we compare Neh. vi. 6, 7, with the letter of the heathen nations mentioned in Ezr. iv., and also recollect that the only time when, as far as we know, the walls of Jerusalem were attempted to be rebuilt, was when Nehemiah was governor, it is difficult to resist the conclusion that Ezr. iv. 7-23 relates to the time of Nehemiah's government, and explains the otherwise unaccountable circumstance that twelve years elapsed before the dedication of the walls was completed. Nehemiah may have started on his journey on receiving the letters from Persian court to the contrary, leaving his lieutenants to carry on the works, and after his departure Rehum and Shimshai and their companions may have come up to Jerusalem with the king's decree and obliged them to desist. It seems, however, that at Nehemiah's arrival in Persia, he was able to satisfy the king of his perfect integrity, and he was permitted to return to his government in Judea. His leave of absence may again have been of limited duration, and the business of the census, of repeopling Jerusalem, setting up the city gates, rebuilding the ruined houses, and repairing the Temple, may have occupied his whole time till his second return to the king. During this second absence another evil arose—the gentilizing party recovered strength, and the intrigues with Tobiah (Neh. vi. 17), begun before his first departure, were more actively carried on, and led so far the Elahash the high-priest actually assigned one of the store-chambers in the Temple to Tobiah's use. This we are not told of till xiii. 4-7, when Nehemiah relates the steps he took on his return. But this very circumstance suggests that Nehemiah does not relate the events which happened in his absence, and would account for his silence in regard to Rehum and Shimshai. We may thus, then, account for ten or eleven years having elapsed before the dedication of the walls took place. In fact, it did not take place till the last year of his government; and this leads to the right interpretation of ch. xiii. 6, and brings it into harmony with v. 14, which obviously imports that Nehemiah's government of Judea lasted only twelve years, viz. from the twentieth to the thirty-second of Artaxerxes. The dedication of the walls and the twelve days named in ch. xiii. were the closing acts of his administration. Josephus detaches Neh. vii. from its context, and appends the narratives contained in it to the times of Ezra. He makes Ezra die before Nehemiah came to Jerusalem as governor, and consequently ignores any part taken by him in conjunction with Nehemiah. He makes no mention of Sanballat in the events of Nehemiah's government, but places him in the time of Jadinus and Alexander the Great. All attempts to reconcile Josephus with Nehemiah must be lost labor. His authority must yield to that of Nehemiah. In appending the history in Neh. vii. to the end of Ezra, we know that he was guided by the Apocryphal 1 Esd., as he had been in the whole story of Zerubbabel and Darius. Probably in all the points in which he differs from Nehemiah, he followed Apocryphal Jewish writings. 2. As regards the authorship of the book, it is admitted by all critics that it is, as to its main parts, the genuine work of Nehemiah. But it is no less certain (so Lord A. C. Hervey) that interpolations and additions have been made in it since his time; and there is considerable diversity of opinion as to what are the portions so added (see below). From i. 1 to vi. 6, no doubt or difficulty occurs. Again, from xii. 31 to the end of the book (except xii. 44-47), the narrative is continuous, and the use of the first person singular constant (xii. 30, 38, 40, xiii. 6, 7, &c.). It is therefore only in the intermediate chapters (vi. 6 to xii. 26, and xii. 44-47), that we have to inquire into the question of authorship, and this we will do by sections:—(a) The first section begins at Neh. vii. 6, and ends in the first half of viii. 1, at the words "one man." This section is identical with Ezr. ii. 1—iii. 2 (Eza, Book of), word for word, and letter for letter, except in two points, viz. the numbers repeatedly varied therein, and the account of the offerings made by the governor, the nobles, and the people. The heading, the contents, the narrative about the sons of Barzillai, the fact of the offerings, the dwelling in their cities, the coming of the seventh month, the gathering of all the people to Jerusalem as one man, are in words and in sense the very same passage. The idea that the very same words, extending to seventy verses, describe different events, is simply absurd and irrational. The numbers, therefore, must originally have been the same in both books. But when we examine the varying numbers, we see the following particular proofs that the variations are corruptions of the original text. Though the items vary, the sum total, 42,300, is the same (Ezr. ii. 64; Neh. vii. 66). In like manner the totals of the servants, the singing men and women, the horses, mules, and asses, are all the same, except that Ezra has 290, instead of 245, singing men and women. The numbers of the priests and the Levites are the same in both, except that the singers, the sons of Asaph, are 128 in Ezra, against 145 in Nehemiah, and the porters 139 against 138. Then in each particular
case, when the numbers differ, we see plainly that
the difference might arise from a copyist's error.
To turn next to the offerings. Ezra (ii. 68, 69)
generally gives the sum total, as follows: 61,000
drams of gold, 5,000 pounds of silver, and 100
priests' garments. Nehemiah gives no sum total,
but gives the following items (vii. 72): The Tir-
shatha gave 1,203 drams of gold, 50 basins, 550
priests' garments. The chief of the fathers gave
20,000 drams of gold, and 2,200 pounds of silver.
The rest of the people gave 20,000 drams of gold,
2,000 pounds of silver, and 67 priests' garments.
Here, then, we learn that these offerings were made
in three shares, by three distinct parties: the gov-
ernor, the chief fathers, the people. The sum
total of drams of gold we learn from Ezra was 61,000.
The shares, we learn from Nehemiah, were 20,000
in two out of the three donors, but 1,000 in the
case of the third and chief donor! Is it not quite
evident that in the case of Nehemiah the 20 has
slipped out of the text (as in 1 Esd. v. 45, 60,000
has), and that his real contribution was 21,000? his
generosity prompting him to give in excess of his
third. Next, the sum total of the pounds of silver
was, according to Ezra, 5,000. The shares were,
according to Nehemiah, 2,200 pounds from the chief,
and 1,000 from the people. But the LXX gives
2,300 for the chiefs, and 2,200 for the people,
making 4,500 in all, and so leaving a deficiency of
500 pounds as compared with Ezra's total of 5,000,
and ascribing no silver offering to the Tirshatha.
The sum total of the priests' garments, as given in
both the Hebrew and Greek text of Ezra, and in 1
Ezd., is 100. The items as given in Neh. vii. 70 give
530 + 67 = 597. But the LXX give 30 + 67 =
97, and that this is nearly correct is apparent from
the numbers themselves. For the total being 100,
33 is the nearest whole number to \( \frac{3}{5} \), and 67 is
the nearest whole number to \( \frac{2}{3} \) of 100. So that
we cannot doubt that the LXX gave 33 priests'
garments, and the rest of the people gave 67, prob-
able in two gifts of 34 and 33, making in all 100.
But how came the 500 to be added on to the Tir-
shatha's tale of garments? Clearly it is a frag-
ment of the missing 500 pounds of silver, which,
with the 50 bowls, made up the Tirshatha's donation
of 500 pounds of silver. But that Neh. vii. 70 ought to be read thus, "The Tirshatha gave to the treasure 21,000
drams of gold, 50 basins, 500 pounds of silver, and
53 priests' garments." The offerings, then, as well
as the numbers in the lists, were once identical in
both books, and we learn from Ezr. ii. 68 what was
the purpose of this liberal contribution, viz. "to set
up the House of God in his place." From this
phrase occurring in Ezr. ii. just before the account
of the building of the Temple by Zerubbabel, it
has usually been understood as referring to the re-
building; but the phrase properly implies restora-
tion and preservation (compare 2 Chr. xxxiv. 13). It
follows, from what has been said, that the section
under consideration is in its right place in Nehe-
miah, and was inserted subsequently in Ezra out of
its chronological order. But one or two additional
proofs of this must be mentioned. The most
convincing and palpable of these is perhaps the men-
tion of the Tirshatha in Ezr. ii. 63 and Neh. vii. 63.
Another is the mention of Ezra as taking part in
that assembly of the people of Jerusalem
described in Ezr. iii. 1 and Neh. viii. 1; for Ezra
did not come to Jerusalem till the reign of Artaxerxes
(Ezr. vii.). Another is the mention of Nehemiah
as one of the leaders under whom the captives
enumersted in the census came up (Ezr. ii. 2; Neh.
vii. 7): in both which passages the juxtaposition of
Nehemiah with Seraiah, when compared with Neh.
x. 1, 2, greatly strengthens the conclusion that Ne-
emiah the Tirshatha is meant. Then, again, that
Nehemiah should summon all the families of Israel
to Jerusalem to take their census, and that, having
done so at great cost of time and trouble, he, or
whomever was employed by him, should merely trans-
scribe an old census taken nearly 100 years before,
instead of recording the result of his own labors, is
so improbable that nothing but the plainest neces-
sity could make one believe it. Nehemiah's own
new register begins with vii. 7. He doubtless made
use of the old register as an authority by which to
decide the genealogies of the present generation.
Hence he refused to admit the sons of Barzillai to
the priestly office, but made a note of their claim,
that it might be decided whenever a competent au-
thority should arise. From all which it is abun-
dantly clear (so Lord A. C. Hervey) that this section
belongs properly to Nehemiah.—Prof. Douglas (in
Fairlaim) prefers to think "that Ezra, drawing from
original documents, has given that list as it appeared at first; and that Nehemiah, who took it
as the basis of a new census, has given it in the form
which is set forth in the "chronicles." But the
LXX do not agree that Ezra, from the "chronicles."); Thus Ezra gives 652 persons whose gene-
alogy could not be traced, but Nehemiah 642, prob-
ably because 10 had determined their place in the
registers by prolonged investigations. So the dis-
crepancies in the accounts of gifts to the Temple-
service Prof. Douglas would explain on the same
principle as Nehemiah with the "chronicles."—
It does not follow (so Lord A. C. Hervey) that this
section was written in its present form by Nehemiah.
Probably ch. vii., from ver. 7, contains the
substance of what was found in this part of Nehe-
miah's narrative, but abridged, and in the form of
an abstract, which may account for the difficulty of
separating Nehemiah's register from Zerbabbel's,
and also for the very abrupt mention of the gifts of
the Tirshatha and the people at the end of the
chapter. (b.) The next section commences Neh.
viii., latter part of ver. 1, and ends Neh. xi. 3. Lord
A. C. Hervey favors the opinion advocated by Haver-
nick (see below), that Neh. viii. 7—10 are copies from
Ezra (see below). It is not necessary to suppose that
Ezra himself inserted this or any other part of the
present book of Nehemiah in the midst of the Tir-
shatha's history. But if there were extant an ac-
tcount of these transactions by Ezra, it may have
been thus incorporated with Nehemiah's history by
the last editor of Scripture. (c.) The third section.
ch. xi. 3—36, contains a list of the families of Judah,
Benjamin, and Levi (priests and Levites), who took
up their abode at Jerusalem, in accordance with the
resolution of the volunteers, and the decision of the
lot, mentioned in ix. 1, 2. This list forms a kind of
supplement to that in vii. 8—69, as appears by its
allusion in xi. 2 to that previous document. This
list is an extract from the official roll preserved in
the national archives, only somewhat abbreviated
(compare 1 Chr. ix.). The nature of the informa-
tion in this section, and the parallel passage in 1
Chr., would rather indicate a Levitical hand. It
might or might not have been the same which in-
serted the preceding section. If written later, it is
perhaps the work of the same person who inserted
xii. 1—30, 44—47. (d.) From xii. 1 to 26 is clearly
(see below) an abstract from the official lists made
and inserted here long after Nehemiah's time, and
after the destruction of the Persian dynasty by Alexander the Great, as is plainly indicated by the expression "Darius the Persian," as well as by the mention of Jaddua. The allusion to Joshua, and to Nehemiah and Ezra, in ver. 26, is also such as would be made long posterior to their lifetime. (e) Xl, 17, has third person instead of the first, as in the rest of his book. ... The only passages throwing real difficulties in the way of the common belief that Nehemiah wrote the book as we have it occur in ch. xii. (10, 11, 22, 23). ... Jaddua's name is so slight, as to be preserved intact until the time at which they lived. ... There is nothing in the four verses quoted above which need bring their composition, and that of the book of which they form a part, down to the period of Alexander or his successors. ... For it is assumed on the other side that these verses speak of Jaddua as in possession of the high-priesthood. Were this assumption correct, there is nothing absurd in our assuming, in turn, that Nehemiah was under thirty when he was sent to Jerusalem in the twentieth year of Artaxerxes, b. c. 445, and that God was pleased to lengthen out his life till b. c. 531 (the date given by Ewald for Jaddua's becoming high-priest). But it is a mere assumption that Jaddua is here spoken of as the actual high-priest; nay, we are persuaded that it is a mistake. ... There is not even the semblance of a difficulty about Nehemiah writing these verses, if they present merely a genealogy. For we read (ch. xii. 28) that Nehemiah chased away a younger son of Joiada, because he had profaned the priesthood by a heathenish marriage. ... Jaddua was probably already born, as being the eldest son of the eldest brother among Joiada's children." Prof. Douglas suggests the danger that this apostate priest, generally understood to be the founder of the Samaritan worship at Gerizim, might succeed him in the high-priesthood at Jerusalem, and overturn the whole theocratic constitution which Ezra and Nehemiah had devoted themselves to establishing; and regards this danger as a peculiar reason for Nehemiah's tracing the high-priestly line as far as the children were born, and thus recording how Providence had furnished visible security for the continuance of the high-priesthood in the line of pure descent by granting Eliashib descendants to the third generation. And this gives point and value to the statements of xii. 22, 23, that the Levites, the heads of the fathers, and the priests in their own records in the national chronicles, not in four successive generations, as those imagine who suppose that Eliashib, Joiada, Johanan, and Jaddua, are
mentioned as successively actual high-priests, but at that one time when God's special Providence gave to the Church the strong assurance of stability, owing to the fact of four generations of the high-priestly family being alive at the same moment. This point of time would, then, exactly correspond with that other, 'to the reign of Darius the Persian,' which might equally be translated of or under this reign. Ewald's table... exhibits Darius Ne-
thus ascending the throne n. c. 424, and Eliashib surviving his accession for five years, and then suc-
cceeded by Joiada, n. c. 419. If we understand that Nehemiah wrote of these five years, and these four verses, which have proved a stumbling-block to many critics, appear most natural, exact, and im-
portant in their meaning." Prof. Douglas regards chs. x. and xii. as giving lists of the chief-priests, or heads of the twenty-four courses, at three several times, under the three successive high-priests, Joshua (xii. 1-7), Joiakim (12-21), and Eliashib (x. 1-9). (High-priests.) In respect to language and style, this book is very different both from 2 Chronicles and Ezra. Nehemiah has, it is true, quite his own manner, and certain phrases and modes of expression peculiar to himself. He has also some few words and forms not found elsewhere in Scripture; but the general Hebrew style is ex-
actly that of the books purporting to be of the same age. Some words occur in 1 and 2 Chronicles, Ezra, and Nehemiah, but nowhere else. The text of Ne-
hemiah is generally pure and free from corruption, except in the proper names, in which there is con-
siderable fluctuation in the orthography, both as compared with other parts of the same book and with the same names in other parts of Scripture and also in numeraux. Many various readings are also indicated by the LXX. version.—4. Nehemiah has always had an undisputed place in the CAXON (BIBLE; INSPIRATION), being included by the He-
brews under the general head of the Book of Ezra, and, as Jerome tells us, by the Greeks and Latins under the name of the second Book of Ezra, (Ex-
?DRAS, FIRST BOOK OF.) There is no quotation from it in the N. T., and it has been comparatively neglected by both the Greek and Latin fathers.

Ne-he-mi-a'ah (L. form of NEHEMIAH). 1. NEHE-
MIAH 2 (1 Esd. v. 8).—2. NEHEMIAH 1 (v. 40). Ne,
hemiah, nick'dah or nech'dah; (see below). The title of Ps. v. in the A. V. is "to the chief mu-
sician upon Nehiloth." It is most likely, as Ges-
nius and others explain, that it is derived from the root kâdâl or châdâl = to bore, perforate, whence kâdil or châdil = a flute or pipe (1 Sam. x. 5; 1 K. i. 40), so that Nehiloth is the general term for perfor-
ated wind-instruments of all kinds, as Neginoth denotes all manner of stringed-instruments. The title of Ps. v. is therefore addressed to the con-
ductor of that portion of the Temple-choir who played upon flutes and the like, and are directly alluded to in Ps. lxxvii. 5, where kâdâlîth or châdîlîth, "the players upon instruments" who are associated with the singers, are properly "pipers" or "flute-
players." MUSIC; MUSICAL INSTRUMENTS.

Ne-hum (Heb. comfort, Fû.; probably an error for REHEM, Ges.), one of those who returned from Babylon with Zerubbabel (Neh. vii. 7). = RE-
HEM in the margin.

Ne-hu-sha'tha (Heb. brass, Ges.), daughter of Ela-
than of Jerusalem; wife of Jehoiakim, and mother of Jehoiachin, kings of Judah (2 K. xxiv. 8).

Ne-hu-shan (Heb. the brazen, Ges.; brass-image, Fû.). One of the first acts of HEZEKIAH, upon com-
ing to the throne of Judah, was to destroy all traces of the idolatrous rites which had gained such a fast hold upon the people during the reign of his father Ahaz. Among other objects of superstitious rever-
ence and worship was the brazen serpent, made by Moses in the wilderness (Num. xxi. 9), which was preserved throughout the wanderings of the Israel-
ites, probably as a memorial of their deliverance, and according to a late tradition was placed in the Temple. The name by which the brazen serpent was known at this time, and by which it had been worshipped, was Néhushtà (2 K. xviii. 4). It is evident that our translators by their rendering, "and he called it Néhushtà," understood, with the LXX., Vulgate, and many commentators, that hezekiah, when he destroyed the brazen serpent, gave it the name Néhushtà = a brazen thing, in token of his utter contempt, and to impress upon the people the idea of its worthlessness. But it is better (so Mr. Wright) to understand the Hebrew as referring to the name by which the serpent was generally known, and angels immediately and unhesitatingly called it 'Néhushtà' = 'and they (i. e. people) called it 'Néhushtà.'" This is the view taken in the Targum of Jonathan, and the Peshito-Syria, also by Buxtorf, Luther, and most modern commentators. SERPENT, BRASSES.

Ne-khèb (Heb. a cowen, Ges.), a town on the bound-
ary of Naphtali (Josh. xix. 33). It occurs between ADAMi and JABNEEL 2. A great number of com-
mentators have taken this name as being connected with the preceding (i. e. = Adami-Nekeb). In the Talmud the post-biblical name of Nekeb is Tahnah-
thah. Of this more modern name Schwartz suggests that a trace is to be found in "Hazeldhi," three Eng-
lish miles N. from al Chatti.

Ne-ko'da (Heb. distinguished, Ges.; shepherd, Fû.).

1. The "children of Nekoda" returned among the Nedinim after the Captivity (Ezr. ii. 46; Neh. vii. 50), and in the genealogies of Neh. were among those who went up after the Captivity from Tel-
melath, Tel-harsa, &c., but were unable to prove their descent from Israel (Ezr. ii. 60; Neh. vii. 62).

Ne-mu'el (Heb. = JEMUEL? Ges.). 1. A Ruben-
ite, son of Elias, and eldest brother of Dathan and Abiram (Num. xxvi. 9).—2. Eldest son of Simeon (xxvi. 12; 1 Chr. iv. 24), from whom descended the family of the Nemelites; = JEMUEL.

Ne-mu'el-ites (fr. Heb.), the = the descendants of Nemuel the first-born of Simeon (Num. xxvi. 12).

Ne-peh (Heb. sprout, Ges.). 1. A Kohathite, son of Ithar and brother of Korah (Ex. vi. 25).—2. One of David's sons born in Jerusalem (2 Sam. v. 15; 1 Chr. iii. 7, xiv. 6).

Nephew (Heb. nech'd = progeny, Ges.; once bénîy bûrîn = sons' sons; Gr. pl. ephou'ma = de-
scendants), in the A. V. as in Old English was = grandson, in plural grandsons or grandsonen (Judg. xii. 14, margin = "son's sons;" Job xviii. 19; Is. iv. 22; 1 Tim. v. 4). In Gen. xxi. 23 the Heb. nech'd is translated "son's son."

Nephi (L.) = NAPHTHAR (2 Mc ii. 36).
Néph. (Gr. τ δονον). In the corrupt list of 1 En. v. 21, "the sons of Néph." apparently are "the children of Nebo" in Ezr. ii. 29, or else the name is a corruption of Néphish. Néphish (fr. Heb.) = Néphish (1 Chr. v. 19 only).

Néphish' esim (Heb. = Néphishem, Ges., Fii.). The children of Néphisheshim are among the Néthi- nims who returned with Zerubbabel (Néh. viii. 52). Néphish; Néphishem.

Néphtha-li (L.) = Néphalí (Tob. i. 1, 2, 4, 5). Néphalí-lum (L.) = Néphalí (Tob. vii. 3; Mat. iv. 13, 15; Rev. vii. 6).

Néph-tóh (Heb. opening, Ges., the Water of. The spring or source of the water or waters of Néphtoh was one of the landmarks in the boundary-line between Judah and Benjamin (Josh. xv. 9, xviii. 15). It lay N. W. of Jerusalem, in which direction it seems to have been satisfactorily identified in "Ar Iš Shéqah in the Wady el Weid, four miles of Jerusalem; the "Ar Yéló in the same valley, but one mile nearer Jerusalem; the "Ar Korín, or Fountain of the Virgin of mediaval times, about four miles W. of Jerusalem; and even the so-called Well of Job at the western end of the Wady Álíy and near Yéló (ancient Aholon). Robinson (Phys. Geog. 45, 240) and Mr. Rowland's (in Fairbairn's) fable "Ar Korín; Porter (in Kitto) favors "Ar Yéló as answering to Néphtoh.

Né-pu-sim (Heb. expansiones, Ges., Fii.) = Néphishem (Ezr. ii. 50).

Nér (Heb. a light, lamp, Ges.), a Benjaminite, son of Jehiel (1 Chr. ix. 30); according to 1 Chr. viii. 33 and ix. 39, father of Kish, and grandfather of King Saul. In 1 Sam. ix. 1, Kish is said to be "the son (i. e. grandchild) of Abiel," hence most suppose Abiel = Jehiel. Abner is uniformly styled "the son of Nér;" 1 Sam. xiv. 50 has "Abner, the son of Nér, Saul's uncle;" and ver. 51 says "Nér the father of Abner (was) the son of Abiel." C. Hervey maintains that Abner was Saul's uncle, and brother of Kish. Others maintain that Nér, Abner's father, was Saul's uncle, and consequently that Abner was Saul's cousin. This supposes two named Nér (father and grandfather of Abner), unless there is some copyist's mistake. Compare Kish, 1, 2.

Ne'res (L. and Gr. pronounced Ñ'rese). (Gr. L, and the name of an ancient sea-god), a Christian at Rome, saluted by St. Paul (Rom. xvi. 15). Origens conjectures that he belonged to the household of Philogous and Julia. A legendary account of him is given in Acta Sanctorum, from which may be gathered the tradition that he was beheaded at Terracina, probably in the reign of Nerva.

Nérgal (Heb., see below), one of the chief Assyrian and Babylonian deities, seems to have corresponded closely to the classical Mars. He was of Babylonian origin, and his name (so Rawlinson) signifies, in the Cushite dialect of that country, the great man, or the great hero. His monumental titles are—"the storm-ruler," "the king of battle," "the champion of the gods," "the male principle" (or "the strong beguiter"), "the tutelary god of Babylonia," and "the god of the chase." It is conjectured that he may represent the Admon Ninox. The only express mention of Nérgal contained in the Scriptures is in 2 K. xvii. 50. He appears to have been worshiped under the symbol of the "Man-Lion." Nínveh.

Nérgal-shár-re zér (Heb.; see below, also Nérgal and Sharrêzér) occurs only in Jer. xxxix. 3 and 13. There appear to have been two persons of the name among the "princes of the king of Babylon," who accompanied Nebuchadnezzar on his last expedition against Jerusalem. One of these is not marked by any additional title; but the other has the honorable distinction of Rád-mag, and it is to him alone that any particular interest attaches. In sacred Scripture he appears among the persons who, by command of Nebuchadnezzar, released Jeremiah from prison; profane history gives us reason to believe that he was a personage of great importance, who not long afterward mounted the Babylonian throne (so Rawlinson). This identification depends in part upon the exact resemblance of name, which is found on Babylonian bricks in the form of Nergalsharr-ezer; but mainly it rests upon the title of Rad-mag, which this king bears in his inscriptions. Assuming on these grounds the identity of the Scriptural "Nérgal-sharezer, Rád-mag," with the monumental "Nérgal-sháar-ezer, Rád-mag," we may learn something of his history from profane authority. There cannot be a doubt that he was a monarch called Nergilissar or Nergilissos by Berosus (Josephus, Ap. i. 20), who murdered Évél-merodach, Nebuchadnezzar's son, and succeeded him upon the throne. This prince was married to a daughter of Nebuchadnezzar, and was thus the brother-in-law of his predecessor, whom he put to death. His reign lasted between three and four years. He appears to have died a natural death, and certainly left his crown to a young son, Laborosoarchad, who was murdered after a reign of nine months. There is abundant reason to believe from his name and his office that he was a native Babylonian—a grandee of high rank under Nebuchadnezzar, who regarded him as a fitting match for one of his daughters. His reign preceded that of the Median Darius by seventeen years. It lasted from 559 B.C. to 546 B.C. A palace, built by Nergalsharezer at Babylon and known as the Temple of the Virgin, is generally supposed to have set Rome on fire in the B.c. 64, but he charged the crime upon the Christians, some of whom he caused to be torn in pieces by dogs, and others to be burned at night to light the imperial gardens. The Apostles Paul and Peter suffered martyrdom in his reign. An insurrection broke out, he was declared an enemy of the state, and committed suicide, to avoid being put to death, A.D. 68. He is frequently mentioned in the N.T. as *
"Cesar" (Acts xxv. 8 ff., xxvi. 32, xxviii. 19; Phil. iv. 22), sometimes as "Augustus" (Acts xxv. 21, 25), but not as "Nero" except in the spurious subscription to 2 Tim. See cut under Ephesus; Roman Empire; Rome.

* Nest (Heb. קן; Gr. κατασκέυας; Heb. ק----------</td>
The net was used for fishing and hunting. The Egyptians constructed their nets of flax-string: the netting-needle was made of wood, and in shape closely resembled our own (Wilkinson, ii. 93). The nets varied in form according to their use; the accompanying sketch represents the land-net. As the nets of Egypt were known to the early Jews (Is. xix. 8), it is not improbable that the material and form were the same in each country. The nets used for birds in Egypt were of two kinds, clap-nets and traps. The net-trap consisted of net-work stranded over a frame of wood, which was so constructed that the sides would collapse by pulling a string and catch any birds that might have alighted on it while open. The clap-net was made on the same principle, consisting of a double frame with the net-work stranded over it, which might be caused to collapse by pulling a string.—Net is often used metaphorically. It was an appropriate image of the subtle devise of God's enemies (1s. ix. 15, xxi. 15, xxxi. 4, &c.), and of the unavoidable vengeance of God (Lam. i. 13; Ex. xliii. 13; Hos. vii. 12, &c.), &c. The Heb. sehbeh, fem. sehlehahah, in architecture (A. V. "net," "net-work," "checker," "wreathen-work," &c.) (so Gesenius) LATTICE, lattice-work, hatching, consists closely of wooden columns (1 K. xvi. 17, sqq.; 2 K. xvi. 17, &c.).

Nethaneel (Heb. given of God, Ges.; = NATHANIEL). 1. Son of Zuriel, and prince of Issachar at the Exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).—2. Fourth son of Jesse, and brother of David (1 Chr. ii. 14).—3. A priest in David's reign, who blew the trumpet before the Ark (xx. 24).—4. A Levite, father of Shemaiah the scribe (xxxix. 6).—5. Fifth son of Obed-edom (xxvi. 4).—6. One of the princes of Judah, sent by Jehoshaphat to teach in the cities of Judah (2 Chr. xviii. 7).—7. A chief Levite who took part in Josiah's solemn Passover (xxxv. 9).—8. A priest of the family of Pashur in Ezra's time who had married a foreign wife (Ezr. x. 22).—9. The representative of a priestly family of Jedainah in the time of high-priest Jojakim (Neh. xvi. 21).—10. A Levite, of the sons of Asaph, who took part in the dedication of the High Priest's garments (Neh. xii. 26).

Nethasilah (fr. Heb. = given of Jehovah, Ges.). 1. Son of Elishama, and father of the Ishmael who murdered Gedaliah (2 K. xx. 23; 25; Jer. xl. 8, 14, 15, xili. 1 f.). He was of the royal family of Judah. —2. Son of Asaph the minstrel, and chief of the fifth course of the Temple-choir (1 Chr. xxvi. 5, 12).—3. One of the Levites sent by Jehoshaphat to teach the Law in the cities of Judah (2 Chr. xvii. 8).—4. Father of Jehudi (Jer. xxxvi. 14).

Nethinim, Nethinims (Heb. pl. nethinim = the given, Ges.). As applied specifically to a distinct body of men connected with the services of the Temple, this name first appears in the later looks of the O. T.; in 1 Chronicles, Ezra, and Nehemiah. The Hebrew word, and the ideas embodied in it may, however, be traced to a much earlier period. As derived from the verb natham (= to give, set apart, dedicate) it was applied to those who were specially appointed to the liturgical offices of the Tabernacle, thus the Levites were given to Aaron and his sons, i.e. to the priests as an order for this service (Num. iii. 9, viii. 19). At first they were the only attendants, and their work must have been laborious enough. The first conquests, however, brought them their share of the capital Midianites, and some were employed in having the charge of the Tabernacle (xxxi. 47), while 32 only were assigned specially to the priests (ver. 40). This disposition to devolve the more laborious offices of their royal family upon servants of another race showed itself again in the treatment of the Gibeonites. They, too, were given (A. V. "made") to be "hewers of wood and drawers of water" for the house of God (Josh. ix. 27). No addition to the number thus employed appears to have been made when the Judges, and they continued to be known by their old name as the Gibeonites. Either the massacre at Nob had involved the Gibeonites as well as the priests (1 Sam. xxvii. 19), or else they had fallen victims to some other outbreak of Saul's fury, and, though there were survivors (2 Sam. xxi. 2), the number was likely to be quite inadequate for the greater statelyness of the new worship at Jerusalem. It is to this period accordingly that the origin of the class bearing this name may be traced. The Nethinim were those whom David and the princes appointed (Heb. goy) for the service of the Levites (Ezr. viii. 20). Analogy took their place to conclude that, in this as in the former instances, these were either prisoners taken in war, or else some of the remnant of the Canaanites. From this the Nethinim probably lived within the precincts of the Temple, doing its rougher work, and so enabling the Levites to take a higher position as the religious representatives and instructors of the people. The example set by David was followed by his successor. (SOLOMON'S SERVANTS.) Assuming, as is probable, that the later Rabbinic teaching represents the traditions of an earlier period, the Nethinim appear never to have lost the stigma of their Canaanite origin. They were all along a servile and subject caste. The only period at which they rise into any thing like prominence is that of the return from the Captivity. In that return the priests were conspicuous and numerous, but the Levites, for some reason unknown to us, hung back. The services of the Nethinim were consequently of more importance (Ezr. viii. 17), but in their case also, the small number of those that joined (392 under Zerubbabel, 220 under Ezra, including "Solomon's servants") indicates that many preferred remaining in the land of their return to their old service. Those that did come were consequently thought worthy of special mention. The names of their families were registered (Ezr. lii. 43-58). They were admitted, in conformity to Deut. xxix. 11, to join in the great covenant (Neh. x. 25). They, like the priests and Levites, were exempted from taxation by the Persian satraps (Ezr. vii. 24). They were under a chief of their own body (ii. 43; Neh. viii. 46). They took an active part in rebuilding the city (iii. 26), and the tower of Ophel, near the Temple, was assigned to some of them as a residence (xi. 21), while others dwelt with the Levites in their cities (ii. 20). The Mishna gives the order of social precedence thus: priests, Levites, Israelites, "bastards," the Nethinim, pros- clytes, manumitted slaves (Ginsburg, in Kitto), neither in the Apocrypha, nor in the N. T. nor yet in Josephus, do we find any additional information about the Nethinim.

Netophah (Heb. distillation, Ges.), a town named only in the catalogue of those who returned with Zerubbabel from the Captivity (Ezr. ii. 22; Neh. vii. 26; 1 Esd. x. 18). But, though not directly mentioned till so late a period, Netophah was really a much older place. Two of David's "valiant men"
and captains, Mahraiz, and Heldor or Beliath (1 Chr. xxvii. 15, 18), were Netophathites, and it was the latter place of at least one of the captains, who remained under arms near Jerusalem after its destruction by Nebuchadnezzar (compare 2 K. xxv. 23 with Jer. xl. 8). The “villages of the Netophathites” were the residence of the Levites who were singers (1 Chr. ix. 16; Neh. xii. 28). That Netophah belonged to Judah appears from the fact that the two heroes above mentioned belonged, the one to the Zarthis, and the other to Othnuel, the son-in-law of Caleb. To judge from Neh. vii. 26 it was near or closely connected with Bethlehem. It is not mentioned by Eusebius and Jerome, and although in the Mishna reference is made to the “oil of Netophah,” and to the “valley of Beth-Netophah,” nothing is said as to the situation of the place. The latter may well be the present village of Belit Netiv, which stands on a high ridge near the Wady es Squat, about fifteen miles S. W. from Jerusalem, but can hardly be the Netophah of the Bible, since it is not near Bethlehem. The only name in the neighborhood of Bethlehem suggestive of Netophah is that which appears in Van de Velde’s map as Asubeh, and in Tobbler as Om Toba, attached to a village about two miles N. E. of Bethlehem, and a wady which falls therefrom into the Wady es-Nar, or Kidron (so Mr. Grove).

Netophah (Heb.), the same word (Neh. xii. 28) which in other passages means, or is rendered “the Netophathite,” or “the Netophathites,”

Netophathite, or Netophathite (fr. Heb. netophathiti = one from Netophath), the (2 Sam. xxiii. 28, 29; 2 K. xxv. 23; 1 Chr. xl. 30, xxvii. 13, 15; Jer. xii. 5). The Eng. pl., “the Netophathites” (the Heb. word being the same as above) occurs in 1 Chr. li. 54, ix. 16.

Nettle, the A. V. translation of 1. Heb. harad or charad (Job xxx. 7; Prov. xxiv. 31). There is very great uncertainty as to the meaning of the Hebrew word, and numerous are the plants which commentators have sought to identify with it: thistles, sea-orache, butcher’s broom, thistles, have all been proposed. The generality of critics and some modern versions are in favor of the nettle. Nettles (Urtica) are of rapid growth in neglected spots, and some of the species are well known for their power of stinging, their minute tubular hairs or prickles transmitting a poisonous fluid when pressed. Celsius believes the plant meant was the Christ-thorn (Zygophyllum Polivarius) — the Polivaria acanthus of modern botanists — but his identification appears to be forbidden by the passage in Proverbs (L. c.). (Thorns and Thistles). Dr. Royle has argued in favor of some species of will mustard, and Mr. Houghton is inclined to adopt Dr. Royle’s opinion. 2. Heb. qemódá or Kënádá (Is. xxxiv. 13; Hos. ix. 6) = the nettle (Vulgate, Arius Montanus, Luther, A. V., etc.). Another form of the same word, kimónishkhotá (thorns, A. V.), occurs in Prov. xxiv. 31. Modern commentators are generally agreed upon the signification of this term, which may well denote some species of nettle (Urtica).

New Moon. The first day of the lunar month was observed as a holy day. In addition to the daily sacrifice there were offered two young bullocks, a ram, and seven lambs of the first year as a burnt offering, with the proper meat-offerings and drink-offerings, and a kid as a sin-offering (Num. xxvii. 7). On the Sabbath and beforehand, craftsmanship were stopped (Am. viii. 5). The Temple was opened for public worship (Ez. xlvi. 3; Is. lxv. 25). The trumpets were blown at the offering of the special sacrifices for the day, as on the solemn festivals of the year (see Neh. x. 10; Dr. D. xxvi. 3). It was an occasion for state-banquets (1 Sam. xx. 5-24). In later, if not in earlier times, fasting was intermitted at the new moons (Jd. viii. 6). The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days, distinguished from the solemn festivals and the Sabbaths (Ez. xlvi. 17; 1 Chr. xxiii. 31; 2 Chr. ii. 4, viii. 13, xxxi. 3; Ezr. lii. 5; Neh. x. 33). The seventh new moon of the religious year, being that of Tisri, commenced the civil year, and had a significance and rites of its own. (Trumpets, Feast of.) By what method the commencement of the month was ascertained in the time of Moses is uncertain. The Mishna describes the manner in which it was determined seven times in the year by observing the first appearance of the moon, which, according to Maimonides, derived its origin by tradition from Moses, and continued in use as long as the Sanhedrin existed. On the thirtieth day of the month watchmen in the hills round Jerusalem to watch the sky. As soon as each of them detected the moon he hastened to a house in the city, which was kept for the purpose, and was there examined by the president of the Sanhedrin. When the evidence of the appearance was deemed satisfactory, the president rose up and formally announced the words, “It is consecrated.” The information was immediately sent throughout the land from the Mount of Olives, by beacon-fires on the tops of the hills. The religious observance of the day of the new moon may plainly be regarded as the consecration of a natural division of time. Monn.; Moon.

New Testament (see Testament). The origin, history, and characteristics of the constituent books and of the great versions of the N. T., the mutual relations of the Gospels, and the formation of the Canon, are discussed in other articles. (Bible; Versions; and articles on the various books.) The present work (originally by Mr. Westcott) is on the text of the N. T. The subject naturally divides itself into the following heads, which will be examined in succession:—

I. The History of the Written Text.
1. The great periods.
2. The Complutensian Polyglott. 3. The editions of Erasmus. 4. The editions of Stephens. 5. Beza and Elzevir (English versions).

II. Principles of Textual Criticism.
1. External evidence. 2. Internal evidence.

III. The Language of the New Testament.
1. The Early History of the Apocalypse. The opening history of the apocalyptic writings offers no points of distinguishing literary interest. Externally, as far as it can be traced, it is the same as that of other con-
temporary books. St. Paul, like Cicero or Pliny, often employed the services of an amanuensis, to whom he dictated his letters, affixing the salutation "with his own hand" (1 Cor. xvi. 21; 2 Th. iii. 17; Col. iv. 18). In one case the scribe has added a clause in his own name (Rom. xvi. 22). Once, in writing to the Galatians, the apostle has apologized for the rudeness of the autograph which he addressed to them, as if from defective sight (Gal. vi. 11). If we pass onward one step, it does not appear that any special care was taken in the first age to preserve the books of the N. T. from the various injuries of time, or to insure perfect accuracy of transcription. They were given as a heritage to man, and it was some time before men felt the full value of the gift. The original copies seem to have soon perished. It is certainly remarkable that in the controversies at the close of the second century, which often turned upon disputed readings of Scripture, no appeal was made to the apostolic originals.—2. In the natural course of things the apostolic autographs would be likely to perish soon. The material commonly used for letters, the papyrus-paper to which St. John incidentally alludes (2 John x. 12; comp. Rev. iv. 18), was singularly frail and even the stouter kinds, likely to be useful for other or historical books, were not fitted to bear constant use. The papyrus fragments which have come down to the present time have been preserved under peculiar circumstances, as at the Herculaneum or in Egyptian tombs. (BEEK 2.) Parchment (2 Tim. iv. 14), which was more durable, was proportionately rarer and more costly. (WRIGHT.) And yet more than this. In the first age, the written word of the apostles occupied no authoritative position above their spoken word, and the vivid memory of their personal teaching. And when the true value of the apostolic writings was afterward revealed by the progress of the Church, these collections of "the divine oracles" would be chiefly sought for among Christians. On all accounts it seems reasonable to conclude that the autographs perished during that solemn pause which followed the apostolic age, in which the idea of a Christian Canon, parallel and supplementary to the Jewish Canon, was first distinctly conceived. In the time of the Diocletian persecution (A. D. 303) copies of the Christian Scriptures were sufficiently numerous to furnish a special object for persecutors, and a characteristic name (Latin tradiores, from which comes our word translators) to renegades who saved themselves by surrendering the sacred books. Partly, perhaps, owing to the destruction thus caused, but still more from the natural effects of time, no MS. of the N. T. of the first centuries remains. Some of the oldest extant were certainly copied from others which dated from within this period, but of these no one can be placed further back than the time of Constantine. But though no fragment of the N. T. of the first century still remains, the Italian and Egyptian papyri, which are of that date, give a clear notion of the caligraphy of the period. In these the text is written in columns, rudely divided, in somewhat awkward capital letters (sinucae), without any punctuation or division of words. The Gr. iota, which was afterward subscribed (i. e. written under another vowel, ϊ, ϊ, or Ϲ, of an improper diphthong), but not always, subscribed (i. e. written after this vowel); and there is no trace of the care breathing. In addition to the later MSS., the earliest versions and patristic quotations give very important testimony to the character and history of the ante-Nicene text. Express statements of readings which are found in some of the most ancient Christian writers are, indeed, the first direct evidence which we have, and are consequently of the highest importance. But till the last quarter of the second century this source of information fails us. Not only are the names of Christian writers up to that time extremely scanty, but the practice of verbal quotation from the N. T. was not yet prevalent. The evangelic citations in the apostolic Fathers and in Justin Martyr show that the oral tradition was still as widely current as the written Gospels, and there is not in those writers one express verbal citation from the other apostolic books. This latter phenomenon is in a great measure to be explained by the nature of their writings. As soon as definite controversies arose among Christians, the text of the N. T. assumed its true importance. The earliest monuments of these remain in the works of Irenaeus, Hippolytus (Pseudo-Origin), and Tertullian, who quote many of the arguments of the leading adversaries of the Church. Charges of corrupting the sacred text are urged on both sides with great acrimony. Wilful interpolations or changes are extremely rare, if they exist at all, except in the case of Marcion. (BECRERET.) They are dealing with the writings of the N. T., in which he was followed by his school, was, as Tertullian says, to use the knife rather than subtlety of interpretation. But after making some fundamental changes he seems to have adhered scrupulously to the text which he found. In the isolated readings which he is said to have altered, it happens not unfrequently that he has retained the right reading, and that his opponents are in error.—5. Several very important conclusions follow from this earliest appearance of textual criticism. (a.) It is evident that various readings existed in the books of the N. T. at a time prior to all extant authorities. History affords no trace of the pure apostolic originals. (b.) From the preservation of the first variations noticed, which are often extremely minute, in one or more of the primary documents still left, we may be certain that no important changes have been made in the original text which we cannot now detect. (c.) From the minuteness of some of the variations which are urged in controversy, it is obvious that the words of the N. T. were watched with the most jealous care, and that the least differences of phrase were guarded with scrupulous and laborious pains. Pasting from these isolated quotations we find the first great witnesses to the apostolic text in the early Syriac and Latin versions (VERSIONS, ANCIENT), and in the rich quotations of Clement of Alexandria (about A. D. 220) and Origen (A. D. 184-254). From the extant works of Origen alone no considerable portion of the whole N. T. might be transcribed.—7. The evangelic text of Clement of Alexandria is far from pure. Two chief causes contributed especially to corrupt the text of the Gospels: the attempts to harmonize parallel narratives, and the influence of tradition. The former assumed a special importance from the Dictation of Tatian (about A. D. 170), and the latter, which was very great in the time of Justin Martyr (see § 2 above), still lingered.—8. But Origen stands as far first of all the ante-Nicene Fathers in critical authority as he does in commanding genius, and his vociferous attacks offer for the history of the text.—9. In thirteen cases Origen has expressly noticed varieties of reading in the Gospels (Mat. viii. 28, xvi. 20, xvi. 1, xxi. 5, xxi. 9, xxi. 27, xxi. 30, xxi. 33, xvi. 13, xvi. 15, xvi. 17, xvi. 19, xvi. 20).
In three of these passages the variations which he notices are no longer found in our Greek copies (Mat. xxi. 9 or 15; Mk. iii. 18 [ii. 14]; Lk. i. 46); in seven our copies are still divided; in two (Mat. xvi. 28; Jn. i. 28) the reading which was only found in a few MSS. is now widely spread; in the remaining place (Mat. xxvii. 17), a few copies of no great age retain the interpolation which was found in his time “in very ancient copies.”

10. The Evangelistic quotations of Origen are not wholly free from the admixture of traditional glosses which have been noticed in Clement of Alexandria, and often present a confusion of parallel passages; but there is little difficulty in separating his genuine text from these natural corruptions.—11. In the Epistles Origen once notices a striking variation in Heb. ii. 9, chóris thou (Gr. = without God) for charití thou (A. V. “through the grace of God”), which is still attested; but, apart from the specific reference to variations, it is evident that he himself used MSS. distinguished in different times and places, and that they varied in many details. There can be no doubt that in Origen’s time the variations in the N. T. MSS. were beginning to lead to the formation of specific groups of copies.—12. The most ancient MSS. and versions now extant exhibit the characteristic differences which have been found to exist in differing parts of the works of Origen. These cannot have had their source later than the beginning of the third century, and probably were much earlier. Bengel was the first (1734) who pointed out the affinity of certain groups of MSS., which, as he remarks, must have arisen before the first versions were made. Originally we have been found to exist in different parts of the works of Origen. The mass of the remaining authorities formed the Asiatic class. The honor of carefully determining the relations of critical authorities for the N. T. text belongs to Griesbach. According to him two different recensions of the Gospels began in the third century, the third century, the first being the Alexandrine, represented by the MSS. known as B, C, L, 1, 13, 23, 69, 103, the Coptic, Ethiopic, Armenian, and later Syrian versions, and the quotations of Clement of Alexandria, Origen, Eusebius, Cyril of Alexandria, Isidore of Pelusium; and the Western, represented by D, and in part by 1, 13, 69, the Latin versions and Fathers, and sometimes by the Syriac and Arabic versions. Codex Alexandrinus was to be regarded as giving a more recent (Constantinopolitan) text in the Gospels.—13. The chief object of Griesbach in propounding his theory of recensions was to destroy the weight of these old literary authorities. Others continued on the investigation from the point where he left it. Hug endeavored, with much ingenuity, but on slender external proof, to place the theory on an historical basis. According to him, the text of the N. T. fell into a state of considerable corruption during the second century. To this form he applied the term konàt ek plàndoxh, but not with the copies of the N. T. Many of the links in the genealogical table of our MSS. may be wanting, but the specific relations between the groups, and their comparative antiquity of origin, are clear. This antiquity is determined, not by the demonstration of the immediate dependence of particular copies upon one another, but by reference to a common standard. The varieties in our documents are the result of slow and natural growth, and not of violent change.—16. From the consideration of the


2. Brit. Mus.—Cod. Alex.—(St. John i. 1-2-8-11.)


SPECIMENS OF GREEK MSS. FROM THE 1ST TO THE VIIIth CENTURY.
The earliest history of the N.T. text we now pass to the era of MSS. The quotations of Dionysius Alexandria

(§ A.D. 564), Peter Alexandria (about A.D. 512), Methodius (about A.D. 511), and Eusebius (about A.D. 340), confirm the prevalence of the ancient type of text, but the public establishment of Chris
tianity led to the rude Hellenistic forms given way before the current Greek, and at the same time it is reason
able to believe that smoother and fuller construc
tions were substituted for the rougher turns of the apostolic language. In this way the foundation of the Byzantine text was laid. Meanwhile the multiplication of copies in Africa and Syria was checked by Mohammedan conquests. The Greek language ceased to be current in the West. The progress of the Alexandrine and Occidental families of MSS. was thus checked; and the mass of recent copies necessarily represent the accumu
lated results of one tendency.—17. The appearance of the thinnest and finest vellum; in the thirteenth century the parchment is thinner and coarser. Paper was very rarely used after the ninth century. In the tenth century cotton paper was generally employed in Europe; and one example at least occurs of its use in the ninth century. In the twelfth century the common linen or rag paper came into use. One other kind of material requires notice, redressed parch
en. Even at a very early period the original text of a parchment MS. was often erased, that the material might be used afresh. In lapsed of time the original writing frequently reappears in faint lines below the later text, and in this way many rare records of other works, once obliterated for the transcription in one form or another (and hence called palimpsests), have been recovered. The earliest Biblical palimpsest is not older than the fifth century (Plate I. fig. 3).—18. In uncial MSS. the contractions are usually limited to a few very common forms (6C, 1C, HIP, ALA, &c., I. e. theos [God], 6ion (Jesus), pater [father], Darco, which occur in later uncial copies, in which there are also some examples of the a-script iota. Accents are not found in MSS. older than the eighth century. Breaths (the rough ' [= English h], and the smooth'), and the apostrophe 'marking the omission of a short vowel at the end of a word occur somewhat earlier. The oldest punctuation, after the simple interval, is a stop like the modern Greek colon ('). The present Greek note of interroga
tion (?) came into use in the ninth century.—19. A very ingenious attempt was made to supply an effectual system of punctuation for public reading, by Euthalius, who published a collection of St. Paul's Epistles in clauses or lines (Gr. stichoi, in 458, and another of the Acts and Catholic Epistles, in 490. The same arrangement was applied to the Gospels by some unknown hand, and probably at an earlier date.—20. The earliest extant division of the N.T. into sections occurs in Codex B (the Vat
ican MS.; see below § 28). This division is else
where found only in the palimpsest fragment of St. Luke, E. In the Acts and the Epistles there is a double division in B, one of which is by a later hand. The Epistles of St. Paul are treated as one unbroken book divided into ninety-three sections, in which Hebrews originally stood between Galatians and Ephesians.—21. Two other divisions of the Gos
pels must be noticed. The first of these was a divi
sion into "chapters" (Gr. kephalai, títloi, I. breves), which correspond with distinct sections of the narrative, and are, on an average, something more than twice as long as the sections in B (see § 28). This division is found in A, C, R, Z, and must therefore have come into general use some time before the fifth century. The other division was con
structed with a view to a harmony of the Gospels. It owes its origin to Ammonius of Alexandria, a scholar of the third century, who constructed a Harmony of the Evangelists, taking Matthew as the basis round which he grouped the parallel pas
sages from the other Gospels. Eusebius of Cesarea completed his labor with great ingenuity, and con
structed a notation and a series of tables, which in
dicate at a glance the parallels which exist to any passage in one or more of the other Gospels, and the passages which are peculiar to each.—22. The division of the Acts and Epistles into chapters came into use at a later time. It is commonly referred to Euthalius, who, however, says that he borrowed the divisions of the Pauline Epistles from an older source. The division of the Acts and Catholic Epistles which he published was originally the work of Pamplius the Martyr. The Apocalypse was divided into sec
tions by Andreas of Cesarea, about A.D. 500.—23. The titles of the sacred books are from the earlier additions to the original text. The distinct names of the Gospels imply a collection, and the titles of the Epistles are notes by the possessors, and not addresses by the writers. In their earliest form they are quite simple. According to Matthew, &c.: To the Romans, &c.; First of Peter, &c.; Acts of Apostles; Apocalypse. These headings were gradu
ally amplified till they assumed such forms as The holy Gospel according to John; The first Catholic
Epistle of the holy and all-praiseworthy Peter, &c. In the same way the original subscriptions, which were merely repetitions of the titles, gave way to vague traditions as to the dates, &c., of the books. These subscriptions to the Epistles which have been translated in the A.V. are attributed to Euthalius, and their singular inaccuracy is a valuable proof of the utter absence of historical criticism at the time when they could find currency.—24. Very few MSS. contain the whole N.T., twenty-seven in all, of the vast mass of extant documents. Besides the MSS. of the N.T., or of parts of it, there are also Lectionaries, which contain extracts from the Gos

nels, or from the Gospels and Acts, or rarely from the Gospels and Epistles, arranged for the Church-servicers.—23. When a MS. was completed it was commonly submitted, at least in early times, to a careful revision. Two Greek terms occur in describing this process, ka autographia (= the one who makes straight, a corrector). It has been suggested that the work of the former answered to that of the "corrector of the press," while that of the latter was more critical. Possibly, however, the words only describe two parts of the same work. Besides the correction at the time of transcription, MSS. were often corrected by different hands in later times.—26. The number of uncial MSS., remaining, though great when compared with the ancient MSS., extant of other writings, is incomparable. Tischendorf reckons forty in the Gospels, to which must be added three others, with six additional fragments, in all forty-nine. Of these six are entire, four nearly entire, ten contain very considerable portions, twenty-nine contain only fragments, some very small, others more or less considerable. In the Acts there are ten, three being entire, one nearly entire, four large fragments, and two small fragments. In the Catholic Epistles six, five entire. In the Pauline Epistles fifteen, one nearly entire. In the Apocalypse four, three entire, one nearly entire.—27. According to date these MSS. (see § 28) are classed as follows:—Fourth century: A, B. Fifth century: A, C, and some fragments including Q, T. Sixth century: F, K, M, X, T, A, H, G, = Lb, F, G, Ks, H, and M, fragments. Seventh century: Some fragments including O. Eighth century: E, L, A, E, B, and some fragments. Ninth century: F, K, M, X, T, A, H, G, = Lb, F, G, Ks, H, and M, fragments. Tenth century: G, H, S, U (Ec).—28. A complete description of these MSS. is given in the great critical editions of the N. T.; here those only can be briefly noticed which are of primary importance.—A (Codex Sinaiticus [= the Sinai MS.] = Codex Frederico-Angophatius [= the Frederic-Anglophatius = LXX.], of St. Petersburg, obtained by Tischendorf from the cathedral of the Virgin, in 1839, and since published in fac-simile at the expense of the emperor of Russia. The N. T. is entire, and the Epistle of Barnabas and parts of the Shepherd of Hermas are added. It is probably the oldest of the MSS. of the N. T., and of the fourth century.—A (Codex Alexandrinus [= the Alexandria MS.], British Museum), a MS. of the entire Greek Bible (Syracusan), with the Epistles of Clement added. It was given by Cyril Lucar, patriarch of Constantinople, to King Charles I. of England, in 1625. It contains the whole N. T., with some changes. It was probably written in the first half of the fifth century (Plat. i, fig. 2)—B (Codex Vaticanus [= the Vatican MS.], 1205), a MS. of the entire Greek Bible, which seems to have been in the Vatican Library almost from its commencement (about A. D. 1450). It contains the N. T. entire to Heb. ix. 14: the rest of the Hebrews, the Pastoral Epistles, and Revelation were added in the fifteenth century. The N. T. is arranged by (Codex IX. 14: the rest of the one univ. revis. = the reviser's MS. of Ephesians), No. 9 in the Imperial Library, Paris), a palimpsest MS., which contains fragments of the LXX. and of every part of the N. T. In the twelfth century the original writing was effaced and some Greek writings of Ephraem Syrus (= St. Ephrem the Syrian) were written over it. The MS. was brought to Florence from the East at the beginning of the sixteenth century, and came thence to Paris with Catherine de' Medici. The only entire books which have perished are 2 Thessalonians and 2 John, but lacunae (Plat. i, fig. 2) (= the one who makes straight, a corrector). It has been suggested that the work of the former answered to that of the "corrector of the press," while that of the latter was more critical. Possibly, however, the words only describe two parts of the same work. Besides the correction at the time of transcription, MSS. were often corrected by different hands in later times.—26. The number of uncial MSS., remaining, though great when compared with the ancient MSS., extant of other writings, is incomparable. Tischendorf reckons forty in the Gospels, to which must be added three others, with six additional fragments, in all forty-nine. Of these six are entire, four nearly entire, ten contain very considerable portions, twenty-nine contain only fragments, some very small, others more or less considerable. 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ΤΑΓΙΑΚΥΜ ΚΥ ΤΠΑΣ:

ΝΑΡΧΗ ΗΝΟΛΟ

ΓΟΣ + ΚΑΙ ΘΛΟΓΟΣ:

ΗΝΠΡΩΣΤΩΝ Ν

ΚΑΙ ΘΝΟΛΟΓΟΣ:

ΟΥΤΟΣ ΥΝ ΕΝΑΡΧΗ

ΠΡΩΣΤΩΝ Ν ΝΑΝ


καὶ ἐν οὐσίᾳ ἄκον

τό χρόνον τοῦ

αὐτοῦ τόπου

καὶ τῇ ἐρμήν

ῦν ἐπὶ ἄγαμα ἀρ

καὶ ἢ

καιροῦ ὑπὸ

ὑπὸ ὑπὸ

καὶ ἔτη περιτριχλιωθῆναι

ἐν τῇ ἐρμήν

καὶ τῷ τῶν ἡμερῶν ἡμῶν


ἐν οὔόλογοις καὶ θλογοῖς

τῶν χρόνων τῆς καταλαβάθησιν

οὔτος καιρῷ ἀρχίσατο πόρφυραν

ταύτῃ καταεύχεσθαι ἐκεῖνῃ ἡμέρᾳ ἀυτῶ


ναῦσθολογοσ νῦσσο

τῷ θεῷ καὶ θεσσάμον

ὁγοιοι οὔτος θεό

μαρτυρεῖν ἀπὸ

SPECIMENS OF GREEK MSS. FROM THE XII TO THE XVII CENTURY

35. A Greek-Latin MS. of the Acts, probably brought to England by Theodore of Tarsus, 686, and used by Bede. It was given to the University of Oxford by Archbishop Laud, in 1636. Century sixth, seventh. — (ii) The Secondary Uncials are: G 2 = L 2 (Codex Angelicus [Passianum], named from Cardinal Passionis, its former owner; a MS. in the Library of the Augustine monks, Rome); it contains most of the Acts and the Catholic and Pauline Epistles. Ninth century. — K (Mosqueinias [= of the] of the Greek Catholic Epistles. Ninth century. — C (i.) Primary Uncials of the Pauline Epistles: a, b, c (see a i.). D 1 (Codex Claromontanus [i. e. from Clermont, near Beauvais], Paris, Imperial Library, No. 107), a Greek-Latin MS. of the Pauline Epistles, once (like D) in the possession of Beza. It passed to the Royal Library at Paris in 1707, where it has since remained. The MS. is entire except Rom. i. 1-7. The passages Rom. i. 27-30 (in Latin, i. 24-27) were added at the close of the sixth century, and 1 Cor. xiv. 13-22 by another (unSnackbar hand. The MS. is of the middle of the sixth century. — F 1 (Codex Augiensis [= Arminius MS.], in the Library of Trinity College, Cambridge, B, 17, 1), a Greek-Latin MS. of St. Paul's Epistles, bought by Bentley from the Monastery of Reichcnau (in L. Arminius Major), Switzerland, in 1718, and left to Trinity College by his nephew in 1789. It is assigned to the ninth century. — G 5 (Codex Boerani [named from Dr. Boerinar, formerly its owner]; now in the Royal Library, Dresden), a Greek-Latin MS. of the Pauline Epistles, originally a part of the same volume with \Delta (delta above); derived from the same Greek original as F 1 and G 4. The following fragments are of great value: — H 1 (Codex Coislinianus [named from De Cambont-Coilsin, bishop of Metz, in the seventeenth century, once its owner]; now in the Imperial Library, Paris, No. 202), part of a stichometric MS. of the sixth century, consisting of twelve leaves from the Pauline Epistles: two more are at St. Petersburg.

M 3 (Hamburg; London), containing Heb. i. 1-iv. 3; xii. 20-end, and 1 Cor. xv. 52-2 Cor. i. 15; 2 Cor. x. 13-17; 2, written in bright red ink in the tenth century. — (ii) The Secondary Uncials are: — K 5, L 5 (see above B (ii.); E = (Codex Sygovernantes, named from the Abbey of Ste. Germain des Pres, Paris, where it was long preserved [Trigelles, in Horne's Introduction]; now at St. Petersburg), a Greek-Latin MS. of the Pauline Epistles, of which the Greek text was badly copied from D 2 after it had been thrice corrected, and is of no value. The Latin text is of some merit. It has been well examined. — D (ii. The Primary Uncials of the Apocalypse. a, b, c (see above A (i.)). (ii) The Secondary Uncial is: B 1 (Codex Vaticanus [Basilius II.], 2066), formerly belonging to the Basilian monastery, Rome; now in the Vatican Library; containing homilies of Basili and Gregory of Nyssa, with Revelation entire (Tregelles, in Horne's Introduction). — 29. The number of the MSS. of the Pauline Epistles is approximately accurately calculated. Tischendorf catalogues about 500 of the Gospels, 200 of the Acts and Catholic Epistles, 250 of the Pauline Epistles, and a little less than 100 of the Apocalypse, but this enumeration is only a rough approximation. Mr. Krencker adds more than 120 to Tischendorf's number. Some of the cursive MSS. are well known and of great value; but only a few out of this whole number have been thoroughly collated; many are known only by old references; still more have been "inspected" most cursorily.

30. Having surveyed in outline the history of the transmission of the written text, and the chief characteristics of the MSS., in which it is preserved, we are in a position to consider the extent and nature of the variations in different copies. It is impossible to estimate the number of these exactly, but they cannot be less than 1,000,000 in all, though of these a very large proportion consist of differences of spelling and isolated aberrations of spellings, and of the remainder comparatively few alterations are sufficiently well supported to create reasonable doubt as to the final judgment. Probably there are not more than 1,600 to 2,000 places in which the true reading is a matter of uncertainty, even if we include in this questions of order, inflection, and orthography: the doubtful readings by which the sense is in any way affected are much fewer, and those of dogmatic importance can be easily numbered. — 31. Various readings are due to different causes: some arose from accidental, others from intentional alterations of the original text. (i.) Accidental variations or errata are by far the most numerous class, and admit of being referred to several obvious causes. (a.) Some arc errors of sound. The most frequent form of this error is called hiatus, a confusion of different varieties of the I-sound, by which (\textit{oi}, w) \textit{e}, \textit{e}, \textit{e}, &c., are constantly interchanged. Other vowel-changes, as of \textit{o} and \textit{e}, \textit{ou} and \textit{\&}, occur, but less frequently. Very few MSS. are wholly free from mistakes of this kind, but some abound in them. — 32. (b.) Other variations are due to errors of sight. These arise from the confusion of similar letters, or from the repetition or omission of the same letters, or from the recurrence of a similar ending in consecutive clauses which often causes one to be passed over when the eye mechanically returns to the copy. To these may be added the false division of words in transcribing the text from the continuous uncial writing. — 33. (c.) Other variations may be described as errors of impression or memory. The copyist after reading a sentence from the text before him often failed to reproduce it exactly. He transposed the words, or substituted a synonym for some very common term, or gave a direct personal turn to what was objective before. Variations of order are the most frequent, and very commonly the most puzzling questions of textual criticism. Examples occur in every page, almost in every verse of the N. T. — 34. (d.) Of intentional changes one can affect the pressure, or the substance of the passage. (a.) The intentional changes in language are partly changes of Hellenistic forms for those in common use, and partly modifications of harsh constructions. Imperfect constructions are completed in different ways. Apparent solecisms are corrected. Variations in the orthography of proper names ought probably to be placed under this head. — 35.
The changes introduced into the substance of the text are generally additions, borrowed either from parallel passages or from marginal glosses. The first kind of addition is particularly frequent in the Gospels. Glosses are of more partial occurrence. Of all Greek MSS. *Codex Beza* (D) is the most remarkable for the variety and singularity of the glosses which it contains (see § 28 above; Acts of the Apostles).—56. (c.) Many of the glosses introduced into the text spring from the ecclesiastical use of the N. T., just as in the Gospels of the Episcopal Prayer-Book introductory clauses have been inserted here and there. These additions are commonly notes of person or place. Sometimes an emphatic clause is added. But the most remarkable liturgical insertion is the doxology in the Lord's Prayer, Mat. vi. 13; and it is probable that the interpolated verse, Acts viii. 37, is due to a similar cause.—37. (d.) Sometimes, though rarely, various readings noted on the margin are incorporated in the text.—58. (e.) The number of readings which seem to have been altered for distinctly dogmatic reasons is extremely small. In spite of the great revolutions in thought, feeling, and practice through which the Christian Church passed in fifteen centuries, the copyists of the N. T. faithfully preserved, according to their ability, the sacred trust committed to them. There is not any trace of intentional revision designed to give support to current opinions, or to superintend an edition of the whole Bible in the original Hebrew and Greek, with the addition of the Chaldee Targum of Onkelos, the LXX. version, and the Vulgate. The work was executed at Alea (in L. Complutum), where he had founded a university. The volume containing the N. T. was printed first, and was completed on January 10, 1514. The whole work was not finished till July 10, 1517, about four months before the death of the Cardinal. Various obstacles still delayed the publication, and it was not generally circulated till 1522. The impression was limited to 600 copies. The most celebrated men who were engaged on the N. T., which formed the fifth volume of the entire undertaking, were Lebrixa (Nebrissensis) and Sutnica. Considerable discussion has been raised as to the MSS. which they used. The editors describe these generally as "copies of the greatest accuracy and antiquity," sent from the Papal Library at Rome; and in the dedication of the first one of the three editions, they expressed their generosity in sending MSS. of both the "Old and N. T." The whole question, however, is now rather of bibliographical than of critical interest. There can be no doubt that the copies, from whatever source they came, were of late date, and of the common type. The chief editions which follow the Complutensian in the main, are those of (Plantin Antwerp, 1564—1612; Geneva, 1609—1632; Mainz 1753—). The editions of Erasmus. The history of the edition of Erasmus, which was the first published edition of the N. T., is happily free from all obscurity. Erasmus had paid considerable attention to the study of the N. T. when he received an application from Froben, a printer of Basel with whom he was acquainted, to prepare a Greek text for the press. Froben was anxious to anticipate the publication of the Complutensian edition, and the haste with which the work of Erasmus was completed shows that little consideration was paid to the work of the Complutensian. The request was made April 17, 1515, while Erasmus was in England. The details of the printing were not settled in September in the same year, and the whole work was finished.
in February, 1516. The work, as Erasmus afterward confessed, was done in reckless haste, and that too in the midst of other heavy literary labors. The MSS. which formed the basis of his edition are still, with one exception, preserved at Basle; and two which he used for the press contain the corrections of Erasmus and the printer's marks. The one is a MS. of the Gospels of the sixteenth century of the ordinary late type (marked 2 Gosp.): the other is a MS. of the Acts and the Epistles (2 Acts, Epp.), somewhat older but of the same general character. Erasmus also made use of two other Basle MSS. (1 Gosp.; 4 Acts, Epp.); the former of these is of great value, but the important variations from the common text which it offers, made him suspect that it had been altered from the Latin. For the Apocalypse he had only an imperfect MS. which belonged to Reuchlin. The last six verses were wanting, and these he translated from the Latin, a process which he adopted in other places where it was less excusable. The received text contains two memorable instances of this bold interpolation (Acts viii. 37, ix. 5, 6). But he did not insert the testimony of the heavenly witnesses (1 Jn. v. 7), an act of critical faithfulness which exposed him to the attacks of Erasmus. After a few years Erasmus continued his labors on the N. T.; and in March, 1519, a second edition appeared which was altered in about 400 places, of which Mill reckons that 350 were improvements. But his chief labor seems to have been spent upon the Latin version, and in exposing the "solecisms" of the common Vulgate, the value of which he completely misunderstood. These two editions consisted of 3,300 copies, and a third edition was required in 1522, when the Complutensian Polyglot also came into circulation. In this edition I Jn. v. 7 was inserted for the first time on the authority of the "Codex Britannicus" (i.e. Codex Montferrand), a cursive MS. written by different hands in the fifteenth and sixteenth centuries [so Tregelles], once owned by Dr. Montfort, and now in the library of Trinity College, Dublin), in a form which obviously betrays its origin as a clumsy translation from the Vulgate. The alteration was made by the Elzevirian editors of the first edition. These corrections thirty-six were borrowed from an edition published at Venice in the office of Aldus, 1518, which was taken in the main from the first edition of Erasmus, even so as to preserve errors of the press, but yet differed from it in about 200 places, partly from error and partly from MS. authority. This edition is further remarkable as giving a few (nineteen) various readings. Three other early editions give a text formed from the second edition of Erasmus and the Aldine, those of Hagenau, 1521, of Cephalus at Strasbourg, 1524, of Belius at Basle, 1521. Erasmus at length obtained the Complutensian text, and in his fourth edition in 1527, gave some various readings from it in addition to those which he had already noted, and used it to correct his own text in the Apocalypse in ninety places, while elsewhere he introduced only sixteen changes. His fifth and last edition (1559) differs only in eight places from the fourth, and the fourth edition afterward became the basis of the received text. — The editions of Stephens. The scene of our history now changes from Basle to Paris. In 1543, Simon de Colines (in L. Colinues) published a Greek text of the N. T., corrected in about forty places on fresh MS. authority. Not long after it appeared, R. Estienne (i.e. Robert Stephens; L. Stephiuus) published his first edition (1546), which was based on a collation of MSS. in the Royal Library with the Complutensian text. He gives no detailed description of the MSS. used, and their character can only be discovered by the quotation of their readings, which is given in the third edition. A second edition very closely resembling the first both in form and text, having the same preface and the same number of pages and line, was published in 1549; but the great edition of Stephens is that known as the Regia (= Royal), published in 1550. Of the authorities which he quoted most have been since identified. They were the Complutensian text, ten MSS. of the Gospels, eight of the Acts, seven of the Catholic Epistles, eight of the Pauline Epistles, two of the Apocalypse, in all fifteen distinct MSS. One of these was the Codex Bezae D), Two have not yet been recognized. The collations were made by his son Henry Stephens. Less than thirty changes were made on MS. authority; and except in the Apocalypse, in which he was giving for the present division into verses. — The editions of Beza and Elzevir. Nothing can illustrate more clearly the deficiency among scholars of the first elements of the textual criticism of the N. T. than the annotations of Beza (1556). This great divine obtained from H. Stephens a copy of the N. T., in which he had noted down various readings from about twenty-five MSS. and from the early editions, but he used the collection rather for exegetical than for critical purposes. The Greek text of Beza (dedicated to Queen Elizabeth) was printed by H. Stephens in 1565, and again in 1576: but his chief edition was the third, printed in 1582, which contained readings from the Codices Bezae and Claromontanus (D and D2; see above I. § 28). Other editions by Beza appeared in 1588, 1589, and his (third) text found a wide currency. Among other editions wholly or in part based upon it, those of the Elzevir alone require to be noticed. The first of these editions, famous for the beauty of their execution, was published at Leyden in 1624. It is not known who acted as editor, but the text is mainly that of the third edition of Stephens. Including every minute variation in orthography, it differs from this in 278 places. In these cases it generally agrees with Beza, more rarely it differs from both, either by typographical errors, or perhaps by manuscript authority. In the second edition (Leyden, 1633) it was announced that the text was that which was universally received. From this time the Elzeviri text was generally reprinted on the Continent, and that of the third edition of Stephens in England, till quite recent times, as the Received Text (Latin Textus Recuperi) — ii. From Mill to Scholz. — The second period of the history of the printed text may be treated with less detail. The most important collection of various readings was given by Walcot in the sixth volume of his Polyglott (London, 1557). The Syriac, Arabic, Ethiopic, and Persian versions of the N. T., together with the readings of Codex Alexandrinus, were printed in the fifth volume together with the text of Stephens. To these were added the readings of the Bibles translated by Stephens, others from an edition by Weeckel at Frankfurt (1597), the readings of the Codices Bezae and Claromontanus, and of fourteen other MSS.
which had been collated under the care of Archbishop Usher. A few more MSS. readings were given by Curellumus (de Curellus) in an edition published at Amsterdam, 1638, &c., but the great names of this period continue to be those of Englishmen. The readings of the Coptic and Gothic versions were first given in the edition of (Bishop Fell) Oxford, 1673; reprinted by Gregory, 1703; but Fell's greatest service to the criticism of the N. T. was the liberal encouragement which he gave to Dr. John Mill. The work of Mill (Oxford, 1707; Rotterdam, reprinted by Koster, 1710; other copies have on the title-page 1728, 1746, &c.) marks an epoch in the history of the N. T. text. Much in it will not bear the test of historical inquiry; much is imperfect in the materials, much is crude and capricious in criticism, but when every drawback has been made, the edition remains a splendid monument of the labors of a life. The work occupied Mill about thirty years, and was finished only a fortnight before his death. One great merit of Mill was that he recognized the importance of each element of critical evidence, the testimony of MSS., versions and citations, as well as internal evidence. In particular he asserted the claims of the Latin version, and maintained, against much opposition, even from his patron, Bishop Fell, the great value of patristic quotations. He had also a clear view of the necessity of forming a general estimate of the character of each authority, and described in detail those of which he made use. But he did not introduce any changes into the printed text. He repeated the Stephanic text of 1550 without any intentional change.—7. Among those who had known and admired Mill was Richard Bentley, the greatest lover of English scholars. In his earliest work, in 1691, Bentley had expressed generous admiration of the labors of Mill, and afterward, in 1713, in his Remarks, triumphantly refuted the charges of impiety with which they were assailed. But Mill had only "accumulated various readings as a promptuary to the judicious and critical reader;" Bentley would "make use of that promptuary . . . and not leave the reader in doubt and suspense" (Answer to Remarks, iii. 508). With this view he announced, in 1716, his intention of publishing an edition of the Greek Testament on the authority of the oldest Greek MSS., "as exactly as it was in the best examples at the time of the Council of Nice, so that there shall not be twenty words nor even particles' difference" (iii. 477 to Archbishop Wake). Bentley continued his labors till 1729. After that time they seem to have ceased. The troubles in which he was involved render it unnecessary to seek for any other explanation of the suspension of his work.—8. The conception of Bentley was in advance both of the spirit of his age and of the materials at his command. Textual criticism was forced to undergo a long discipline before it was prepared to follow out his principles. During this time German scholars held the first place. Foremost among these was Bengel (1687–1752), who was led to study the variations of the N. T. from a devout sense of the infinite value of every divine word. His merit in discerning the existence of families of documents has been already noticed (I. § 12); but the evidence before him was not sufficient to show the paramount authority of the most ancient witnesses. The labors of Wetstein (1668–1754) form a peculiar epoch in the history of the N. T. His Greek Testament appeared in 1751–2 at Amsterdam. The great service which Wetstein rendered to sacred criticism was by the collection of materials. He made nearly as great an advance on Mill as Mill had made on those who preceded him. But in the use of his materials he showed little critical tact.—9. It was the work of Griesbach (1742–1812) to place the comparative value of existing documents in a clearer light. His first editions (Synopis, 1774; N. T. ed. 1, 1777–9), were based for the most part on the critical collections of Wetstein. Not long afterward Matthew published an edition based on the accurate collation of Moscow MSS. These new materials were further increased by the collections of Alter (1756–7), Birch, Adler, and Mohlenbauer (1785–801), as well as by the labors of Griesbach himself. And when Griesbach published his second edition (1796–1806, 2d ed. of vol. i. by D. Schulz, 1827) he made a noble use of the materials thus placed in his hands. His chief error was that he altered the received text instead of constructing the text afresh; but in acuteness, vigor, and candor he stands below no editor of the N. T., and his judgment will always retain a peculiar value.—10. The edition of Schole contributed more in appearance than reality to the furtherance of criticism (1830–1886). This laborious scholar collected a greater mass of various readings than had been brought together before, but his work is very inaccurate, and his own collations singularly critical. From Lachmann to the present time.—11. In the year after the publication of the first volume of Schole's N. T. a small edition appeared in a series of classical texts, prepared by Lachmann (+1851). In this the admitted principles of scholarship were for the first time applied throughout to the criticism of the New Testament. The critical right of the textus receptus was wholly set aside, and the text in every part was regulated by ancient authorities. He published a small edition at Berlin, 1831. The first volume of his larger edition, with both Latin and Greek texts, appeared in 1842; the second, printed in 1848, was published in 1850. The Greek authorities for this, limited to the primary uncial MSS. (I. § 28), and the quotations of Ireneaus and Origen, were arranged by the younger Buttmann. Lachmann himself prepared the Latin evidence, and revised both texts. Lachmann delighted to quote Bentley as his great precursor (§ 7); but there was an important difference in their immediate aims. Buttmann of the Council of Nice, the true text directly by a comparison of the oldest Greek authorities with the oldest MSS. of the Vulgate. Afterward very important remains of the earlier Latin versions were discovered, and the whole question was complicated by the collection of fresh documents. Lachmann therefore wished in the first instance only to give the current text of the fourth century, which might then become the basis of further criticism. This at least was a great step toward the truth, though it must not be accepted as a final one. But Lachmann's edition, great as its merits are as a first appeal to ancient evidence, is not without serious faults. The materials on which it was based were imperfect. The range of patristic citations was limited arbitrarily. The exclusion of the Oriental versions, however necessary at the time, left a wide margin for later change. The neglect of primary sources often necessitated absolute confidence on slender MS. authority. —12. The last editors of Lachmann's edition arise from deficiency of authorities. Another German scholar, Tischendorf, has devoted twenty years to enlarging our accurate knowledge of an
cient MSS. The first edition of Tischendorf (1841) has now no special claims for notice. In his second (Leipsic) edition (1849) he fully accepted the great principle of Lachmann, that the text "must be sought solely from ancient authorities, and not from the so-called received edition," and gave many of the results of his own laborious and valuable collations. During the next few years Tischendorf prosecuted his labors on MSS. with unwearied diligence, and in 1853-9 he published his third (seventh) critical edition. In this he has given the authorities for and against each reading in considerate detail, and included the chief results of his later discoveries. The whole critical apparatus is extremely valuable, and absolutely indispensable to the student. The text, except in details of orthography, exhibits generally a retrograde movement from the most ancient testimony. The Prolegomena are copious and full of interest.—13. Meanwhile the sound study of sacred criticism had roused England. In 1844 Tregelles published an edition of the Apocalypse in Greek and English, and announced an edition of the N. T. The first part, containing Matthew and Mark, appeared in 1857; the second, completing the Gospels, in 1861. This edition of Tregelles differs from that of Lachmann by the greater width of its critical concerns; but it seems to have been derived by a more constant adherence to ancient evidence. The editions of Knapp (1797, &c.), Vater (1824), Tittmann (1820, &c.), and Hahn (1840, &c.), have no peculiar critical value. Meyer (1829, &c.) paid greater attention to the revision of the text which accompanies his great commentary; but his critical notes are often arbitrary and unsatisfactory. In the Greek Testament of Alford, as in that of Meyer, the text is subsidiary to the commentary; but it is impossible not to notice the important advance made by the editor in true principles of criticism during the course of its publication. Other annotated editions of the Greek Testament, valuable for special merits, may be passed over as having little bearing on the history of the text.—14. Besides the critical editions of the N. T., various collections of readings have been published separately, which cannot be wholly omitted. In addition to those already mentioned, important collections are by Rink, Euchrestos Criticus, 1850; Reiche, Codicis N. T. Gr. aliquot insigniorum in Bibl. Reg., Paris ... collation (= Collection of some of the more important Greek N. T. MSS. in the Royal Library of Paris), 1847; Schreiber, A Collection of about twenty Greek MSS. of the Holy Gospels, 1853; A Transcript of the Cod. Alex. (F); and E. de Muralt, of Russian MSS. (N. T. 1848).

III. Principles of Textual Criticism. The work of the critic can never be shaped by definite rules. The formal enunciation of principles is but the first step in the process of revision. If there is need anywhere for the most free and devout exercise of every faculty, it must be in tracing out the very words of the apostles and of the Lord Himself. Canons of criticism are more frequently corollaries than laws of procedure, not without use in marking the course to be followed in the evolution of texts, and not to dispense with the exercise of tact and scholarship. What appears to be the only sound system of criticism will be seen from the rules which follow.—1. The text must throughout be determined by evidence, without allowing any prescriptive right to partial editions. The received text may or may not be correct in any particular case; but this must be determined solely by an appeal to the original authorities. Nor is it right even to assume the received text as our basis. The question before us is not What is to be changed? but, What is to be read?—2. Every element of evidence must be taken into account before a decision is made. Some uncertainty must necessarily remain; for, when it is said that the text must rest upon evidence, it must rest upon an examination of the whole evidence. But it can never be said that the minerals of criticism are exhausted. To exclude remote chances of error it is necessary to take account of every testimony. No arbitrary line can be drawn excluding MSS., versions or quotations below a certain date. The true text must (as a rule) explain all variations, and the most recent forms may illustrate the original one,—3. The relative weight of the several classes of evidence is modified by their generic character. MSS., versions, and citations, the three great classes of external authorities for the text, are obviously open to characteristic errors. Thess are generally liable to errors from transcription (comp. l. § 51 f. 1). The last two are liable to this cause of corruption and also to others. The genius of the language into which the translation is made may require the introduction of connecting particles or words of reference, as can be seen from the Haitized words in the A. V. Glosses or marginal additions are more likely to pass into the text in the process of translation than in that of transcription. Quotations, on the other hand, are often partial or from memory, and long use may give a traditional fixity to a slight confusion or adaptation of passages of Scripture. These grounds of inaccuracy are, however, easily determined, and there is generally little difficulty in deciding whether the rendering of a version or the testimony of a Father can be fairly quoted. It is a far more serious obstacle to the critical use of these authorities that the texts of the versions and Fathers generally are in a very imperfect state. As a general rule the evidence of both may be trusted where they differ from the late text of the N. T., but where they agree with this against other early authorities, there is reason to entertain a suspicion of corruption. The versions may show at once that a MS. reading is a transcriptional error; and the absence of their support throws doubt upon readings otherwise of the highest probability. The testimony of an early Father is again sufficient to give preponderating weight to slight MS. authority; and since versions and Fathers go back to a time anterior to any existing MSS., they furnish a standard by which we may measure the conformity of any MS. with the most ancient text.—4. The more preponderance of numbers is in itself of no weight. If the multiplication of copies of the N. T. had been uniform, it is evident that the number of later copies from the accidents of time would have far exceeded that of the earlier, yet no one would have preferred the fuller testimony of the thirteenth to the scantier documents of the fourth century. Some changes are necessarily introduced in the most careful copying, and these are rapidly multiplied. A recent MS. may have been copied (but barely) from one of great antiquity. But the body of later copies was made under one influence—from Byzantium or Constantinople (see l. § 16, § 20).—5. The more ancient reading is generally preferable. This principle seems to be almost a truism.—6. The more ancient reading is generally the reading of the more ancient MSS. This proposition is fully established by a comparison of
explicit early testimony with the text of the oldest copies. It would be strange, indeed, if it were otherwise.—2. The ancient text is often preserved substantially in recent copies. While the most ancient copies, as a whole, give the most ancient text, yet it is by no means confined exclusively to them. The text of D (see I. § 28) in the Gospels, however much it has been interpolated, preserves in several cases almost alone the true reading. Other MSS. exist of almost every date, which contain in the main the oldest text. The importance of the best correctors (see I. § 29) has been strangely neglected.

The agreement of ancient MSS., or of MSS. containing an ancient text with all the earliest versions and citations, marks a certain reading. The final argument in favor of the text of the most ancient copies lies in the combined support which they receive in characteristic passages from the most ancient versions and patristic citations. The reading of the oldest MSS. is, as a general rule, upheld by the true reading of Versions and the certain testimony of the Fathers, where this can be ascertained. The later reading is with equal constancy repeated in the corrupted text of the Versions, and often in inferior MSS. of Fathers.—9. The disapproval of the most ancient authorities often marks the existence of an error, either to favor or to guard by no means rarely that the most ancient authorities are divided. In this case it is necessary to recognize an alternative reading, or one to which a slight change in the balance of evidence would give the preponderance.—10. The argument from internal evidence is always precarious. If a reading is in accordance with the general style of the writer, it may be said on the one side that this fact is in its favor, and on the other that an acute copyist probably changed the exceptional expression for the more usual one. If a reading is more emphatic, it may be urged that the sense is improved by its adoption; if less emphatic, that the phrases are habitually inclined to prefer stronger terms.—11. The more difficult reading is preferable to the simpler. Except in cases of obvious corruption this canon probably holds good without exception, in questions of language, construction, and sense.—12. The shorter reading is generally preferable to the longer. This canon, however, has a correspondent in the former case, but it admits also of a wider application. Except in very rare cases copyists never omitted intentionally, while they constantly introduced into the text marginal glosses, and even various readings (see I. § 33).—13. That reading is preferable which explains the origin of the others. This rule is chiefly of use in cases of great complication, as in Mk. ii. 22, A.V. “the wine is spilled, and the bottles will be marred” (compare Mat. ix. 17); but one important MS. (L) reads “the wine is spilled and the bottles”; another (B) “the wine and bottles will perish” (= “be marred”); another (B) “the wine perishes and the bottles.” Here the text of B may have been changed into the common text, but cannot have arisen out of it.

IV. The Language of the New Testament.—1. The Eastern conquests of Alexander the Great opened a new field for the development of the Greek language. It may be reasonably doubted whether a special Macedonian dialect is not more fiction of grammarians; but increased freedom, both in form and construction, was a necessary consequence of the wide diffusion of Greek. Even in Aristotle there is a great declension from the classical standard of purity, though the Attic formed the basis of his language; and the rise of the common or Grecian dialect is dated from his time.—2. At no place could the corruption have been greater or more rapid than at Alexandria, where a motley population, engaged in active commerce, adopted Greek as their common medium of communication. And it is in Alexandria that we must look for the origin of the language of the N. T. Two distinct elements were combined in this marvellous dialect which was destined to preserve for ever the fullest tides of the Gospel. On the one side there was Hebrew conception, on the other Greek expression. The thoughts of the East were wedded to the words of the West. This was accomplished by the gradual translation of the Hebrew Scriptures into the vernacular Greek. (Hellenist; Septuagint.)—3. The Greek of the LXX., like the English of the A. V., or the German of Luther, naturally determined the Greek dialect of the mass of the Jews. It is more correct to call the N. T. dialect Hellenistic than Alexandrine, though the form by which it is characterized may have been peculiarly Alexandrine at first.—4. The position of Palestine was peculiar. The Aramaic (Syro-Chaldaic), which was the national dialect after the Return, existed side by side with the Greek. (Mosev.) Both languages seem to be used by each other, and the question is, whether we may judge from other instances of bilingual countries, the Aramaic would be the chosen language for the common intercourse of Jews (2 Me. vii. 8, 21, 27). It was in this language, we may believe, that our Lord was accustomed to teach the people; and it appears that He used it in the same manner as the private resident of Heliopolis (Me. vii. 17; v. 43; vi. 64; Mat. xxvii. 46; Jn. i. 43, compare xx. 16). But the habitual use of the LXX. is a sufficient proof of the familiarity of the Palestinian Jews with the Greek dialect; and the judicial proceedings before Pilate must have been conducted in Greek.—5. The Roman occupation of Syria was not altogether without influence upon the language. A considerable number of Latin words, chiefly referring to acts of government, occur in the Greek N. T., and are probably only a sample of larger innovations (e.g. Cesare, “centurion,” “denarius,” “legion,” “Libertines,” “Pretorium,” &c.). Other words in common use were borrowed from the surrounding countries or from the Semitic (magi, “paradise,” &c.), or Egyptian origin (e.g. Gr. baion, A. V. “branches” in Jn. xii. 13).—6. The language moulded under these various influences presents many peculiarities, both philological and exegetical, which have not yet been placed in a clear light. For a long time it has been most strangely assumed that the linguistic forms preserved in the oldest MSS. are Alexandrine, and not in the widest sense Hellenistic, and on the other hand that the Aramaic modifications of the N. T. phrasology remove it from the sphere of strict grammatical analysis. These errors are necessarily fatal to all real advance in the accurate study of the words or sense of the apostolic writings. But much has been done lately by Tischendorf, Winer, and the later commentators (Fritzsche, Lüke, Bleek, Meyer, Alford), to open the way to a sounder understanding both of the form and of the substance of the N. T. In detail comparatively little remains to be done, but a phonographical view of the N. T. language as a whole is yet to be desired.—7. The formal differences of the Greek of the N. T. from classical Greek are partly differences of vocabulary and partly differences of construction. Old words are changed in orthography or in inflection, new
words and rare or novel constructions are introduced. But the language of the N. T., both as to its lexicography and as to its grammar, is based on the language of the LXX.—8. The peculiarities of the N. T. language that are mentioned have only a rare and remote connection with interpretation. They illustrate more or less the general history of the decay of a language. Other peculiarities have a more important bearing on the sense. These are in part Hebraisms (Aramaisms) in (1.) expression or (2.) construction. Modifications of language resulting from the substance of the Christian revelation. (1.) The general characteristic of Hebraic expression is vivispondence, as simplicity is of Hebraic syntax. Hence there is found constantly in the N. T. a personality of language (if the phrase may be used) which is foreign to classical Greek. At one time this occurs in the substitution of a predicate for a simple word; at another time in the use of prepositions in place of cases; at another in the use of a vivid phrase for a preposition; and sometimes the one personal act is used to describe the whole spirit and temper. (2.) The chief peculiarities of the character of the N. T. lie in the reproduction of Hebрод forms. Two great features, by which it is distinguished from classical syntax, may be specially singled out. It is markedly deficient in the use of particles and of oblique and participial constructions. Sentences are more frequently coordinated than subordinated. One clause follows another rather in the way of constructive parallelism than by distinct logical sequence. Only the simplest words of connection are used in place of the subtle varieties of expression by which Attic writers exhibit the interdependence of numerous ideas. Calm emphasis, solemn repetition, grave simplicity, the gradual accumulation of truths, give to the language of Holy Scripture a depth and permanence of effect found nowhere else. Constructions which are most distinctly Hebraic are not those which give the deepest Hebrew coloring to the N. T. diction, but rather that pervading monotony of form which, though correct in individual clauses, is wholly foreign to the vigor and plasticity of classical Greek. The character of the style lies in its total effect and not in separable elements. (3.) The purely Christian element in the N. T. requires the most careful investigation. For instance, the Geyer current were transfigured by embodying new truths, and for ever consecrated to their service. To trace the history of these is a delicate question of lexicography which has not yet been thoroughly examined. There is a danger of confusing the apotropaic usage on the one side with earlier Jewish usage, and on the other with later ecclesiastical terminology.—9. The language of the N. T. calls for the exercise of the most rigorous criticism. The complexity of the elements which it involves makes the inquiry wider and deeper, but does not set it aside. The overwhelming importance, the manifold expression, the gradual development of the message which it conveys, call for more intense devotion in the use of every faculty trained in other schools, but do not suppress inquiry. The Gospel is for the whole nature of man, and is sufficient to satisfy the reason as well as the spirit. The literal sense of the apostolic writings must be gained in the same way as the literal sense of any other writings, by the fullest use of every appliance of scholarship, and the most complete confidence in the necessary and absolute connection of words and thoughts. No variation of phrase, no peculiarity of idiom, no change of tense, no change of order, can be neglected. The truth lies in the whole expression, and no one can presume to set aside any part as trivial or insignificant. The importance of investigating most painstakingly and most faithfully the literal meaning of the sacred text must be felt with tenfold force, when it is remembered that the literal sense is the outward embodiment of a spiritual sense, which lies beneath and quickens every part of holy Scripture. In the GOSPEL

New Year. TRUMPETS, FEAST OF

Nezziel (fr. Heb. = illudrious, Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Ezr. ii. 54; Neh. vii. 56).

Nizil (fr. Heb. = Garrison 2), a city in the lowland ("valley" 2) district of Judah (Josh. vi. 43 only), in the same group with Keilah and Markushin. Eusebius and Jerome place it on the road between Eleutheropolis and Hebron, seven, or nine (Eusebius), miles from the former, and there it is identified with the ruins of Bet Naath, or Chirich Naath, two hours and a quarter from Bet Abin, on a rising ground at the southern end of the Wady es-Sâr. The place is in the low hilly ground between the mountains and the plain.

Nebaz (Heb., see below), a deity of the Avites, introduced by them into Samaria in the time of Shalmaneser (2 K. xvii. 51). There is no certain information as to the character of the deity, or the form of the idol so named. The Rabbins derived the name from a Hebrew root nîḇâḵ, to bark, and hence assigned to it the figure of a dog, or a dog-headed man. There is no obvious improbability in this: the Egyptians worshipped the dog. Some indications of the worship of the dog have been found in Syria, a colossal figure of a dog having formerly existed between Berytus (Beirut) and Tripolis. On one of the slabs found at Khorsabad and represented by Botta, we have the front of a temple depicted with an animal near the entrance, evidently a bitch suckling a puppy, the head of the animal having, however, disappeared. The worship of idols representing the human body with the head of an animal (compare Nisroch) was common among the Assyrians. According to another equally unsatisfactory theory, Nibaz = the god of the nether world of the Sabian worship (Gesenius). The city of Nebaz (Heb. light wolf, fierce, or furnace, Fil.), one of the six cities in the "wilderness" of Judah (Josh. xvi. 2), i.e. on the western shore of the Dead Sea; site unknown. DESERT 2: EN-Gedi.

Nicanor (L. gr. = conqueror or victorious, Crusen). 1. Son of Patroclus (2 Mc. vii. 9); a general engaged in the Jewish war under Antiochus Epiphanes and Demetrius I. He took part in the first expedition of Lysias, n. c. 166 (1 Mc. iii. 38), and was defeated with his fellow-commander at Emmaus (IV. c. compare 2 Mc. vii. 9 f.). After the death of Antiochus Eupator and Lysias, he stood high in the favor of Demetrius (1 Mc. vii. 26), who appointed him governor of Judea (2 Mc. xiv. 12), a command which he readily undertook as one who had already degraded unto Israel" (1 Mc. vii. 26). At first he seems to have endeavored to win the confidence of Judas (Maccabees), but when his treacherous designs were discovered he fled and exposed himself to violence. A battle took place at Capharsala, which was indecisive in its results; but shortly after Judas met him at Adasa (n. c. 161), and Nicanor fell "first in the battle." A general rout followed; and the thirteenth of Adar, on which the engagement
took place, “the day before Marochoes' day,” was ordained to be kept for ever as a festival (vii. 49; 2 Mc. xv. 36). There are some discrepancies between the narratives in 1 and 2 Maccabees as to Nicanaor. Internal evidence is decidedly in favor of 1 Maccabees—E. One of the first seven deacons (Acts vi. 5). According to the pseudo-Hippolytus, he was one of the seventy disciples, and “died at the time of Stephen’s martyrdom.” DEACON.

Melch-ías (in some copies) = Nicolás.

Nic-odé-mus (L. gr. = conqueror of the people, Rbn. N. T. Lx.; Heb. = innocent of blood, i.e. free from iniquity, upright, weisen), a Pharisee, a ruler of the Jews, and teacher of Israel (Jn. iii. 1, 10), whose secret visit to our Lord was the occasion of the discourse recorded only by St. John (1-21).
The high station of Nicodemus as a member of the Jewish Sanhedrim, and the awed scorn under which the rulers concealed their inward conviction (2), that Jesus was a teacher sent from God, are sufficient to account for the secrecy of the interview. A constitutional timidity is discernible in the character of the inquiring Pharisee. Thus the few words which he interposed against the rash injustice of his colleagues are cautiously restated on a general principle (vii. 50), and betray no indication of his faith in the Galilæan whom his sect despised, even when the power of Christ’s love, manifested on the cross, had made the most timid disciples bold, Nicodemus does not come forward with his splendid gifts of affection until the example had been set by one of his own rank, and wealth, and station in society (vix. 39). In these three notices of Nicodemus noble character and a simple love of truth shine out in the midst of hesitation and fear of man. We can therefore easily believe the tradition that after the resurrection he became a professed disciple of Christ, and received baptism at the hands of Peter and John. All the rest that is recorded of him is highly uncertain. It is said that the Jews, in revenge for his conversion, deprived him of his office, beat him cruelly, and drove him from Jerusalem; that Gamaliel, his kinsman, hospitably sheltered him till his death in a country-house, and gave him honorable burial near the body of Stephen, where Gamaliel himself was afterward interred; that three bodies are said to have been discovered, August 3, 412, which day was set apart by the Roman Catholics in honor of the event. If the Nicodemus of St. John’s Gospel be identical with the Nicodemus Ben Gorion of the Talmud, he must have lived till the fall of Jerusalem, which is not impossible, since the term “old,” in Jn. iii. 4, may not be intended to apply to Nicodemus himself.

“The Gospel of Nicodemus,” also called “the Acts of Pilate,” is undoubtedly spurious, and of very little value.

Nic-o-lá-ta-nés, or Nic-o-lá-ta-tús (fr. Gr., literally — followers of Nicolas, Rbn. N. T. Lx.; see below), On the question how far the sect mentioned by this name in Rev. ii. 6, 15, was connected with the Nicolas of Acts vi. 5, and the traditions that have gathered round his name, see Nicolas. It will here be considered how far we can get at any distinct notion of what the sect itself was, and in what relation it stood to the life of the Apostolic age. It has been considered as one step that the name before us was symbolic rather than historical. The Greek Nikolaos is, it has been said, an approximate equivalent to the Hebrew Balaam, the lord, or, according to another derivation, the devourer of the people (compare Rev. ii. 14, 15, with Jude 10 ff. and 2 Pet. ii. 10 ff.). If we accept this explanation we have to deal with one sect instead of two. The sect itself comes before us as presenting the ultimate phase of a great controversy which threatened at one time to destroy the unity of the Church, and afterward to taint its purity. The controversy itself was inevitable as soon as the Gentiles were admitted in any large numbers into the Church of Christ. Were the new converts to be brought into subjection to the whole Mosaic law? The apostles and elders at Jerusalem met the question calmly and wisely. (Paul). The burden of the Law was not to be imposed on the Gentile disciples. They were to abstain, among other things, from “meats offered to idols” and from “fornication” (Acts xx. 20, 29), and this decree was welcomed as the great charter of the Church’s freedom. Strange as the close union of the moral and the positive commands may seem to us, it did not seem so to the synod at Jerusalem. The two sins were very closely allied, often even in the closest proximity of time and place. The messages to the Churches of Asia and the later Apostolic Epistles (2 Peter and Jude) indicate that the two evils appeared at that period also in close alliance. The teachers of the Church branded them with a name which expressed their duration, the Nicolaitans. To these words such things were followers of Balaam (2 Pet. ii. 15; Jude 11). Their, like the false prophet of Pethor, united brave words with evil deeds. In a time of persecution, when the eating or not eating of things sacrificed to idols was more than ever a crucial test of faithfulness, they persuaded men more than ever that it was a thing indissoluble (Rev. ii. 13, 14). This was bad enough, but there was a yet worse evil. Mingling themselves in the orgies of idolatrous feasts, they brought the impurities of those feasts into the meetings of the Christian Church. (Feasts of Charity.) And all this was done, it must be remembered, not simply as an indulgence of appetite, but as part of a system supported by a “doctrine,” accompanied by the boast of a prophetic illumination (2 Pet. ii. 1). These were the characteristics of the followers of Balaam, and, worthless as most of the traditions about Nicolas may be, they point to the same disquieting ends. Here also is a view which has been taken of their character to find that stress is laid in the first instance on the “deeds” of the Nicolaitans. To hate those deeds is a sign of life in a Church that otherwise is weak and faithless (Rev. ii. 6). To tolerate them is well-nigh to forfeit the glory of having been faithful under persecution (14, 15). Nic-o-lás (fr. Gr. = conqueror of the people, Rbn. N. T. Lx.), a native of Antioch, and a proselyte to the Jewish faith. When the Church was still confined to Jerusalem he became a convert; and being a man of honest report, full of the Holy Ghost and of wisdom, he was chosen (Acts vi. 5) by the whole multitude of the disciples to be one of the first seven deacons. (Deacon.) A sect of Nicolaitans is mentioned in Rev. ii. 6, 15; and it has been questioned whether this Nicolas was connected with them, and if so, how closely. The Nicolaitans themselves, at least as early as the time of Ireneus, established in him toward this result. Ephraim, an inaccurate writer, relates some details of the life of Nicolas the deacon, and describes him as gradually sinking into the grossest impurity, and becoming the originator of the Nicolaitans and other immoral sects. The same account is believed, at least to
some extent, by Jerome and other writers in the fourth century; but it is irreconcilable with the traditional account of the character of Nicolas given by Clement of Alexandria, an earlier and more discriminating writer than Epiphanius (so Mr. Bullock). He states that Nicolas led a chaste life and brought up his children in purity; that on a certain occasion, having been sharply reproved by the apostles as a jealous husband, he repelled the charge by offering to allow his wife to become the wife of any other person; and that he was in the habit of repeating a saying which is ascribed to the Apostle Matthias also—that it is our duty to fight against the flesh and to abuse it. His words were perversely interpreted by the Nicolaitians as authority for their immoral practices. Theodoret, in his account of the sect, repeats the foregoing statement of Clement; and charges the Nicolaitians with false dealing in borrowing the name of the deacon. Tite-mont (and so Grotius) concludes that if the actual founder, he was so unfortunate as to give occasion to the formation of the sect. Neander adds that some other Nicolas was the founder. Prof. Schaff (History of the Apostolic Church, § 160) regards the fourteenth (Lev. xi. 4; compare with 10) as that of Nicolas of Acts vi. 5, "who apostatized from the name, and is not a distinct species, and such is the view of Chrysostom and Theodoret. Another Nicola- was in Cilicia—and Schrader pronounces for this; but this opinion is connected with a peculiar theory regarding the apostle's journeys. Dr. Howson believes that Jerome's is correct, and that the Pauline Nicola was the celebrated city of Epirus, built by Aristaeus in memory of the battle of Actium, and on the ground which his army occupied before the engagement. In the apostle's time it was the chief city of Western Greece. Possibly St. Paul was arrested here, and taken thence to Rome for his final trial (so Dr. Howson). Nicola- was on a peninsula to the W. of the bay of Actium, in a low and unhealthy situation. Its remains are extensive, three miles N. of the modern town of Preveza. - 2. A post-biblical name of Ex- 2. Nepher (L. black), is the additional or distinctive name given to Simon 6 (Acts xii. I). He is not known except in that passage.

Night. The period of darkness, from sunset to sunrise, including the morning and evening twilight, the Hebrews transliterated, or transliterated. (A. V. almost uniformly translated "night," sometimes "night season") (Job xxx. 17, &c.); (Gr. nux). It is opposed to "day," the period of light (Gen. i. 5, 14, &c.). Following the Oriental sunset is the brief evening twilight (Heb. malkh, Job xxi. 14, &c.); (Gr. eph, Prov. vii. 19, &c.); (Lev. xiv. 4, &c., lit. 3); (Job i. 3). This is also called "evening" (Heb. h'mr, Prov. vii. 9; translated "night" in Gen. xxii. 27, Job vii. 4), but the Hebrew term which especially denotes the evening twilight is 'ubadh (Gen. xv. 17, A. V. "dark;" Ex. xii. 6, 7, 12). This period of the day must also be that which is described as "night" when Bonz winnowed his barley in the evening breeze (Is. iii. 2). The time of midnight (iii. 7; Ex. xii. 4) or nocturnal darkness is called in Prov. vii. 9 "the pupil of night" (A. V., "black night"). The period between midnight and the morning twilight was generally selected for attacking an enemy by surprise (Judg. vii. 19). The morning twilight is denoted by the same term (malkh) as the evening twilight, and is unmistakably intended in 1 Sam. xxx. 17; Job vii. 4, A. V. "dawning of the day;" Ps. cxix. 147, A. V. "dawning of the morning;" possibly also in Is. vi. 11, A. V. "night." "Night" figuratively (so Gesenius, Robinson, &c.) = calmness, adversity, misery (Job xxx. 14; Is. xxi. 11; Mic. iii. 6, &c.); moral and spiritual darkness, or ignorance and sin (Rom. xiii. 12; 1 Th. v. 5); death (Jn. ix. 4, &c.). CHRONOLOGY I. - DUSK; WATCHES OF NIGHT.

Night-hawk (Heb. tahuda or tachhada). Bochart, whom Gesenius and Rosenmüller follow, has endeavored to prove that the Hebrew word, which occurs only (Lev. xi. 4; Acts xi. 4, 10), is the name of unclean birds, the name ostrich. The etymology of the word points to some bird of prey, though there is great uncertainty as to the particular species indicated. The LXX., Vulgate, and perhaps Onkelos, understand some kind of owl; most of the Jewish doctors translate indifferently a repug- nant bird. Michaelis believes some kind of swallow (Hirundo) is intended. The rendering of the A. V. is countenanced by Col. C. H. Smith (in Kitto), and Mr. Goode (in Fairbairn). The night-hawk or night-owl of Europe (Caprimulgus Europaeus), or a closely allied species, is a native of Syria, and belongs to a genus closely connected with superstitions in all countries. It is migratory, appears only in the twilight, preys on the wing upon insects, has bright eyes, and a wide mouth, and makes a peculiar jarring sound. As the LXX. and Vulgate are agreed that the Hebrew denotes some kind of owl, we believe it is safer to follow these versions than modern commentators (so Mr. Houghton). The Gr. greiz, by which the LXX. translates the Hebrew, is used by Aristotle for some common species of owl, probably for the Strix flammea (white owl) or the Syn- nium striatum (tawny owl). Probably the Hebrew word may denote some of the genus Glaucidium, or the Alcema meridionalis, which is extremely common in Palest- ine and Egypt. OWL 4.

Night-monster. OWL 5. Nile. 1. Names of the Nile. The Hebrew names of the Nile, excepting one that is of ancient Egyptian origin, all distinguish it from other rivers. The word Nile nowhere occurs in the A. V. The Hebrew names are—(a) Shishôn or shishôn = the black, (Syncerus of Egypt; Simur.) The idea of blackness conveyed by this word has, as we should expect in Hebrew, a wide sense (Colors); but apparently it indicates a very dark color, that by the Hebrews. (b.) Yôr, in the singular, is used of the Nile alone (Gen. xi. 22; Is. 3, 5; Am. viii. 8, 9, 5; A. V. "flood" in both, &c.), except in Dan. xii. 5-7, where another river, perhaps the Tigris (compare x. 4), is intended by it. This name is applied to the branches and canals of the Nile (Ps. lxviii. 44; Ez. xxix. 3 ff., 12); but it is also used of streams or channels, in a general sense, when no particular ones are indicated (see Is.
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Azarak, in Abyssinia, falls into the main stream, which, for the remainder of its course, does not receive one tributary more. Throughout the rest of the valley, the Nile does not greatly vary, excepting that in Lower Nubia, through the fall of its level by the giving way of a barrier in ancient times, it does not pass. Here the current is swift, at some time its course is impeded by cataracts or rapids, sometimes extending many miles, until, at the First Cataract, the boundary of Egypt, it surmounts the last obstacle. After a course of about 550 miles, at a short distance below Cairo and the Pyramids, the river parts into two great branches, which water the Delta, nearly forming its boundaries to the E. and W., and flowing into the shallow Mediterranean.—The references to the Nile in the Scriptures are mainly to its characteristics in Egypt. There above the Delta, its average breadth may be put at from one-half to three-fourths of a mile, except where large islands intersect the distance. In the Delta its branches are usually narrower. The water is extremely sweet, especially at the season when it is turbid. It is said by the people that those who have drunk of it and left the country, must return to drink of it again. The name of the Nile is the inundation, the failure of which produces a famine, for Egypt is virtually without rain (see Deut. xii. 10-12; Zech. xiv. 17, 18). At Khartoum the increase of the river is observed early in April, but in Egypt the first signs of rising occur about the summer solstice, and generally the regular rise does not begin until some days after, the inundation commencing about two months after the solstice. The river then pours, through canals and cuttings in the bank, which are a little higher than the rest of the soil, over the valley, which it covers with sheets of water (Jer. xvi. 7, 8, xvii. 1, 2; Am. viii. 7, 8, ix. 5). It attains to its greatest height about, or not long after, the autumnal equinox, and then falling more slowly than it had risen, sinks to its lowest point at the end of nine months, there remaining stationary for a few days before it again begins to rise. The inundations are very various, and when they are but a few feet deficient or excessive cause great damage and distress. The rise of a good inundation is about forty feet at the First Cataract, twenty-four to twenty-seven at Cairo, and about four feet at the Rosetta and Damietta mouths. (Fam.) The Nile in Egypt is always charged with alluvium, especially during the inundation; but the annual deposit, excepting under extraordinary circumstances, is very small in comparison with what would be conjectured by any one unacquainted with subjects of this nature. Inquirers have come to different results as to the rate, but the discrepancy does not generally exceed an inch in a century. The ordinary range of increase of the soil in Egypt is about four and a half inches in a century. (Mas.) The cultivable soil of Egypt is wholly the deposit of the Nile, but it is obviously impossible to calculate, from its present depth, when the river first began to flow in the rocky bed now so deeply covered with the rich alluvium. In Upper Egypt the Nile is a broad stream, flowing rapidly between high, steep mud-banks, scarped by the constant rush of the water, which from time to time washes portions away, and stratified by the regular deposit. On either side rise the bare yellow mountains, usually a few hundred feet in height, and a thousand, looking from the river-side cliffs, and often honeycombed with the entrances of tombs. Frequently the mountain on either side approaches the river in a rounded promontory. Rarely both mountains confine the river in a narrow bed, rising steeply on either side from a deep rocky cut channel through which the water pours with a rapid current (Job xxviii. 10, 11 ?). In Lower Egypt the chief differences are that the view is spread out in one rich plain, only bounded on the E. and W. by hills, of which the edge is low and sandy, unlike the mountains above, though essentially the same, and that the two branches of the river are narrower than the undivided stream. On either bank, during low Nile, extend fields of wheat and barley, and near the river-side stretch long groves of palm-trees. The villages rise from the level plain, standing upon mounds, often ancient sites, and surrounded by palm-groves, and yet higher dark-brown mounds mark where of old stood towns, with which often "their memorial is perished" (Ps. ix. 6). The villages are connected by dikes, along which pass the chief roads. The banks of the river are cultivated by the women who come down to draw water, and, like Pharaoh's daughter, to bathe, and the hordes of kine and buffaloes which are driven down to drink and wash, or to graze on the grass of the swamps, and, like the good king, that Pharaoh saw in his dream as "the horse by the river," which "rose up out of the river," and "fell in the marsh-grass" (A. V. "meadow," Gen. xli. 1, 2). The river itself abounds in fish, which anciently formed a chief means of sustenance to the inhabitants of the country. The Israelites in the desert looked back with regret to the fish of Egypt: "We remember the fish, which we did eat in Egypt freely." (Num. xi. 5). In the Thebais crocodiles are found, and during low Nile they may be seen basking in the sun upon the sand-banks. The crocodile is constantly spoken of in the Bible as the emblem of Pharaoh, especially in Ezekiel. (Dagon 2; Leviathan.) The great difference between the Nile of Egypt in the present day and in ancient times is caused by the failure of some of its branches (Is. xix. 5; Ez. xxx. 12), and the ceasing of some of its chief vegetable products; and the chief change in the aspect of the cultivable land, as dependent on the Nile, is the result of the ruin of the fish-pools and their conduits, and the consequent decline of the fisheries (Is. xix. 8, 10; First). The river was famous for its seven branches, and under the Roman dominion eleven were counted, of which, however, there were but seven principal ones. Herodotus poetically that there were seven, of which he says that two, the present Damietta and Rosetta branches, were originally artificial, and he therefore speaks of "the five mouths" (Hdt. ii. 10). Now, as for a long period past, there are no navigable and unobstructed branches but these two that Herodotus speaks of as originally works of man. The monuments and the narratives of ancient writers show us in the Nile of Egypt in old times a stream bordered by flags and reeds, the covert of abundant wild-fowl, and bearing on its waters the fragrant flowers of the various-colored lotus. Now in Egypt scarce any reed- or water-plants—the famous papyrus (Isam 2) being nearly if not quite extinct, and the lotus almost unknown—are to be seen, excepting in the marshes near the Mediterranean (Is. xix. 7). Of old the great river must have shown a more fair and busy scene than now. Boats of many kinds moved hither and thither by rowing along the stream, and villages and towns were crowded with dwellings, and the gardens that extended around the light summer pavilions, from the pleasure-galley, with one great square sail, white, or with variegated pat-

NIL

725
and many ears, to the little papyrus skirt (Egypt), dancing on the water, and carrying the seekers of pleasure where they could shoot with arrows, or knock down with the throw-stick, the wild-fowl that abounded among the reeds, or engage in the dangerous chase of the hippopotamus (Bubalurus) or the crocodile. The Nile is constantly before us in the history of Israel in Egypt. Into it the male children were cast; in it, or rather in some cistern or pool, was the ark of Moses put, and found by Pharaoh's daughter when she went down to bathe. When the plagues were sent, the sacred river—a main support of the people—and its waters everywhere, were turned into blood. Memphis; Os; P. XIMRAH.

Nirim (Heb. 'limid and sweet water, Ges.), a place mentioned (Num. xxiii. 3 only) among those in the "land of Jazer and the land of Gilead." If it = Beth-Simrath (ver. 36), it belonged to the tribe of Gad. By Eusebius, however, it is cited as a city of Reuben in Gilead. A wady and a town, called Nuyereh, have been met with in Beth-en-jeb, E. of the Lejah, and five miles N. W. of Korweit. On the other hand the name of Ninim is said to be attached to a watercourse and site of ruins in the Jordan valley, two miles E. of the river, near the mouth of thecwd Slehit, N. N. E. from Jericho. Robinson (i. 531; Phys. Geog. 87; Porter (in Kitto), &c., make these ruins = the site of Ninirah or Beth-nimrah, and the copious springs near them = "the waters of Ninim."

Nirim (Heb. 'limid and sweet waters, Ges.), the Waters of, a stream or brook within the country of Moab, which is mentioned in Isaiah xv. 6, and Jeremiah xlvii. 54. We should perhaps look for the site of Ninirah in Moab Proper, i. e. on the southeastern shoulder of the Dead Sea (so Mr. Grove). A name resembling Ninirim still exists in the Ward-en-Nemirah and Durl-en-Nemirah, which are situated on the beach, about half-way between the southern extremity and the promontory of el-Lisk. Eusebius places it N. of Soora, i. e. Zara. Nimrah.

Nirond (Heb. a rebel? Ges.; the hero or valiant one, Fii.), a son of Crsh and grandson of Ham. The events of his life are recorded in a passage (Gen. x. 8 ff.) which, from the conciseness of its language, is involved in considerable uncertainty. a) We may note, however, that gallah (ver. 8; Giants 2), and gibbor aspyid taphyey Yhwh (ver. 9), translated in the A. V. "mighty" and "mighty hunter before the Lord." The idea of any moral qualities being conveyed by these expressions may be at once rejected. They may be regarded as betokening personal prowess with the accessory notion of gigantic stature. It is somewhat doubtful whether the prowess of Nirond rested on his achievements as a hunter or as a conqueror. The literal rendering of the Hebrew words would undoubtedly apply to the former, but they may be regarded as a translation of a proverbial expression originally current in the land of Nimrod, where the terms significant of "hunter" and "hunting" appear to have been applied to the forays of the sovereigns against the surrounding nations. But the context certainly favors the special application of the term to the case of conquest.—b) The next point to be noticed is the expression in ver. 10, "The beginning of his kingdom," taken in connection with the commencement of ver. 11, which admits of the double sense: "Out of that land went forth Ashur," as in the text of the A. V., and "out of that land he went forth to Assyria," as in the margin. These two passages mutually react on each other; for if the words "beginning of his kingdom" mean, as we believe to be the case, "his first kingdom," or, as Gesenius renders it, "the territory of which it was at first composed," then the expression implies a subsequent extension of his kingdom, in other words, that he went forth to Assyria (so Mr. Bevan, with the Targums of Onkelos and Jonathan, Boehart, Keil, Delitzsch, Kroehl, Alcaich, Murphy, Eadie [in Fairbairn], &c.). If, however, the sense of ver. 11 be, "out of that land went forth Ashur" (so A. V., with the LXX, Vulgate, Syriac, Luther, Calvin, Grotius, Michaelis, J. P. Smith [in Kitto], &c.), then no other sense can be given to ver. 10 than that "the capital of his kingdom was Babylon," though the expression must be equally applied to the towns subsequently mentioned. This rendering appears untenable in all respects (so Mr. Bevan), and the expression may therefore be cited in support of the marginal rendering of ver. 11. With regard to the latter passage, Mr. Bevan, relying on the most recent written language construction. Authorities, both ancient and modern, are divided on the subject, but the most weighty names of modern times support the marginal rendering, as it seems best to accord with historical truth.—The chief events in the life of Nimrod, then, are (1) that he was a Cushite; (2) that he established an empire, called Shinar (the classical Assyria), the chief towns being Babel, Erech, Accad, and Calneh; and (3) that he extended this empire northward along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehothaim, Calah, and Resen. These events correspond to and may be held to represent the salient historical facts connected with the earliest stages of the great Babylonian empire. (1.) There is abundant evidence that the race that first held sway in the Lower Babylonian plain was of Cushite or Hamitic extraction. The name Cush itself was preserved in Babylonia and the adjacent countries under the forms of Cossaei, Cissia, Cuthah, and Cushan. The emporium of Cush, known to us from existing inscriptions, bears a strong resemblance to that of Egypt and Ethiopia. Even the name Nimrod appears in the list of the Egyptian kings of the twenty-second dynasty, but there are reasons for thinking that dynasty to have been of Assyrian extraction.—(2.) The highest claim of empire was in the south of the Babylonian plain. The large mounds, which for many centuries have covered the ruins of ancient cities, have already yielded some evidences of the dates and names of their founders, and we can assign the highest antiquity to the towns represented by the mounds of Niffer (perhaps the early Babel, though also identified with Calneh), Worka (the Biblical Erech), Magurir (Ur), and Senkerah (Ellasar), while the name of Accad is preserved in the title Kinsi-Akab, by which the founder and emblesother of those towns was distinguished. The date of their foundation may be placed at about n. c. 2290.—(3) The Babylonian empire extended its sway northward along the course of the Tigris at a period long anterior to the rise of the Assyrian empire in the thirteenth century n. c. The existence of Nineveh itself can be traced up by the aid of Egyptian monuments to about the middle of the fifteenth century b. c. Our present information does not permit us to identify Nimrod with any personage known to us either from inscriptions or from classical writers. Josephus makes him the violent and
insolent builder of the Tower of Babel. The Oriental tradition identifies him with the constellation Orion. Arabic tradition makes him an idolater and persecutor of Abraham. To him the modern Arabs ascribe all the great works of ancient times, e.g. the Buraq Nimrod (Babel, Tower Of), Tell Nimroud near Bagdad, the dam of Snor Nimrud across the Tigris below Mosul, and the mamel of Nimrud in the same neighborhood. **Ninni**.

**Ninidi** (Heb. drawn out, saved, Ges.; Jah is Revealed, Fü), grandfather of Jeth, who is generally called the "son of Ninidi" (1 K. xix. 16; 2 K. ix. 2; L. xxii. 20; 2 Chr. xxiii. 7).

* Nin-eveh (Heb. city [or abode] of Ninus, Schl.; see below), in N. T. Ninive, the capital of the ancient kingdom and empire of Assyria; a city of great power, size, and renown, usually included among the most ancient cities of which there is any historical record (so Mr. Layard, the original author of this article). The name appears to be compounded from that of an Assyrian deity, Nin, corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings in N. T., the Ninus of the modern idiom, according to Greek tradition, of the city. In the Assyrian inscriptions Ninwech is also supposed to be called the city of Bel. Ninwech is first mentioned in the O. T. in connection with the primitive dispersion and migrations of the human race. Assur, or, according to the marginal reading which is generally preferred, Nimmon, is there described (Gen. x. 11) as extending his kingdom from the land of Shinar, or Babylonia, in the south, to Assyria in the north, and founding four cities, of which the most famous was Ninwech. Hence Ninwech was as subsequently known to the Jews as the "land of Nimrod" (compare Mic. v. 6), and it is believed to have been first peopled by a colony from Babylonia.

The kingdom of Assyria and of the Assyrians is referred to in the O. T. as connected with the Jews at a very early period (Num. xxi. 22, 24; Ps. lxix. 8, &c.); but after the notice of the foundation of Ninwech, the Assyrian kingdom is made of the city until the time of the book of Jonah, or the eighth century b.c., supposing we accept the earliest date for that narrative, which, however, according to some critics, must be brought down to the fifth century B.C. In this book neither Assyria nor the Assyrians are mentioned, the king to whom the prophet was sent being termed the "king of Ninwech," and his subjects the "people of Ninwech." Assyria is first called a kingdom in the time of Menahem, about B.C. 770. **Nahum** (v. B.C. 645) directs his prophecies against Ninwech; only once against the king of Assyria (ch. iii. 18). In 2 K. xix. 36 and Is. xxxvii. 37 the city is first distinctly mentioned as the residence of the monarch. Sennacherib was slain there when worshipping in the temple of Ninroch his god. In 2 Chr. xxxvi. 21, where the same event is described, the name of the place where it occurred is omitted. Zephaniah, about B.C. 630, couples the capital and the kingdom together (ch. ii. 13); and this is the last mention of Ninwech as an existing city. Ez. xxxi. mentions the nation as ruined. Jer. xxv., enumerating "all the kingdoms of the world," omits the nation and city. It has therefore been generally assumed that the destruction of Ninwech and the extinction of the empire took place between the time of Zephaniah and that of Ezekiel and Jeremiah. The exact period of these events has consequently been fixed, with certain amount of concurrent evidence derived from classical history, at B.C. 606. It may have occurred twenty years earlier. (Merrin.) The city was then laid waste, its monuments destroyed, and its inhabitants scattered or carried away into captivity. It never rose again from its ruins. This total disappearance of Ninwech is fully confirmed by one of the same history. Herodotus (i. 139) speaks of the Tigris as "the river upon which the town of Ninwech formerly stood." Xenophon, with the 10,000 Greeks, encamped during his retreat on, or very near its site (n. c. 401), but does not mention its name. The historians of Alexander, except Ariam, do not even allude to the city, over the ruins of which the conqueror must have actually marched. His great victory over Darius (n. c. 331) was won almost in sight of them. It is evident that the later Greek and Roman writers, e.g. Strabo, Polouden, and Pliny, could only have heard of Ninwech, which they possessed of Ninwech from traditions of no authority. They concur, however, in placing it on the eastern bank of the Tigris. During the Roman period, a small castle, or fortified town, appears to have stood on some part of the site of the ancient city. It appears to have borne the ancient name of Nineveh, as well as its corrupted form of Ninus and Ninus. The Roman settlement appears to have been in its turn abandoned, for there is no mention of it when Heraclius gained the great victory over the Persians in the battle of Nineveh, fought on the very site of the ancient city, n. c. 627. After the Arab conquest, a fort on the east bank of the Tigris bore the name of "Ninawi." Benjamin of Tudela, in the twelfth century, mentions the site of Ninwech as occupied by numerous inhabited villages and small town-hips. The name remained attached to the ruins during the Middle Ages. Tribes of Turcomans and sedentary Arabs, and Chaldean and Syrian Christians, dwelt in small mud-built villages, and cultivate the soil in the country round the ruins; and occasionally a tribe of wandering Kurds, or of Bedouins from the desert, will pitch their tents amongst them. After the Arab conquest, a fort on the east bank of the Tigris, in the twelfth century, flourished a capital of an independent kingdom, rose on the opposite or western bank of the Tigris. Traditions of the unrivalled size and magnificence of Ninwech were equally familiar to the Greek and Roman writers, and to the Arab geographers. Diodorus Siculus asserts that the city formed a quadrangle of 150 stadia by 90, or altogether of 480 stadia (= 60 miles), and was surrounded by walls 100 feet high, broad enough for three chariots to drive abreast upon them, and defended by 1,000 towers, each 200 feet in height. According to Strabo it was larger than Babylon, which was 385 stadia in circuit. In the O. T. we only find vague allusions to the splendor and wealth of the city (Jon. iii. 2, 3, iv. 11). It is obvious that the accounts of Diodorus are for the most part absurd exaggerations founded upon fabulous traditions, for which existing remains afford no warrant. The political history of Ninwech is that of Assyria. It has been observed that the territory included within the boundaries of the kingdom of Assyria proper was comparatively limited in extent, and that almost within the immediate neighborhood of the capital petty kings appear to have had their semi-independent sway, owning allegiance and paying tribute to the great Lord of the Empire, "the King of Kings," according to his Oriental title,
who dwelt at Nineveh. The fall of the capital was the signal for universal disruption.—The Ruins. Previous to recent excavations and researches, the ruins which occupied the presumed site of Nineveh seemed to consist of mere shapeless heaps or mounds of earth and rubbish. Unlike the vast masses of brick masonry which mark the site of Babylon, they showed externally no signs of artificial construction, except perhaps here and there the traces of a rude wall of sun-dried bricks. Some of these mounds were of enormous dimensions—looking in the distance rather like natural elevations than the work of men’s hands. Upon and around them, however, were scattered innumerable fragments of pottery. Some had been chosen by the scattered population of the land as sites for villages, or for small mud-built forts. The summits of others were sown with corn or barley. During the spring months they were covered with grass and flowers, bred by the winter rains. The Arabs call these mounds Tel, the Turcomans and Turks Teppek, both words being equally applied to natural hills and elevations. They differ greatly in form, size, and height. Some are mere conical heaps, varying from 50 to 150 feet high; others have a broad flat summit, and very precipitous cliff-like sides, furrowed by deep ravines worn by the winter rains. Such mounds are especially numerous in the region to the E. of the Tigris, in which Nineveh stood, and some of them must mark the ruins of the Assyrian capital. The only difficulty is to determine which ruins are to be comprised within the actual limits of the ancient city. The northern extremity of the principal collection of mounds on the eastern bank of the Tigris may be fixed at the Shereef Khan, and the southern at Nimroud, about six and a half miles from the junction of that river with the great Zab, the ancient Lycus. Eastward they extend to Khorsabad, about ten miles N. by E. of Shereef Khan, and to Karamless, about fifteen miles N. E. of Nimroud. Within the area of this irregular quadrangle are to be found, in every direc-
tion, traces of ancient edifices and of former population. It comprises various separate and distinct groups of ruins, four of which, if not more, are the remains of fortified enclosures or strongholds, defended by walls and ditches, towers and ramparts. The principal are—(1.) the group immediately op-

posite Mosul, including the great mounds of Kouyunjik (also called by the Arabs, Armon-heeyah) and Nebbi Yunus; (2.) that near the junction of the Tigris and Zab, comprising the mounds of Nimroud and Arthur; (3.) Khorsabad, about ten miles E. of the former river; (4.) Shereef Khan, about five and a half miles N. of Kouyunjik; and (5.) Selamiah, three miles N. of Nimroud (see map).—(1.) The ruins opposite Mosul consist of an enclosure formed by a continuous line of mounds, resembling a vast embankment of earth, but marking the remains of a wall, the western face of which is interrupted by the two great mounds of Kouyunjik and Nebbi Yunus. E. of this enclosure are the remains of an extensive line of defences, consisting of mounds and ramparts. The inner wall forms an irregular quadrangle with very unequal sides—the northern being 2,333 yards, the western, or the river face, 4,553, the eastern (where the wall is almost the segment of a circle) 5,500 yards, and the southern but little more than 1,000; altogether 13,200 yards, or 74 English miles. The present height of this earthen wall is between 40 and 50 feet. Here and there a mound more lofty than the rest covers the remains of a tower or a gateway. The walls appear to have been originally faced, at least to a certain height, with stone-masonry, some remains of which have been discovered. The mound of Kouyunjik is of irregular form, being nearly square at the S. W. corner, and ending almost in a point at the N. E. It is about 1,300 yards in
length, by 500 in its greatest width; its greatest height is 96 feet, and its sides are precipitous, with occasional deep ravines or watercourses. The summit is nearly flat, but falls from the W. to the E. A small village, now abandoned, formerly stood upon it. The Khosr, a narrow, but deep and sluggish stream, sweeps round the S. side of the mound on its way to the Tigris. Anciently dividing itself into two branches, it completely surrounded Kouyunjik. Nebbi Yunus is considerably smaller than Kouyunjik, being about 550 yards, by 430, and occupying an area of about 40 acres. In height it is about the same. Upon it is a Tureoman village containing the apocryphal tomb of Jonah, and a burial-ground held in great sanctity by Mohammedans. Remains of entrances or gateways have been discovered in the N. and E. walls. The Tigris, now about one mile distant, formerly ran beneath the western wall (a), and at the foot of the two great mounds. The northern (b) and southern (d) faces were strengthened by deep and broad moats. The eastern (c) being most

The Great Mound of Nimroud.—(Ayre.)

accessible to an enemy, was most strongly fortified. The Khosr, before entering the enclosure, which it divides into two nearly equal parts, ran for some distance almost parallel to it (f). The remainder of the wall was protected by two wide moats (k), fed by the stream. In addition there were a rampart or ramparts of earth, and a moat between the inner walls and the Khosr. S. of this stream a third ditch, about 200 feet broad, excavated in the rock, extended almost the whole length of the eastern face, joining the moat on the S. An enor-

mous outer rampart of earth, still in some parts above 50 feet high (i), completed the defences on this side. A few mounds outside the ramparts probably mark the sites of detached towers or fortified posts. It is remarkable that within the enclosure, with the exception of Kouyunjik and Nebbi Yunus, no mounds or irregularities in the surface of the soil denote ruins of any size.—(2.) Nimroud consists of a similar enclosure of consecutive mounds—the remains of ancient walls. The system of defences is, however, very inferior in importance and completeness to that of Kouyunjik. The indications of towers occur at regular intervals; 108 may still be traced on the N. and E. sides. The area forms an irregular square about 2,331 yards by 2,093, containing about 1,000 acres. The N. and E. sides were defended by moats, the W. and S. walls by the river, which once flowed immediately beneath them. On the S. W. face is a great mound, 700 yards by 490, and covering about 60 acres, with a cone or pyramid of earth, about 140 feet high, rising in the N. W. corner of it. At the S. E. angle of the enclosure is a group of lofty mounds, called by the Arabs, after Nimrod’s lieutenant, Athur (compare Gen. x. 11).—(3.) The enclosure-walls of Khorsabad form a square of about 2,000 yards. They show the remains of towers and gateways. There are apparently no traces of moats or ditches. The mound which gives its name to this group of ruins rises on the S. W. face. It may be divided into two parts or stages, the upper about 650 feet square, and 30 feet high, and the lower adjoining it, about 1,350 by 300. Its summit was formerly occupied by an Arab vil-

lage. In one corner is a pyramid or cone, like that at Nimroud, but much smaller. Within the interior are a few mounds, but no traces of con-

iderable buildings.—(4.) Shereef Khan, so called from a small village in the neighborhood, consists of a group of mounds of no great size when compared with other Assyrian ruins, and without traces of an outer wall.—(5.) Shcamiyah is an enclosure of irregular form, situated upon a high bank overlooking the Tigris, about 5,000 yards in circuit, and containing an area of about 410

Akhrosbad.—View of the Mounds.—From Botta’s Nimrod.—(Pl.)
acres, apparently once surrounded by a ditch or moat. It contains no mound or ruin, and even the rampart has in many places nearly disappeared. The name is derived from an Arab town once of some importance, but now reduced to a miserable Turkoman village.—The greater part of the discoveries which of late have thrown so much light upon the history and condition of the ancient inhabitants of Nineveh were made in the ruins of Nimroud, Kouyunjik, and Khorsabad. The first traveller who carefully examined the supposed site of the city was Mr. Rich, formerly political agent for the East India Company at Bagdad; but his investigations were almost entirely confined to Kouyunjik and the surrounding mounds, of which he made a survey in 1829. From them he obtained a few relics, such as inscribed pottery and bricks, cylinders and nuts. He subsequently visited the mound of Nimroud, of which, however, he was unable to make more than a hasty examination. Several travellers described the ruins after Mr. Rich, but no attempt was made to explore them systematically until M. Botta was appointed French consul at Mosul in 1843. The French government, having given the necessary funds, the ruins of Khorsabad were fully explored. They consisted of the lower part of a number of halls, rooms, and passages, for the most part wainscoted with slabs of coarse gray alabaster, sculptured with figures in relief, the principal entrances being formed by colossal human-headed winged bulls. No remains of exterior architecture of any great importance were discovered. The calcined limestone and the great accumulation of charred wood and charcoal showed that the building had been destroyed by fire. Its upper part had entirely disappeared, and its general plan could only be restored by the remains of the lower story. The collection of Assyrian sculptures in the Louvre, Paris, came from these ruins. M. Botta's discoveries at Khorsabad were followed by those of Mr. Layard at Nimroud and Kouyunjik, made between 1845 and 1850. The mound of Nimroud was found to contain the ruins of several distinct edifices, erected at different periods. The most ancient stood at the N.W. corner of the platform, the most recent at the S.E. In general plan and in construction they resembled the ruins at Khorsabad—consisting of a number of halls, chambers, and galleries, panelled with sculptured and inscribed alabaster slabs, and opening one into the other by doorways generally formed by pairs of colossal human-headed winged bulls or lions. The exterior architecture could not be traced. The lofty cone or pyramid of earth adjoining this edifice covered the ruins of a building the basement of which was a square of 165 feet, and consisted, to the height of 20 feet, of a solid mass of sun-dried bricks, faced on the four sides by blocks of stone carefully squared, bevelled, and adjusted. Upon this solid substructure there probably rose, as in the Babylonian temples, a succession of platforms or stages, diminishing in size, the highest having a shrine or altar upon it. (Lannu, Tower or.) A vaulted chamber or gallery, 100 feet long, 6 broad, and 12 high, crossed the centre of the mound on a level with the summit of the stone-masonry. It had evidently been broken into and rifled of its contents at some remote period, and may have been a royal sepulchre—the tomb of Ninus, or Sardanapalus, which stood at the entrance of Nineveh. It appears to have been raised by the son of the king who built the N. W. palace, and whose name in the cuneiform inscriptions is supposed = Sardanapalus, Shalmanubur or Shalmaneser, the builder of this tomb or tower, also erected in the centre of the great mound a second palace, which appears to have been destroyed to furnish materials for later buildings. The black obelisk, now in the British Museum, was found among its ruins. On the W.
and who is believed to be the PUL of the Hebrew Scriptures, Esar-haddon raised (about n. c. 680) at the S. W. corner of the platform another royal abode of considerable extent, but constructed principally with materials brought from his predecessor's palaces. In the opposite or S. E. corner are the ruins of a still later palace built by his grand-son Ashur-emiti-li, very inferior in size and in splendor to other Assyrian edifices. At the S. W. corner of the mound of Kouyunjik stood a palace built by Sennacherib (about n. c. 700), exceeding in size and in magnificence of decoration all others hitherto explored. It occupied nearly 100 acres. Though but partially examined, about 60 courts, halls (some nearly 150 feet square), rooms, and passages (one 200 feet long), have been discovered, all panelled with sculptured slabs of alabaster. The entrances to the edifice and to the principal chambers were flanked by groups of winged human-headed lions and bulls of colossal proportions—some nearly 20 feet in height; 27 portals thus formed were excavated by Mr. Layard. A second palace was erected on the same platform by the son of Esar-haddon, Sardanapalus III. In it were discovered sculptures of great interest and beauty, but no propylea or detached buildings. At Shereef Khan are the ruins of a couple, but no sculptured slabs have been dug up there. It was founded by Sennacherib, and added to by his grandson. At Salmiah no remains of buildings nor any fragments of sculpture or inscriptions have been discovered. The Assyrian edifices were so nearly alike in general plan, construction, and decoration, that one description will suffice for all. They were built upon artificial mounds or platforms, varying in height, but generally from 30 to 50 feet above the level of the surrounding country, and solidly constructed of regular layers of sun-dried bricks, as at Nimroud, or consisting merely of earth and rubbish heaped up, as at Kouyunjik. This platform was probably faced with stone-masonry, remains of which were discovered at Nimroud, and broad flights of steps or inclined ways led up to its summit. Although only the general plan of the ground-floor can now be traced, it is evident that the palaces had several stories built of wood and sun-dried bricks, which, while the building was deserted and abandoned, gradually decayed, gradually buried the lower chambers with their ruins, and protected the sculptured slabs from the effects of the weather. The depth of soil and rubbish above the alabaster slabs varied from a few inches to about 20 feet. To this accumulation of rubbish above them, the bas-reliefs owe their extraordinary preservation. The portions of the edifices still remaining consist of halls, chambers, and galleries, opening for the most part into large uncovered courts. The partition-walls vary from 6 to 10 feet in thickness, and are solidly built of sun-dried bricks, against which is placed the panelling or wicker of alabaster slabs. No windows have hitherto been discovered, and probably in most of the smaller chambers light was only admitted through the doors. The wall, above the wainscoting of alabaster, was plastered, and painted with figures and ornaments. The pavement was formed either of inscribed slabs of alabaster, or large flat kiln-burnt bricks. It rested upon layers of bitumen and sand. Of nearly similar construction are the modern houses of Mosul. The upper part and the external architecture of the Assyrian palaces, both of which have entirely disappeared, can only be restored conjecturally, from a comparison of monuments represented in the bas-reliefs, and of edifices built by nations, such as the Persians, who took their arts from the Assyrians. By such means Mr. Fergusson (The Palaces of Nineveh and Persopolis restored) has, with much ingenuity, attempted to reconstruct a palace of Nineveh.—The sculptures, except the human-headed lions and bulls, were, for the most part, in low relief. The colossal figures usually represent the king, his attendants, and the gods; the smaller sculptures, which either cover the whole face of the slab, or are divided into two compartments by bands of inscriptions, represent battles, sieges, the chase, single combats with wild beasts, religious ceremonies, &c., &c. All refer to public or national events; the hunting-scenes evidently recording the prowess and personal value of the king as the head of the people—"the mighty hunter before the Lord." The sculptures appear to have been painted—remains of color having been found on most of them. Thus decorated, without and within, the Assyrian palaces must have displayed a barbaric magnificence, not, however, devoid of a certain grandeur and beauty, which no ancient or modern edifice has probably exceeded. These great edifices, the depositaries of the national records, appear to have been at the same time the abode of the gods, and inhabited by the deified king. The building has yet been discovered which possesses any distinguishing features to mark it specially as a temple. They are all precisely similar in general plan and construction. Most probably a part of the palace was set apart for religious worship and ceremonies.—Site of the City. Much diversity of opinion exists as to the identification of the ruins which may be properly included within the site of ancient Nineveh. According to Sir H. Rawlinson, and those who concur in his interpretation of the cuneiform characters, each group of mounds we have described represents a separate and distinct city. The name applied in the inscriptions to Nin- eveh is supposed to mean "Kalkhu," and the ruins are consequently identified with those of the CALH of Gen. x. 11; Khorsabad is Sargina, as founded by Sargon, the name having been retained in that of Sarghun, or Sarrum, by which the ruins were known to the Arab geographers; Shereef Khan is Tarlethu, and the mound already referred to has been identified with the ruins of Nineveh, the name of which has been discovered at Kalah Sherghat, a mound on the W. bank of the Tigris, about 60 miles S. of Mosul. It need scarcely be observed that this theory rests entirely upon the supposed accuracy of the interpretation of the cuneiform inscriptions, and that it is totally at variance with the accounts and traditions preserved by sacred and classical history of the antiquity, size, and importance of Nineveh. The area of the enclosure of Kouyunjik, about 1,800 acres, was far too small for the site of the city. If Kouyunjik represents Nineveh, and Ninazu and Tigris are we to place at Rees, "a great city" between the two (Gen. x. 12)? Scarcely at Salmiah. On the other hand, it has been conjectured that these groups of mounds are not ruins of separate cities, but of fortified royal residences, each combining palaces, temples, propy-
lea, gardens, and parks, and having its peculiar name; and that they all formed part of one great city built and added to at different periods, and consisting of distinct quarters scattered over a very large area, and frequently very distant one from the other. Nineveh might thus be compared with Damascus, Isphahan, or perhaps more appropriately with Delhi. Only thus can the ancient descriptions of Nineveh, if any value whatever is to be attached to them, be reconciled with existing remains. As at Babylon, no great consecutive wall of enclosure, composed of successive walls, by an extraction of tile and the consequent exposure of the city to assault through a breach; others, that it applies to a large and devastating army. An allusion to the overflow of the river may be contained in ii. 5, "The gates of the rivers shall be opened, and the palace shall be dissolved," a prophecy supposed to have been fulfilled when the Medo-Babylonian army captured the city. Most of the edifices discovered had been destroyed by fire, but no part of the walls of either Ninevah or Kouyunjik appears to have been washed away by the river. The likeness of Ninevah to a "city in a flood of water" (i. 9) has however been referred to the moats and dams by which a portion of the country around Ninevah could be flooded. The city was to be partly destroyed by fire, "The fire shall devour thy bars," "then shall the fire devour thee" (iii. 13, 15). The gateway in the northern wall of the Kouyunjik enclosure had been destroyed by fire as well as the palaces. The population was to be surprised when unprepared, "while they are drunk as drunkards they shall be devoured as stubble fully dry" (i. 10). Diodorus states that the last and fatal assault was made when they were overcome with wine. The captivity of the inhabitants, and their removal to distant provinces, are predicted (iii. 18). The palace-temples were to be plundered of their idols, "out of the house of thy gods will I cut off the graven image and the molten image" (i. 14), and the city sacked of its wealth: "Take ye the spoil of silver, take the spoil of gold" (ii. 9). For ages the Assyrian edifices have been deprived of their sacred images; and enormous amounts of gold and silver were, according to tradition, taken to Ecbatana by the conquering Medes. Only one or two fragments of the precious metals were found in the ruins. Ninevah, after its fall, was to be "empty, and void, and broken down" (ii. 10). The stranger that pass, that all they that look upon thee shall flee from thee, and say, "Ninevah is laid waste" (iii. 7). These epithets describe the present state of the site of the city. But the fullest and the most vivid and poetical picture of its ruined and desolate condition is that given by Zephaniah, who probably lived to see its fall (iii. 12-15). The canals which once fertilized the soil are now dry. Except when the earth is green after the periodical rains, the site of the city, as well as the surrounding country, is an arid yellow waste. Flocks of sheep and herds of camels seek scanty pasture amongst the mounds. From the swamp in the ruins of Khorsabad, and from the reedy banks of the little streams that flow by Kouyunjik and Ninrund may be heard the croak of the cormorant and the bittern. The cedar-wood which adorned the ceilings of the palaces has been uncovered by modern explorers, and in the deserted halls the hyena, wolf, fox, and jackal now lie down. Many allusions in the O. T. to the dress, arms, modes of warfare (War, &c.), and customs of the people of Ninevah, as well as of the Jews, are explained by the Ninevite monuments.
Thus (Nah. ii. 3), “the shield of his mighty men is made red, the valiant men are in scarlet.” The shields and the dresses of the warriors are generally painted red in the sculptures. The magnificent description of the assault upon the city (iii. 1-5) is illustrated in almost every particular. The mounds, built up against the walls of a besieged town (Is. xxxvii. 33; 2 K. xix. 32; Jer. xxxii. 24, &c.), the battering-ram (Ez. iv. 2), the various kinds of armor, helmets, shields, spears, and swords, used in battle during a siege: the chariots and horses (Nah. iii. 3) are all seen in bas-reliefs. (CHARIO; ESIGN; HORSE; LACHISH, &c.) The interior decoration of the Assyrian palaces is described by Ezekiel, himself a captive in Assyria and an eye-witness of their magnificence (xxiii. 14, 15); a description strikingly illustrated by the sculptured likenesses of the Assyrian kings and warriors. (KING; PALACE; THRONE, &c.) The mystic figures seen by the prophet in his vision (ch. i.), uniting the man, the lion, the ox, and the eagle (CHEREH), may have been suggested by the eagle-headed idols, and man-headed bulls and lions, and the sacred emblem of the “wheel within wheel,” by the winged circle or globe frequently represented in the bas-reliefs. —Arts. The origin of Assyrian art is a subject at present involved in mystery, and one which offers a wide field for speculation and re-search. Those who derive the civilization and political system of the Assyrians from Babylonia would trace their arts to the same source. One of the principal features of their architecture, the artificial platform serving as a substructure for their national edifices, may have been taken from a people inhabiting plains perfectly flat, such as those of Shinar, rather than an undulating country in which natural elevations are not uncommon, such as Assyria Proper. But it still remains to be proved that there are artificial mounds in Babylonia of an earlier date than mounds on or near the site of Nineveh. Whether other leading features and the details of Assyrian architecture came from the same source, is much more open to doubt. In none of the arts of the Assyrians have any traces hitherto been found of progressive change. In the architecture of the most ancient known edifice all the characteristics of the style are already fully developed; no new features of any importance seem to have been introduced at a later period. In sculpture, as probably in painting also, if we possessed the means of comparison, the same thing is observable as in the remains of ancient Egypt. The earliest works hitherto discovered show the result of a lengthened period of gradual development, which, judging from the slow progress made by untutored man in the arts, must have extended over a vast number of years. They exhibit the arts of the Assyrians at the highest stage of excellence they probably ever attained. The only change we can trace, as in Egypt, is one of decline or “decadence.” The latest monuments, such as those from the palaces of Esar-haddon and his son, show perhaps a closer imitation of nature, and a more careful and minute execution of details than those from the earlier edifices; but they are wanting in the simplicity yet grandeur of conception, in the imagination, and in the variety of treatment displayed in the most ancient sculptures. This will at once be perceived by a comparison of the ornamental details of the two periods. The lions of the
earlier period are a grand, ideal, and, to a certain extent, conventional representation of the beast. In the later bas-reliefs the lions are more closely imitated from nature without any conventional elevation; but what is gained in truth is lost in dignity. The same may be observed in the treatment of the human form, though in its representation the Assyrians, like the Egyptians, would seem to have been, at all times, more or less shackled by religious prejudices or laws. No new forms or combinations appear have been introduced in art during the four or five centuries, if not longer period, in which we are acquainted with it. The art of the Nineveh monuments must in the present state of our knowledge be accepted as an original and national art, peculiar, if not to the Assyrians alone, to the races who at various periods possessed the country watered by the Tigris and Euphrates. As it was undoubtedly brought to its highest perfection by the Assyrians, and is especially characteristic of them, it may well and conveniently bear their name. From whence it was originally derived there is nothing as yet to show. It is Babylon, as some have conjectured, there are no remains to prove the fact. Analogies may perhaps be found between it and that of Egypt, but they are not sufficient to convince us that the one was the offspring of the other. The two may have been offshoots from some common trunk which perished ages before either Nineveh or Thebes was founded; or the Phenicians, as it has been suggested, may have introduced into the two countries, between which they were placed, and between which they may have formed a commercial link, the arts peculiar to each of them. Whatever the origin, the development of the arts of the two countries appears to have been affected and directed by very opposite conditions of national character, climate, geographical and geological position, politics, and religion. At a late period of Assyrian history, at the time of the building of the Khorsabad palace (about the eighth century B.C.), a more intimate intercourse with Egypt, through war or dynastic alliances, than had previously existed, appears to have led to the introduction of objects of Egyptian manufacture into Assyria, and may have influenced to a limited extent its arts. A precisely similar influence proceeding from Assyria has been remarked at the same period in Egypt, probably arising from the conquest and temporary occupation of the latter country by the Assyrians. The Ionic element in Greek art was probably derived from Assyria, as the Doric came from Egypt. The arts of the Assyrians, especially their architecture, spread to surrounding nations, as is usually the case when one race is brought into contact with another in a lower state of civilization. They appear to have crossed the Euphrates, and to have had more or less influence on the countries between it and the Mediterranean. Monuments of an Assyrian character have been discovered in various parts of Syria, and further researches would probably disclose many more. The arts of the Phenicians, judging from the few specimens preserved, show the same influence. The Assyrian inscriptions seem to indicate a direct dependence of Judea upon Assyria from a very early period. The Temple and houses of Solomon (comp. I K. viii. 2 Chr. iii. iv.; PALACE) appear to have been very similar to the palaces of Nineveh, if not in the exterior architecture, certainly in the interior, decorations. The Jewish edifices were, however, very much inferior in size to the Assyrian. Of objects of art (if we may use the term) contained in the Temple we have the description of the pillars, of the brazen sea, and of various bronze or copper vessels. The Assyrian character of these objects is very remarkable. (ALTER; CUP; KSN; LAVR, &c.) The influence of Assyria to the mode of life is even more considerable, extending far into Asia. The Persians copied their architecture (with such modifications as the climate and the building materials at hand suggested), their sculpture, probably their painting and their mode of writing, from the Assyrians. They take their walls and towers, and show the same general plan of construction as those of Nineveh—the entrances formed by human-headed animals, the skirting of sculptured stone, and the inscribed slabs. (GATE, &c.) The various religious ornaments and the ornamentation have the same Assyrian character. Amongst the Assyrians the arts were principally employed, as amongst all nations in their earlier stages of civilization, for religious and national purposes. The colossal figures at the doorways of the palaces were mythic combinations to denote the attributes of a deity. The "Man-Bull" and the "Man-Lion" are conjectured to be the gods "Nin" and "Ninlil," presiding over the chase; the eagle-headed and fish-headed figures so constantly repeated in the sculptures, and as ornaments of vessels of metal or in embroideries—NISROCH and DAGON. The bas-reliefs almost invariably record some deed of the king, as head of the nation, in war, and in combat with wild beasts or his piety in erecting vast palace-temples to the gods. Hitherto no sculptures specially illustrating the private life of the Assyrians have been discovered, except one or two incidents, such as men baking bread or tending horses, introduced as mere accessories into the historical bas-reliefs. This may be partly owing to the fact that no traces whatever have yet been found of their burial-places, or even of their mode of dealing with the dead. (ASKLET; ARMLET; AXE; BRACELET; BURIAL; CANT; CHALDIA; EUPHRATES; HARP; HOUSE; KNIFE; SEAL, &c.) Although the site of Nineveh afforded no special advantages for commerce, and although she owed her greatness rather to her political position as the capital of the empire, yet, situated upon a navigable river communicating with the Euphrates and the Persian Gulf, she must soon have formed one of the great trading-stations between that important line of traffic, the Syria, and the Mediterranean, and must have become a depot for the merchandise supplied to a great part of Asia Minor, Armenia, and Persia. Her merchants are described in Ezekiel xxvii. 24 as trading in blue clothes and brocaded work (such as is probably represented in the Assyrian sculptures), and in Nahum iii. 16 as "multiplied above the stars of heaven."—Writing and Language. The ruins of Nineveh have furnished a vast collection of inscriptions partly carved on marble or stone slabs, and partly impressed upon bricks, and upon clay cylinders, or six-sided and eight-sided prisms, barrels, and tablets, which, used for the purpose when still moist, were afterward baked in a furnace or kiln (comp. Ez. iv. 1). The character employed was the arrow-headed or cuneiform—so called from each letter being formed by marks or elements resembling an arrow-head or a wedge. This manner of writing, believed by some to be of Turanian or Scythic origin, prevailed throughout the provinces comprised in the Assyrian, Babylonian, and the eastern portion of the ancient Persian empire, from the earliest times to which any known record belongs, or at least twenty centuries B.C., down to the period
of the conquests of Alexander; after which epoch, although occasionally employed, it seems to have gradually fallen into disuse. It never extended into Syria, Arabia, or Asia Minor, although it was adopted by Armenia. A cursive writing resembling

the ancient Syrian and Phoenician, appears to have also been occasionally employed in Assyria. The Assyrian cuneiform character was of the same class as the Babylonian, only differing from it in the less complicated nature of its forms. The Assyrian and Babylonian alphabet (if the term may be applied to above 200 signs) is of the most complicated, imperfect, and arbitrary nature—some characters being phonetic, others syllabic, others ideographic—the same character being frequently used indifferently. This constitutes one of the principal difficulties in the decipherment. The investigation first commenced by Grotendieck has since been carried on with much success by Sir H. Rawlinson, Dr. Hincks, Mr. Norris, and Mr. Fox Talbot, in England, and M. Oppert in France. (WRITING.) The people of Nineveh spoke a Semitic dialect, connected with the Hebrew and with the so-called Chaldee of Daniel and Ezra. (SEMITEc LANGUAGES.) This agrees with the testimony of the O. T. But it is asserted that there existed in Assyria as well as in Babylonia a more ancient tongue belonging to a Turanian or Scythic race, which is supposed to have inhabited the plains watered by the Tigris and Euphrates long before the rise of the Assyrian empire, and from which the Assyrians derived their civilization and the greater part of their mythology. The Assyrian inscriptions usually contain the chronicles of the king who built or restored the edifice in which they are found, records of his wars and expeditions into distant countries, of the amount of tribute and spoil taken from conquered tribes, of the building of temples and palaces, and invocations to the gods of Assyria. These inscribed bricks are of the greatest value in restoring the

royal dynasties. The most important inscription hitherto discovered in connection with Biblical history is that upon a pair of colossal human-headed bulls from Kouyunjik, now in the British Museum, containing the records of Sennacherib, and deciphering, among other events, his war with Hezekiah. It is accompanied by a series of bas-reliefs believed to represent the siege and capture of Lachish. A long list might be given of Biblical names occurring in the Assyrian inscriptions. Those of three Jewish kings have been read, Jotham son of B. Khumri (Omri), on the black obelisk, Menahem on a slab from the S. W. palace, Ninoums, now in the British Museum, and Hezekiah in the

Kouyunjik records. The most important inscribed terra-cotta cylinders are—those from Kalah Sherghat, with the annals of a king, whose name is believed to read Tiglath-pileser, not the same mentioned in 2 Kings, but an earlier monarch, supposed to have reigned about B. C. 1110; those from Khorsabad containing the annals of Sargon; those from Kouyunjik, especially one known as Bellino's cylinder, with the chronicles of Sennacherib; that from Nebi Yunus with the records of Esar-haddon, and the fragments of three cylinders with those of his son. The most important results may be expected when inscriptions so numerous and so varied in character are deciphered. A list of nineteen or twenty kings can already be compiled, and the annals of the greater number of them will probably be restored to the lost history of one of the most powerful empires of the ancient world, and of one which appears to have exercised

Jewish Captives from Lachish.—From a bas-relief at Kouyunjik.
perhaps greater influence than any other upon the subsequent condition and development of civilized man. The only race now found near the ruins of Nineveh or in Assyria which may have any claim to be considered descendants from the ancient inhabitants of the country are the so-called Chaldean or Nestorian tribes, inhabiting the mountains of Kurdistan, the plains round the lake of Qoromiyah in Persia, and a few villages in the neighborhood of Mosul. They still speak a Semitic dialect, almost identical with the Chaldean of Daniel and Ezra. A resemblance, which may be but fanciful, has been traced between them and the representations of the Assyrians in bas-reliefs. Their physical characteristics at any rate seem to mark them as of the same race. A curse appears to hang over a land naturally rich and fertile, and capable of sustaining a vast number of human beings. Those who now inhabit it are yearly diminishing, and there seems no prospect that for generations to come this once-favored country will remain other than a wilderness. Ninevites = inhabitants of Nineveh (Lk. xi. 50).

Nisan. Mosthu.

Nisus = Ninus (Eesth. xii. 2).

Nisroch [rok] (Heb., see below), the proper name of an idol of Nineveh, in whose temple Sennacherib was worshipping when assassinated by his sons, Adrammelech and Sharezer (2 K. xix. 37; Is. xxxvii. 38). Rashi, in his note on Is. xxxvii. 38, explains Nisroch as "a beam, or plank, of Noah's ark;" from the analysis given of the word by Rabbinical expositors. What the true etymology may be is extremely doubtful. If the origin of the word be Shemitic, it may be derived, as Gesenius suggests, from the Heb. word נַר, which is Arum = an eagle, with the termination אב or אָב, so that Nisroch = the great eagle. But this explanation is far from satisfactory. It is adopted, however, by Forst, and by Mr. Layard, who identifies with Nineveh the eagle-headed human figure, which is one of the most prominent on the early Assyrian monuments, and is always represented as contending with and conquering the lion or the bull.

Nitre [-ter] (Heb. מַטְר) occurs in Prov. xxx, 20, "and as vinegar upon water," and in Jer. ii. 22, "though thou wash thee with nitre." The substance denoted is not that which we now understand by the term nitre, i.e. nitrate of potassa = saltpetre—but the nitron or litron of the Greeks, the nitrum of the Latins, and the natron or native carbonate of soda of modern chemistry. The latter part of the passage in Proverbs is well explained by Shaw, who says (Trop. ii. 387), "the unassailableness of the singing of songs to a heavy heart is very finely compared to the contrariety there is between vinegar and natron." Natron was and is still used by the Egyptians for washing linen: the value of soda in this respect is well known. The Egyptians use it (1.) instead of yeast for bread, (2.) instead of soap, (3.) as a cure for the toothache, being mixed with vinegar. Natron is found abundantly in the well-known soda lakes of Egypt described by Pliny, and referred to by Strabo, which are situated in the barren valley of Baher bela-ma (the Waterless Sea), about fifty miles W. of Cairo.

No. No-amon.

No-o-diah (fr. Heb. נוּ-דֵיָה = with whom Jehovah converses, Gez.). 1. A Levite, son of Binnui, who with Meremoth, Eleazar, and Jozabad, weighed the vessels of gold and silver belonging to the Temple which were brought back from Babylon (Ezr. vii. 33).—2. The prophetess Noadiah joined Samballat and Tobiah in their attempt to intimidate Nehemiah (Neh. vi. 14).

Noah (Heb. נוֹע = noah = red), in N. T. Noe, the tenth in descent from Adam, in the line of Seth; son of Lamech 2, and grand-son of Methuselah. Of his father Lamech all that we know is comprised in the words that he uttered on the birth of his son (Gen. v. 29), we know the more significant when we contrast them with the saying of the other Lamech 1, which have also been preserved (iv. 23, 24). In the reason which Lamech gives for calling his son Noah, there is a play upon the name which it is impossible to preserve in English. He called his name Noah (noah), saying, "this same shall comfort us" (Heb. יְנַעֲה הַמֶּשֶׁך τοῦ צְדָקָה). It is plain that the name "rest" and the verb "comfort" are of different roots; Lamech merely plays upon the name after a fashion common in all ages and countries (so Mr. J. J. S. Perowne). Of Noah himself, from this time, we hear nothing more till he is 500 years old, when he begat three sons, Shem, Ham, and Japheth. Very remarkable, however, is the glimpse which we get of the state of society in the ante-diluvian world (vi. 1-4).
narrative stands thus: “And it came to pass when men (the Adam) began to multiply on the face of the ground and daughters were born unto them; then the sons of God (the Elohim) saw the daughters of men (the Adam) that they were fair, and they took to them wives of all that they chose. And Jehovah said, My Spirit shall not for ever rule (or be humbled) in men (A. V. “strive with man”), seeing that they are (or, in their error they are) but flesh, and their days shall be a hundred and twenty years. The nephilim (A.V. ‘giants’) were on the earth in those days; and also afterward when the sons of God (the Elohim) came in unto the daughters of men (the Adam), and children were born to them, these were the heroes which were of old, men of renown.” Here a number of perplexing questions present themselves: (a) Who were the sons of God? (b) Who were the daughters of men? (c) Who were the nephilim? (d) What is the meaning of “My Spirit shall not always rule, or dwell, or be humbled in men;” and (e) of the words which follow, “But their days shall be a hundred and twenty years?” Questions a and c are answered directly under Giants. & “The daughters of men were regarded as the sons of fallen angels, female descendants of Cain, or of Adam, impious or wicked females, females of the human race, &c., according to the view taken of “the sons of God,” with whom they are contrasted. d. In consequence of the grievous and hopeless wickedness of the world at this time, God resolves to destroy it. He says, “I will not always dwell” (LXX., Vulgate, &c., or “bear sway” (First, &c., in man—inasmuch as he is but flesh.” The meaning of which seems to be that whilst God has put His Spirit in man, i. e. not only the breath of life, but a spiritual part capable of recognizing, loving, and worshipping Him, man had so much sunk down into the lowest and most debasing of fleshly pleasures, as to have almost extinguished the higher light within him. Gesenius translates: My Spirit shall not be made low in man for ever, i. e. the higher and divine nature shall not for ever be humiliated in the lower, shall not ever descend from heaven and dwell in flesh upon the earth; (compare ver. 1, 2). Bush (on Genesis, vi. 3) translates: My Spirit shall not always judge, i. e. contend in judgment (compare Exe. vi. 10); in other words, “My Spirit shall not perpetually keep up the process of judgment, rebuke, conviction, and condemnation.” The A. V. translates this similarly, “My Spirit shall not always strive with man.” Then follows: “But his days shall be a hundred and twenty years,” which has been interpreted by some to mean, that still a time of grace shall be given for repentance, viz. 120 years before the Flood shall come; and by others, that the duration of human life should in future be limited to this term of years, instead of extending over centuries as before. This last seems the most natural interpretation of the Hebrew words. Northeimer (Hebrew Grammar, i. 171) makes the whole passage mean: My Spirit will not judge man always when he errs (literally in their erring, A. V. “for that he also”); he is but flesh and his days are few (hence he is to be compassionate; compare Ps. lxviii. 38, 39).—Of Noah’s life during this age of almost universal apostasy we are told but little. It is merely said that he was a righteous man and perfect in his generations (i. e. among his contemporaries), and that he, like Enoch, walked with God. 2 Pet. ii. 5 styles him a preacher of righteousness. Besides this we are merely told that he had three sons, each of whom had married a wife; that he built the Ark in accordance with Divine direction; and that he was 600 years old when the Flood came. Both about the Ark and the Flood so many questions have been raised, that we must consider each of these separately.—The Ark. The precise meaning of the Hebrew word (tsebîh) is uncertain. The word only occurs here and in Exodus ii. 3. In all probability it is to the old Egyptian that we are to look for its original form, for in his vocabulary, gives the, a chest, a priest, a boat, and in the Coptie Version has Ex. ii. 3, 5, the rendered the rendering of tsebîh. This chest or boat was to be of corner (i.e. cypress) wood, a kind of timber which for its lightness and durability was employed by the Phenicians for building their vessels (see Mr. J. J. Perrowne). The planks of the ark, after being put together, were to be protected by a coating of pitch, or rather bitumen (shikhe), which was to be laid on both inside and outside, as the most effectual means of making it water-tight, and perhaps also as a protection against the attacks of marine animals. The ark was to consist of a number of “nests” or small compartments (A. V. “galleries”) of different heights, to afford the best accommodation for the different animals and their food. These were to be arranged in three tiers, one above another; “with lower, second, and third (stories) shalt thou make it.” Means were also to be provided for letting light into the ark. In the A. V. we read, “A window shalt thou make to the ark, a cubit above; and thou shalt make a window to the ark, a cubit above;” but the meaning of the original is obscure, and has been differently interpreted. The “window,” or “light-hole” (Heb. tšôhêr, literally light, a light, Gcs.) was to be at the top of the ark apparently. If the words “unto a cubit shalt thou finish it above” refer to the window and not to the ark itself, they seem to imply that this aperture, or skylight, extended to the breadth of a cubit the whole length of the roof. But if so, it could not have been merely an open slit, for that would have admitted the rain. Are we then to suppose that some transparent, or at least translucent, substance was employed? It would almost seem that the other use for which the word is usually used in ch. vi. 6, where it is said that Noah opened the window of the ark. Supposing then the tšôhêr to be a skylight, or series of skylights running the whole length of the ark, the hallôn or châlôn might be a single compartment of the larger window, which could be opened at will. But besides the window there was to be a door. It was to be placed in the side of the ark. Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Taking twenty-one inches for the cubit, the ark would be 625 feet long, 841 feet broad, and 524 feet high. This is very considerably larger than the largest British man of war. The steamship Great Eastern, however, is both longer and deeper than the ark, being 650 feet long (691 on deck), 83 broad, and 58 deep. It should be remembered that this huge structure was only intended to float on the water, and was not in the proper sense of the word a ship. It had neither mast, sail, nor rudder; it was in fact nothing but an enormous floating house, or oblong box rather. Two objects only were aimed at in its construction: the one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. After having given Noah the necessary instructions for the building of the ark, God tells...
him the purpose for which it was designed. The earth is to be destroyed by water. "And I, behold I do bring the flood—waters upon the earth—to destroy all flesh wherein is the breath of life. . . . but I will establish my covenant with thee," (Gen. vi. 17, 18). The inundates of the ark are then spoken of. The language used is mythic, and his three sons with their wives, Noah is also to take a pair of each kind of animal into the ark with him that he may preserve them alive; birds, domestic animals, and creeping things are particularly mentioned. He is to provide for the wants of each of these stores "of every kind of food that is eaten." It is added, "Thus did Noah; according to all that God (Elohim) commanded him, so did he." A remarkable addition to these directions occurs in the following chapter. The pairs of animals are now limited to one of 

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*unclean* animals, whilst of *clean* animals and birds (ver. 2), Noah is to take to him "by sevens." It seems unnecessary to resort to the documentary hypothesis (see Genesis, Pentateuch) to explain this addition, when the simple supposition of an additional or supplementary direction from God is both natural and sufficient to remove the difficulty. A second point, to which Noah literally devoted a pair of all the animals of the world into the ark? This question virtually contains in it another, viz. whether the deluge was universal, or only partial? If it was only partial, then of course it was necessary to find room for a comparatively small number of animals; and the dimensions of the ark are ample enough for the required purpose. The argument on this point has been well stated by Hugh Miller in his *Testimony of the Rocks.* Sir Walter Raleigh (250 years ago) proposed to allow in the ark "for 89 distinct species of beasts, or lest any should be omitted, for 100 several kinds," and he calculated that "all these 890 beasts might be kept in one room, or room of the ark, in their several cabins; their meat in a second; the birds and their provision in a third, with space to spare for Noah and his family, and all their necessities." But our knowledge of the animal kingdom gives a far larger number of distinct species. Johnston's Physical Atlas (second edition, 1856) enumerated 1,658 different species of mammals. To these we must add the 6,266 birds of Lesson, and the 637 or (subtracting the sea-snakes, and perhaps the tortoises) the 642 reptiles of Charles Bonaparte. Take the *clean* animals alone, of which seven were to be in the ark, Mr. Waterhouse in 1856 estimated the oxen at twenty species, the sheep at twenty-seven, the goats at twenty, the deer at fifty-one. Add to these the forty-eight species of antelopes only, multiply the whole by seven, and we have 1,162 individuals, a number more than four times greater than Noah's estimate. But it is not only the inadequate size of the ark to contain the progenitors of our existing species of animals, which is conclusive against a universal deluge (so Mr. Perowne). Another fact points with still greater force, if possible, in the same direction, and that is, the manner in which we now find these animals distributed over the earth's surface. We now know that every great continent has its own peculiar fauna; that the original centres of distribution must have been not one, but many; that the areas or circles around these centres must have been occupied by their pristine animals in ages long anterior to that of the Noahian Deluge. (But see MAX.)

It is quite plain, then, that if all the animals of the world were literally gathered together in the ark and so saved from the waters of a universal deluge, this could only have been effected (even supposing there was space for them in the ark) by a most stupendous miracle. But the narrative does not compel us to adopt so tremendous an hypothesis. We shall see more clearly when we come to consider the language used in the chapter, that even that language, strong as it undoubtedly is, does not oblige us to suppose that the Deluge was universal (so Mr. Perowne, with many others; but see below) — *The Flood.* The ark was finished, and all its living freight was gathered into it as in a place of safety. Dehovah shut him in, says the chronicler, speaking of Noah. And then ensued a solemn pause of seven days before the threatened destruction was set loose. At last the Flood came; the waters were upon the earth. The narrative is vivid and forcible, though entirely wanting in that sort of description (of the death-struggle, the ery of despair, the agony of husband and wife, parent and child, the sadness of Noah, &c.) which in a modern historian or poet would have occupied the largest space. But one impression is left upon the mind with peculiar vividness, from the very simplicity of the narrative, which is this: From vii. 17 to the end of the chapter a very simple but very powerful and impressive description is given of the appalling catastrophe. We are reminded six times in chs. vi.—viii. who the tenants of the ark were; the total and absolute blotting out of every thing else is not less emphatically dwelt on. The waters of the Flood increased for 190 days (40 + 150, comparing vii. 12 and 24). And then "God remembered Noah," and made a wind to pass over the earth, so that the waters were assuaged. The ark rested on the seventeenth day of the seventh month on the mountains of Ararat. After this the waters gradually decreased till the first day of the tenth month, when the tops of the mountains were seen. Then Noah sent forth, first, the raven, which flew hither and thither, resting probably on the moun¬tain-tops, but not returning to the ark; and next, after an interval of seven days (comp. ver. 10), the dove, "to see if the waters were abated from the ground" (i. e. the lower plain country). "But the dove found no rest for the sole of her foot, and she returned unto him into the ark." After waiting for another seven days he again sent forth the dove, which returned this time with a fresh olive-leaf in her mouth, a sign that the waters were abated from the ground. And once more, after another interval of seven days, he sent forth the dove, and she "returned not again unto him any more," having found a home for herself upon the earth. On reading this narrative it is difficult, it must be confessed, to reconcile the language employed with the hypothesis of a partial deluge. The difficulty does not lie in the largeness of most of the terms used, but rather in the precision of one single expression. It is natural to suppose that the writer, when he speaks "of all flesh," "all in whose nostrils was the breath of life," refers only to his own locality. This sort of language is common enough in the Bible when only a small part of the globe is intended (compare Gen. xii. 57; Deut. ii. 25; 1 Chr. xiv. 17; Lk. ii. 1: Rom. i. 8; Col. i. 23, &c.). The real difficulty lies in the connecting of this statement with the district in which Noah is supposed to have lived, the assertion that the waters prevailed fifteen cubits upwards. If the Ararat on which the ark rested be the present mountain of the same name, the highest peak of which is more than 17,000 feet above the
sea, it would have been impossible for this to have been covered, the water reaching fifteen cubits, i.e. twenty-six feet above it, unless the whole earth were submerged. The plain meaning of the narrative is, that as far as the eye could sweep, not a solitary mountain reared its head in a mass of heel in which the waste of waters. But there is no necessity for assuming that the ark stranded on the high peaks of the mountain now called Ararat, or even that that mountain was visible. A lower mountain-range, e.g. the Zagros range, may more naturally be intended. We may also assume the inundation to have been partial, and may suppose it to have extended over the whole valley of the Euphrates, and eastward as far as the range of mountains running down to the Persian Gulf, or further. As the inundation is said to have been caused by the breaking up of the fountains of the great deep, as well as by the rain, some great and sudden subsidence of the land may have taken place, accompanied by an irruption of the waters of the Persian Gulf, similar to what occurred in the Rumm of Cutch, on the eastern arm of the Indus, in 1819, when the sea flowed in, and in a few hours converted a tract of land, 2,000 square miles in area, into an inland sea or lagoon. In consequence, in 1820 and 1833, an area of 100,000 square miles, on the coast of Chili, has been raised two feet above high-water mark in one part, and depressed as much in another (Flum. art. Deluge). It has sometimes been asserted that the facts of geology are conclusive against the possibility of a universal deluge. Formerly, indeed, the existence of shells and corals at the top of high mountains was taken to be no less conclusive evidence the other way. They were constantly appealed to as a proof of the literal truth of the Scripture narrative. Even within the last fifty years geologists like Cuvier and Buckland have thought that the superficial deposits might be referred to the period of the Noachian Flood. Subsequent investigation, however, showed that if the received chronology were even approximately correct, this was out of the question, as these deposits must have taken place thousands of years before the time of Noah, and indeed before the creation of man. So far then, there is no evidence now on the earth's surface in favor of a universal deluge. Is there any positive geological evidence against it? Hugh Miller and other geologists have maintained that there is. They appeal to the fact that in various parts of the world, such as Auvergne in France, and along the flanks of Etna, there are cones of loose scoriae and ashes belonging to long extinct volcanoes, which must be at least triple the antiquity of the Noachian Deluge, and which yet exhibit no traces of abrasion by the action of water. These loose cones, they argue, must have been swept away had the water of the Deluge ever reached them. But this argument is by no means conclusive. The whole earth might have been submerged one year, or even much longer, without any trace of such submersion being now discernible. There is, however, other evidence conclusive against the hypothesis of a universal deluge, miracle apart. The first effect of the covering of the whole globe with water would be to equalize the temperature of all parts of its surface. At equal pace with this process would ensue the destruction of the great majority of marine animals. And this would take place, partly from the entire change in climatal conditions, too sudden and general to be escaped by migration, and, in still greater measure, from the sudden change in the depth of the water. Great multitudes of marine animals can only live between tide-marks, or at depths less than fifty fathoms; and as by the hypothesis the land had to be depressed many thousands of feet at once, and to be raised again with equal celerity, it followed that the animals could not possibly have accommodated themselves to such vast and rapid changes. All the littoral animals, therefore, would have been killed. The race of acorn-shells and periwinkles would have been exterminated, and all the coral-reefs of the Pacific would at once have been converted into dead coral, never to grow again. But acorn-shells, periwinkles, and coral still survive, and there is good evidence that they have continued to exist and flourish for many thousands of years. On the other hand, Noah was not directed to take marine animals of any kind into the ark, nor indeed is it easy to see how they could have been preserved. Secondly, had the whole globe been submerged, the sea-water covering the land would at once have destroyed every fresh-water fish, mollusk, and worm; and as none of these were taken into the ark, the several species would have become extinct. Nothing of the kind, however, in this or any other experiment have been made with regard to the action of sea-water upon terrestrial plants leave very little doubt that submergence in sea-water for ten or eleven months would have effectually destroyed not only the great majority of the plants, but their seeds as well. And yet it is not said that Noah took any stock of plants with him into the ark, or that the animals which issued from it had the slightest difficulty in obtaining pasture. There are, then, it must be confessed, very strong grounds for believing that no universal deluge ever occurred. Suppose the Flood, on the other hand, to have been local: suppose, e.g., the valley of the Euphrates to have been submerged; then the necessity for preserving all the species of animals disappears. For (1) there was nothing to prevent the birds and many of the large mammals from getting away; and (2) the number of species peculiar to that geographical area, and which would be absolutely destroyed by its being flooded, supposing they could not escape, is insuperable. All these considerations, with overwhelming force in the same direction, and compel us to believe, unless we suppose that a stupendous miracle was wrought, that the Flood of Noah (like other deluges of which we read) extended only over a limited area of the globe. (The preceding argument is abridged from Mr. Perowne.) Many authors, ancient and modern, have held that Noah's Flood was universal, and involved vast geological changes (Heidegger, Pelletier, Ray, Whiston, Halley, Sharon Turner, &c.). Some ancients and many moderns have held, as above, that it was universal in respect to the human race, but partial in respect to the globe (M. Poole, Stillingfleet, Bishop Patrick, Isaac Vossius, J. Pye Smith [in Kitto], Fairbairn, Ayre, &c.).—The word specially used to designate the Flood of Noah (hamannabdat) occurs in only one other passage of Scripture (Ps. xxv. 10). In Is. lv. 9, the Flood is spoken of as "the waters of Noah." In the same book (Is. xxxv. 7, 8), the New Testament authority to the historical truth of the narrative (Mat. xxiv. 37; compare Lk. xii. 26). 1 Pet. iii. 20 speaks of the "long-suffering of God," which "waited in the days of Noah." In 2 Pet. ii. 5 it is cited as an instance of the righteous judgment of God who spared not the old world, &c.—The tra-
tions of many nations have preserved the memory of a great and destructive flood from which but a small part of mankind escaped. It is not always very clear whether they point back to a common centre, or whether they were of national growth. The traditions which come nearest to the Biblical account are those of the nations of Western Asia. Foremost among these is the Persian; it is preserved in a fragment of Berosus, and tells how Xisuthrus built a vessel in which he, his wife, and family, and personal friends, were saved from a great deluge, with different animals, birds, and quadrupeds. The details in regard to sending out birds, &c., resemble the Biblical account. Other notices of a flood may be found (a.) in the Phenician mythology, where the victory of Pontus (the sea) over Demarous (the earth) is mentioned; (b.) in the Sybiline Orales which mentioned the Deluge, after which Kronos, Titan, and Jupetos ruled the world, each taking his portion, and remaining at peace till Noah's death, when Kronos and Titan engaged in war with one another, the account being partly borrowed no doubt from the Biblical narrative, and partly perhaps from some Babylonian story. To these must be added (c.) the Phrygian story of King Ammonas or Namnaks (Eneob) in Ionia, who received an announcement from the gods, foretold the Flood, and wept and prayed for his people, seeing the destruction that was coming upon them. In the time of Septimius Severus (about A. D. 200), a medal was struck at Apanca, in Phrygia, commemorating the Flood, and representing a man and woman in an ark on the water, and the same pair also just come out on the land, with one bird sitting on the ark and another flying with a branch to it, and the Greek letters ΝΟ or ΝΑ on the ark. In this cycle of tradition must be reckoned also (1.) the Syrian, related by Lucian, and connected with a huge chasm in the earth at the temple of Atar-gatis, near Hierapolis, into which the waters of the Flood are supposed to have drained; and (2.) the Armenian, quoted by Josephus. (Arapat.) A second cycle of traditions is that of Eastern Asia. To this belong the Persian, Indian, and Chinese. The Persian represents the world as corrupted and polluted by Ahriman, and the universal flood coming to destroy all impurity, and destroy Ahriman's creatures. The Chinese represents Fih-he with his wife, three sons, and three daughters, as having escaped the Flood, and becoming the author of Chinese civilization. The Indian tradition appears in various forms. Of these, the one which most remarkably agrees with the Biblical account is that contained in the Mahabharata—that Braham announced to the pious Manu the approach of the Deluge, commanded him to build a ship and to put into it all kinds of seeds together with the seven fishis, or holy beings; that Braham himself, after the Deluge came, appeared as a horned fish, and drew the vessel after him many years till it was landed on the loftiest summit of Mount Himarat (i.e. the Himalaya), and then Manu, by the favor of Braham, created the new race of mankind. The account of the Flood in the Koran is drawn, apparently, partly from Biblical and partly from Persian sources. In the main, no doubt, it follows the narrative in Genesis, but dwells at length on the testimony of Noah to the unbelieving. Another peculiarity of this version is, that Noah calls in vain to one of his sons to enter into the ark; he refuses, in the hope of escaping to a mountain, and is drowned before his father's eyes. A third cycle of traditions is to be found among the American nations. These, as might be expected, show occasionally some marks of resemblance to the Biblical legends. "Of the different nations that inhabit Mexico," says A. von Humboldt, "the following had paintings resembling the deluge of Coecox, viz. the Aztecs, the Mixtecs, the Zapotees, the Tlacotees, and the Mechaquenes. The Noah, Xisuthrus, or Manu, of these was preserved in a fragment of Berosus, and tells how Xisuthrus built a vessel in which he, his wife, and family, and personal friends, were saved from a great deluge, with different animals, birds, and quadrupeds. The details in regard to sending out birds, &c., resemble the Biblical account. Other notices of a flood may be found (a.) in the Phenician mythology, where the victory of Pontus (the sea) over Demarous (the earth) is mentioned; (b.) in the Sybiline Orales which mentioned the Deluge, after which Kronos, Titan, and Jupetos ruled the world, each taking his portion, and remaining at peace till Noah's death, when Kronos and Titan engaged in war with one another, the account being partly borrowed no doubt from the Biblical narrative, and partly perhaps from some Babylonian story. To these must be added (c.) the Phrygian story of King Ammonas or Namnaks (Eneob) in Ionia, who received an announcement from the gods, foretold the Flood, and wept and prayed for his people, seeing the destruction that was coming upon them. In the time of Septimius Severus (about A. D. 200), a medal was struck at Apanca, in Phrygia, commemorating the Flood, and representing a man and woman in an ark on the water, and the same pair also just come out on the land, with one bird sitting on the ark and another flying with a branch to it, and the Greek letters ΝΟ or ΝΑ on the ark. In this cycle of tradition must be reckoned also (1.) the Syrian, related by Lucian, and connected with a huge chasm in the earth at the temple of Atar-gatis, near Hierapolis, into which the waters of the Flood are supposed to have drained; and (2.) the Armenian, quoted by Josephus. (Arapat.) A second cycle of traditions is that of Eastern Asia. To this belong the Persian, Indian, and Chinese. The Persian represents the world as corrupted and polluted by Ahriman, and the universal flood coming to destroy all impurity, and destroy Ahriman's creatures. The Chinese represents Fih-he with his wife, three sons, and three daughters, as having escaped the Flood, and becoming the author of Chinese civilization. The Indian tradition appears in various forms. Of these, the one which most remarkably agrees with the Biblical account is that contained in the Mahabharata—that Braham announced to the pious Manu the approach of the Deluge, commanded him to build a ship and to put into it all kinds of seeds together with the seven fishis, or holy beings; that Braham himself, after the Deluge came, appeared as a horned fish, and drew the vessel after him many years till it was landed on the loftiest summit of Mount Himarat (i.e. the Himalaya), and then Manu, by the favor of Braham, created the new race of mankind. The account of the Flood in the Koran is drawn, apparently, partly from Biblical and partly from Persian sources. In the main, no doubt, it follows the narrative in Genesis, but dwells at length on the testimony of Noah to the unbelieving. Another peculiarity of this version is, that Noah calls in vain to one of his sons to enter into the ark; he refuses, in the hope of escaping to a mountain, and is drowned before his father's eyes. A third cycle of traditions is to be found among the American
cept eight persons, perished by the waters of the Flood. Noah is clearly the head of a new human family, the representative of the whole race. It is as such that God makes His covenant with him. The bow in the cloud, seen by every nation under heaven, is an unerring witness to the truth of God. (Rainbow.)—Noah now for the rest of his life bestowed himself to agricultural pursuits. He planted a vineyard. Whether in ignorance of its properties or otherwise, he drank of the juice of the grape till he became intoxicated, and shamefully exposed himself in his own tent. One son, Ham, mocked openly at his father's disgrace. The others, with dutiful care and reverence, endeavored to hide it. When he recovered from his intoxication, he declared that a curse should rest upon the sons of Ham. (Canaan.) With this was joined a blessing on the other two. It is uncertain whether in the words "And let him dwell in the tents of Shem," the "him" = "God," or "Japheth." At first it seems more natural to suppose that Noah prays that God would dwell there. But the blessing of Shem has been spoken already. It is better therefore to refer the "dwell" to Japheth. What, then, is meant by his dwelling in the tents of Shem? Not, of course, that he should so occupy them as to thrust out the original possessors; nor even that they should melt into one people; but, as it would seem, that Japheth may enjoy the religious privileges of Shem. After this prophetic blessing we have only the sum of Noah's years, viz. 350 + 600 = 950. (Chronology.)

Noah (Heb. nōḥā, motion; Gr.; the flattering, F.1.), one of the daughters of Zelophehad (Num. xxvi. 33, xxvii. 1, xxxv. 11; Josh. xvii. 3). 

No-a-mon (Heb. Nə'āmōn = the portion of Amon, Jablousky; the place of Amon, Gr.; but see below) (Nah. iii. 8). Nō Heb.) (Jer. xvi. 25; Ez. xxx. 14-16), a city of Egypt, = Thebes, or Diospolis Magna. The second part of No-amon is the name of Amon (Amon), the chief divinity of Thebes. Mr. R. S. Poole thinks it most reasonable to suppose that No is a Shemitic name, and that Amon is added in Nahum (l. c.) to distinguish Thebes from some other place of the same name, or on account of the connection of Amon with that city. Jerome supposes No to be either Alexandria or Egypt itself. Champollion takes it to be Diospolis in Lower Egypt; but Gesenius well observes that it would not be properly Diospolis in Nineveh. The discovery of the evidence of the Assyrian record leave no doubt that it is Thebes. The description of Noamon, as "situate among the rivers, the waters round about it" (Nah. l. c.), applies well to Thebes.

Nō (Heb. a height, hill; Gr.; a hill, a high place, F.1.), a sacred city in Benjamin, situated on some eminence near Jerusalem (1 Sam. xxiii. 11; Neh. vi. 82). That it was on one of the roads from the N. to the capital, and within sight of it, is certain from the illustrative passage in which Isaiah (x. 28-32) describes the approach of the Assyrian army. Here the poet sees the enemy pouring down from the N., and it is clearly implied that Nob was the last station in their line of march, whence the invaders could see Jerusalem, and whence they could be seen, as they "shook the hand" in proud derision of their enemies. Nob was one of the places where the Tabernacle, or Ark of Jehovah, was kept for a time during the days of its wanderings before a house was appointed for it in Jerusalem (2 Sam. vi. 1, x.). A company of the Benjaminites settled here after the return from the exile (Neh. xi. 82). But the event for which Nob was most noted in the Scripture annals, was a frightful massacre of the priests in Saul's reign (1 Sam. xxvii. 17-19; 1 Atharath; Ahīmēkēr 1; David; Doeg). All trace of the name disappeared long ago. In Jerome's time nothing remained to indicate where it had been. Geographers are not agreed as to its site. Von Raumer and Kiepert place Nob at El-Inisâyeh, not far from AmaA (Anathoth), and one mile N. W. of Jerusalem. But this beautifully situated village is in a valley, and Jerusalem is not to be seen from it. Porter (in Kitto) believes its site is on a low-peaked tell, where are cisterns hewn in the rock, large building-stones, &c., situated less than one mile S. of Tulul el-Fal (Gibeah), and on the E. of the road, opposite Sheâfât. The top of this hill affords an extensive view, and Mount Zion is distinctly seen. The Nob spoken of above is not to be confounded with another (not in the Scriptures) which Jerome mentions in the plain of Sharon, not far from Lydda.

No-bāh (Heb. a barking, Gr.; a cry, a loud call, better prominence, i.e. a prominent one, F.), an Egyptian warrior (Num. xxixi. 42), probably, like Jair, a Manassite, who during the conquest of the territory E. of Jordan possessed himself of Kenath and the villages or hamlets dependent upon it (Heb. "daughters"), and gave them his own name.

No-bāh (see above), the name conferred by the conqueror of Kenath and its villages on his new acquisition (Num. xxix.i. 42), but used afterward only in describing Gideon's pursuit of Zebah and Zalmunna (Judg. viii. 11).

Nō-ble-man [bl]-, the A. V. translation of—1. Gr. basilikos, literally kingly, royal; hence a royal attendant, courtier, nobleman, Rm. N. T. L. Ez. (iv. 46, 49), elsewhere translated "king's" (Acts xii. 29), "royal" (ver. 21; Jas. ii. 8). Probably this "nobleman" was attached to the court of Herod Antipas.—2. Gr. anthropōs eugenēs = a man well-born, noble, of high rank, Rm. N. T. L. Ez. (ix. 12). The adj. eugenēs is also translated "noble" in Acts xii. 11 and 1 Cor. i. 26.

No-dō (Heb. right, wandering, Gr.; Cal.), the name of a tribe mentioned only in 1 Chr. v. 19, in the account of the war of the Reubenites, the Gadites, and the half of the tribe of Manasseh, against the Hagarites. (Jeter; Naphish.) It has been supposed that Noah was one of the sons of Ishmael. But it seems much more likely that Noah, the "grandson" or other descendant of the patriarch, and that the name, in the time of the record, was that of a tribe sprung from such descendant.

Nō'e (Gr. fr. Heb.) = the patriarch Noah (To, iv. 12; Mat. xxiv. 37, 38; Lk. iii. 36, xvii. 26, 27).

No-e-bā (Gr.) = Ênokoā 1 (1 Est. v. 31; compare Ez. ii. 48).

No-gāz (Heb. a shining, brightness, Gr.; one of David's thirteen sons born in Jerusalem (1 Chr. iii. 7, xiv. 6).

No-hā (Heb. rest, Gr.), fourth son of Benjamin (1 Chr. viii. 2).

No-hō (Heb. Nōx, Joshua's father (1 Chr. vii. 57).

Nōph (Heb., see below) (Lx. xix. 13; Jer. ii. 16; Ez. xxx. 15, 16), Moph (Hos. ix. 6), a city of Egypt, Memphis. These forms are contracted from the ancient Egyptian common name, men-nefr, or men-nefru = the good abode, or perhaps the abode of the good one. The Hebrew forms are regarded as representing collateral forms of the name, current with the Shemites, if not with the Egyptians also. Probably the epithet good refers to Osiris, whose sacred animal Apis (Cal.) was here worshipped.
As the great upper Egyptian city (Na) is characterized in Nahum as "situate among the rivers" (iii. 5), so in Hosea the lower Egyptian one is distinguished by its Necropolis, which stretches for twenty miles along the edge of the Libyan desert—"Noph shall bury them."

Nophah (Heb. blot, perhaps windy place, Ges.; hill, Piu.), a place mentioned only in Num. xxii. 30, in the remarkable song apparently composed by the Amorites after their conquest of Heshbon from the Moabites, and therefore of an earlier date than the Israelite invasion. It is named with Dibon and Medeba, and was probably in the neighborhood of Heshbon. Ewald decides that Nophah was the No- ray of Judg. vii. 11.

* North (Heb. taphon; Gr. borhoxas) is used in the Scriptures to denote that quarter of the heavens or earth, or that direction which is at the left hand of a person who faces the East (Gen. xlii. 14, xxviii. 14; Ex. xxvi. 20, 25; Lk. xiii. 29, &c.). "The hand of the north," "the north country," &c. = Assyria (Jer. iii. 18, &c.), Babylonia (Babel) (vi. 22, &c.), &c., the approach or usual course of soldiers and travellers from these countries to Palestine after being from the N. "The king of the north" in Dan. xi. 68 = the king of Syria. Antiochus I.; Earth; Heaven, &c.

* Nose [as ə zə], the organ of smell. The Heb. apk = the human "nose" (Prov. xxx. 33, &c.), the "nose" or snout of an animal (Job xi. 24, &c.), the corresponding part of an idol (Ps. cxx. 6, &c.). It is anthropomorphically applied to God, like ear, &c. The Hebrew word is often translated "anger" (Gen. xxvi. 45, &c.) or "wrath" (xxix. 19, &c.), which shows itself in hard breathing. The Hebrew dual appasin (literally the two breathing-holes, Ges.) is usually translated "nostrils" (Gen. ii. 7, &c.). Hook: Nose-jewel.

Nose-jewel (Heb. naseem), a ring of metal, sometimes of gold or silver, passed usually through the right nostril, and worn by way of ornament by women in the East (Gen. xxiv. 22; Ex. xxxv. 22, "ear-ring"); Is. iii. 21; Ez. xvi. 12, "jewel on the forehead"). Its diameter is usually an inch or an inch and a half, but sometimes as much as three inches and a half. Upon it are strung beads, coral, or jewels. In Egypt it is now almost confined to the lower classes. Ornaments, Personal.

* Nos'tril. Nose.

* Novel [NV ə l] (Heb., novah, Gr. neophutos ([literally newly planted, hence a new convert or neophyte, Rbn. N. T. Lex.]) in 1 Tim. iii. 6 only. This passage determined that a "novice" should not be a bishop.

Number. Like most Oriental nations, it is prob-

able that the Hebrews in their written calculations made use of the letters of the alphabet (Writen.). That they did so in post-Babylonian times we have conclusive evidence in the Macedonian coins (Morse); and probably this was the case also in earlier times. But though in all existing Hebrew MSS. of the O. T. the numerical expressions are written at length, yet the variations in the several versions between themselves and from the Hebrew text, added to the evident inconsistencies in numerical statement between certain passages of that text itself, seem to prove that some shorter mode of writing was originally in vogue, liable to be misunderstood, and in fact misunderstood by copyists and translators. (Arab.; E. Army; Cen. At. Anthropology; Jewolachin, &c.) These variations appear to have proceeded from the alphabetic method of writing numbers. But some at least of the numbers mentioned in Scripture are doubtless representative rather than determinative. Certain numbers, as 7, 10, 40, 100 were regarded as possessing the idea of completeness. The notion of representative numbers in certain cases is extremely common among Eastern nations, who have a prejudice against counting their possessions accurately; it enters largely into many ancient systems of chronology, and is found in the philosophical and metaphysical speculations not only of the Pythagorean and other ancient schools of philosophy, both Greek and Roman, but also in those of the later Jewish writers, of the Gnostics, and of some of such Christian writers as St. Augustine himself. We proceed to give some instances of numbers used (a), representatively, and thus probably by design indefinitely or (b), definitely, but, as we may say preferentially, i. e. because some meaning (which we do not in all cases understand) was attached to them. 1. Seven, as denoting either plurality or completeness, is so frequent as to make a selection only of instances necessary, e. g. sevenfold (Gen. iv. 24); seventimes, i. e. completely (Lev. xxvi. 24; Ps. xii. 6); seven (i. e. many ways (Deut. xxviii. 25). (Deacon; Festival; Sabbath; Seven; Week.) 2. Ten as a preferential number is exemplified in the Ten Commandments and the law of Tithe. 5. Seventy, as compounded of 7 x 10, appears frequently, e. g. sevenfold (Gen. iv. 24; Matt. xiii. 22). Its definite use appears in the offerings of seventy shekels (Num. vii. 13, 19 ff.); the seventy elders (Ex. xlii. 16); seventy years of captivity (Jer. xxvii. 11). (Seventy.) 4. Fire appears in the table of punishments, of legal requirements (Ex. xxii. 1; Lev. x. 16, xxiv. 13, 14; Num. v. 7, xvi. 16), and in the five empires of Daniel (Dan. ii.). 5. Four is used in reference to the four winds (Dan. vii. 2); and the so-called four corners of the earth; the four creatures, each with four wings and four faces, of Ezekiel (i. 5 ff.); four rivers of Paradise (Gen. ii. 10); four beasts (Dan. vii. 2, and Rev. iv. 6); the four equal-sided Temple-chamber (Ex. xl. 47). Three was regarded, both by the Jews and other nations, as a specially complete and mystic number.

7. Twelve (3 x 4) appears in twelve tribes, twelve stones in the high-priest's breast-plate, twelve apostles, twelve foundation-stones, and twelve gates (Rev. xxi. 19-21). 8. Forty appears in many enumerations; forty days of Moses (Ex. xxiv. 18); forty years in the wilderness (Num. xiv. 34); forty days and nights of Elijah (1 K. xix. 8). 9. One hundred, 100 cubits' length of the Tabernacle (Ex. xxiv. 18); 100 men, i. e. a. twelve apostles, twelve foundation-stones, and twelve gates (Rev. xxi. 19-21). 8. Forty appears in many enumerations; forty days of Moses (Ex. xxiv. 18); forty years in the wilderness (Num. xiv. 34); forty days and nights of Elijah (1 K. xix. 8).
(Prov. xvii. 10), &c. 10. Lastly, the mystical number 666 (Rev. xiii. 18), supposed by some to denote the Gr. Λαταύας (= Latavas, i.e. Latin, sc. beast or kingdom), by others the Heb. נְרוֹרֵן קיסא (= Nero Caesar or emperor), &c. Riddle.

NUM.

**Naming.** Censuses.

**Numbers (Heb. וָנָבָבְבֶר, from the first word [" and spake", A. V.]; or בְּנָבָבְבֶר — "in the wilderness," A. V.) in i. 1), the fourth book of the Law or Pentateuch. It takes its name in the LXX. and Vulgate (whence our "Numbers") from the double numbering or census of the people. A. Contents. The book may be said to contain generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fortieth year of their journeys. It consists of the following principal divisions:—I. The preparations for the departure from Sinai (i. 1—x. 10). II. The journey from Sinai to the borders of Canaan (x. 11—xiv. 45). III. A brief notice of laws given, and events which transpired, during the thirty-seven years wandering in the wilderness (xx. 1—xix. 22). IV. The history of the last year, from the second arrival of the Israelites in Kadesh till they reach "the plains of Moab by Jordan near Jericho" (xx. 1—xxxvi. 13).—I. (a.) The object of the encampment at Sinai has been accomplished. It is now time to (a.) — in order that the object may be completed (b.) — for which Israel has been prepared. That object is the occupation of the Promised Land. Therefore Israel must be organized as Jehovah's army; and to this end a musterling of all who are capable of bearing arms is necessary. Hence the book opens with the numbering of the people, chs. i.—iv. These contain, first, the census of all the tribes or clans (ch. i.); secondly, the arrangement of the camp, and the order of march (ch. ii.); thirdly, the special and separate census of the Levites (chs. iii., iv.). (b.) Chs. v., vi. Certain laws appear to be supplementary to the legislation in Leviticus, (c.) Chs. vii. 1—x. 10. Events occurring at this time, and regulations connected with them.—II. March from Sinai to the borders of Canaan, including—(a.) The order of march described (x. 14—28); the appeal of Moses to his father-in-law, Hobab, to accompany them in their journeys; and the chant which accompanied the moving and the resting of the ark (xx. 33, 36). (b.) An account of several of the stations of the Israelites and the events which happened at them (x. 11—xii. 15); the sending of the spies from the wilderness of Paran (et-Tih), their report, the refusal of the people to enter Canaan, their rejection in consequence, and their rash attack upon the Amalekites, which resulted in a defeat (xii. 16—xiv. 45).—III. What follows must be referred apparently to the thirty-seven years of wandering, but we have no notices of time or place (xx. 1—xix.). (Aaron; Korah, &c.)—IV. (a.) The narrative returns abruptly to the second encampment of the Israelites in Kadesh. Here Miriam dies, and the people murmur for water, and Moses and Aaron are not allowed to enter the Promised Land (xx. 1—12). They intended, perhaps, as before, to enter Canaan from the south. They therefore desired a passage through the country of Edom. The Edomites refused the request, and turned out in arms to defend their border. The Israelites abandoned the attempt as hopeless and turned southward, keeping along the borders of Idumea till they reached Ezion-geber (xx. 14—21). On their way southward they stop at Mount Hor, or rather at Moserah, on the edge of the Edomite territory; and this spot was probably Aaron, accompanied by Moses and Eleazar, quitted the camp and ascended the mountain. After Aaron's death, the march is continued southward. The passage (xxi. 1—3) which speaks of the Canaanite king of Arad as coming out against the Israelites is clearly out of place, standing as it does after the mention of Aaron's death on Mount Hor (so Mr. J. J. S. Perowne, the original author of this article). Arad is in the south of Palestine. The attack therefore must have been made whilst the people were yet in the neighborhood of Kadesh. (b.) There is again a gap in the narrative. We are told nothing of the march along the eastern edge of Edom, but suddenly find ourselves transported to the borders of Moab. Here the Israelites successfully encounter and defeat the kings of the Amorites and of Bashan (xxi. 10—33). Their successes alarm the king of Moab, who, distrusting his superiority in the field, sends for a magician to curse his enemies; hence the episode of Balaam (xxii. 1—xxiv. 25). Other artifices are employed by the Moabites, and the Israelites specially through the influence of the Moabitic women (xxv.). A second numbering of the Israelites takes place in the plains of Moab (xxvi.; Censure); various laws are given in regard to the inheritance of daughters (xxvii.—xxi.), the daily sacrifice, sabbaths, festivals, and vows (xxviii.—xxx.); Joshua is appointed Moses' successor (xxix.), and the Moabites and Midianites are conquered (xxxii.), and the country E. of the Jordan divided (xxxiii.). The book concludes with a recapitulation of the various encampments of the Israelites in the desert (xxxiii. 1—49); the command to destroy the Canaanites (xxxiii. 50—56); the boundaries of the Promised Land, and the portions allotted to it (xxxiv.); the appointment of the cities of the Levites and the cities of refuge (xxxv.); and further directions respecting heiresses (xxxvi.).—B. *Integrity.* This, like the other books of the Pentateuch, is supposed by many critics to consist of a compilation from two or three, or more, earlier documents, according to De Wette, the following portions are the work of the Elohist:—Ch. i. 1—14; xiii. 2—16 (originally, though not in its present form); xvii., xvi. 1, 2—11, 16—23, 24 (?); xviii—xx. 1—13, 22—29; xxv.—xxxv. (except perhaps xxv. 8—11); xxvii. 5, 28—42 (ver. 1—4 uncertain); xxxvi.—xxxvi. The rest of the book is, according to him, by the Jehovist, or later of the members of his family. Besides these distinct documents, which he ascribes severally to the pre-Elohist, the Elohist, and the Jehovist. To the first he assigns ch. x. 29—36; xi. 1—12, 16 (in its original form); xx. 14—21; xi. 1—9, 13—55; xxxii. 33—42; xxxiii. 56. To the Elohist belong ch. i. 1—x. 28; xi. 1—xvii. 10; xiii. 1—xx. 13; xx. 11—12; xii. 11; xxxiii. 1—xxi. 54; xxii. 1—xxv. 11. To the Jehovist, xi. 1—xii. 16; xii. 2—xxiv. 25; xxxvii. 8, 11. But the grounds on which this distinction of documents rests are in every respect most unsatisfactory. The use of the divine names, which was the starting-point of this criticism, ceases to be a criterion; and certain words and phrases, a particular manner or coloring, the narrative of miracles or prophecies, are supposed to decide whether a passage belongs to the earlier or the later document. In ch. xii. we have a remarkable instance of the jealousy with which the authority of Moses was regarded. Even in his own family. Consists to be a criterion; and certain words and phrases, a particular manner or coloring, the narrative of miracles or prophecies, are supposed to decide whether a passage belongs to the earlier or the later document. In ch. xii. we have a remarkable instance of the jealousy with which the authority of Moses was regarded. Even in his own
the part of Miriam and Aaron was that Moses had married a "Hebrew woman" (a woman of Cush). This was probably, as Ewald suggests, as well the date of the death of Zipporah. But there is no reason for supposing, as he does, that we have here a confusion of two accounts. It is not perhaps to be wondered at that the episode of Balaam (xxii. 2-xxiv. 25) should have been regarded as a later addition. The language is altogether, as seen, that of the general cast of the narrative. The prophecies are vivid and the diction of them highly finished: very different from the rugged, vigorous fragments of ancient poetry in ch. xxii. On these grounds, as well as on the score of the distinctly Messianic character of Balaam's prophecies, Ewald gives this episode to his Fifth Narrator, or the latest editor of the Pentateuch. This writer he supposes to have lived in the former half of the eighth century B.C., and hence he accounts for the reference to Assyria and the Cyprotites (the Kittim). The prophecies of Balaam therefore, on the whole, were delivered after the occurrence of the event said to have been predicted, and put into his mouth by a clever, but not very scrupulous, writer of the time of Isaiah. But this sort of criticism scarcely merits a serious refutation, and rests entirely on the assumption that in prophecy there is no such thing as prediction. Even granting that this episode is not by the same writer as the rest of Numbers, there seems no valid reason to doubt its antiquity, or its rightful claim to the place which it at present occupies. There is nothing more remarkable in the early history of Israel than Balaam's appearance. Summoned from his home by the Ephrathites, he stands by his red altar-fires, weaving his dark and subtle sorceries, or goes to seek for enchantment, hoping, as he looked down upon the tents of Israel among the acacia-groves of the valley, to wither them with his word, yet constrained to bless, and to foretell their future greatness.—Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed, e.g. the blessing of the high-priest (vi. 21-26), and the chants which were the signal for the Ark to move when the people journeyed, and for it to rest when they were about to encamp. In ch. xxi. 14, 15, we have a passage cited from a book called the "Book of the Wars of Jehovah." This was probably a collection of ballads and songs composed on different occasions by the watch-fires of the camp, and for the most part, though not perhaps exclusively, in commemoration of the victories of the Israelites over their enemies. The fragment quoted from this collection is difficult, because the allusions in it are obscure. The Israelites had reached the Arnon, "which," says the historian, "forms the border of Moab, and separates between the Moabites and Amorites." "Wherefore it is said," he continues, "in the Book of the Wars of Jehovah,

VATHIN in Suphah and the torrent-beds; Arnon and the slope of the torrent-beds Which turneth unto where Ar Beth. And which leant upon the border of Moab."  

The A. V. begins the above thus: "What he did in the Red Sea, and in the brooks of Jericho," &c. The poet Balaam (Num. x. 18) is a song sung on the digging of a well at a spot where they encamped, and which was hence called Beér = The Well. It runs as follows:

"Sing me up, O well! sing ye to it: Well, which the princes dug.

Which the nobles of the people bored With the sceptre of office, with their stocks."

This song, first sung at the digging of the well, was afterward so doubt commonly used by those who came to draw water. The maidens of Israel chanted it one to another, verse by verse, as they toiled at the bucket, and thus beguiled their labor. Immediately following this "Song of the Well," comes a song of victory (ver. 27-30) composed after a defeat of the Moabites and the occupation of their territory. It is in a taunting, menacing strain; and is commonly considered to have been written by some Israelitish bard on the occupation of the Amorite territory. Yet the manner in which it is introduced would rather lead to the belief that we have here the translation of an old Amorite ballad, commemorating the conquest of Sihon from Moab. If the song is of Hebrew origin, then the former part of it is a biting taunt.—C. The alleged discrepancies between many statements in this and the other books of the Pentateuch, will be found discussed under Deuteronomy; Exodus; Levites; Pentateuch, &c. See also Bible; Canon; Inspiration; Old Testament.

Nun (Heb. a fish, Ges.; posterity, Fr.). 1. The father of the Jewish captain Josua (Exx. xxiii. 11, &c.). His genealogical descent from Ephraim is recorded in 1 Chr. vii. 2. The fourteenth letter of the Hebrew alphabet (P. cxix.). Writing.

Nurse. It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse, wherever one was maintained, was one of much honor and importance. (Child; Deborah 1; Medicine; see Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 3 Me. i. 20.) The same term is applied to a foster-father or mother (e. g. Num. xi. 12; Ru. iv. 16; Is. xlix. 23). In great families male-servants, probably eunuchs in later times, were intrusted with the charge of the boys (2 K. x. 1, 5).

Nuts. The representative in the A. V. of the Hebrew words batnin and igem. 1. Among the good things of the land which the sons of Israel were to take as a present to Joseph in Egypt, mention is made of batnin (Gen. xlii. 11). There can scarcely be a doubt (so Mr. Houghton) that the batnim = the fruit of the pistachio-tree (Pistacia vera), though most modern versions are content with the general term nuts. Syria and Palestine have been long famous for pistachio-trees. The district around Aleppo is especially cultivated for the excellence of the pistachio-nuts; the town of Batnai in the same district is believed to derive its name from this circumstance: Batnaim, a town of Gad (Josh. xiii. 15), has probably a similar etymology. There is scarcely any allusion to the occurrence of the Pistacia vera in Palestine amongst the writings of modern travelers. Dr. Hooker says "there are two or three pistachio-trees in Palestine. These are outside the north gate of Jerusalem. But he says the tree is cultivated at Beirút and elsewhere in Syria. It grows from fifteen to thirty feet high; the male and female flowers are on separate trees; the fruit, which is a green-colored oily kernel, is enclosed in a brittle shell. Pistachio-nuts are much esteemed as an
article of diet both by Orientals and Europeans. — 2. 

Eśdō occurs only in Cant. vi. 11. The Hebrew word probably here refers to the walnut-tree. According to Josephus the walnut-tree was formerly common, and grew most luxuriantly around the Lake of Gennesaret. The European walnut, Juglans regia, is allied to the black walnut and butternut of the United States. The hickory-nut, popularly called walnut in the United States, is the produce of different trees belonging to the genus Carya.

Oak. The six following words, which appear to be merely various forms of the same root primarily denoting might or strength, occur in the O. T. as the name of some species of oak: viz. ēl̄, ēlāh, ēlōn, ēlōn, ēlāh, ēlōn. — 1. Heb. ēlōn, only in the singular in Gen. xiv. 6. It is uncertain whether it should be joined with Paran to form a proper name (A. V. “El-paraḵ”), or taken separately, as the “terebinth,” or the “oak,” or the “grove,” of Paran. Plural forms of ēlōn are ēlōn, ēlōn, and (some) ēlāh. Ėlēm, the second station of the Israelites after crossing the Red Sea, probably derived its name from the seventy palm-trees there; the name ēlōn, which more particularly = an “oak,” being here put for any grove or plantation. Similarly the other plural form, ēlāhōth (and ēlāhāth, see Elāth), may refer, as Stanley conjectures, to the palm-grove at ’Akabah. The plural ēlōn occurs in Is. i. 25, where probably “oaks” are intended: in Is. xi. 3, and Ez. xxx. 14 (Heb. ēlōn in Ezekiel), any strong flourishing “trees” may be denoted.—2. Heb. ēlāh (“oak” in Gen. xxxv. 4; Judg. vi. 11, 19; 2 Sam. xviii. 9 ff.; 1 K. xiii. 14; 1 Chr. x. 12; Is. i. 30; Ez. vi. 13; “ELAH” in 1 Sam. xvii. 2, &c.; “teil-tree” in Is. vi. 13; “elms” in Hos. iv. 13). There is much difficulty in determining the exact meanings of the several varieties of the term mentioned above. Celsus has endeavored to show that ēlāḥ, ēlōn, ēlōn, ēlāh, ēlāh, ēlōn, all stand for the terebinth-tree (Pistacia Terebinthus; Terebintine-tree), while ēlōn denotes an oak. Rosenmüller gives the terebinth to ēlōn and ēlāh, and the oak to ēlāh, ēlāh, and ēlāh. That various species of oak may well have deserved the appellation of mighty trees is clear from the fact, that noble oaks are to this day occasionally seen in Palestine and Lebanon. The terebinth in point of size and abundance cannot compete with some of the oaks of Palestine. Dr. Thomson (Thun. i. 375) remarks on this point: “There are more mighty oaks here in this immediate vicinity (Mejdel es-Shem near Mount Hermon) than there are terebinths in all Syria and Palestine together.” Two oaks (Quercus pseudo-coccifera and Quercus Ægilop) are well worthy of the name of mighty trees; though it is equally true that over a greater part of the country the oaks of Palestine are at present merely bushes. “Abraham’s oak,” near Henan, is said to be a Quercus pseudo-coccifera (Hamilton, in Fairbairn); its trunk measures twenty-two and a half feet around the lower part, and its branches cover a space eighty-nine feet in diameter (Rbn. ii. 81). — 3. The Heb. ēlān (A. V., after the Targum, “PLAIN”?) occurs frequently in the O. T., and probably = (so Mr. Houghton, with Gesenius, &c.) some kind of oak.—4. Chal. ēlan, found only in Dan. iv. as the “tree” which Nebuchadnezzar saw in his dream.—5. Heb. ēlāh occurs only in Josh. xxiv. 26, and is correctly rendered “oak” by the A. V., and always so understood by commentators (Gen. xxxv. 8; Is. ii. 13, 18, 13. &c.). It should be stated that ēlōn (A. V. “oaks”) occurs in Hos. iv. 13, as distinguished from the other form
Oak

*I.* (A. V. "elms"); consequently it is necessary to suppose that two different trees are signified by the terms. Mr. Houghton believes that the difference is specific, and not generic—that two species of oaks are denoted by the Hebrew terms: *alôn* may stand for an evergreen oak, as the *Quercus pseudo-coccifera*, and *elôn* for one of the deciduous kinds. The "oaks of Bashan" (Is. lii. 13; Ez. xxvii. 6; Zech. xi. 2) belong probably to the species known as *Quercus Agilops*, the Valonia oak, which is said to be common in Gilead and Bashan. Another species of oak, besides those named above, is the *Quercus infectoria*, which yields the gall-nuts of commerce, and is common in Galilee and Samaria.

It is rather a small tree in Palestine, and seldom grows above thirty feet high, though in ancient times it might have been a noble tree. Sacrifices were offered under oaks (Is. i. 29; Hos. iv. 13); of oak-timber the Tyrians made oars (Ez. xxvii. 6), and idolaters images (Is. xlv. 14); under the shade of oaks the dead were sometimes interred (Gen. xxxv. 8; see 1 Sam. xxxi. 13).

Oath (Heb. *alôn*, shebū'î; Gr. horkos, horkóma-sia). I. The principle on which an oath is held to be binding is incidentally laid down in Heb. vi. 16, viz., as an ultimate appeal to divine authority to ratify an assertion. There the Almighty is represented as promising or denouncing with an oath, i.e., doing so in the most positive and solemn manner (compare Gen. xxii. 16, xxiv. 7, &c.).—II. On the same principle, that oath has always been held most binding which appealed to the highest authority, both as regards individuals and communities. (a.) Thus believers in Jehovah appealed to Him, both judicially and extra-judicially (Gen. xxii. 23, xxxi. 53; Mat. xxvi. 63; Rom. i. 9, ix. 1, &c.). (b.) Appeals of this kind to authorities recognized respectively by adjuring parties were regarded as bonds of international security, and their infraction as being not only grounds of international complaint, but also offences against divine justice (2 Chr. xxxvi. 13; Ez. xvii. 13, 18).—III. As a consequence of this principle, (a.) appeals to God's name on the one hand, and to heathen deities on the other, are treated in Scripture as tests of allegiance (Ex. xxiii. 13, xxvii. 6; Deut. xxix. 12, &c.). (b.) So also the sovereign's name is sometimes used as a form of obligation (Gen. xlvi. 15; 2 Sam. xi. 11, xiv. 19).—IV. Other forms of oath, serious or frivolous, are mentioned, some of which are condemned by our Lord (Mat. v. 33, xxii. 16-22; and see Jas. v. 12; compare Mat. xxvi. 63, 64).—As to the subject-matter of oaths the following cases may be mentioned:
1. Agreement or stipulation for performance of certain acts (Gen. xxv. 22, xxxii. 2, 8, 9, 14).—2. Allegiance to a sovereign, or obedience from an inferior to a superior (Eccle. viii. 2; 2 Chr. xxxvi. 13; 1 K. xviii. 10).—3. Promissory oath of a ruler (Josh. vi. 26; 1 Sam. xiv. 24, 28, &c.).—4. Vow made in the form of an oath (Lev. v. 4).—5. Judicial oaths. (a.) A man receiving a pledge from a neighbor was required, in case of injury happening to the pledge, to clear himself by oath of the blame of damage (Ex. xxi. 10, 11; 1 K. viii. 31; 2 Chr. vi. 22; compare Lev. vi. 2, 5; Deut. xix. 16-18). (b.) It appears that witnesses were examined on oath, and a false witness, or one guilty of suppression of the truth, was to be severely punished (Lev. v. 1; Prov. xxix. 24; Deut. xix. 16-19).—(c) A wife suspected of incontinence was required to clear herself by oath (Num. v. 19-22).—The forms of adoration mentioned in Scripture are—1. Lifting up the hand. Witnesses hold their hands on the head of the acc on. xix. 35; Lev. xxiv. 14, &c. 2. Lifting the hand under the thigh of the person to whom the promise was made. It has been explained (a) as having reference to the covenant of circ umcision; (b) as containing a principle similar to that of phallic symbolism; (c) as referring to the prom ission of Messiah. Probably (so Mr. Phillott) the two first explanations are closely connected, if not ident ical (Gen. xxiv. 2, xvii. 29). The “thigh” here was the genital member, regarded as the most sacred part of the body, the symbol of the Creator, and the object of worship among all ancient nations (Ginsburg, in K itto).—3. Oaths were sometimes taken before the altar, or, as some understand the passage, if the persons were not in Jerusalem, in a position looking toward the Temple (1 K. viii. 31; 2 Chr. vi. 22).—4. Dividing a victim and passing between or distributing the pieces (Gen. xv. 10, 17; Jer. xxxiv. 18).—As the sanctity of oaths was carefully inculcated by the Law, so the crime of perjury was strongly condemned; and to a false witness the same punishment was assigned which was due for the crime to which he testified (Ex. xx. 7; Lev. xix. 12; Deut. xix. 16-19; Ps. xv. 4; Jer. v. 2, vii. 9; Ez. xvi. 59; Hos. x. 1; Zech. viii. 17).—The Christian prac tice in the matter of oaths was founded in great measure on the Jewish. Thus the oath on the Gospel was an imitation of the Jewish practice of placing hands on the head of the Law. If Christ’s prohibition of swearing has been understood by Christians generally as directed against profane and careless swearing, He himself answered under oath (Mat. xxvi. 63 f.; see above). The most solemn Moh ammedan oath is made on the open Koran. Bedouin Arabs use various sorts of adoration, one of which somewhat resembles the oath “by the Temple.” The person takes hold of the middle tent pole, and swears by the life of the tent and its owners. The stringent nature of the Roman military oath, and the penalties attached to infraction of it, are alluded to, more or less certainly, in several places in N. T., e. g. Mat. viii. 9; Acts xii. 19, xxiv. 27, xxvii. 42.—COVENANT; PUNISHMENTS; TREATY.

O-ba-di-hah (fr. Heb. = servant [i. e. worshipper] of Jehovah, Ges., Fü.), also written Ahabian and Abdas. 1. Ancestor of some enumerated in the genealogies of Judah (1 Chr. iii. 21).—2. One of the sons of Izrahiah, “chief men” of Issachar (vii. 5).—3. Hebrew MSS. omit “and the sons of Izrahiah” in this verse, making Obadiah, &c., sons of Uzz. The Syriac and Arabic versions retain this phrase, but have “four” instead of “five” of Izrahiah.—4. Son of Azel, a descendant of Saul (viii. 38, ix. 44).—5. Levite, son of Shimeon (and descended from Jeduthun (ix. 16); = Amos 2 probably = a porter, or (so Mr. Wright) a principal musician in the Temple-choir, in Nehemiah’s time. (Neh. xii. 25).—6. A Captive warrior who joined David in the wilderness (1 Chr. xii. 9).—7. One o f the princes of Judah sent to teach in Jehoshaphat’s reign (2 Chr. xvii. 7).—8. Son of Jehiel, of the sons of Joab, who came up in the second excurva with Ezra (Ezra. viii. 9).—9. A priest, or family of priests, who sealed the covenant with Nehemiah (Neh. x. 5).—One of the twelve minor prophets. We know nothing of him except what we can gather from the short book which bears his name. The Hebrew tradition adopted by Jerome, and main tained by Abarbanel and Kimchi, that he = the Obadiah of Ahab’s reign, is as destitute of founda tion as another suggestion by Abarbanel, that he was a converted Edomite. The eleventh verse of his book, referring to the covenant of Canaan and the captivity of Jacob, if this refers to the well-known Captivity by Nebuchadnezzar, he must have lived at the time of the Babylonian captivity and have prophesied subsequently to n. c. 588. If further, his prophecy against Edom found its fulfilment in the conquest of that country by Nebuchadnezzar in n. c. 588, it must have been uttered at some time between n. c. 588 and 583 (so Mr. Mervick, agreeing in respect to the date with Luther, Pfeiffer, Schurrer, Rosenmüller, De Wette, Winer, Ewald, Henderson, Dr. S. Davidson, &c.) But why should Obadiah have been inserted between Amos and Jonah if his date is about n. c. 586? Schurrer (and so Mr. Mervick, Henderson, &c.) answers this question by saying that the prophecy of Obadiah is an amplification of the last five verse of Amos, and was therefore placed next after the Book of Amos. On the other hand, Jaeger, Heng stenberg, Caspari, Hävernick, Dr. W. L. Alexander (in Kitto), Prof. A. B. Davidson (in Fairbairns), &c., put Obadiah earlier, under King Uzziah. In favor of this are urged the language of Obadiah (ver. 12 14) as of warning, his apparent priority to Jeremiah (compare Ob. 1, 3, 8, 9, 11, 16 with Jer. xlix. 7-22) and his traditional position between Amos and Jonah as if contemporary with them. Hofmann Delitzsch, and Keil place Obadiah still earlier, under King Uzziah. But why should Obadiah be inserted later than the Captivity, about n. c. 582?—The Book of Obadiah is a sustained denunciation of the Edomites, melting, as is the wont of the Hebrew prophets (compare Joel iii.; Am. ix.), into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance and repaid double upon her enemies. Previous to the Captivity, the Edomites were in a relation to the Jews like that which the Samaritans afterward held. They were near neighbors and relatives. The Edom ites are the types of those who ought to be friends and are not—of those who ought to be helpers, but in the day of calamity are found "standing on the other side." The prophet complains that they looked on and rejoiced in the destruction of Jerusa lem, triumphed over her, and plundered her, and cut off the fugitives who were probably making their way through Idumea to Egypt. The last two verses are the most important part of the book. In the latter the prophet is the voice of Zion triumphant over the Idumeans and all her enemies, restored to her ancient possessions.
and extending her borders N. and S. and E. and W. He sees the house of Jacob and the house of Joseph consuming the house of Esau as fire devours stubble (ver. 18). The inhabitants of the city of Jerusalem, now captive at Saphirad, are to return to Jerusalem, and to occupy not only the city itself, but the modern tract of Samaria below (ver. 19). Those who had dwelt in the southern tract are to over run and settle in Idumea. The former inhabitants of the plain country are also to establish themselves in Philistia. To the N. the tribe of Judah is to extend itself as far as the fields of Ephraim and Samaria, while Benjamin, thus displeased, takes possession of Gilead (ver. 19). The captives of the ten tribes are to occupy the northern region from the borders of the enlarged Judah as far as Sarepta, near Sidon (ver. 20). The question is asked, Have the prophet’s denunciations of the Edomites been fulfilled, and has his vision of Zion’s glories been realized? Typically, partially, and imperfectly they have been fulfilled, but they await a fuller accomplishment. The first fulfilment of the denunciation on Edom in all probability took place a few years after its utterance. Five years after the capture of Jerusalem, Nebuchadnezzar reduced the Ammonites and Moabites, and after their return an expedition into Egypt. This he could hardly have done without at the same time reducing Idumea. A more full, but still only partial and typical, fulfilment would have taken place in the time of John Hyrcanus, who utterly reduced the Idumeans. Similarly the return from the Babylonian captivity would typically and imperfectly fulfill the promise of the restoration of Zion and the extension of her borders. The full completion of the prophetic descriptions of the glories of Jerusalem—the future golden age toward which the seers stretched their hands with fond yearnings—is to be looked for in the Christian, not in the Jewish Zion—in the antitype rather than in the type (so Mr. Meyrick, with Luther, Thomas Scott, Dr. S. Davidson, &c.). Obadiah’s style is perspicuous, but animated and often poetical; his language pure; his arrangement orderly. The Book of Obadiah is a favorite study of modern Jews. It is here especially that they read the future fate of their own nation and of the Christians. Those universal in their literature may wonder where the Christians are found in the Book of Obadiah. But it is a fixed principle of Rabbinical interpretation that by Edomites are prophetically meant Christians, and that by Edom is meant Rome. Abrahanel has written a commentary on Obadiah, resting on this hypothesis as its basis. The first nine verses of Obadiah are so similar to Jer. xlix. 7, &c., that it is evident that one of the two prophets must have had the prophecy of the other before him. Which of the two wrote first is doubtful. Those who give an early date to Obadiah thereby set the question. Those who place him later leave the question open, as he would in that case be a contemporary of Jeremiah. (Bible; Cason: Inspiration; Prophet.—10. An officer of high rank in Ahab’s court, described as “over the house” in the Authorized Version, e. a. apparently, lord high chamberlain, or mayor of the palace (1 K. xviii. 3). His influence with the king must have been great to enable him to retain his position, though a devout worshipper of Jehovah, during the fierce persecution of the prophets by Jezebel. At the peril of his life he concealed a hundred and twenty of them in caves, and fed them there with bread and water. But he himself does not seem to have been suspected (ver. 4, 13). He and Ahab, apparently the two chief persons in the kingdom, went through the land in search for grass to feed the horses and mules in the terrible drought. While on this errand, he was met by Elijah, and sent to the king to announce the prophet’s approach (ver. 7-16). According to the Jewish tradition preserved in the Edrenian Synagogue, Obadiah, the chief officer of Ahab = Obadiah the prophet, was of Shechem in the land of Ephraim, a disciple of Elijah, and the third captain of fifty sent by Ahab in (2 K. i. 13).—11. Father of Ishmaiah, who was chief of Zebulun, in David’s reign (1 Chr. xxvii. 19).—12. A Merarite Levite in Josiah’s reign, and an overseer of the workmen in the restoration of the Temple (2 Chr. xxxiii. 12).  "O-ba-d’-a-hi (fr. Heb.) = Obadiah 10 (1 K. xviii. 3, margin).  Ob-al (Heb. bare district, = Edal, Fu.), a son of Joktan, and apparently the founder of an Arab tribe (Gen. x. 28), not yet identified. In 1 Chr. i. 22 the name is Edal, which has been compared with the Avalite of Eastern Africa, and the Gebanite of S. Arabia.  Ob-d-la (Gr.), probably a corruption of Obasia = Habasia (compare 1 Esd. v. 68 with Exr. ii. 61).  Obed (Heb. serving, sc. God, Ges., Fu.). 1. Son of Boaz and Ruth the Moabitess; father of Jesse, and grandfather of King David (Ru. iv. 17). The circumstances of his birth are given with much beauty in the Book of Ruth, and form a most interesting specimen of the religious and social life of the Israelites in the days of El, which a comparison of the genealogies of David, Samuel, and Abibather has to have been about the time of his birth. The name of Obed occurs only Ru. iv. 17, and in the four genealogies, Ru. iv. 21, 22; 1 Chr. ii. 12; Mat. i. 5; Luke iii. 32. A descendant of Jarbas, the Egyptian servant and son-in-law of Sheban in the line of Jeralmeel; grandson of Zabad, one of David’s valiant men (1 Chr. ii. 37, 38).—3. One of David’s valiant men (xi. 47)—4. One of the gatekeepers of the Temple; son of Shemaijah the first-born of Obed-edom (xxvii. 7).—5. Father of Azazah, one of the captains who joined with Jehoiada in making Joash king (2 Chr. xxiii. 1).  Obed-edom (Heb. serving, sc. God, Ges.). 1. A Levite, apparently of the family of Kohath. He is described as a Gittite (2 Sam. vi. 19, 11), i. e. probably (so Mr. Wright), a native of Gath in Manasseh, which was assigned to the Kohathites (Josh. xxi. 45). After the death of Uzzah, the ark, which was being conducted from the house of Abinadab in Gibeon to the city of David, was carried aside into the house of Obed-edom, where it continued three months. It was brought thence by David (1 Chr. xv. 25; 2 Sam. vi. 12).—2. “Obed-edom the son of Jeduthun” (1 Chr. xvi. 38), a Merarite Levite, apparently a different person from No. 1 (so Mr. Wright, &c.), was a Levite of the second degree and a gate-keeper (A. V. “porter,” i. e. “door-keeper,”) for the Ark (xx. 18, 24), appointed to sound “with harps on the Shemithim to excel” (ver. 21, xvi. 5). There is one expression, however, which seems to imply that Obed-edom the gate-keeper and Obed-edom the Gittite may have been the same. After enumerating his eight sons, the chronicler (xvi. 5) adds, “for God blessed him,” referring, apparently, to 2 Sam. vi. 11. Some, still supposing No. 1 as not = No. 2, regard 1 Chr. xxxiv. 4 ft. as referring to No. 1. Kitto supposes No. 1 = No. 2.—3. An officer (treasurer?) of the Temple.
people under King Amaziah; probably a descendant of No. 1 or 2 (2 Chr. xxvi. 34).

O bath (Gr.) = Euned the son of Jonathan (1 Esd. viii. 32).

O bel (Heb. chief of the camels, Ges.), an Ishmaelite, keeper of the herds of camels in the reign of David (1 Chr. xxvii. 50).

Ob-lat (fr. L.) = an offering, sacrifice.

O both (Heb. water-skins, Ges.; hollow passages, Fü.), an encampment of the Israelites, E. of Moab (Num. xxxi. 10, xxxii. 43); site unknown. Wilderness of the wandering.

O-chiel (fr. Gr.) = Jiel (1 Esd. i. 9; compare 2 Chr. xxxv. 9).

* O-chim [kim] (Heb. akham or oskin, see below) occurs only in Is. xii. 21, A. V. text "doleful creatures," margin "oakim, or ostriches." Genesius makes the Hebrew properly "howlings, shrieks, hence howling animals, doleful creatures, probably owls.

Dr. W. L. Alexander (in Kitto) says, "the view most commonly entertained is that a species of owl is intended." Dr. A. Alexander (on Isaiah, i. c.) translates, after the LXX, and Bochart, hoæla or yells. O. W. L.

O-de-lus [os-se] (fr. Gr.), a corruption of Joza-
bad in Ezr. x. 22 (1 Esd. iv. 22).

O-ehl (Heb. setting up again, erecting, Ges.). 1. Father of Azariah the king of Jerusalem (2 Chr. xv. 1, 8). (Azariah 9.)—2. A prophet of Jehovah in Samaria, at the time of Pekah's invasion of Judah, who secured the release of the captives from Judah (xxviii. 9).

O-dulam, the Greek form of Adelam (2 Mc. xii. 38 only).

O-do-nar-kes [keez], margin od-o-mar'a (Gr. Odoneros, Odorarēs), the chief of a nomad tribe slain by Jonathan (1 Mc. ix. 66).

O-ofence, or O-ofense (fr. L.), the A. V. translation of—1. Heb. ἐτέρων ὄχλον (Ecc. x. 4 only), usually translated "sin" (Lev. xix. 17, xx. 20, &c.), once "offence" (Gen. xxii. 9), once "punishment of sin" (Lam. iii. 39).—2. Heb. mishkoli (1 Sam. xxxii. 31; Is. viii. 14), usually "stumbling-block" (Lev. xix. 14; Is. lvii. 14, &c.), also "ruin" (Ez. xxxii. 30, xxxi. 15 (Heb. 20), &c. (Offense, to 5.):—3. Heb. verb dabam, partially in Hos. v. 15. A. V. "acknowledge offence," margin "be guilty," the latter being the usual translation. Genesius, Henderson, &c., translate the verb in Hos. i. c. "suffer punishment." (Offend, to 4.):—4. Gr. hamartia (2 Cor. xi. 7 only), elsewhere uniformly rendered "sin" (Mat. i. 21, ii. 6, &c.).—5. Gr. parapáthos (Rom. iv. 23, v. 15 ff.), also translated "trespass" (Mat. vi. 14, 15, &c.), "sin" (Eph. 7. 14, &c.), "foul" (Gal. vi. 1; Jas. v. 10), "fall" (Rom. xi. 12).—6. Gr. praksousan (Rom. xiv. 20 only), elsewhere translated "stumbling" (Rom. ix. 32 f.; 1 Pet. ii. 8 [Gr. 7]), or "stumbling-block" (Rom. xiv. 13; Cor. vii. 8).—7. Gr. proskopos (2 Cor. iii. 3 only).—8. Gr. skandalos (Mat. xvi. 23, xviii. 7; Lk. xvii. 1; Rom. ix. 33, xvi. 17; Gal. v. 13; Eph. 2. 29).—9. Praksousan, also rendered "things that offend." (Mat. xxi. 41), "stumbling-block" (Rom. xi. 1, 9; Cor. i. 23), "occasion to fall" (Rom. xiv. 13), "occasion of stumbling" (1 Jn. ii. 10).—9. Gr. adj. apraksos, partially, rendered in A. V. "void of offence" (Acts xxvi. 15), "without offence" (Phil. i. 10; both these in Robinson's, N. T. Lex., are translated not made to stumble, not falling into sin, faultless), and with a verb "give none offence" (1 Cor. x. 32, literally be not causing to stumble or to fall, i. e. do not lead not into sin either Jews, Gentiles, or the Church. It will thus be seen that "offence" in the A. V. has not only the meaning of a sin, erine, or fault, as now (Nos. 1. 3, 4, 5, and the first two passages under 9); but also that of a stumbling-block, i. e. a cause or occasion of falling, especially into sin and ruin; that which entices one to wrong-doing, or brings one into difficulty, perplexity, or danger; that which disturbs, or produces disgust, shame, or vexation. (Nos. 2. 6, 7, 8, and last under 9.) See the two next articles.

* Off-end (fr. L.), to, the A. V. translation of—1. Heb. asham or ásham (Jer. ii. 3, 17; Ez. xxi. 13, 37; Hos. iv. 15, 13, 17; 1 Sam. 11. 1), usually translated in A. V. "to be guilty" (Lam. iv. 13, 22, 27, &c.), or "to trespass" (v. 19, &c.), sometimes "to be de-
lated" (Ps. xxxii. 21, 22 ([Heb. 22]), Is. xvi. 6, &c.; these and Jer. ii. 3 are translated by Genesius to bear one's guilt, i. e. its consequences, to suffer punishment); and the kindred Heb. noun ashkādū, usually translated "trespass" (Lev. xix. 10; 2 Chr. xxviii. 18, &c.) or "sin" (Lev. iv. 3, &c.), as translated in 2 Thess. ii. 13, once with other words "we have offended against the Lord" (literally the trespass of Jehovah being upon us) and twice in the same verse "trespass." (Offence 3.—2. Heb. bē'ad once (Ps. lxxix. 15), usually translated "to deal treacherously" (Judg. ix. 25; Is. xix. 7, 16, &c.) also "to deal deceitfully" (Job vi. 13, &c.) to transgress" (Ps. xxi. 13).—3. Heb. hortal or chalā (Gen. xx. 31; here translated by Genesius to act perniciously, to do corruptly), also translated "to deal corruptly" in Neh. i. 7, elsewhere "to take a pledge of" (Prov. xx. 16, &c.), "to take to pledge" (Deut. xxvi. 17, &c.), &c. This Heb. verbal literally (so Genesius) to tighten a cord, to twist; hence to bind; to bind by a pledge, or to take as a pledge; to pervert, &c.—4. Heb. hōbāl or chōlā (Gen. xx. 9, x. 1; 2 K. xxiv. 34; Jer. xxvii. 18;) literally to miss the mark, as an archer, &c., or to misstep; hence to sin, i. e. to err from the path of truth and duty, Genesius, usually translated "to sin" (Gen. xxxix. 9; Ex. xxxii. 30, &c.), also "to err" (Ps. cxxvii. 5, 6).—5. Gr. noun mishkoli once, translated with other words "nothing shall offend them" (Ps. cxix. 165; margin "they shall have no stumbling-block; literally nothing in a stumbling-block to them, Prof. J. A. Alexander, on Pa. i. c.) (Offence 2.—6. Heb. pšē'ān or pšē'āns; in the phrase a brother offended (Prov. xviii. 19; translated by Genesius brethren breaking with one another, offended, discordant); usually in the active voice translated "to transgress" (1 K. viii. 50, &c.), also "to rebel" (2 K. iii. 7, &c., or "to revolt" (viii. 20, &c.)—7. Gr. hamartanō once (Acts xxiv. 8; literally to miss, to err from a mark or way; hence to err, go off the mark, or to fall away from it, to be out of the way, or to be offended) twenty-eight times in N. T., twice only otherwise, viz. in 1 Cor. viii. 13 "to make to offend." This Gr. verb, not found in classic writers, is used in the N. T. (according to Dr. Robin-
OFF

son's N. T. Lcz.) tropically in a moral sense = to make stumble at or in any thing; (1.) to give or cause offence to one, i.e. to offend, vex, scandalize, (Matt. xvii. 27; Jn. vi. 61; 1 Cor. vii. 13 twice), and passively to be offended, or vexed (Matt. xxv. 12; Rom. xiv. 21; 2 Cor. xi. 29); also passively to be offended in or at one, i.e. to take offence at one's character, words, or course, so as to desert and reject him (Matt. xii. 30, xiii. 35; xvii. 6, 8, 9; Mk. ix. 32, 38, 43, 45; Jl. xxv. 12), and passively to be made to offend, to be led into sin, i.e. to fall away from the truth or the Gospel (Matt. xiii. 21, xxiv. 10; Mk. iv. 17; Jn. xvi. 11). (Compare Offense S. Offender.)

Of-fend'er (from offend) has its ordinary meaning in the A. V. = a wrong-doer, a transgressor, a criminal (1 K. i. 21; Is. xxix. 21; Acts xxv. 11). Judge; Officer; Prison; Punishments; Trial.

Of-ferer. Burst-offering; Free-will-offering; Meat-offering; Peace-offering; Sacrifice; Sin-offering; Trespass-offering.

It is obvious that most, if not all, of the Hebrew words rendered "officer" (uṣūl, sīrīs, ḫuddādāh, ḫkład, ḫḥāṭer, &c.) are either of an indefinite character, or are synonymous terms for functionaries known under other and more specific names, as "scribe," "kutanāh," &c. (Army; Captain; Garrison; Governor; King.) Two Greek words are so rendered in the N. T. Of these, ἀρμανία (literally a rower, hence any doer of hard work, servant, &c., L. & S.) is used to denote an inferior officer of a court of justice, a messenger or bailiff, like the Roman visitor or lecto (Mat. v. 25; Jn. vii. 32, 45 f., viii. 3, 12, 18, &c.). (Minister.) The other, πράκτορ (literally a doer), used only in Lk. x. 58, was applied at Athens to officers whose duty it was to register and collect fines imposed by courts of justice; and for the judge to "deliver to the officer" implies his ascertaining the validity of the claim of indebtedness, and then giving or delegating in charge to the officer of the court that the payment may be enforced. (Judge; Punishments; Trial.) The word "officers" (Gr. ὁι ἀρμάνια οἱ εἰς τόν εἴρητον = those from [or over] the business), used (1 Mc. x. 41, xli. 37) in speaking of the revenue department of a Roman province (Gr. ἀρμανιοῦ), the meaning is clearly the subordinate in a general sense to a supreme authority.

Og (Heb. long-necked, = Azûk? Ges., Fl.) an Amoritis king of Bashan, whose rule extended over sixty cities, of which the two chief were Asa- rathos and Enorre (Josh. xiii. 12). He was one of the last representatives of the giant-race of Rehaim. (Giants 3.) According to Eastern traditions, he escaped the deluge by wading beside the ark, and lived 2,000 years; and one of his bones long served as a bridge over a river. He was, with his children and his people, defeated and exterminated by the Israelites immediately after the conquest of Sion, who is represented by Josephus as his friend and ally. His sixty fenced cities were taken, and his kingdom assigned to the Resenbites, Gadites, and half the tribe of Manasseh (Deut. iii. 1–13; Num. xxxii. 33). Also Deut. i. 4, iv. 47, xxxii. 4; Josh. xii. 10, 13, 16; Judges x. 11, 14, xxi. 19, xxvi. 20). The belief in Og's enormous stature is corroborated by an appellation to a relic still existing at the writing of Deut. iii. 11. This was an iron bedstead, or bier, preserved in "Rabbath of the children of Ammon". (Rahab 1.) Some have supposed that this was one of the common flat beds used sometimes on the housetops of Eastern cities, but made of iron instead of palm-branches, which would not have supported the giant's weight. (Bsd.) Mr. Farrar, with Michaelis, &c., supposes the Hebrew words mean a "splendour of black ba‘al-hat;" but Schleusner, Gesenius, Furst, Prof. Murphy (in Fairlair), &c., sustain the A. V. rendering "bedstead of iron."

Oḥad (Heb. union, Ges., pome, Fl.), one of the six sons of Simeon (Gen. xvi. 10; Ex. vi. 15).
Okei (Heb. a tent, tabernacle, house, Ges.), one of the last five of the seven sons of Zerubbabel (1 Chr. iii. 20). 

Olah (Heb. oil, yáshar, shemen; Chal. mishāl or mishchū; Gr. oluch). I. Of the numerous substances, animal and vegetable, known to the ancients as yielding oil, the olive-herry (olivk) is most frequently mentioned in the Scriptures. The best oil is made from fruit gathered about November or December, when it has begun to change color, but before it has become black. The berry in the more advanced state yields more, but of inferior quality. I. Gathering. That neither the fruit nor the boughs of the tree might be injured, the fruit was either gathered by hand or shaken off carefully with a light reed or stick. After gathering and careful cleansing, the fruit was either at once carried to the press, which is recommended as the best course; or, if necessary, laid on tables with hollow trays made sloping, to allow the first juice to flow into other receptacles beneath, care being taken not to heap the fruit too much, and so prevent the free escape of the juice.—2. Pressing. To make oil, the fruit was either bruised in a mortar, crushed in a press loaded with wood or stones, ground in a mill, or trodden with the feet. Special buildings used for grape-pressing were used also for olive-pressing, and contained both the press and the receptacle for the pressed juice. The "beaten" oil (Ex. xxvii. 20, xxix. 40; Lev. xxiv. 2; Num. xxviii. 5) was probably made by bruising in a mortar. These processes, and also the place and the machine for pressing, are mentioned in the Mishna. (See also Is. ix. 3; Lam. i. 15; Joel ii. 24, iii. 13; Mic. vi. 15; Hag. ii. 16.) Oil-mills are often made of stone, and turned by hand. Others consist of a cylinder enclosing a beam, which is turned by a mule or some other animal. (Winepress.)—3. Keeping. Both olive and oil were kept in jars carefully cleansed, and oil was drawn out for use in horns or other small vessels. (Cruse.) Oil of Tokoa was reckoned the best. Trade in oil was carried on with the Tyrians, by whom it was probably often exported to Egypt, whose oils do not for the most part produce good oil. Oil to the amount of 20,000 baths (2 Chr. ii. 10), or 20,000 measures (cora, 1 K. v. 11), was furnished by Solomon to Hiram. Direct trade in oil was also carried on between Egypt and Palestine (Ezra iii. 7; Is. xxx. 6, lvii. 9; Ez. xxvii. 17; Hos. xii. 1).—II. Besides the use of olives themselves as food, common to all olive-producing countries, the principal uses of olive-oil may be thus stated. 1. As food. Dried wheat, boiled with either butter or oil, but more commonly the former, is a common dish for all classes in Syria, Oil was used throughout Western Asia, instead of butter and lard, in cooking, &c. (Food.)—2. Cosmetics. As is the case generally in hot climates, oil was used by the Jews for anointing the body, e.g. after the bath, and giving to the skin and hair a smooth and comme-
ly appearance, e. g. before an entertainment. At Egyptian entertainments it was usual for a servant to anoint the head of each guest, as he took his seat (Deut. xxviii. 40; Rv. iii. 3; 2 Sam. xii. 20, &c.). (Anointing; Morning; Ointment; Perfumes,—3. Funereal. The bodies of the dead were anointed with oil by the Greeks and Romans, probably as a partial antiseptic, and a similar custom appears to have prevailed among the Jews. (Anointing; Burial.—4. Medicinal. As oil is in use in many cases in modern medicine, it is not surprising that it was much used among the Jews and other ancient nations for medicinal purposes. Celsus repeatedly speaks of the use of oil, especially old oil, applied externally with friction in fevers, and in many other cases. Josephus mentions that among the remedies employed in the case of Herod, he was put into a sort of oil-bath. Isaiah (i. 6) alludes to the use of oil as an ointment in medical treatment; and it thus furnished a fitting symbol for use by our Lord's disciples in performing miraculous cures (Mr. vi. 13). (Anointing, i. 3)—5. Oil for light. The oil for "the light" was expressly ordered to be olive-oil, "beaten" (Ex. xxv. 6, xxxv. 8, &c.; see above, i. 2). The quantity for the longest night is said to have been one-half log = about two-fifths of a pint. (Candlestick; Lamp.—6. Ritual. a. Oil was poured on, or mixed with the flour or meal used in meat-offerings, &c. (Ex. xxix. 2, 3, 40; Lev. vi. 15, 21, vii. 10, 12, xiv. 10 ff.; Num. vi. 15, vii. 8, viii. 15). On the other hand, certain offerings were to be devoid of oil; the sin-offering (Lev. x. 11), and the offering of jealousy (Num. vi. 15). The principle on which both the presence and the absence of oil were prescribed is clearly, that as oil is indicative of gladness, so its absence denoted sorrow or humiliation (Is. lx. 3; Joel ii. 19; Rev. vi. 6). b. Kings, priests, and prophets, were anointed with oil or ointment.—7. a. As so important in his living the Jew was required to include oil among his first-fruit offerings (Ex. xxix, 29, xxxii. 16; Num. xviii. 12; Dent. xviii. 4; 2 Chr. xxxi. 5). b. Tithes of oil were also required (Deut. xii. 17; 2 Chr. xxxii. 5, &c.).—8. Shields; if covered with hide, were anointed with oil, and were frequently called (Is. xxi. 9). Shields of metal were perhaps rubbed over in like manner to polish them. Of the substances which yield oil, besides the olive-tree, Myrrh is the only one specified in Scripture (Esth. ii. 12).—Oil-trees. The Hebrew words 'as shemen occur in Neh. viii. 15 (A. V. "pine-branches"), 1 K. vi. 29 ("olive-tree," marg. "trees of oil," or "olive trees"), and in Is. xi. 19 ("oil-tree"). From the passage in Nehemiah, where the 'as shemen is mentioned as distinct from the "olive-tree," it has been identified with the zakum-tree of the Arabs, which, according to Dr. J. D. Hooker, is the Balanitis (or Balsamea) aegyptica, a shrub or small tree, abundant in the plains of Jordan, and found all the way from the peninsula of India and the Ganges to Syria, Abyssinia, and the Niger. The zackum-oil is held in high repute by the Arabs for its medicinal properties. Dr. Hooker supposes the Balanitis Aegyptica may possibly be the "Balm of Gilead." (Spice.)—Mr. Tristram calls the Balanites Aegyptica, which he found near Jericho, "the false balsam," and describes it as "a thorny tree, with large olive-like fruit—the zukkalin of the natives—from which the false balm of Gilead, a sort of oil, is extracted and sold to the pilgrims" (Land of Israel, pp. 292, 293). Gesenius, First, &c., regard the 'as shemen as the wild olive or oleaster (Elaeagnus angustifolia), a tree bearing oblong fruit somewhat like an olive in appearance. Olive.
oil, and boiled the whole till the water was evaporated. The residuum thus obtained was preserved in a vessel for use. Another theory supposes all the ingredients to have been in the form of oil or ointment, and the measurement by weight of all, except the oil, seems to imply that they were in some solid form, though this cannot be inferred with certainty. The same point is made in the Samaritan manuscript. The practice of separating words by spaces instead of points probably came in with the square writing. Of ancient date, probably, are also the separations between the lesser parashiyoth or sections; whether made, in the case of the more important divisions, by the commencement of a new line, or, in the case of the less important, by a blank space within the line. These lesser and earlier parashiyoth, of which there are in the Pentateuch 669, must not be confounded with the greater and later parashiyoth, or Sabbath-lessons, which are first mentioned in the Masorah. The name parashiyoth is in the Mishna applied to the divisions in the Prophets as well as to those in the Pentateuch. Hupfeld has found that they do not always coincide with the capitol (L. = chapters, or sections) of Jerome. That they are nevertheless more ancient than his time is shown by the mention of them in the Mishna. In the absence of evidence to the contrary we may, therefore, take them as being in accordance with the kitāb ( = sections) of the Samaritan Pentateuch, which are 966 in number, seems to indicate that they had an historical origin; and they may possibly date from the period when the O. T. was first transcribed in the square character. Of any logical division, in the written text, of the prose of the O. T. into pesēkim, or verses, we find in the Talmud no mention; and even in the existing syagogue-rolls such division is generally ignored. In the poetical books, the pesēkim mentioned in the Talmud correspond to the poetical lines, not to our modern verses; and it is probable both from some expressions of Jerome, and from the analogous practice of other nations, that the poetical text was written stichometrically. The two earliest documents which directly bear upon the history of the Hebrew text, are the Samaritan Pentateuch, and the Septuagint. In the translations of Aquila and the other Greek interpreters, the fragments of whose works remain to us in the Hexapla, we have evidence of the existence of a text differing but little from our own: also in the Targums of Onkelos and Jonathan. A few centuries later we have, in the Hexapla, additional evidence to the same effect, in Origen's transcriptions of the Hebrew text. And yet more important are the proofs of the firm establishment of the text, and of its substantial identity with our own, supplied by the translation of Jerome, who was instructed by the Palestinian Jews, and mainly relied upon their authority in form of a text not only with the text itself, but also with the traditional unwritten vocalization of it. This brings us to the middle of the Talmudic period. The learning of the schools formed in Jerusalem about the time of our Saviour by Hillel and Shammai was preserved, after the destruction of the city, in the academies of Jabneh, Sephoris, Cesarea, and Tiberias. The great pillar of the Jewish literature of this period was R. Judah the Holy, to whom is ascribed the compilation of the Mishna, the text of the Talmud, and who died about A. D. 220. After his death there grew into reputation the Jewish scholars of Sura, Nahardea, and Pumbeditha, on the Euphrates. The twofold Gemara, or commentary, was now appended to the Mishna, thus completing the Talmud. The Jerusalem Gemara proceeded
from the Jews of Tiberias, probably toward the end of the fourth century: the Babylonian from the academies on the Euphrates, perhaps by the end of the fifth. That along with the task of collecting and commenting on their various legal traditions, the Jews of these several academies would occupy themselves with the text of the sacred writings is in every way probable; and is indeed shown by various Talmudic notices. In these the first thing to be remarked is the entire absence of allusion to any such glosses of interpretation as those which, from having been previously noted on the margins of MSS., had probably been loosely incorporated into the Samaritan Pentateuch and the Septuagint. Interpretation, properly so called, had become the province of the Targumist (Versions, Ancient [Targum]), not of the transcriber; and the result of the entire divorce of interpretation from transcription had been to obtain greater security for the transmission of the text in its purity. In place, however, of such glosses of interpretation had crept in the practice of reading some passages differently from the way in which they were written, in order to obtain a play of words, or to fix them artificially in the memory. But these traditional and confessedly apocryphal readings were not allowed to affect the text. The care of the Talmud doctors for the text is shown by the pains with which they counted up the number of verses in the different books, and computed which were the middle verses, words, and letters in the Pentateuch and in the Psalms. The scrupulousness with which the Talmudists noted what they deemed the truer readings, and yet abstained from introducing them into the text, indicates at once both their diligence in scrutinizing the text and their care in guarding it. Critical procedure is also evinced in their rejection of manuscripts which were found not to agree with others in their readings; and the rules given with reference to the transcription and adoption of manuscripts attest the care bestowed upon them. The Talmud further makes mention of the euphemistic *Kerîs* (or marginal readings), which are still noticed in our Bibles, e. g. at 2 K. vi. 23. It also reckons six instances of extraordinary points placed over certain words, e. g. over the Heb. *elîyâ* (A. V. "to high") and among them of it furnishes mystical explanations. It is after the Talmudic period that Hupfeld places the introduction into the text of the two large points (in Hebrew *Sojph-pydâh*) to mark the end of each verse. Coeval, perhaps, with the use of the *Sojph-pydâh* is that of the *Makkîph*, or hyphen, to unite words that are so closely conjoined as to have but one accent between them. Such modifications of the text as these were the precursors of the new method of dealing with it which constitutes the work of the Masoretic period. It is evident from the notices of the Talmud that oral traditions had been gradually accumulating respecting both the integrity of particular passages of the text itself, and also the manner in which it was to be read. This vast heterogeneous mass of traditions and criticisms, compiled and embodied in writing, forms what is known as the *Masîrâh*, i. e. *Tradition*. Buxtorf ranges its contents under the three heads of observations respecting the verses, words, and letters of the sacred text. As to the *versa*, the Masorets recorded how many were in each book, and the middle verse in each: also how many verses began with particular letters, or began and ended with the same word, or contained a particular number of words and letters, or particular words a certain number of times, &c. As to the words, they recorded the *Kerîs* (Heb. *kārî* = a word read or a reading [now placed in the margin] to be used instead of that in the text) and *Chithîthos* (Heb. *kâthô* = a word written, or a textual reading), where different words were to be read from those contained in the text, or where words were to be omitted or supplied. They noted that certain words were to be found so many times in the beginning, middle, or end of a verse, or with a particular construction or meaning. They noted also of particular words, and this especially in cases where mistakes in transcription were likely to arise, whether they were to be written *pleni* (= fully) or *decrepiti* (= decrepitated), i. e. with or without the *matres lectionis* (see above): also their vocalization and accentuation, and how many times they occurred so vocalized or accented. As to the letters, they computed how often each letter of the alphabet occurred in the O. T.: they noted fifteen instances of letters stigmatized with the extraordinary points; they commented also on all the unusual letters, viz. the *majuscula* (L. somewhat larger), which they variously computed; the *minuscula* (somewhat smaller), of which they reckoned thirty-three; the *superscript* (suspended), four in number; and the *inverso* (inverted), of which there are eight in the Talmudic manuscript of the *Masîrâh*. It is undoubtedly its collection of *Kerîs*. The first rudiments of this collection meet us in the Talmud. It seems clear that the *Masîrâh* in all cases represent the readings which the Masorets themselves approved as correct. The *Masîrâh* furnishes also eighteen instances of what it calls "Correction of the scribes." The real import of this is doubtful. Furthermore the *Masîrâh* contains certain "Conjectures," which it does not raise to the dignity of *Kerîs*, respecting the true reading in difficult passages. The *Masîrâh* was originally preserved in distinct books by itself. A plan then arose of transcribing it to the margins of the MSS. of the Bible. For this purpose large curtailments were necessary. The *Masîrâh* is now distinguished into the *Masora magna* (= large *Masîrâh*) and the *Masora parva* (= small *Masîrâh*), the latter being an abridgment of the former, including all the *Kerîs* and other compendious observations, and usually printed in Hebrew Bibles at the foot of the page. The former is the basis of the work of the Jewish doctors in the Masoretic period. A far more important work was furnishing the text with vowel-marks, by which the traditional pronunciation of it was imperishably recorded. That the insertion of the Hebrew vowel-points was post-Talmudic is shown by the absence from the Talmud of all reference to them. The vowel-marks are referred to in the *Masîrâh*; and as they are all mentioned by R. Judah Ching, in the beginning of the eleventh century, they must have been perfected before that date. (Writing.) Contemporaneous with the written vocalization was the accentuation of the text. The import of the accents was, as Hupfeld has shown, essentially rhythmical: hence they had from the first both a logical and a musical significance. Besides the evidences of various readings contained in the *Kerîs* of the *Masîrâh*, we have two lists of different readings purporting or supposed to be those adopted by the Palestinian and Babylonian Jews respectively. The first of these was printed by R. Jacob ben Chayim in the *Bemberg Bible* (Venice, 1325–6). The different readings are 216 in number, generally of but little importance. The other is the result of a collation of
MSS. made in the eleventh century by two Jews, R. Aaron ben Asher, a Palestinian, and R. Jacob ben Naphthali, a Babylonian. The differences, 864 in number, relate to the vowels, the accents, the Makkiph (or hyphen), and once (Cant. vii. 6) to the division of one word into two. From the end of the Masoretic period onward the Masorah became the great authority by which the text given in all the Jewish MSS. was settled.—2. Manuscripts. The O. T. MSS. known to us fall into two main classes: Synagogue-rolls and MSS. for private use. Of the latter, some are written in the square, others in the rabbinic or cursive character. The synagogue-rolls contain, separate from each other, the Pentateuch, the Haphtaroth, or appointed sections of the Prophets, and the so-called Megilloth, viz. Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. (Bible, III, IV.) The text of the synagogue-rolls is written without vowels, accents, or vocalizations: the greater parakəphoth are not distinguished, nor, in strictness, the verses; these last are indeed often slightly separated, but the practice is against the ancient tradition. The rules prescribed for preparing the skin or parchment, and for writing these rolls, are exceedingly minute, and have probably contributed much to the uniformity and integrity. The two modifications of the square character in which these rolls are written are distinguished by the Jews as the Tami and the Velshe, i.e., probably, the Perfect and the Forqim. The synagogue-rolls are not sold. Private MSS. in the square character are in the book-form, either on parchment or on paper, and of various sizes, from folio to 12mo. Some contain the Hebrew text alone; others add the Targum, or an Arabic or other translation, either interspersed with the text or in a separate column, occasionally in the margin. The upper and lower margins are generally occupied by the Masorah, sometimes by rabbinical commentaries, &c. The date of a MS. is ordinarily given in the subscription, but as the subscriptions are often concealed in the Masorah or elsewhere, it is occasionally difficult to find them: occasionally also it is difficult to decipher them. Even when found and deciphered the subscription is often an interpolation.

No satisfactory criteria have been yet established by which the ages of MSS. are to be determined. Few existing MSS. are supposed to be older than the twelfth century. Kennicott and Brunck assigned one of their collation (No. 590) to the tenth century; De Rossi dates it a. d. 1018; on the other hand, one of his own (No. 634) he adjudges to the eighth century. It is usual to distinguish in these MSS. three modifications of the square character: viz. a Spanish writing, upright and regularly formed; a German, inclined and sharp-pointed; and a French and Italian, intermediate between the two previous. One important distinction between the Spanish and German MSS. consists in the difference of order in which the books are generally arranged. The former follow the Masorah, placing the Chronicles before the rest of the Higraphia; the latter conform to the Talmud, placing Jeremiah and Ezekiel before Isaiah. An old MS. of the Talmud, separate from the other Megilloth, before the Psalms. Private MSS. in the rabbinic character are mostly on paper, and are of comparatively late date. Of the 581 Jewish MSS. collated by Kennicott, not more than 102 give the O. T. complete; with those collated by De Rossi had 97. Kennicott and De Rossi collated 490 MSS. of Genesis, 549 of the Megilloth collectively, 493 of the Psalms, 172 (the fewest) of Ezra and Nehemiah, 211 of Chronicles, more than 1,100 in all, the greatest number containing Esther. Since the days of Kennicott and De Rossi modern research has discovered various MSS. beyond the limits of Europe, many of them of little critical value. Those found in China are not essentially different from the MSS. previously known in Europe; that brought by Buchanan from Malabar is not yet determined to be a European roll. It is different with some of the Hebrew and Rabbinic MSS. examined by Pinmer at Odessa. One of these MSS. (A. No. 1), a Pentateuch roll, unpointed, brought from Derbend in Daghestan, appears by the subscription to have been written previously to the year A. D. 680; and, if so, is the oldest known Biblical Hebrew MS. in existence. Another of those MSS. (H. No. 3) containing the Prophets, on parchment, in small folio, although only dating, according to the inscription, from A. D. 916, and furnished with a Masorah, is a yet greater treasure and is, as far as known, the only example of a Hebrew text, whether ancient or modern, not differing from its modern form. MSS. of the Samaritan MSS. collated by Kennicott, are all in the book form, but sufficiently represent the text of the Samaritan Pentateuch.

3. Printed Text. The history of the printed text of the Hebrew Bible commences with the early Jewish editions of the separate books. First appeared the Psalter, in 1477, probably at Bologna in 4to with Kimchi's commentary interspersed among the verses. Only the first four psalms had the vowel-points, and these but clumsily expressed. At Bologna there subsequently appeared, in 1482, the Pentateuch, in folio, pointed, with the Targum and the commentary of Rashi; and the five Megilloth (Bible, III, i., ii., iii.) in folio, with the commentaries of Rashi and Aben Ezra. From Soncino, near Cremona, issued in 1486 the Former and Later Prophets, in 2 vols., folio, unpointed, with Kimchi's commentary; also the Megilloth, with the prayers of the Italian Jews, in 4to. In 1487 the Books of the Law appeared at Naples in two volumes, pointed, but unaccentuated, with Rabbinical commentaries. Thus every separate portion of the Hebrew Bible was printed in Italy (Bologna, Soncino, or Naples) before any complete edition of it appeared. The first entire Hebrew Bible was printed at Soncino in 1488. The edition is in folio, pointed, and accented. Nine copies only of it are now known, of which one belongs to Exeter College, Oxford, England. The earlier printed portions were perhaps the basis of the text. This was followed, in 1494, by the 4to or 8vo edition printed by Gerson at Brescia, remarking, as in the edition from which Luther's German translation was made. This edition, along with the preceding, formed the basis of the first edition, with the Masorah, Targums, and Rabbinical commentaries, printed by Bomberg at Venice in 1518, folio, under the editorship of the converted Jew, Felix del Prato, who appears to have used also MS. in aid. This edition was the first to contain the Masora magna, and the various readings of Ben Asher and Ben Naphthali. After the Brescian, the next primary edition was that contained in the Complutensian Polyglot, published at Complutum, i.e., Alcalá la Real, in Spain, at the expense of Cardinal Ximenes, in six volumes, folio, dated 1514-17, but not issued till 1522. The Hebrew is pointed, but unaccentuated:
it was taken from seven MSS, which are still preserved in the University Library at Madrid. To this succeeded an edition which has had more influence than any on the text of later times—the Second Rabbinical Bible, printed by Bomberg at Venice, 4 vols., folio, 1535-6. The editor was the learned Tunisian Jew, R. Jacob ben Chayim. The great feature of his work lay in the correction of the text by the precepts of the *Masorah*, in which he was profoundly skilled, and on which, as well as on the text itself, his labors were employed. The Royal or Antwerp Polyglot, printed by Plantin, 8 vols., folio, 1599-72, at the expense of Philip II. of Spain, and edited by Arias Montanus and others, took the Complutensian as the basis of its Hebrew text, but compared this with one of Bomberg's, so as to produce a mixture of the two. This text was followed both in the Paris Polyglot of Le Jay, 9 vols., folio, 1643, and in Walton's Polyglot, London, 6 vols., folio, 1657. A text compounded of several of the preceding was issued by the Leipsic Professor of Hebrew, Buxtorf, at Hasselt, folio, 1687; it was intended for students, the servile letters being distinguished from the radicals by hollow type. A special mention is also due to the labors of the elder Buxtorf, who carefully revisied the text after the *Masorah*, publishing it in 8vo at Basle, 1611, and again, after a fresh revision, in his valuable Rabbinical Bible, 2 vols., folio, 1618-19. Neither Buxtorf nor Buxtorf's text was without its permanent influence; but the Hebrew Bible which became the standard to subsequent generations was that of Joseph Athias, a learned rabbi and printer at Amsterdam. His text was based on a comparison of the previous editions with two MSS; one bearing date 1529, the other a Spanish MS. boasting an antiquity of 900 years. It appeared at Amsterdam, 2 vols., 8vo, 1661, with a preface by Leusden, professor at Utrecht; and again, revised afresh, in 1667. These Bibles were much prized for their beauty and correctness, and the States-General of Holland conferred on Athias a gold chain and medal. The progeny of the text of Athias was as follows:—a. That of Clodius, Frankfort-on-Maine, 8vo, 1677; reprinted, with alterations, 8vo, 1692, 4to, 1716. b. That of Jablonski, Berlin, large 8vo or 4to, 1699; reprinted, but less correctly, 12mo, 1712. c. That of Van der Hooght, Amsterdam and Utrecht, 2 vols., 8vo, 1705. This edition possesses a reputation for uniformity; above all for the beauty and distinctness of its type, deserves special attention as constituting our present *textus receptus* (= Received Text). d. That of Opitz, Kiel, 4to, 1709. e. That of J. H. Michaelis, Halle, 8vo and 4to, 1720. The modern editions of the Hebrew Bible now in use are all based on Van der Hooght.—4. Critical Labora and Apparatus. The history of the criticism of the text, already brought down to the period of the Masorets and their immediate successors, must be here resumed. In the early part of the thirteenth century, R. Meir Levita, a native of Burgos and inhabitant of Toledo, known by abbreviation as Harara, by patronymic of Todrosus, wrote a critical work on the Pentateuch called *The Book of the Masorah the Hedge of the Law*, in which he endeavored, by a collation of MSS., to ascertain the true reading in various passages. At a later period R. Menahem de Lomza, collaborated ten MSS, chiefly Spanish, some of them five or six centuries old, with Buxtorf's text, and in 1544. The results were given in the work "Light of the Law," printed at Venice, 1618. They relate only to the Pentateuch. A more important work was that of R. Solomon Norzi, of Mantua, in the seventeenth century, "Reformer of the Breach," a copious critical commentary on the whole of the 0. T., drawn up with the aid of MSS. and editions of the *Masorah*, Talmud, and all other Jewish resources within his reach. In 1746 expectations were raised by the *Prologomena* of Houbigant, of the Oratory at Paris; and in 1750 his edition appeared, splendidly printed, in 4 vols., folio. The text was that of Van der Hooght, divested of points, and of every vestige of the *Masorah*. In the notes copious emendations were introduced from the Samaritan Pentateuch, twelve Hebrew MSS., the LXX, and other ancient versions, and much critical conjecture. In the same year, 1753, appeared at Oxford Kennicott's *first Dissertation on the state of the Printed Text*; the second followed in 1759. The result of these and of the author's subsequent annual reports was a subscription of nearly 10,000l. to defray the expenses of a collation of Hebrew MSS. throughout Europe, which was performed from 1760 to 1769, partly by Kennicott also under his direction, by Professor Bruna of Helmstadt and others. The collation extended in all to 561 Jewish and 16 Samaritan MSS., and 40 printed editions, Jewish works, &c.; of which, however, only about half were collated throughout, the rest in select passages. The fruits appeared at Oxford in 2 vols., folio, 1766-80; the text is Van der Hooght's unpointed; the various readings are given below; comparisons are also made of the Jewish and Samaritan texts of the Pentateuch, and of the parallel passages in Samuel and Chronicles, &c. Expectation was disappointed. A large part of the various readings had reference to the omission or insertion of the *matres lectionis* (see above, under §1), and many of the rest obviously represented only the mistakes of separate transcribers. The labors of Kennicott were supplemented by those of De Rossi, professor at Parma. His plan differed materially from Kennicott's: he confined himself to a specification of the various readings in select passages; but for these he supplied also the critical evidence from the ancient versions, and from all the various Jewish authorities. He collected in his library 1,031 MSS., of which he collated 617 (some of them before collated by Kennicott); he collected 134 extraneous Jewish MSS., that had escaped Kennicott's fellow-laborers; he revised them all with great accuracy, and of these examined well those of the printed editions. Thus for the passages on which it treats, the evidence in De Rossi's work (4 vols., 4to, Parma, 1754-8; another volume, 1798; without the text) may be regarded as almost complete. A small Bible, with the text of Beinececas, and a selection of the more important readings of Kennicott and De Rossi, was issued by Diderlein and Meinher at Leipsic, 8vo, 1793. It is printed (except some copies) on bad paper, and is reputed very incorrect. A better critical edition is that of Jahn, Vienna, 4 vols., 8vo, 1806. The first attempt to turn the new critical collation to public account was made by Bedoureu, in his Unpointed Bible, with various readings and English notes, Pontefract (in Yorkshire, England), 4to, 1810-16, at a time when Houbigant's principles were still in the ascendant. This was followed by Rev. George Hamilton's *Codex Criticus of the Hebrew Bible* (London, 1821, 8vo), modeled on the 4to Bible of Kennicott. The most important contribution toward the formation of a revised text that has yet appeared is Dr. Samuel Davidson's *Hebrew Text of the O. T. revised from Critical Sources.*
1855. It presents a convenient epitome of the more important various readings of the MSS., and of the Masorah, with the authorities for them. But comparatively little has yet been done for the systematic criticism of the Hebrew text from the ancient versions, or for any collection of the most remarkable renderings of the Hebrew text proposed by various scholars during the last hundred years.—5. Principles of Criticism. The method of procedure required in the criticism of the O. T. is widely different from that practised in the criticism of the N. T. The Received Text of the O. T. is a far more faithful representation of the genuine Scripture, but, on the other hand, the means of detecting and correcting the errors contained in it are more precarious, the results are more uncertain, and the ratio borne by the value of the diplomatic evidence of MSS. to that of a good critical judgment and sagacity is greatly diminished. In endeavoring to establish the true text, we must first have recourse to the direct testimony of the MSS. Where the MSS. disagree, it has been laid down as a canon that we ought not to let the mere numerical majority preponderate, but should examine what is the reading of the earliest and best. The Masorah, lead us to divide the contents of the Bible into two classes: to our first sure standing-ground, the Masoretic text; in other words, to the average written text of a period later by a thousand or fifteen hundred years than the latest book of the O. T. In ascending upward from the Masoretic text, our first critical materials are the Masoritic Keri, valuable as witnesses to the preservation of many authentic readings, yet possibly, in particular instances, only unauthorized conjectures. A Keri therefore is not to be received in preference to a Chethib, unless confirmed by other sufficient evidence, external or internal; a difficult reading in the text is to be preferred to an easy one in the Keri, which latter may be an arbitrary softening down of the genuine text. The express assertions of the Masorah, as also of the Targum, respecting the true reading in particular passages, are of course important. From these we ascend to the Latin version of Jerome. Dependent as he was, for his knowledge of the Hebrew text and every thing respecting it, on the Palestinian Jews, and accurate as are his renderings, Mr. Thrupp regards a Hebrew reading which can be shown to have been received by Jerome, if sanctioned or countenanced by the Targum, as so far to be preferred to one upheld by the united testimony of all MSS. whatever. Yet this Latin version itself needs critical revision. (Vulgate, THE.) The fragments of the Greek versions of Aquila, Symmachus, and Theodotion—the Syriac (Versions, Ancient Syriac)—though apparently made too much under the influence of the Septuagint—the Targums (Versions, Ancient Targum), though too often paraphrastic— all furnish most important material for the correction of the Masoretic text; and their cumulative evidence, when they all concur in a reading different from the Masoretic, is very strong. The Septuagint itself, venerable for its antiquity, but on various accounts untenable in the readings it presents, must be treated for critical purposes in the same way as the Masoretic Keri. The presence of any Hebrew reading in it can pass for little, unless it can be independently shown to be probable that that reading is the true one; but in confirming a Masoretic reading against which later testimonies militate, the Septuagint, in some parts of its age, necessarily stands high. Similar remarks would seem to apply to the critical use of the Samaritan Pentateuch: it is, however, doubtful whether that document be of any real additional value. In the case of the O. T., unlike that of the N. T., another source of emendations is generally allowed, viz. critical conjecture. The argument for this is, that the oldest version (the LXX.) is near of two centuries younger than the latest book of the O. T.; and as the history of the Hebrew text seems to show that the care with which its purity has been guarded has been continually increasing, so its few corruptions would be most likely to occur in the earliest periods. The comparatively purity of the Hebrew text is possibly different in different parts of the O. T. In the revision of Dr. Davidson, who has generally restricted himself to the admission of corrections warranted by MS., Masoretic, or Talmudic authority, those in the book of Genesis do not exceed eleven; those in the Psalms are proportionately three times as numerous; those in the historical books and the Prophets are proportionately more numerous than those in the Psalms. (Abia1; 1 Ahaziah 2; Asa; Ara unemployment; Bashemath; Censes; Deuteronomy, B.; Hezekiah; Jehoiachin; Numbers, &c.) In all emendations of the text, whether made with the aid of the critical materials before us, or through conjecture, it is essential that the proposed reading be one from which the existing reading may have been derived: hence the necessity of attention to the means by which corruptions might be introduced into the text. One letter might be accidentally exchanged by a transcriber for another. Words, or parts of words, might be repeated; or they might be dropped, especially when they ended like those that preceded. Occasionally a letter may have travelled from one word, or a word from one verse, to another. Wilful corruption of the text on polemical grounds has also been occasionally charged upon the Jews; but the allegation has not been proved, and their known reverence for the text militates against it. To the criticism of the vowel-marks the same general principles must be applied as to that of the consonants. Even Itzhig, who does not generally err on the side of caution, holds that the vowel-marks have in general been rightly fixed by the Masorets. On the whole, the Masoretic text is to be deemed worthy of confidence, yet emendations of it, which can be fairly established by sufficient evidence, are not to be refused.—E. Interpretation of the Old Testament. I. History of the Interpretation. Learning is often the basis of Christianity two opposite tendencies had manifested themselves in the interpretation of the O. T. among the Jews; the one an extreme literalism, the other to an arbitrary allegorism. The former of these was mainly developed in Palestine, where the Law of Moses was, from the nature of things, most completely observed. The Jewish teachers, acknowledging the obligation of that law in its minutest precepts, but overlooking the moral principles on which those precepts were founded and which they should have unfolded from them, there endeavored to supply by other means the imperfections inherent in every law in its more literal reception (Mat. xx., xxiii.). (Pharisees.) On the other hand, at Alexandria the allegorizing tendency prevailed. Gems of it had appeared in the apocryphal writings, as where in Wis. xvi. 24 the priestly vestments of Aaron had been treated as symbolic of the universe; but it culminated in Philo, who, in his persons and things mentioned in the writings of Moses, traces, without denying the outward reality of the narrative, the mystical designations of different ab-
strict qualities and aspects of the invisible. The Alexandrian interpreters were striving to vindicate for the Hebrew Scriptures a new dignity in the eyes of the Gentile world, by showing that Moses had anticipated all the doctrines of the philosophers of Greece. (Philosophy.) It must not be supposed that the Palestinian literalism and the Alexandrian allegorism ever remained entirely distinct. In fact the two extremes of literalism and arbitrary allegorism, in their neglect of the direct moral teaching and prophetic import of Scripture, had too much in common not to mingle readily the one with the other. And thus we may trace the development of the two distinct yet existent spheres of Haggadah and Halakah, in which the Jewish interpretation of Scripture, as shown by the later Jewish writings, ranged. The former (= repetition, following) embraced the traditional legal determinations for practical observance: the latter (= discourse) the unrestrained interpretation, of no authoritative force or immediate practical interest. The earliest Christian non-apostolic treatment of the O. T. was necessarily much dependent on that which it had received from the Jews. The Alexandrian allegorism reappears the most fully in the fanciful epistle of Barnabas; but it influenced also the other writings of the subsequent Fathers. Even the Jewish exegesis passed to some extent into the Christian Church, and is said to have been largely employed by the Gnostics. But this was not to last. Irenæus, himself not altogether free from it, raised his voice against it; and Tertullian well laid it down as a canon that the words of Scripture were to be interpreted only in their logical connection, and with reference to the occasion on which they were uttered. In another respect all was changed. The Christian interpreters by their belief in Christ stood on a vantage-ground for the comprehension of the whole burden of the O. T. to which the Jews had never reached; and thus, however they may have erred in the details of their interpretations, they were generally conducted by them to the right conclusions in regard of Christian doctrine. The view held by the Christian Fathers, that the whole doctrine of the N. T. had been virtually contained and foreshadowed in the Old, generally induced the search in the O. T. for such Christian doctrine rather than for the old philosophical system. Their general convictions were doubtless here more correct than the details which they advanced; and it would be easy to multiply from the writings of Justin, Tertullian, or Irenæus, typical interpretations that could no longer be defended. It was at Alexandria that definite principles of interpretation were first laid down by the most illustrious and influential teachers in the Christian Church. Clement of Alexandria, who probably died about A. D. 220, led the way. He held that in the Jewish law a fourfold import was to be traced; literal, symbolical, moral, prophetical. Of these the second was the relic of the philosophical element that others had previously engrafted on the Hebrew Scriptures. Clement was succeeded by his scholar Origen. With him biblical interpretation showed itself more decidedly Christian; and while the wisdom of the Egyptians, moulded anew, became the permanent inheritance of the Church, the distinctive symbolical meaning which philosophy had placed upon the O. T. disappeared, In Scripture, as it were, a body, soul, and spirit, answering to the body, soul, and spirit of man: the first serves for the edification of the simple, the second for that of the more advanced, the third for that of the perfect. The reality and the utility of the first, the letter of Scripture, he proves by the number of those whose faith is nurtured by it. The second, which is in fact the moral sense of Scripture, he illustrates by the interpretation of Deut. xxxiv. 4 in 1 Cor. ix. 9. The third, however, is that on which he principally dwells, showing how the Jewish Law, spiritually understood, contained a shadow of good things to come (Rom. xi. 4, 5; 1 Cor. x. 11; Gal. iv. 21-23; Heb. viii. 5). Both the spiritual and (to use his own term) the psychical meaning he held to be always present in Scripture: the bodily not always. Origen's own expositions of Scripture were, no doubt, less successful than his investigations of the principles on which it ought to be expounded. Yet as the appliances which he brought to the study of Scripture made him the father of biblical criticism, so of all detailed scriptural commentaries his was the first; a fact not to be forgotten by those who would estimate aright their several merits and defects. The value of Origen's researches was best appreciated by Jerome, who lived about A. D. 331-420. He adopted and repeated most of Origen's principles; but he exhibited more judgment in the practical application of them: he devoted more attention to the literal interpretation, of the O. T. Origen had been more concerned with the stores of learning to bear upon it. With Origen he held that Scripture was to be understood in a threefold manner, literally, tropologically (i.e. morally), mystically: the first meaning was the lowest, the last the highest. But elsewhere he gave a new threefold division of Scriptural interpretation, identifying the ethical with the literal, the first meaning, making the allegorical or spiritual meaning the second, and maintaining that, thirdly, Scripture was to be understood "according to the blessedness of things to come." The influence of Origen's writings was supreme in the Greek Church for 100 years after his death. Toward the end of the fourth century, Diodorus, bishop of Tarsus, previously a presbyter at Antioch, wrote an exposition of the whole of the O. T., attending only to the letter of Scripture. Of the disciples of Diodorus, Theodore of Mopsuestia pursued an exclusively grammatical interpretation into a decided rationalism, rejecting the greater part of the prophetic reference of the O. T. Origen, Clement, and the Saviour by way of accommodation. Chrysostom, another disciple of Diodorus, followed a sounder course, rejecting neither the literal nor the spiritual interpretation, but bringing out with much force from Scripture its moral lessons. He was followed by Theodoret, who interpreted, with diligence and soberness, both literally and historically, and also allegorically and prophetically. In the Western Church the influence of Origen, if not so unqualified at the first, was yet permanently greater than in the Eastern. Hilary of Poitiers is said by Jerome to have drawn largely from Origen in his Commentaries on the Psalms. But in truth, as a practical interpreter, he greatly excelled Origen; carefully seeking out not what meaning the Scripture might bear, but what it really intended, and drawing forth the evangelical sense from the literal with cogency, terseness, and elegance. Here too Augustine, though he lacked acquaintance with Origen, could somewhat in the spirit of Origen, carefully preserving in its integrity the literal sense of the historical narrative of Scripture as the substratum of the mystical, lest otherwise the latter should prove to be but a building in the air. But whatever advances had
been made in the treatment of O. T. Scripture by the Latinos since the days of Origen were unhappily not perpetrated. We may see this in the Morals of Gregory (Pope of Rome, a. d. 590-604) on the Book of Job; the last great independent work of a Latin Father. Three senses of the sacred text are here recognized and pursued in the O. T. The word current in the historical and literal, the allegorical, and the moral. But the three have hardly any mutual connection: the very idea of such a connection is ignored. The allegorical interpretation is entirely arbitrary; and the moral interpretation differs from the allegorical only in its aim, to edify the Church by referring the language to the inward workings of the soul instead of setting forth by it the history of Christ. Such was the general character of the interpretation which prevailed through the middle ages, during which Gregory's work stood in high repute. The mystical sense of Scripture was entirely divorced from the literal. The first impulse to the new investigation of the literal meaning of the text of the O. T. came from the great Jewish commentators, mostly of Spanish origin, of the eleventh and following centuries: Rashii (+ 1105), Aben Ezra (+ 1167), Kimchi (+ 1249), among others. From these, the converted Jew Nicolaus of Lyre, near Evreux, in Normandy (+ 1341), produced his Postilla Perpetua on the Bible, in which, without denying the deeper meanings of Scripture, he justly contended for the literal as that on which all must rest. Exception was taken to these a century later by Paul of Burgos, also a converted Jew (+ 1455), who upheld, by the side of the literal, the traditional interpretations, to which he was probably at heart exclusively attached. But the very arguments by which he sought to vindicate them showed that the recognition of the value of the literal interpretation had taken firm root. The Restoration of Letters and the Reformation helped it forward. Luther held that the best philologist was also the best theologian. That grammatical scholarship is not indeed the only qualification of a sound theologian, the German commentators of the last hundred years have abundantly shown; yet immense service has been rendered to the interpretation of the O. T. by the labors and learning of modern German scholars, both neological and evangelical, as well as by the studies and practical skill of the theologians and exegetes of Great Britain and America.—2. Principles of Interpretation. From the foregoing sketch it appears that the interpretation of the O. T. has been very generally regarded as embracing the discovery of its literal, moral, and spiritual meaning. It has given occasion to misrepresentation to speak of the existence of Scripture in more than a single sense; rather, then, let it be said that there are in it three elements, coexisting and coalescing with each other, and generally requiring each other's presence in order that they may be severally manifested. Correspondingly too there are three portions of the O. T. in which the respective elements, each in its turn, shine out with peculiar lustre. The literal (and historical) element is most obviously displayed in the historical narrative; the moral is chiefly honored in the Law, and in the Hortatory addresses of the Prophets: the predictions of the Prophets bear emphatic witness to the prophetic or spiritual. Still, generally, in every portion of the O. T. the presence of all three elements may be obeyed: in the Student of Scripture the moral is the more prominent. In pursuing the story of the journey of the Israelites through the wilderness, he has the historical element in the actual occurrence of the facts narrated; the moral, in the warnings which God's dealings with the people and their own several dis obediences convey; and the spiritual in the prefiguration by that journey, in its several features, of the Christian pilgrimage through the wilderness of life. If the question be asked, Are the three several elements in the O. T. theologically coextensive? Perhaps replies, They are certainly coextensive in the O. T., taken as a whole, and in the several portions of it, largely viewed; yet not so that they are all to be traced in each several section. The historical element may occasionally exist alone. On the other hand there are passages of direct and simple moral exhortation, e. g. a considerable part of the Book of Proverbs, into which the historical element hardly enters. Occasionally also, as in Psalm ii., the prophetic element, though not altogether divorced from the historical and the moral, yet completely overshadows them. That we should use the N. T. as the key to the true meaning of the O. T., and should seek to interpret the latter as it was interpreted by our Lord and His apostles, is in accordance both with the spirit of what the earlier Fathers asserted respecting the value of the tradition received from them, and with the meaning of the N. T. by which Origen defended and fortified the threefold method of interpretation. But here it is the analogy of the N. T. interpretations that we must follow; for it were unreasonable to suppose that the whole of the O. T. would be found completely interpreted in the New. With these preliminary observations we may glance at the several branches of the interpreter's task. First, then, Scripture has its outward form or body, all the several details of which he will have to explore and to analyze. He must ascertain the thing outwardly asserted, commanded, foretold, prayed for, or the like; and this with reference, so far as is possible, to the historical occasion and circumstances, the time, the place, the political and social position, the manner of life, the surrounding influences, the distinctive character, and the object in view, alike of the writers, the persons addressed, and the persons who appear upon the scene. When in its wide sense, the outward form of Scripture will itself, no doubt, include much that is figurative. To the outward form of Scripture thus belong all metonymies, in which one name is substituted for another; and metaphors, in which a word is transformed from its proper to a cognate signification, so also all periphrases, or personifications; and even all anthropomorphic and anthropopathic descriptions of God, which could never have been understood in a purely literal sense, at least by any of the right-minded among God's people. It is difficult, perhaps impossible, to draw the exact line where the province of spiritual interpretation begins and that of historical ends. On the one hand the spiritual significance of a passage may occasionally, perhaps often, throw light on the historical element involved in it; on the other hand the very large use of figurative language in the O. T., and more especially in the prophecies, prepares us for the recognition of the yet more deeply figurative and essentially allegorical import which runs through the whole. Yet no unallowed or unworthy task can it ever be to study, even for its own sake, the historical form in which the O. T. is clothed. Even by itself it proclaims to us the historical workings of God, and reveals the care wherein He has ever watched over the interests of His Church.
indispensable preface to the historical advent of the Son of God in the flesh. We need hardly labor to prove that the N. T. recognizes the general historical character of what the O. T. records. Of course, in reference to that which is not related as plain matter of history, there will always remain the question how far the descriptions are to be viewed as definitely historical, how far as drawn, for a specific purpose, from the imagination. Such a question presents itself, for example, in the Book of Jon. It is one which must plainly be in each case decided according to the particular circumstances. In examining the extent of the historical element in the prophecies, both of the prophets and the psalmists, we must distinguish between those which we either definitely know or may reasonably assume to have been fulfilled at a period not entirely distant from that at which they were uttered, and those which reached far beyond in their prospective reference. The former, once fulfilled, were thenceforth annexed to the domain of history (Is. xvii.; Ps. xciv. 14-15); with the prophets such an escape the case stood thus. A picture was presented to the prophet's gaze, embodying an outward representation of certain future spiritual struggles, judgments, triumphs, or blessings; a picture suggested in general by the historical circumstances of the present (Zeoh. vi. 9-15; Ps. v., Lxiv. 1), or of the past (Ex. xx. 35, 36; Is. xlv. 21, xlvii. 31; Ps. xcv. 6 ff.), or of the near future, already anticipated and viewed as present (Is. xlix. 7-29; Ps. lix. 6-11), or of all these variously combined, altered, and heightened by the imagination. But it does not follow that that picture was ever outwardly brought to pass; the local had been exchanged for the spiritual, the outward type had merged in the inward reality before the fulfilment of the prophecy took effect. Respecting the rudiments of interpretation, let the following here suffice:—The knowledge of the meanings of Hebrew words is gathered (a.) from the context, (b.) from parallel passages, (c.) from the traditional interpretations preserved in Jewish Commentaries and Dictionaries, (d.) from the ancient versions, (e.) from the cognate languages, Chaldean, Syriac, and Arabic. The syntax must be almost wholly gathered from the O. T. itself; and for the special syntax of the prophets, while the importance of a study of the Hebrew parallelism is now generally recognized, more attention needs to be bestowed than has been bestowed hitherto on the central and inversion often marking the poetical structure and language. (Porray, Hexwz.)—A few brief rules for the right interpretation of Scripture may here be added from Bishop Ellicott and Mr. Ayre; "Interpret—(a.) "grammatically," i. e. by finding the signification of the Hebrew, &c., words in themselves (as above), and then their sense as combined in sentences according to the fundamental principles of language; (b.) "historically," i. e. with reference to the connected historical or other external facts, the time, place, customs, &c.; (c.) "contextually," i. e. in conformity with the general scope and meaning of the context, and the position and purpose of the writer; (d.) "minutely," i. e. giving due weight to every word, however small, every peculiarity of expression, style, arrangement, &c.; (e.) "according to the analogy of faith," i. e. in harmony with the Christian faith, or the grand system of truth revealed in the Scriptures in regard to the nature, character, acts, and government of God; the person, office, and kingdom of Christ; the origin, dependence, duty, need, privilege, and destiny of man, &c.—From the outward form of the O. T. we proceed to its moral element or soul. It was with reference to this that St. Paul declared that all Scripture was given by inspiration of God, and was profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. iii. 16); and it is in the implicit recognition of the essentially moral character of the whole, that our Lord and His apostles not only appeal to its direct precepts (e. g. Mat. xxv. 4, xix. 17-19), and set forth the far-reaching of their bearing (e. g. ix. 13), but also lay bare moral lessons in O. T. passages which lie rather beneath the surface than upon it (xix. 6. 6, xxix. 32; Jn. x. 24, 25; Acts vii. 48, 49; 1 Cor. ix. 20; 2 Cor. viii. 13-15). With regard more particularly to the Law, our Lord shows in His Sermon on the Mount how deep is the moral teaching implied in its letter; and in His denunciation of the Pharisees, upbraids them for their omission of its weightier matters—judgment, mercy, and faith. The historical element in the O. T. prophecy contains the facts of wider and more definite range; and in the N. T. to its moral teaching (Lk. vi. 3; Rom. iv., ix. 17; 1 Cor. x. 6—11; Heb. iii. 7-11; xii. 2 Pet. ii. 15, 16; I Jn. iii. 12). The interpreter of the O. T. will have, among his other tasks, to analyze in the lives set before him the various yet generally mingled workings of the spirit of holiness and of the spirit of sin. The moral errors by which the lives of even the greatest saints were disfigured are related, and that for our instruction, but not generally criticised. The O. T. sets before us just those lives—the lives generally of religious men—which will best repay our study, and most strongly suggest the moral lessons that God would have us learn; and herein it is, in regard to the moral aspects of the O. T. history, we may most surely trace the overruling influence of the Holy Spirit by which the sacred historians wrote.—But the O. T. has further its spiritual, and, therefore, prophetic element. Our attention is here first attracted to the awesomely predictive parts of the O. T., of the prospective reference of which, at the time that they were uttered, no question can exist, and the majority of which still awaited their fulfilment when the Redeemer of the world was born. With Christ the new era of the fulfilment of prophecy commenced. A marvellous amount there was in the O. T. prophecy not generally recognized—partly that it might be seen how definitively all had pointed to Him; partly because His outward mission, up to the time of His death, was but to the lost sheep of the house of Israel, and the letter had not yet been finally superseded by the spirit. Yet the significance of such prophecies as Zeoh. ix. 9 could not but be exhausted by the mere outward verification. (Immanuel.)—Hence the entire absence from the N. T. of any recognition, by either Christ or His apostles, of such prospective outward glories as the prophecies, literally interpreted, would still have implied. The language of the ancient prophecies is everywhere applied to the gathering together, the privileges, and the triumphs of the universal body of Christ (Jn. x. 16, xi. 52; Acts ii. 39, xv. 15—17; Rom. ix. 25, 26, 32, 33, x. 11, 13, xi. 25—27; 2 Cor. vi. 16—18; Heb. xii. 22, &c.). Even apart, however, from the authoritative interpretation thus placed upon them, the prophetic elements within themselves, in sufficient measure, the evidence of their spiritual import (Is. ii. 5; Ez. xlvii.; Zeph. xiv. 10, &c.). The substance of these prophecies is the glory of the Redeemer's
spiritual kingdom: the form is derived from the outward circumstances of the career of God’s ancient people, which had passed, or all but passed, away before the fulfillment of the promised blessings commenced. Nor was even the form in which the announcement of the new blessings had been clothed to be mildly cast aside: the imagery of the prophets is on every account justly dear to us, and from love, no less than from habit, we still retain the language of Canaan. But then arises the question, Must not this language have been divinely designed from the first as the language of God’s Church? The typical import of the Israelitish tabernacle and ritual worship is implied in Heb. ix. (‘the Holy Ghost this signifying’), and is almost universally allowed; and it is not easy to asunder the events of Israel’s history from the ceremonies of Israel’s worship; nor, yet, again, the events of the preceding history of the patriarchs from those of the history of Israel. The N. T. itself implies the typical import of a large number of the O. T. narrative (1 Cor. x., xxvii.; Eph. v. 31, 32; Heb. ii. 8, iv. 7, &c.). In the O. T. itself we have, and this even in the latest times, events and persons expressly treated as typical (Ps. cviii. 22; Zech. iii. 6; 9, &c.). A further testimony to the typical character in the O. T. is furnished by the typical character of the events related even in the New. All our Lord’s miracles were essentially typical. So, too, the outward fulfillments of prophecy in the Redeemer’s life were types of the deeper though less immediately striking fulfillment which it was to continue to receive ideally. It is not unlikely that there is an unwillingness to recognize the spiritual element in the historical parts of the O. T., arising from the fear that the recognition of it may endanger that of the historical truth of the events recorded. Nor is such danger altogether visionary; for one-sided and prejudiced contemplation will be ever so abusing one element of Scripture as thereby to cast a slight upon the rest. But this does not affect its existence. Of another danger besetting the path of the spiritual interpreter of the O. T. we have a warning in the unifying parallelities into which some have fallen. Apologists are of opinion that there is a search for mere external resemblance between the O. T. and the N. T., though withal thankfully recognizing them wherever they present themselves. The spiritual interpretation must rest upon both the literal and the moral; and there can be no spiritual analogy between things which have naught morally in common. One consequence of this principle will of course be, that we must never be content to rest in any mere outward fulfillment of prophecy. However remarkable the outward fulfillment be, it must always guide us to some deeper analogy, in which a moral element is involved. Another consequence of the foregoing principle of interpretation will be that which was forbidden or sinful cannot, so far as it was sinful, be regarded as typical of that which is free from sin, though it may have originated the occasion for the exhibition of some striking type (Mat. xii. 38, 40; compare John, iv. 1, &c.); still again, that which was tolerated rather than approved may contain within itself the type of something imperfect, in contrast to that which is more perfect (Gal. v. 22 ff.; compare Gen. xvi. xxi. &c.). 8. Quotations from the O. T. in the N. T. These form one of the outstanding features of connection between the two parts of the Bible. They are manifold in kind. Some contain prophecies or involve types of which the N. T. writers designed to indicate the fulfillment. Others are introduced as direct logical supports of the interpretations which they were enforcing. Often the N. T. writers have quoted the O. T. rather for illustration than for support, variously applying and adapting it, and making its language the vehicle of their own independent thoughts. It may not be easy to distribute all the quotations into their distinctive classes; but among those in which a prophetic or typical force is ascribed in the N. T. to the passage quoted, may fairly be reckoned all that are introduced by our Lord Himself and His companion apostles with an infatuation that the Scripture was “fulfilled.” In the quotations of all kinds from the O. T. in the N. T. we find a continual variation from the letter of the older Scriptures. To this variation three causes may have contributed:—First, all the N. T. writers quoted from the Scripture; correcting it, indeed, more or less by the Hebrew, especially in the older Scriptures into their purpose; occasionally deserting it altogether; still abiding by it to so large an extent as to show that it was the primary source whence their quotations were drawn. Secondly, the N. T. writers must have frequently quoted from memory (so Mt. Thru p.; but see Jn. xiv. 26). (Insinuations.) Thirdly, combined with this, there was an alteration of conclusions or unconscious design. Sometimes the object of this was to obtain increased force (Rom. xiv. 11; compare Is. xlv. 23, &c.). Sometimes an O. T. passage is abridged, and in the abridgment so adjusted, by a little alteration, as to present an aspect of completeness, and yet omit what is foreign to the immediate purpose (Acts i. 20; 1 Cor. i. 31). At other times a passage is enlarged by the incorporation of a passage from another source: thus in Lk. iv. 18, 19, although the contents are professedly these read by our Lord from Is. lxi., we have the words “to set at liberty them that are bruised,” introduced from Is. lxi. 6 (LXX.); similarly in Rom. xi. 8, Deut. xxix. 4 is combined with Is. xix. 10. In some cases still greater liberty of alteration is assumed (Rom. x. 11; compare Is. xxviii. 16, xlix. 25, &c.). In some places, again, the actual words of the original are taken up, but coupled with a new meaning (Heb. x. 37; compare Hab. ii. 3). Almost more remarkable than any alteration in the quotation itself, is the circumstance that in Mat. xxvii. 9, Jeremiah should be named as the author of a prophecy really delivered by Zechariah: the reason being that the prophecy is based upon one in Jer. xviii., xix., and that without a reference to this original source the most essential features of the fulfillment of Zechariah’s prophecy would be misunderstood. The above examples will sufficiently illustrate the freedom with which the apostles and evangelists interweave the older Scriptures into their writings. It could only result in failure, were we to attempt any merely mechanical account of variations from the O. T. text which are essentially not mechanical. Proverbs. Elise (Heb. ziqqith; Gr. elain). No tree is more closely associated with the history and civilization of man. Many of the Scriptural associations of the olive-tree are singularly poetical. Its foliage is the earliest that is mentioned by name, when the waters of the flood began to rise (Gen. viii. 11). It is also the most prominent tree in the earliest allegory (Judg. ix. 8), and it eletes the problem of prosperity and the divine blessing (Ps. lii. 8, xxxviii. 3). So with the later prophets it is the
symbol of beauty, luxuriance, and strength; and hence the symbol of religious privileges (Jer. xi. 16; Hos. xiv. 6). We must bear in mind, in reading this imagery, that the olive was among the most abundant and characteristic vegetation of Judea. Thus after the Captivity, when the Israelites kept the Feast of Tabernacles, we find them, among other branches for the booths, bringing “olive-branches” from the “mount” (Neh. vii. 15). “The mount” is doubtless the famous Olivet, or Mount of Olives, the Olivetum of the Vulgate. (Gethsemane; OLIVES, MOUNT OF.) In Zech. iv. 3, 11-14, and Rev. xi. 3, 4, we find the olive-tree used as a representative or symbol of “the two anointed ones” and “the two witnesses.” And in the argumentation of St. Paul concerning the relative positions of the Jews and Gentiles in the counsels of God, this tree supplies the basis of one of his most forcible allegories (Hos. xi. 16-25). The Gentiles are the “wild olive” grafted in upon the “good olive,” to which once the Jews belonged, and with which they may again be incorporated. Perhaps the very stress of the imagery, is the grafting of a bad branch on a good stock is contrary to nature.—The olive-tree grows freely almost everywhere on the shores of the Mediterranean, but it was peculiarly abundant in Palestine (Deut. vi. 11, viii. 8, xxviii. 40). Oliveyards are a matter of course in descriptions of the country, like vineyards and corn-fields (Judg. xv. 5; 1 Sam. viii. 14). The kings had very extensive ones (1 Chr. xxvii. 28). Even now the tree is very abundant in the country. Almost every village has its olive-grove. Certain districts may be specified (near Jerusalem, Gaza, Shechem, Lebanon, &c.) where at various times this tree has been very luxuriant. The cultivation of the olive-tree had the closest connection with the domestic life of the Israelites (2 Chr. ii. 10), their trade (Ez. xxvii. 17; Hos. xii. 1), and even their public ceremonies and religious worship. (ANONIATING; OLI.) The olive-wood is hard and solid, with a fine grain, and a pleasing yellowish tint. In Solomon’s Temple the cherubim were “of olive-tree” (1 K. vi. 23), as also the doors (31, 32) and the posts (33). The berries (Jas. iii. 12; 2 Esd. xvi. 29), which produce the oil, were sometimes gathered by shaking the tree (Is. xxiv. 13), sometimes by beating it (Deut. xxv. 20). Then followed the treading of the fruit (Deut. xxxii. 24; Mic. vi. 15). Hence the mention of “oil-fats” (Joel ii. 24). The flowers are white and abundant, but the least ruffling of a breeze is apt to cause the flowers to fall (Job xv. 33). The fruit is not usually gathered till late in the autumn. (Or.) The locust is noticed as a formidable enemy of the olive (Am. iv. 9). Not unfrequently hopes were disappointed, and “the labor of the olive failed” (Lam. iii. 17). The tree thrives best in warm and sunny situations. It is of a moderate height, with knotty gnarled trunks, and a smooth ash-colored bark. It grows slowly, but lives to an immense age. Its bark is singularly indicative of tenacious vigor; and this is the force of what is said in Scripture of its “greenness,” as emblematic of strength and prosperity. The leaves, too, are not decided. Those who see olives for the first time are occasionally disappointed by the dusty color of their foliage; but those who are familiar with them find an inexpressible charm in the rippling changes of their slender gray-green leaves.

**Olivet, MOUNT OF.** The exact expression “the Mountain of Olives” occurs in the O. T. in Zech. xiv. 4 only; in the other places of the O. T. in which it is referred to, the form employed is the “ascent of the olives” (2 Sam. xv. 30, A. V. “the ascent of Mount Olivet”), or simply “the Mount” (Neh. vii. 15), “the mount facing Jerusalem” (1 K. xi. 7), or “the mountain which is on the east side of the city” (Ez. xxvii. 23). In the N. T. the usual form is “the Mount of Olives” (Gr. to oros elaios; Mat. xxi. 1, &c.). In Acts i. 12 the A. V. has “the mount called Olivet” (Gr. oros to kaloumenon elaios). The Mount of Olives is the well-known eminence on the east of Jerusalem, now usually called Jebel et-Tür (Ar. = mount of the summit), sometimes Job el-Zoiten (Ar. = mount of olives), intimately connected with some of the greatest events of Biblical history; the scene of the flight of David and the triumphal progress of the Son of David, of the idolatry of Solomon, and the agony and betrayal of Christ. The position of the Mount of Olives may be amply settled by the account of David’s flight, as related in 2 Sam. xv., with the elucidations of the LXX. and Josephus (Ant. vii. 9). David’s object was to place the Jordan between himself and Absalom. He therefore flies by the road called “the road of the wilderness” (2 Sam. xx. 23). This leads him across the Kidron, past the well-known olive-tree (LXX.), which marked the path, up the toilsome ascent of the mount—elsewhere exactly described as facing Jerusalem on the east (1 K. xi. 7; Ez. xi. 23; Mk. xiii. 3)—to the summit, where was a consecrated spot at which he was accustomed to worship God. At this spot he again performed his devotions—it must have seemed for the last time—and took his farewell of the city, “with many tears, as one who had lost his kingdom.” He then climbed the summit, and after passing Baca, continued the ascent through the “dry and thirsty land” until he arrived “weary” at the bank of the river (Jos. vii. 9, §§ 2-6; 2 Sam. xvi. 14, xvii. 21, 22). This is the earliest mention of the Mount of
find it the great repository for the vegetation of the district, planted thick with olive, and the bushy myrtle, and the feather palm. “Go out” of the city “into the mount”—was the command of Ezra for the celebration of the first anniversary of the Feast of Tabernacles after the Return from Babylon—“and fetch olive-branches, and oil-tree branches, and myrtle-boughs, and palm-leaves, and branches of thick trees to make booths, as it is written” (Neh. viii. 15). The cultivated and unridged character implied in this description, as well as in the name of the mount, is retained till the N. T. times. At this point in the history it will be convenient to describe the situation and appearance of the Mount of Olives. It is not so much a “mount” as a ridge, of rather more than a mile in length, running in general direction N. and S., covering the whole eastern side of the city. At its northern end the ridge bends round to the W., so as to form an enclosure to the city on that side also. But there is this difference, that whereas on the N. a space of nearly a mile of tolerably level surface intervenes between the walls of the city and the rising ground, on the E. the mount is close to the walls, parted only by that which from the city itself seems no parting at all—the narrow ravine of the Kupros. It is this portion which is the real Mount of Olives of the history. The northern part is, though geologically continuous, a distinct mountain. We will therefore confine ourselves to this portion. In general height it is not very much above the city: 300 feet higher than the Temple mount, nearly 200 above “Mount Zion.” The word “ridge” is indeed hardly accurate. There is nothing “ridge-like” in the appearance of the Mount of Olives, or of any other of the limestone hills of this district of Palestine; all is rounded, swelling and regular in form. At a distance its outline is almost horizontal, gradually sloping away at its southern end; but when seen from below the eastern wall of Jerusalem, it divides itself into three, or rather perhaps four, independent summits or eminences. Proceeding from N. to S. these occur in the following order:—Galilee, or Gir Gillâri; Mount of the Ascension; Prophets, subordinate to the last, and almost a part of it; Mount of Olives. 1. Of these the central one, distinguished by the monastery and domes of the Church of the Ascension, and the hamlet (Kefer el-Tur) of wretched hovels round it, is in every way the most important. Three paths lead from the valley to the summit. The first passes under the north wall of the enclosure of Gethsemane, and follows the line of the depression between the centre and the northern hill. The second parts from the first about fifty yards beyond Gethsemane, and striking off to the right up the very breast of the hill, surmounts the projection on which is the traditional spot of the Lamentation over Jerusalem, and thence proceeds directly upward to the village. The third leaves the other two at the N. E. corner of Gethsemane, and making a considerable detour to the south, visits the so-called “Tombs of the Prophets,” and, following a very slight depression which occurs at that part of the mount, arrives in its turn at the village. Of these three paths the first, which follows the natural shape of the ground, is unquestionably older than the others, which deviate in pursuit of certain artificial objects. Every consideration favors its being the road taken by David in his flight. It is, with equal probability, that usually taken by our Lord and His disciples in their morning and evening transit between Jerusalem and Bethany, and that also by which the apostles returned to Jerusalem after the Ascension. The central hill, which we are now considering, purports to contain the site of some of the most sacred and impressive events of Christian history. During the middle ages most of these were protected by an edifice of some sort; and to judge from the reports of the early travellers, the mount must at one time have been thickly covered
with churches and convents. The majority of these sacred spots now command little or no attention; but three still remain, sufficiently sacred—if authentic—to consecrate any place. These are: (1) Gethsemane, at the foot of the mount. (2) The spot from which our Saviour ascended, on the summit. (3) The place of the Lamentation of Christ over Jerusalem, half-way up. (1) Of these, Gethsemane is the only one which has any claim to be authentic. (2) The first person who attached the Ascension of Christ to the Mount of Olives seems to have been the Empress Helena (a.d. 325). Eusebius states that she erected, as a memorial of that event, a sacred house of assembly on the highest part of the mount, where there was a cave which a sure tradition testifies to be that in which the Saviour imparted mysteries to His disciples. But neither this account, nor that of the same author when the cave is again mentioned, does more than name the Mount of Olives, generally, as the place from which Christ ascended; they fix no definite spot thereon. It took nearly three centuries to harden and narrow this general recognition of the connection of the Mount of Olives with Christ, into an invention in contradiction of the Gospel narrative of the Ascension (Lk. xxiv. 50, 51). (3) The tradition of the Lamentation over Jerusalem, (Lk. xix. 41-44) is not more happily chosen than that of the Ascension. It is on a protruberance which projects from the slope of the breast of the hill, about 300 yards above Gethsemane. Stanley (pp. 187-190) shows that the road of our Lord's "Triumphal entry" must have been, not the short and steep path over the summit used by small parties of pedestrians, but the longer and easier route round the southern shoulder between the summit which contains the "the Tombs of the Prophets," and that called the "Mount of Offence;" this latter route presenting two views of Jerusalem, first, of the S. W. portion or Zion, from a point where the multitude shouted " Hosanna;" and, again, after an interval, of the Temple buildings, from a spot where Christ went over the city. 2. We have spoken of the central and principal portion of the mount. Next to it, on the southern side, separated from it by a slight depression, up which the path mentioned above as the third takes its course, is a hill which appears neither to ascenders nor to possessors, any independent name. It is remarkable only for the fact that it contains the singular catacomb (see cut, under JERUSALEM, VALLEY OF) known as the "Tombs of the Prophets," probably in allusion to the words of Christ (Mat. xxiii. 29). 3. The most southern portion of the Mount of Olives is that usually known as the "Mount of Olives," L. MONO OFENNES, though by the Arabs called Bote el-Hana (the bag of the wind). It rises next to that last mentioned; and in the hollow between the two, more marked than the depressions between the more northern portions, runs the road from Bethany, which was, without doubt, the road of Christ's entry to Jerusalem. The title "Mount of Olives," or "of Scaulard," was bestowed on the supposition that it is the "Mount of Corruption" on which Solomon erected the high places for the gods of his foreign wives (2 K. xxiv. 13; 1 K. xi. 7). The southern summit is considerably below the one on which the temple of the sanctuary, and at such an elevation on the mountain that the officiating priest, as he slew the animal and sprinkled his blood, could see the facade of the sanctuary through the E. gate of the Temple. To this spot a viaduct was constructed across the valley on a double row of arches, so as to raise it far above all, and much more than the grave or other defilements. It was probably demolished by the Jews themselves on the approach of Titus, or even earlier, when Pompey led his army by Jericho and over the Mount of Olives. This would account...
satisfactorily for its not being alluded to by Josephus.

OIL-RET (2 Sam. xv. 30; Acts i. 12), probably derived from the Vulgate (L. olivium = a place planted with olives), in the latter of these two passages.

Oives, Mount or Hill.

OILY MUS (fr. Gr. = given by Olympus or by heaven), a Christian at Rome (Rom. xvi. 15), perhaps of the household of Philologus; according to Pseudo-Hippolytus, one of the seventy disciples (?), and a martyr at Rome (A. D. 60?).

OLYMPAS and OLIMUS (L. fr. Gr. = Olympian, of or from Olympus), one of the chief deities of the Greek deities Zeus (Jupiter), so called from Mount Olympus in Thessaly, the abode of the gods (2 Mc. vi. 2).

OLAM-ERUS = ARMAM of the sons of Bani (1 Esd. xxiv. 34; compare Ezr. x. 34).

OLAM (Heb. elongated, bakkalite? Ges.; mountainer, Fr.), a son of Eliphaz the firstborn of Esau; a "duke" or physician of Edom (Gen. xxxvi. 11, 15; 1 Cor. i. 26). The name is supposed to survive in that of the tribe of Amur Arabs, east of the Jordan.

OLAMEGA, or OMEGA (Gr. = great O), the last letter of the Greek alphabet, as Alpha is the first. It is used metaphorically to denote the last of anything: "I am Alpha and Omega, the beginning and the ending. . . the first and the last" (Rev. i. 8, 11).

OLM (Heb. literally a heap a handful, Ges.).

OLMÉTH (Heb., pupil of Deborah; Ges.). Originally "captain of the host" to Ehud; afterward himself king of Israel, and founder of the third dynasty. When Ehud was murdered by Zimri at Tirzah, Omri was engaged in the siege of Gibbethon, in Dan, which had been occupied by the Philistines. As soon as the army heard of Ehud's death, they proclaimed Omri king. Thoroughly he broke up the siege of Gibbethon, and attacked Tirzah, where Zimri was holding his court as king of Israel. The city was taken, and Zimri perished in the flames of the palace, after a reign of seven days. Omri, however, was not allowed to establish his dynasty without a struggle against Tibni, whom "half the people" (1 K. xiv. 21) desired to raise to the throne, and who was bravely assisted by his brother Joram (so LXX.). The civil war lasted four years (1 K. xvi. 15, 28). After the defeat and death of Tibni and Joram, Omri reigned six years in Tirzah; but at the end of that time he transferred his residence, probably from the proved inability of Tirzah to stand a siege, to the mountain Shomron or Samaria, which he bought for two talents of silver from a rich man called Shemer. At Samaria Omri reigned for six more years. He seems to have been a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intermarriage or alliances with foreign states. His dynasty (AHAB; AHAZIAH 1; JEHORAM 1) occupied the throne of Israel about half a century (Ben-Hadad; Israel, Kingdom of; Jer.).

-2. A son of Becher the son of Benjamin (1 Chr. vii. 8-3). A descendant of Pharez the son of Judah (ix. 4).-4. Son of Ela, and chief of inhabitants in David's reign (xxvii. 18).

ON (Heb. ability, power, strength, Ges., Fr.), son of Peleth; a Reubenite chief who took part with Korah, Dathan, and Abiram, in their revolt against Moses (Num. xvi. 1). His name does not again appear in the narrative of the narrative, nor is he alluded to in any reference made to the final catastrophe. There is a Rabbinical tradition that he was precalled upon by his wife to withdraw from his accomplices.

ON (Heb. fr. Egyptian = sun, Cyril of Alexandria, Ges., Fr.; see below), a town of Lower Egypt, which is called in the Bible Bnin-ben-hamemon (Jer. xliii. 13), corresponding to the ancient Egyptian sacred name hara (= the abode of the sun), and in the corresponding to the common name on, and perhaps also spoken as On-hamemon. It is also known as Heliopolis (fr. Gr. Héliopolis = city of the sun). The ancient Egyptian common name is written on, or an, and perhaps anu; but the essential part of the word is on, and probably no more was pronounced. There were two towns called on: Heliopolis, distinguished as the northern, avon-cher, and Hermopolis, in Upper Egypt, as the southern, on-cher. Heliopolis, or On, was on the E. side of the Pelusiac branch of the Nile, just below the point of the Delta, and about twenty miles N. E. of Memphis. It was before the Roman time the capital of the Heliopolite nome, and of the PHARAOHS. Now its site is about the point of the Delta, which is the junction of the Phaitometric, or Damietta branch and the Bublistone, or Rosetta, and about ten miles N. E. of Cairo. In the earliest times it must have been subject to the first dynasty (Esomy) so long as their sole rule lasted, which was perhaps for no more than the reigns of Menes and Athothis (so Mr. R. S. Poole, original author of this article); it doubtless next came under the government of the Memphites, of the third, fourth, and sixth dynasties: it then passed into the hands of the BASTETOPOLIS OF THE TWELFTH DYNASTY, and the SHEPHERDS OF THE FIFTEENTH. During the long period of anarchy that followed the rule of the twelfth dynasty, when Lower Egypt was subject to the Shepherds, Heliopolis must have been under the government of the strangers. With the accession of the eighteenth dynasty, it was probably recovered by the Egyptians, and thenceforth held by them. The chief object of worship at Heliopolis was the sun, under the forms ra (the sun simply), whence the sacred name of the place, ha-ra (the abode of the sun), and aton (the setting sun, or son of the other world). The temple of the sun, described by Strabo, is now only represented by the single beautiful obelisk, which is of red granite, sixty-eight feet two inches high above the pedestal, and bears a dedication, showing that it was sculptured in or after his thirteenth year (n. c. about 2850) by Sesertesen I, first king of the twelfth dynasty (n. c. about 2900-2945). Heliopolis was anciently famous for its learning, and Eudoxus and Plato studied under its priests; but, from the extent of the mounds, it seems to have been always a small town. The first mention of this place in the Bible is in the history of Joseph, to whom Pharaoh gave "to his father's house" the daughter of Pharaoh, priest of On" (Gen. xlii. 41, 50, xlii. 26). According to the LXX., On was one of the cities built for Pharaoh by the oppressed Israelites, for it mentions three "strong cities" and the two "treasure cities" of the Hebrews, adding On to Pithom and Raamses. Heliopolis lay at a great distance from the land of Goshen and from Raamses, and probably Pithom also. Isaiah has been supposed to speak of On when he prophesies that one of the five cities in Egypt that should speak the language of Canaan should be called Isra-ummes, which may mean the City of the Sun, whether we take here, or be a Hebrew or an Egyptian word; but the reading "a city of destruction" seems preferable, and we
have no evidence that there was any large Jewish settlement at Heliopolis, although there may have been at one time, from its nearness to the town of Onias. (Onias, the City or.) Jeremiah (xliii. 13) speaks of On under the name Beth-she'mes (the house of the inn). Perhaps it was on account of the many false gods of Heliopolis, that, in Ez. xxx.

17. On is written $\text{\textit{Ona}}$, by a change in the punctuation, and so = vanity, and especially the vanity of idolatry. After the age of the prophets we hear no more in Scripture of Heliopolis. Local tradition, however, points it out as a place where our Lord and the Virgin came, when Joseph brought them into Egypt, and a very ancient sycamore is shown as a tree beneath which they rested.

$\text{\textit{Ona}}$ (Heb. $\text{\textit{On}}$, strong, stout, Gen.; ability, power, Fü.). 1. Son of Shobal the son of Seir (Gen. xxxvi. 23; 1 Chr. i. 40).—2. Son of Jerahmeel by his wife Atarah (ii. 26, 28).

$\text{\textit{Ona}}$ (Heb. $\text{\textit{Onas}}$, Gen., Fü.), second son of Judah by the Canaanites, "the daughter of Shua" (Gen. xxxviii. 4; 1 Chr. ii. 3). On the death of Er the first-born, it was Onan’s duty to marry his brother's widow (Tamar 1) and perpetuate his race (Marriage, H. ii. 1); but he found means to prevent the consequences of marriage, and "what he did was evil in the eyes of Jehovah, and He slew him also," as he had slain his elder brother (Gen. xxxviii. 9). His death took place before Jacob’s family went down into Egypt (xlii. 12; Num. xxxvi. 14).

$\text{\textit{Onesimus}}$ (L. fr. Gr. = useful, profitable, L. & S., Rbn., N. T. Lx.) is named twice only in the N. T. in 2 Tim. i. 16–18 Paul mentions having one of grateful love, as having a noble courage and generosity in his behalf, amid his trials as a prisoner at Rome, when others from whom he expected better things had deserted him (compare iv. 16). In 2 Tim. iv. 19 he singles out "the household of Onesiphorus" as worthy of a special greeting. It has been made a question whether Onesiphorus was still living when 2 Timothy was written, because in both instances Paul speaks of "the house" or "household," and not separately of Onesiphorus himself. Prof. Hackett thinks it probable that other members of the family were also active Christians; and as Paul wished to remember them at the same time, he grouped them together (iv. 19), and thus distinctly recognized the common merit, as a sort of family distinction. If is evident from 2 Tim. i. 18, that Onesiphorus had his home at Ephesus; but he himself may possibly have been with Paul at Rome when the latter wrote to Timothy. An uncertain tradition makes him Bishop of Corone in Messenia.

$\text{\textit{Onia}}$ (Greek = Areia to Oia), a name introduced into the Greek and
Syrac texts of 1 Mc. xii. 20 (19, A. V.) by a very old corruption. The true reading (see above) is given in the margin of the A. V. Arken; Onias 2. Onias (Gr. fr. Heb. oniah; W. r.; strength of Je- hovah, Walton's Polychloti), the name of five high-priests, of whom only two (1 and 3) are mentioned in the A. V., but an account of all is here given to prevent confusion. --1. Son and successor of Judahus; entered on the office about the time of the death of Alexander the Great, and was high-priest about B.C. 230-239, or, according to Eusebius, 308. According to Josephus, he was father of Simon the Just. (Ecclesiasticus § 4; Simon 2).--2. Son of Simon the Just. He was a minor at his father's death (about B.C. 290) and the high-priesthood was occupied in succession by his uncles Eleazar and Massech to his exclusion. He entered on the office at last about B.C. 240, and his neglect for several years to remit the annual tribute of twenty talents to Ptolemy Euergetes threatened to precipitate the rupture with Egypt, which afterward opened the way for Syrian oppression. Onias retained the high-priesthood till his death, about B.C. 226, when he was succeeded by his son Simon II. --3. Son of Simon II.; succeeded his father, but apparently died at a c. 198. Seleucus Philopator was informed by Simon, governor of the Temple, of the riches contained in the sacred treasury, and attempted to seize them by force. At the prayer of Onias, according to 2 Mc. iii., the sacrilege was averted; but the high-priest was obliged to appeal to the king for support against the machinations of Simon. Not long afterward Seleucus died (b.c. 175), and Onias found himself supplanted in the favor of Antiochus Epiphanes by his brother Jason 4, who received the high-priesthood of the king. Jason, in turn, was displaced by his youngest brother (No. 4), who procured the murder of Onias (about n. c. 171). (Andrews 1; Menaies). Mr. Westcott suppose him the Onias who wrote to Areet the Spartan king (1 Mc. xii. 19). (Greek; Spart.) How powerful an impression his life is made on is seen from the account of the dream of Judas Maccabæus before his great victory (2 Mc. xii. 16-16). --4. Youngest brother of Onias III., bearing the same name, which he afterward exchanged for Menaicus.--5. Son of Onias III.; sought a refuge in Egypt from the sedition and sacrilege which disgraced Jerusalem. The immediate occasion of his flight was the triumph of the sons of Tobias, gained by the interference of Antiochus Epiphanes. Onias, receiving the protection of Ptolemy Philometor, endeavored to give a unity to the Hellenistic Jews which seemed impossible for the Jews of Palestine. With this object he founded the temple at Leontopolis. (See the next article.)

Onas, the City of, the Region of Onas, the city in which stood the temple built by Onias 5, and the region of the Jewish settlements in Egypt. Ptolemy mentions the city as the capital of the Heliopolite nome. (On.) In the spurious letters given by Josephus in the account of the foundation of the temple, it is made to have been at Leontopolis in the Heliopolite nome, and called a strong place of Bubastis. Leontopolis was not in the Heliopolite nome, but in Ptolemy's time was the capital of the Leontopolite, and the mention of it is altogether a blunder. There is nothing about these names in the temple. The name, the city of the Onias is to be looked for in some one of those N. of Heliopolis which are called Telit-yahood (the Mount of the Jews), or Telit-Yahooderykh (the Jewish Mount). Sir Gardner Wilkinson thinks there is little doubt that it is one which stands in the cultivated land near Shilbene, twelve miles a little E. of N. from Heliopolis. From the account of Josephus, and the name given to one of them, "the Camp of the Jews," these settlements appear to have been of a high antiquity. The easternmost part of Lower Egypt was always chosen for great military settlements, in order to protect the country from the incursions of her enemies beyond that frontier. (Sco; Tahanah; Zon.) Probably the Jewish settlements were established for the same purpose (so Mr. R. S. Poole, original author of this article); but their history is very ob- sure. Both the Jews of Palestine and those of Alexandria must have looked on the worshippers at the temple of Onias as schismatics.

Onias [un pronounce], the English equivalent of the Hebrew O-nias, which occurs only in Num. xi. 6, as one of the good things of Egypt of which the Israelites regretted the loss. The onion is a well-known bulbous plant, the Allium Cepa of botanists. Onions have been from time immemorial a favorite article of food among the Egyptians. The onions of Egypt are much less pungent than those of this country.

On (Heb. strong; Ges.; rich, gain-bringing, Fr.), also written Onex, a city of Benjamin, not in the catalogues of Joshua, but first found in 1 Chr. viii. 12, where Shemed or Shamer is said to have built one and Lon with their "daughter villages" (A. V. "towns"). The men of Lodi, Hсад, and Ono (725 "children" in Ex. li. 23; 721 in Neb. xii. 37) returned from the Captivity with Zenobball. A plain (Plain 2) was attached to the town, and bore its name, "the plain of Ono" (Neh. vi. 2), perhaps identical with the "valley of craftsmen" (xi. 36). The Talmud makes it three miles from Lod (Ludd). The village of Kebr 'Ana, between four and five miles N. of Ludd, is suggested by Van de Velde as identical with Ono. Porter (in Kitto) approves this suggestion; Mr. Grove raises doubts from the orthography and the distance. Winer remarks that Belt Unia is more suitable in its orthography but Belt Unia is nearly twenty miles E. from Ludd.

Onaa (fr. Gr.) = Oxo (1 Esd. v. 22).

On-e-chà [on-Ê-ka] (fr. Gr. onox; Heb. skîleth or skîleth), according to many of the old versions, denotes the operculum (i.e. the bony lid which closes the aperture of the shell) of some species of Strombus, a genus of gastropodous Mollusca. The Hebrew word occurs only in Ex. xxx. 34, as one of the ingredients of the sacred perfume. In Ecles. xxiv. 15, Wisdom is compared to the pleasant odor yielded by "galbanum, onyx and sweet storax." There can be little doubt (so Mr. Houghton) that the onox (Gr. = tail, or claw) of the LXX and of Dioscorides and the onox of Pliny = the operculum of a Strombus, perhaps Strombus lentiginosus. The Arabs call the mollusk the "devil's claw" from its claw-shaped and serrated operculum. The Unas' odoratus, or Elitta Boea- tina,—for under both these terms apparently the devil-claw is alluded to in old English writers on Materia Medica—has by some been supposed no longer to exist. Dr. Lister laments its loss, believing it to have been a good medicine "from its strong aromatic smell." The Uenassis, this kind of belliunism is intended. Duns (Bib. Nat. Science) supposes it some gum or resin, perhaps benzoin. Gosse (in Fbn.) suggests that all marine creatures except fishes with fins and scales were re-
ONY (L. fr. Gr. ὄνυξ = nail or claw; Heb. ἱλαρίων). The A. V. uniformly renders the Hebrew שְׂכָלָם by "onyx;" the Vulgate too is consistent with itself, the sardonyx (Job xxviii. 16) being merely a sort of onyx; but the testimonies of ancient interpreters generally are diverse and ambiguous. There is nothing in the contexts of the several passages (Gen. ii. 12; Ex. xxvii. 9, 20, xxxv. 9, 27, xxxix. 6, 13; 1 Chr. xxix. 2; Job xxviii. 16; Ez. xxviii. 13) where the Hebrew term occurs to help us to determine its significance. Josephus expressly states that the shoulder-stones of the high-priest were formed of two large sardonyxes, an onyx being, in his description, the second stone in the fourth row of the brazenplate. Some (Hollermann, Winer, Rosenmüller) believe the "bronze" is intended. Other interpretations of שְׂכָלָם have been proposed, but all are mere conjectures. Mr. Houghton thinks the balance of authority is in favor of some sort of onyx. The onyx is a silicious gem, consisting of parallel layers of chalkyonyx of different colors, as brown and white, &c. It has been much used for cameos. (SARDONYX.) The Hebrew שְׂכָלָם (in A. V. "diamond") is by several ancient versions translated "onyx;" and this is approved by Gesenius, Dr. W. L. Alexander (in Kittlo), &c. As to the "onyx" of Ecclus. xxiv. 15, &c. (ONYCHA).

Ophel (Heb. אֹפֶל, Ges.; see below), a part of ancient Jerusalem. The name is derived by the lexicographers from a root of similar sound, which has the force of a swelling or tumor. (EMERG.) It does not come forward till a late period of O. T. history. Jotham built much "on the wall of Ophel" (2 Chr. xxvii. 3). Manasseh, among his other defensive works, "compassed about Ophel" (xxxi. 14). From the catalogue of Nehemiah's repairs to the wall of Jerusalem, it appears to have been near the "water-gate" (Neh. iii. 26) and the "great tower that lieth out" (ver. 27). Lastly, the former of these two passages, and Neh. xi. 21, show that Ophel was the residence of the Nethinim. In the passages of his history parallel to those quoted above, Josephus either passes it over altogether, or else refers to it in merely general terms. But in his account of the last days of Jerusalem he mentions it four times as Ophla (Jos. B. J. ii. 17, § 9, v. 4, § 2, v. 6, § 1, vi. 6, § 3). From his references it appears that Ophel was outside the S. wall of the Temple, and that it lay between the central valley of the city, which debouches above the spring of Siloam on the one hand, and the E. portico of the Temple on the other. Ophel, then, was the swelling declivity by which the Mount of the Temple slopes off on its southern side into the Valley of Hinnom—a long narrowish rounded spur or promontory, which intervenes between the mouth of the central valley of Jerusalem (the Tyropoeon) and the Kidron, or Valley of Jehoshaphat. Half-way down it on its eastern face is the "Fount of the Virgin," so called; and at its foot the lower outlet of the same spring—the Pool of Siloam. How much of this declivity was covered with the houses of the Nethinim, or with the suburb which would naturally gather round them, and where the "great tower" stood, we have not at present the means of ascertaining.

Ophir (Heb., see below). 1. The eleventh in order of the sons of Joktan, coming immediately after Sheba (Gen. x. 29; 1 Chr. i. 23). So many important names in the genealogical table in Gen. x.—e. g. Sidon, Canaan, Ashur, Aram (Syria), Masmik (the two Egyptians, Upper and Lower), Sheba, Caphtorim, and Phœlisim (the Phœliotes)—represent the name of some city, country, or people, that it is reasonable to infer the same in the case of all the names in the table (so Mr. Twisleton, original author of these two articles). But there is one name among these that is not, or is not commonly common to the Canaanites alone, that precise geographical limits are assigned to their settlements. Thus it is said (ver. 29, 30) that the dwelling of the sons of Joktan was "from Mesha, as thou goest unto Seir a mountain of the east." The peculiar wording of these geographical limits forbids the supposition that Mesha and Ophir belonged to very distant countries, or were comparatively unknown; and as many of the sons of Joktan are by common consent admitted to represent settlements in Arabia, it is an obvious inference that all the settlements corresponding to the names of the other sons are to be sought for in Arabia. Hence, as Ophir is one of those sons, it may be regarded as a fixed point in discussions concerning the place Ophir mentioned in the Book of Kings, that the author of Gen. x. regarded Ophir the son of Joktan as corresponding to some city, region, or tribe in Arabia.

—Etymology. There is, seemingly, no sufficient reason to doubt that the word Ophir is the same as Ophir in Genesis, and that it means "fruitful region." Baron von Wrede made a small vocabulary of Hebrew words in the vernacular tongue, and amongst these he gives oφιρ = red. Still it is unsafe to accept the use of a word of this kind on the authority of any one traveller, however accurate. 2. A seaport or region from which the Hebrews in the time of Solomon obtained gold, in vessels which went thither in conjunction with Tyrian ships from Ezion-geber, near Elath, on that branch of the Red Sea now called the Gulf of "Akatob. The gold was proverbial for its fineness, so that "gold of Ophir" is several times used as = fine gold (Ps. xiv. 10; Job xxviii. 16; Is. xliii. 12; 1 Chr. xxix. 4); and in Job xxii. 24 the word "Ophir" by itself = gold of Ophir, and gold generally. In addition to gold, the vessels brought from Ophiralmug-wood and precious stones. The precise geographical situation of Ophir has long been a subject of doubt and discussion, and is as far debatable as it was in ancient times; Sir Walter Raleigh thought it was one of the Molucca Islands; and Arias Montanus found it in Peru. The three opinions which have found supporters in our own time were formerly represented, amongst other writers, by Huet, Bruce, and the historian Robert-
on, who placed Ophir in Africa; by Vitringa and
island, who placed it in India; and by Mi-
haelis, Niebuhr the traveller, Gossen, and Vin-
cent, who placed it in Arabia. Of other distin-
ished geographical writers, Bochart ad-
mitted no Ophirs, one in Arabia and one in
India. In
it, it appears that the Bible in all its direct
notions of Ophir as a place does not supply sufficient data for
an independent opinion on this disputed point.

The passages in the historical books which mention Ophir by name are only five (1 K. ix. 26-29, x. 11,
xxii. 48; 2 Chr. viii. 18, ix. 10). In addition to these
passages, the following verse has very frequently
been referred to Ophir: "For the king (i. e. Solo-
mon) had at sea a navy of Tharsish with the navy of
Hiram; once in three years came the navy of
Tharsish bringing gold and silver, ivory, and apes,
and peacocks" (1 K. x. 22; comp. 2 Chr. ix. 21).

But there is not sufficient evidence to show that the
place mentioned in this verse was identical with the
fleet mentioned in 1 K. ix. 26-29, x. 11, as bringing
gold, almug-trees, and precious stones from Ophir:
or, if so, that the fleet went only to Ophir. If
the five passages above-mentioned are carefully exami-
ned, it will be seen that all the information given
for the first time in the Bible, that it was a place
accessible by sea from Ezion-geber on the Red Sea,
from which imports of gold, almug-trees, and pre-
cious stones were brought back by the Tyrian and
Hebrew sailors. Under these circumstances it is
well to revert to Gen. x. It is reasonably cer-
tain that the author of that chapter regarded Ophir as
the name of some city, region, or tribe in Arabia.
And it is almost equally certain that the Ophir of
Genesis is the Ophir of the Books of Kings and
Chronicles. Hence the burden of proof lies on any
one who denies Ophir to have been in Arabia. But
all that can be advanced against Arabia falls very
short of such proof. In weighing the evidence on
this point, the assumption that ivory, peacocks,
and apes were imported from Ophir must be dis-
missed from consideration. In one view of the subject,
and accepting the statement in 2 Chr. ix. 21 that "the
king's ships went to Tarshish," they might have
connection with Tarsus; but they have a very
slight bearing on the position of Ophir. Hence it is
not here necessary to discuss the law of monsoons
in the Indian Ocean. Moreover, the resemblance
of names of places in India and Africa to Ophir,
cannot reasonably be insisted on; for there is an
equally great resemblance in the names of some
places in Arabia. The name Sofala, indeed, is mere-
ly Ar. = Heb. Sheilchâlî, i. e. plain or low country.

Plain 6; Sephiela). Roland has shown that there
is no proof of the use of Sofir as the Coptic word
for Ophir except in late Coptic, and this may have
come from the view of Josephus. Josephus
cannot be compared in authority with Gen.
x.; he differs from Eusebius; and he appears
inconsistent with himself, translating (Jos. ix. 1, § 4)
the Ophir of 1 K. xxi. 49 and the Tarshish of 2
Chr. xx. 36 as Pontus and Thrace. Further, the ob-
jections based on the assertion that sandal-wood
(assumed to be = almug-wood), precious stones,
and gold, are not productions of Arabia, are not
conclusive. (1.) In the Periplus attributed to Ar-
rian, sandal-wood is mentioned as one of the imports
into Oman, an emporium on the Persian Gulf; and
therefore a sea-port would not necessarily be in
India, because sandal-wood was obtained from it.
But the suggestion that almug-wood = sandal-wood
first came in the last century from Celsus, the
Swedish botanist, in his Hierobotanicon; who at the same time recounted thirteen meanings proposed by others. Since the time of Celsius, the meaning of sandal-wood has been defended by some of his critics: but Mr. Twistleton regards the reasons adduced to show that sandal-wood = almug-wood as too weak to justify the founding of any argument upon them.  

(Algum-Trees.)  

(2.) Precious stones take up such little room, and can be so easily concealed, it is necessary, and conveyed from place to place, that there is no difficulty in supposing they came from Ophir, simply from an emporium, even admitting that there were no precious stones in Arabia.  

(3.) As to gold, far too great stress seems to have been laid on the negative fact that no gold nor trace of gold-mines has been discovered in Arabia.  

Sir Roderick Murchison and Sir Charles Lyell concur in stating that, although no rock is known to exist in Arabia from which gold is obtained at the present day, yet the peninsula has not undergone a sufficient geological examination to warrant the conclusion that gold did not exist there formerly or that it may not yet be discovered there.  

Under these circumstances there is no sufficient reason to reject the accounts of the ancient writers adduced for the former existence of gold in Arabia; and certainly there is nothing to prevent Ophir having been an Arabian emporium for gold. The Periphius, attributed to Arrian, gives an account of several Arabian emporia: e. g. the Emporium Musa, only twelve days from Aphar, the metropolis of the Sabaeans (see above); at the modern Aden; at Zafdr in Zufirâ (Sepherd), &c. There do not, however, appear to be sufficient data for determining in favor of any one emporium or of any one locality rather than another in Arabia as having been the Ophir of Solomon.

Mr. Forster relies on an Ofor or Ofir, in Sale and D'Anville's maps, as the name of a city and district in the mountains of Omda, but he does not quote any ancient writer or modern traveller as an authority for the existence of such an Ofir. Niebuhr the traveller says that Ophir was probably the principal port of the kingdom of the Sabaeans, that it was situated between Aden and Daffar (or Zafdr) in a position that perhaps even it, like all the other cities of the Sabaeans, was not known to the ancients, while on the other hand, thinks it was Daffar, the city of Yemen already adverted to.  

Dr. Vincent agrees with Gosselin in confining Ophir to Sheba.  

On the whole, however, though there is reason to believe that Ophir was in Arabia, there does not seem to be adequate information to enable us to point out the precise locality which once bore that name.  

In conclusion, it may be observed that objections against Ophir being in Arabia, grounded on the fact that no gold has been discovered in Arabia in the present day, seem decisively answered by the parallel case of Sheba (Ps. lix. 15; Ez. xviii. 22). Now, of two things one is true. Either the gold of Sheba and the precious stones sold to the Tyrians by the merchants of Sheba were the natural productions of Sheba, and in this case the assertion that Arabia did not produce gold falls to the ground; or the merchants of Sheba obtained precious stones and gold in such quantities by trade, that they became noted for supplying them to the Tyrians and Jews. Exactly similar remarks may apply to Ophir.  

Ophir (Heb. Ovenot, Jes.) is a town of Benjamin, apparently in the northeastern portion of the tribe (Josh. xvii. 24 only). It is doubtless the Gophna of Josephus, a place which at the time of Vespasian's invasion was apparently second only to Jerusalem in importance (Jue. R. J. iii. 3, 8, 5), and which still survives in the modern Jâfna or Jûfnâ, a village two and a half miles N. W. of Bethel.  

Ophrah (Heb. female fawn, Jes.) is the name of two places in central Palestine—1. In the tribe of Benjamin (Josh. xvii. 24). It appears to be mentioned again (1 Sam. xiii. 17) in describing the routes taken by the spoilers who issued from the Philistine camp at Michmash. Jerome places it five miles E. of Bethel. Dr. Robinson suggests its identity with et-Taybeh, a small village on the crown of a conical and very conspicuous hill, four miles E. N. E. of Bethl (Bethel). Stanley and Van de Veel accept this suggestion. In the absence of any similarity in the name, and of any more conclusive evidence, it is impossible absolutely to adopt this identification (so Mr. Grove, with Porter in Kitto). (Aphraem; Ephraim 2, 5; Ephraim.)—2. More fully "Ophrah of the Abi-erizites," the native place of Gideon (Judg. vi. 11); the scene of his exploits against Baal (21); his residence after his accession to power (ii. 3), and the place of his burial in the family sepulchre (viii. 32). Here also he deposited the ephod made or enriched with Ishmaelitish ornaments, which made it a place of pilgrimage and resort (27). The indication of the position of Ophrah are but slight. It was probably in Manasseh (vi. 15), and not far from Shechem (i. 5). Van de Veel suggests a site called Erfau, about eight miles S. E. of Nablus (Shechem); and Schwartz "the village Erfaua " (Arab.) = N. of Sûmir" (Bethrida), the former of them is altogether out of the territory of Manasseh. Of the latter, nothing either for or against can be said (so Mr. Grove).  

Ophrah (see above), son of Meconothai (1 Chr. iv. 14).  

* Or. Besides the common use of this word, to connect and mark an alternative, as in the phrases "had or good" (Gen. xxv. 50), "Paul, or Apollo, or Cephas" (1 Cor. iii. 22 f.), "we or an angel" (Gal. i. 8), &c., or is also used in the A. V. in the now obsolete sense of ere or before in the phrase or ever (Ps. xx. 2; Dan. vi. 24; Acts xxii. 15).  

* Ora-de (or) (31), the A. V. translation of—1. Heb. debtar (so Ges.) the inner sanctuary of the Tabernacle (Ex. xxxi. 18). Temple, also called the Cenote.  

(1 K. vi. 5; 2 Es. vi. 39, viii. 6; 2 Chr. iii. 16, iv. 20, v. 7, 9; Ps. xxv. 2).—2. Heb. debdar once (2 Sam. xvi. 23, marg. "word"), usually and literally translated "word" (Gen. xv. 1, 4, xxiv. 55, &c.), al-so "saying," "speech," &c.—3. Gr. leukos (so Rom. n. T. Lex.) something unveiled, e. g. from a, a divine communication, utterance (Acts viii. 26; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11).  

DIVINATION; IDOLATRY; INSPIRATION; MAGI; PROPHECY.  

Orator (I. = a speaker, orator, pleader). 1. In Is. iii. 3, A. V. "eloquent orator," margin "skilful of speech" literally = skulilf in whisper, or incantation. (DIVINATION.)—2. The title (Gr. rhtor) applied to Tertullian, who appeared as the advocate of the Jewish accusers of St. Paul before Felix (Acts xiv. 21).  

Orchard. Garden.  

* Or-dafin, to (fr. L. ordo = order), the A. V. translation of—1. Heb. ordin (1 Chr. xx. 2); Ps. vii. 2 [Heb. 10]; marz in both ("founded"), elsewhere translated "to found" (Ps. xxiv. 2; Is. xiv. 32, &c.), "lay the foundation" (1 K. xvi. 34; Ps. ci. 25 [Heb. 26], &c., "establish" (Ps. lixvii. 69; Hab. i. 12; marg. "founded" in both), "apoint" (Eph. iv. 18), &c.—2. Heb. cen (Ps. vii. 3 Heb. 4), elsewhere translated "to establish" (Ex. xxv. 17; Pe-
Ps. Heb. Lk. 1:77

Law

"to confirm" (Ex. xxv. 18; "to settle" (Deut. i. 8; "account" (Ezr. xxii. 29; "set" (Gen. i. 2; iii. 12, "make" (Ps. xxi. 15), elsewhere translated "to raise up" (Ex. xiv. 16, "made thee stand"); "make stand" (Ps. xxx. 7 [Heb. 8], "set" (2 Chr. xix. 5, 8, "appoint" (Neh. vi. 7, 8), "lay in order" (Lev. i. 7 ff., "prepare" (Num. xiii. 5; Ps. xxxiii. 5, &c.), "prepare in array" (2 Sam. x. 8 ff., "order" (Lev. xxiv. 3, 4, &c.), "Heb. p可爱 (Ps. vii. 15 [Heb. 14]), elsewhere literally "to make" (Ex. xv. 17; Prov. xvi. 4, &c.), "do" (Deut. xxxii. 27; Job xii. 8, &c.), "work" (Num. xxiii. 29, &c.), otherwise translated "to put" (Neh. xii. 1 [Heb. 12]), (Esth. ix. 27), also translated "to establish" (21), "confirm" (29, 31, 32, &c., "enjoin" and "decree" (31), "strengthen" (Ps. xxviii. 26, &c.), "Heb. סומע sin (1 Chr. xix. 9, Ps. lxxxi. 5 [Heb. 6]); Heb. i. 12), usually and literally "to put" (Gen. xxviii. 18, xi. 15, &c.), also "to set" (xxviii. 22; 1 K. i. 15, &c.), "make" (Gen. xiii. 16, xiv. 9; Josh. vii. 18, &c.), "appoint" (Ex. xxi. 13; 2 K. x. 24, &c.), "Heb. עב thath (Is. xxvi. 12), elsewhere "to set" (2 K. iv. 38; Ezr. xxxiv. 3), "bring" (Ps. xxxii. 15 [Heb. 16]). - Heb. 24, &c.), also "to appoint," "prepare," "provide," &c. - Gr. διατασσειν (1 Cor. vii. 17, 14; Gal. iii. 19) = to arrange throughout, to dispose in order, Rbn. N. T. Lex.; elsewhere translated "to command" (Matt. xi. 1; Lk. v. 55, xvii. 9, 10; Acts xvii. 22), "to make" (Acts xxxii. 21, 31, "appoint" (Lk. xiii. 15, "Heb. xxii. 44, xxiii. 13; Tit. i. 5), "set in order" (1 Cor. xi. 34), "give order" (xxxv. 1). - 15. Gr. καθιστειν (Tit. i. 5; Heb. v. 3), = to set down, to set, to place, Rbn. N. T. Lex.; usually translated "to make" (Matt. xxiv. 45, xlv. 21, 28; Lk. xii. 14, 42, 44; Acts ii. 29; Heb. ii. 28; 2 Pet. i. 8), also once "to appoint" (Acts vi. 3), "to conduct" (xxvi. 15), "to set" (Heb. ii. 7), "to be," i.e. to be, or to set, or to set one's self (Jas. iii. 6, 4, 5. - 14. Gr. καταθεσιν (Heb. x. 6) = to prepare fully, Rbn. N. T. Lex.; usually translated "to prepare" (Matt. xi. 10; Mk. i. 2; Lk. i. 17, 27; Heb. x. 7; 1 Pet. iii. 20) also "to build" (Heb. 3, 4 [twice]; "make" (ix. 2.- 15. Gr. κρινειν (Acts xvi. 4) = to separate, discriminate, select, hence to judge, decide, determine, Rbn. N. T. Lex.; translated "to judge" more than eighty times in N. T. (Matt. vii. 1, 2 [twice each], &c.), also "to appoint" (Acts xviii. 19; xxi. 1; 1 Cor. ii. 2; 2 Cor. i. 11; Tit. iii. 12), "decree" (1 Cor. vii. 37), "think" (Acts xxxii. 8), "conclude" (xxi. 23), "my sentence is" (xv. 19), "to esteem" (Rom. xiv. 5 [twice], "condemn" (Jn. iii. 17; 18; Acts xii. 27; Rom. xiv. 23), "damn" (2 Th. ii. 12), "avenge" (Rev. xv. 2), "determined" (Mat. v. 40), (1 Cor. vi. 1, 6), "call in question" (Acts xxiii. 6, xxiv. 21). - 16. Gr. ἀπορεῖν (Acts x. 4, xxvii. 31) = to bound, mark out, limit, determine, appoint, Rbn. N. T. Lex.; elsewhere to "determine" (Lk. xxiii. 22; Acts xx. 29, xcvii. 26), "determine," i.e. to determined (ii. 23), "to declare" (Rom. i. 4), "to limit" (Heb. iv. 7). - 17. Gr. προσεκο (Mk. iii. 14) is translated "to make" more than 100 times in N. T. (Matt. iii. 9, iv. 19, &c.), and does not much often in iv. 19, 44, 46, 47 [twice], &c.), all the various renderings (see Robinson) coming under one or the other of these two primary ones. Thus "to bring forth" (Mat. iii. 8, 10), "shout out" (Mk. iv. 32), "cause" (Mat. xv. 32, &c.), "yield" (Jas. iii. 12), "ordain," come up under the teaching; Rbn. N. T. Lex.; elsewhere translated "to determine before" (Acts iv. 28), "to predestinate" (Rom. viii. 29, 30; Eph. i. 3, 11). - 19. Gr. ἀποτελεσθε (Lk. 18: 48; Rom. viii. 1) = to order, set in order, arrange, Rbn. N. T. Lex.; elsewhere translated "to appoint" (Acts xxvii. 16; Acts xxiii. 10, xxviii. 23), "set" (Lk. vii. 8), "determine" (Acts xv. 2), "ordain" (1 Cor. xvi. 19). - 20. Gr. ὑποθέναι (Jn. xv. 16; 1 Tim. ii. 7) = to set, put, place, lay, Rbn. N. T. Lex.; usually translated "to put" (Mat. x. 21, xxvii. 60, &c.), also "to make" (xxiv. 44, &c.), "appoint" (xxv. 51; 2 Tim. i. 11, &c.). - 21. Gr. κρίτων (Acts xxiv. 23) = to stretch out the hand, to hold up the hand, as in voting, hence to vote by holding up the hand, in N. T. to choose by vote, to appoint, Rbn. N. T. Lex.; also translated "to choose" (2 Cor. vii. 19). - 22. Gr. γινομαι (Acts ii. 22, A. V. "be ordained to be") = to begin to be, to come into existence, i.e. to arise, happen, become, or (in the orist and perfect tenses) simply to be or exist, Rbn. N. T. Lex. This verb occurs about 700 times in the N. T., and is oftener translated "to be done" (Mat. i. 99, vii. 10, &c.), "to come pass" (vi. 28, ix. 10, &c.), "to be come" (viii. 16, xiv. 23, &c.), "to arise" (viii. 24, xxiii. 21, &c.), "to be" (v. 45, vi. 16, &c.), "to be made" (iv. 3, xviii. 15, &c.), "to become" (xxii. 32, &c.). - 23. Gr. προφητευειν = to write before, hence to announce, declare, set forth, presciently, Rbn. N. T. Lex. This verb occurs five times in N. T., viz. twice in Rom. x. 4, A. V. "were written aforetime were written"; "Gal. iii. 1, A. V. "hath been evidently set forth"; Eph. iii. 3, A. V. "wrote afore;" Jude 4, A. V. "who were before ordained." - 24. Gr. προσφέρειν (Eph. ii. 10, A. V. "hath before ordained") = to prepare beforehand, to ordain beforehand, Rbn. N. T. Lex.; elsewhere only in Rom. ix. 23, A. V. "had afore prepared." - Three times also (2 Chr. xxiii. 18, xxiv. 27; Rom. vii. 10) the word "ordained" in the A. V. has no Hebrew or Greek representative, and is therefore printed in italics. It will be seen from the above that the verb "ordain" is used as the representative of many different Hebrew and Greek terms, and usually in a general sense (= to order, constitute, appoint), without involving any technical or ceremonial significance. APOSTLE; BISHOP; EDER; LAW, &c.

*Ord* de-nane. LAW; LAW of Moses.

 ธีรก (Heb.), the raven or crow, the companion of Noe, the wolf. One of the chief declaring of the Midianite host which invaded Israel, and was defeated and driven away by Gideon. The title given to them (A. V. "princes") distinguishes them from Zebah and Zalmunna, the other two chieftains, who are called "kings," and were evidently superior in rank to Oreb and Zeeb. They were killed not by Gideon himself, or the people under his immediate conduct, but by the men of Ephraim, who rose at his entreaty and intercepted the flying horse at the fords of the
Jordan. This was the second Act of this great Tragedy. It is but slightly touched upon in the narrative of Judges, but the terms in which Isaiah (x. 26) refers to it are such as to imply that it was a truly awful slaughter. He places it in the same rank (x. 26) or one of the most tremendous disasters recorded in the history of Israel—the destruction of the Egyptians in the Red Sea, and of the army of Sennacherib (comp. Ps. lxxii.). The slaughter was concentrated round the rock at which Oreb fell, and which was long known by his name (Judg. vii. 25; Is. x. 26).

O reh (L.) = Horeb, i. e. Mount Horeb (2 Esd. ii. 52). Sinal.

O reh (Heb. ravan, Ges.), the Rock. The "raven's crag," the spot, E. of Jordan, at which the Midianite chieftain Ozen, with thousands of his countrymen, fell by the hand of the Ephraimites, and which probably acquired its name therefrom (Judg. vii. 25; Is. x. 26). Perhaps the place called Oreo, said in the Berosith Rubbo to have been in the neighborhood of Beth-shean, may have some connection with it.


O rgan (Gen. iv. 21; Job xxi. 12, xxxi. 31; Ps. cl. 4). The Hebrew word 'agob or 'agobh, thus rendered in our version, probably denotes a pipe or perforated wind-instrument, as the root of the word indicates. In Gen. iv. 21 it appears to be a general term for all wind-instruments. In Job xxi. 12 are enumerated the three kinds of musical instruments which are possible, under the general terms of the timbrel, harp, and organ. Our translators adopted "organ" from the Vulgate, which has uniformly organum, i. e. the double or multiple pipe. According to the Jewish interpreters, the Chaldee, and Jerome, it was the bagpipe (so Winer). (DeOemen,) Joel BriI, Kitto, Prof. Lorimer (in Fairbairn), &c., identify it with the Panutrian pipes, or syrinx, an instrument of unquestionably ancient origin, and common in the East, consisting of a combination of reed-pipes of different lengths and thicknesses. Russell describes those he met with in Aleppo as having from five to twenty-three reeds. Musae; Mif'te, Mus. &c.

O ri-on (Gr., a celebrated hunter in ancient heathen mythology, said to have been transported to heaven, where he gave name to a constellation). That the constellation known to the Hebrews by the name casil (Job ix. 9, xxxixi. 31; Am. v. 8) is the well-known equatorial constellation which the Greeks called Orion, and the Arabs "the giant," there seems little reason to doubt (so Mr. Wright, with Gesenius, Furst, and most ancient interpreters). The "giant" of Oriental astronomy was Ninson, the mighty hunter, who was fabled to have been bound in the sky for his impiety. The two dogs and the hare, which are among the constellations in the neighborhood of Orion, made his train complete. There is possibly an allusion to this belief in "the bands of casil" (Job xxxvii. 31). Some Jewish writers, the Rabbis Isaac Israel and Jonah among them, identified the Hebrew casil with the Aram. shehli, by which was understood either Sirius (the dog), or Canopus (a star in the constellation Argo, 52° 8. lat.). Mr. E. S. Poole (after Aben Ezra) regards casil as the constellation Scorpio (the Scorpion), or the bright star in it called Antares or Cor Scorpiois (the Scorpion's heart). Astron. Cat., rns, Persons, Person-aL. The number, variety, and weight of the ornaments ordinarily worn upon the person form one of the characteristic features of Oriental costume, both in ancient and modern times. The monuments of ancient Egypt exhibit the hands of ladies loaded with rings, ear-rings of very great size, armlets, bracelets, of the most varied character, richly ornamented necklaces, and chains of various kinds. There is sufficient evidence in the Bible that the inhabitants of Palestine were equally devoted to finery. Is. iii. 18-23 supplies us with a detailed description of the articles with which the luxurious women of that day were decorated, and the picture is filled up by incidental notices in other places (Is. 10; Jer. ii. 52; Hos. ii. 13; 1 Tim. ii. 9, 10, &c.). The notices in the early books of the Bible, imply the weight and abundance of the ornaments worn at that period. Eliezer decorated Rebekah with "a golden nose-ring (A.V. "ear-rings") of half a shekel weight, and two bracelets for her hands of ten shekel weight of gold" (Gen. xxiv. 22); and he afterward added "tringets of silver and tringets of gold" (A.V. "jewels," ver. 53). Ear-rings were worn by Jacob's wives, apparently as charms, for they are mentioned in connection with idols—"They gave unto Jacob all the strange gods which were in their land, rings which were in their ears" (xxxv. 4). The ornaments worn by the patriarch Judah were a "signet," suspended by a string round the neck, and a "staff" (xxxviii. 18): the staff itself was probably ornamented. The ring is first noticed when Joseph was made ruler of Egypt: "Pharaoh took of his signet-ring from his hand and put it on his charioteer's hand, upon his neck about his neck" (xli. 42), the latter being probably a "simple gold chain in imitation of string, to which a stone scarabæus (a beetle, a sacred insect), set in the same precious metal, was appended" (Wilkinson, ii. 359). The number of personal ornaments worn by the Egyptians, particularly by the females, is incidentally noticed in Ex. iii. 22 (compare xi. 2). The golden ear-rings worn by the "wives, sons, and daughters" of the Israelites furnished gold for the golden cally (xxxii. 2 ff.). Both men and women contributed for the work of the Tabernacle "bracelets, and ear-rings, and rings, and tablets, all jewels of gold" (xxxv. 22). The profusion of these ornaments was such as to suppose they were intended for making the sacred utensils for the Tabernacle, while the laver of brass was constructed out of the brazen mirrors which the women carried about with them (Ex. xxxviii. 8). The Midianites appear to have been as prodigal as the Egyptians in the use of ornaments (Num. xxx. 50, 52; Judg. viii. 26). The poetical portions of the O. T. contain numerous references to the ornaments worn by the Israelites in the time of their highest prosperity. The appearance of the bride is thus described in Cant. i. 10, 11:—"Thy cheeks are comely with rows of jewels (with beads, so Mr. Beaver; with rows or strings of pearls, or beads of gold or silver, so Gesenius; with rows of pearls, so Fürst), thy neck with chains of gold (with perforated [pearls]), so Mr. Beaver; with strings of pearls, gems, corals, &c., or necklaces, so Gesenius, Fürst); we will make thee borders (same Hebrew word as is translated above rows of jewels in A. V. and beads) by Mr. Beaver; by Mr. Bezae, gold with silver. Her neck rising tall and stately "like the tower of David built up for an armory," was decorated with various ornaments hanging like the "thousand bucklers, all shields of mighty men," on the walls of the armory (Cant. iv. 4): her hair falling gracefully over her neck is de-
scribed figuratively as a "chain" (v. 9); and the *rings* (not as in the A. V. the "jewels") of her thighs are likened to the *pendant of an ear-ring*, which tapers gradually downward (vii. 1). So again we read of the bridgemeans:—"his eyes are . . . fitly set," as though they were gems filling the sockets of rings (v. 12); "his hands (are as) gold rings set with the more," i.e., the fingers when cured are like gold rings, and the nails dyed with henna resemble gems. Lastly, the yearning after close affection is expressed thus:—"Set me as a seal upon thine heart, as a seal upon thine arm" (viii. 6). Of the terms used in the Proverbs Mr. Hevan (after Gesenius) explains the "ornament" of the A. V. in i. 9, iv. 9, as more specifically a *wreath or garland*; the "chains" of i. 9 as the drops of which the necklace was formed; the "jewel of gold in a swine's snout" of xi. 22 as a *nose-ring*; the "jewel" of xx. 15 as a *trinket*, and the "ornament" of xxvii. 12 as an ear-pendant. He also explains is. iii. 18–23, already referred to, thus:—(18) "In that day the Lord will take away the bravery of their anklets and their bare caps, and their necklaces; (19) the ear-pendants, and the bracelets, and the light veil; (20) the turban, and the step-chains, and the girdles, and the scent-bottles, and the anklets; (21) the rings and the nose-rings; (22) the state-dresses and the cloaks, and the scarves, and the purses; (23) the mirrors, and the fine linen shirts, and the turban, and the light dresses." *Amulets; Anklet; Armlet; Bracelet; Chain; Crown; Dress; Ear-rings; Girdle; Gold; Hair; Handcraft; Head-dress; Mirror; Nose-jewel; Paint; Pearl; Ring; Seal; Signet; Stones, Precious; Tablets, &c.*

Ornan (Heb. active, winkle, Ges.; strong one, hero, Fr.) = Araunah the Jebusite (1 Chr. xxii. 15, 18, 20–25, 28; 2 Chr. iii. 1).

Orphah (Heb. mouse, forelock, or (so Sim.) = Ornan, Ges.), a Moabitie woman, wife of Chilion son of Naomi, and thereby sister-in-law to Ruth. On the death of their husbands Orphah accompanied her sister-in-law and her mother-in-law on the road toward Bethlehem. But her resolution failed her. At Naomi's suggestion, "Orphah kissed her mother-in-law, and went back 'to her people and to her gods'" (Ru. i. 4, 14).

* Orphan = Alms; Child; Heir; Law of Moses; Widow.

Or-tho-sl-as (Gr. straight, made straight, Walton's Polyglott; rather, fr. Phoenician = light of uprightness or of wisdom, W.r.). Tryphon, when besieged by Antiocas Sisides in Dora, fled by ship to Orthosias (1 Mc. xv. 27). Orthosia is described by Pliny (v. 17) as N. of Tripolis, and S. of the river Eleutherus, near which it was situated (Str. xvi. p. 558). It was the northern boundary of Phenicia, 1,150 stadia from the Orontes (id. p. 759). Shaw identifies the Eleuthers with the modern Nahr el-Ezrid, on the north bank of which, corresponding to the description of Strabo, he found "ruins of a considerable city, whose adjacent district pays yearly to the Pashas of Tripolis a tax of fifty dollars by the name of Or-tosa." Dr. Robinson also, who, with Mr. Porter, identifies the Eleuthers with the modern Nahr el-Kihb, regards these ruins as the site of the ancient Orthosia. They are on the Mediterranean coast in N. lat. 34° (Rbn. iii. 582).

Osalas [-za'as] (Gr.), a corruption of Jeshalim (1 Esd. viii. 48).

Ose'a = Hoshea, king of Israel (2 Esd. xiii. 40).

Ose'as = the Prophet Hosea (2 Esd. i. 39).

Ose'as (Gr.) = Hosea the prophet (Rom. ix. 25).

Osy's (fr. Heb.) = Hoshea, the original name of Joshua the son of Nun (Num. xiii. 8, 16).

Osy-pray, or Osprey (Heb. osqoph; Gr. haliaeetus; L. haliaetus). The Hebrew word occurs only in Lev. xi. 13, and Deut. xiv. 12, as the name of some unclean bird which the law of Moses disallowed as food to the Israelites. The English "ospray" is a corruption of "omprage." The old versions and many commentators favor the A. V. interpretation. There is, however, some difficulty in some of these writers make with respect to the habits of this bird. The general description they give would suit either the ospray (Pandion Haliaetus) or the white-tailed eagle (Haliaetus albicilla). But Pliny's description (x. 3) points to the ospray, which is a powerful bird of prey, often weighing five pounds, and is known as the fishing eagle, bald buzzard, fish-hawk, &c. The ospray often plagues entirely under the water in pursuit of fish. It belongs to the Falconida, or falcon family (genus Falco of Linnaeus). It has a wide geographical range in Europe, North America, &c., and is occasionally seen in Egypt.

Os'li-frage (fr. L. = bone-breaker; Heb. perya; Gr. grops; L. grops). There is much to be said in

Lammergeyer (Gypaetus barbatus) = "Osimfrage" of A. V.
favor of this translation of the A. V. The word occurs, as the name of an unclean bird, in Lev. xi. 13, and Deut. xiv. 12. If much weight is to be allowed to etymology, the Heb. peer ( = breaker) may well be represented by the ossifrage, or bone-breaker (Gypaetus barbatus), known as the Lammergeyer, or bearded vulture, one of the largest of the birds of prey. This formidable bird attacks the wild goat, young deer, sheep, calves, &c. It is found in the highest mountains of Europe, Asia, and Africa, and is not uncommon in the East. The English word ossifrage has been applied to some of the Faucionide or falcon family, as the young of the sea-eagle or white-tailed eagle, Halinaeus albicilla; but the ossifraga of the Latins evidently points to the Lammergeyer, one of the Falconide or vulture family.

Ostrich. There can be no doubt (so Mr. Houghton) that the Hebrew words bath hayya'andah, yé'eu, and rándn, denote this bird of the desert.—1. Bath hayya'andah occurs in Lev. xi. 16 and Deut. xiv. 15, in the list of unclean birds; also in Job xxx. 29; Isa. xiii. 21, xxxiv. 13, xlix. 20; Jer. 1. 29; Mic. i. 8. The A. V. erroneously renders the Hebrew expression, which signifies daughter of greatness or daughter of shouting, by "owl," or, as in the margin, by "daughter of owl." In Job xxx. 29, and in Is. xxxiv. 13, and xlix. 29, the margin of the A. V. correctly reads "ostriches." Bochart considers that bath hayya'andah denotes the female ostrich only, and that tahúndh or táchdnh, the following word in the Hebrew text, is to be restricted to the male bird. In all probability, however, this latter word is intended to signify a bird of another genus. (Night-hawk). The loud crying of the ostrich seems to be referred to in Mic. i. 8.—2. Jé'ou occurring in the plural, yé'ëhén, A. V. "ostriches," in Lam. iv. 3, where the context shows that the ostrich is intended.—3. Rándn. The plural révánim alone occurs in Job xxxix. 13; where, however, it is clear from the whole passage (ver. 13-18) that ostriches are intended by the word. The Hebrew of ver. 15 is: Cíthph-révánim nélásháh; téve-thóth káshidh (or chásidh) révánih; the A. V. translates it: "Carest thou the goodly wings unto the peacocks?" or wings and feathers unto the ostrich?" in the margin, "or, the feathers of the stork and ostrich." Here révánim appears to be translated "peacocks" (Peacock), while "ostrich" in the A. V. margin appears to answer to nélásháh (elsewhere rendered "feathers"), and "ostrich" in the A. V. text seems to be the translation of káshidh or chásidh (elsewhere translated "stork"). This verse has been translated more than twenty different ways, and the exact meaning is doubtful. Rosenmüller translates, "The wing of the ostrich exults: truly its wing and plumage is like the stork's." Gesenius (and with him Fürst, in substance) renders, "The wing of the ostrich exults: but are her pinions and feathers pious?" i.e. is she affectionate toward her young like the stork? Mr. Barnes (on Job, i. c.) would render, "A wing of exulting fowls moves joyfully! Is it the wing and plumage of the pious bird?" The ostrich (Struthio Camelus of naturalists) is a native of Africa and of the Arabian and Syrian deserts. Ostriches are polygamous: the hens lay their eggs promiscuously in one nest, which is merely a hole scratched in the sand; the eggs are then covered over to the depth of about a foot, and are, in the case of those birds which are found in the tropics, generally left for the greater part of the day to the heat of the sun, the parent-birds taking their turns at incubation during the night. But in those countries which have not a tropical sun, ostriches frequently incubate during the day, the male taking his turn at night, and watching over the eggs with great care and affection, as is evidenced by the fact that jackals and other of the smaller carnivorous quadrupeds are occasionally found dead near the nest, having been killed by the ostrich in defence of the eggs or young. The habit of the ostrich leaving its eggs to be matured by the sun's heat is usually appealed to in order to confirm the Scriptural account, "she leaveth her eggs to the earth," but this is probably the case only with the tropical birds. And even if the Hebrews were acquainted with the habits of the tropical ostriches, how can it be said that "she forgetteth that the foot may crush" the eggs, when they are covered a foot deep or more in sand? Mr. Houghton believes the true explanation of this passage to be found in the fact that the ostrich deposits some of her eggs not in the nest, but around it; these lie about on the surface of the sand, to all appearance forsaken; they are, however, designed for the nourishment of the young birds. Dr. Shaw (Travels in Barbary) states that "upon the least distant noise or trivial occasion, she forsakes her eggs or her young ones, to which, perhaps, she never returns; or, if she does, it may be too late, either to restore life to the one, or to preserve the life of the others. . . . The Arabs meet sometimes with whole nests of these eggs undisturbed, some of which are sweet and good, others added and corrupted; others again have their young ones of different growth; according to the time, it may be presumed, they have been forsaken by the dam. They oftener meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans, for their mother." The ostrich lives on vegetable food, especially seeds and grain; but it swallows greedily stones, iron, copper, glass, wood, hair, leather, &c., and its indiscriminating
voracity not unfrequently causes its death. In this respect it may be regarded as "stupid." The ostrich makes a doleful and hideous noise, which sometimes closely resembles the roar of a lion. The ostrich is the largest of all known birds, and perhaps the swiftest of all cursorial animals. It attains a height of from 7 to 10 feet. Its speed has been calculated by Dr. Livingstone at 28 miles an hour. Its pace, ordinarily from 20 to 26 inches, becomes, when terrified, 114 to 130, or even 14 feet in length. Its strength is enormous. Its wings, useless for flight, are extended when the bird is pursued, and act then as sails before the wind. The feathers so much prized are the long white plumes of the wings. The best come to us from Barbary and the W. coast of Africa. Beast 5; OCHIM.

Othni (Heb. lion of Jehovah, Ges.), a Levite, son of Shemariah, the first-born of Obed-edom (1 Chr. xxvi. 7).

Othniel (Heb. lion of God), son of Kenaz, and younger brother of Caleb 1 (Josh. xvii; Judg. i. 13, iii. 9; 1 Chr. iv. 13). But these passages all leave it doubtful whether Kenaz was his father, or, as is more probable, the more remote ancestor and head of the tribe, whose descendants were called Caleb and Jephunneh (1 Sam. xvi. 12). The former, it is sometimes supposed, was Caleb's father, then, probably, he was father of Othniel also. The first mention of Othniel is on occasion of the taking of Kiriathsephe, or Debir. Debir was included in the magnificent territory near Hebron, in Judah, assigned to Caleb the Kenenezite (Josh. xiv, 14): and to stimulate the valor of the assailants, Caleb promised to give his daughter Achsah to whosoever should assault and take the city. Othniel won the prize. The next mention of him is in Judg. iii. 9, as the first judge of Israel after the death of Joshua, and their deliverer from the oppression of Chushanrishathaim. This, with his genealogy (1 Chr. iv. 13, 14), which assigns him a son, Hathath, is all that we know of Othniel. But two questions of some interest arise concerning him; the one his exact relationship to Caleb, the other the time and duration of his judgship.—(1) As regards his relationship to Caleb, the doubt arises from the uncertainty whether the words in Judg. iii. 9, "Othniel the son of Kenaz, Caleb's younger brother," indicate that Othniel himself, or that Kenaz, was the brother of Caleb. The most natural rendering makes Othniel to be Caleb's brother (so Lord A. C. Hervey, with the Vulgate, Kittto, Winer, Rosen- muller, Keil, &c.). But Bush, Fairbairn, Ayre, &c., with the LXX., regard Othniel as nephew of Caleb.—(2) And this leads to the second question suggested above, viz. the time of Othniel's judgship. Supposing Caleb to be about the same age as Joshua, we should have to reckon about 25 years from Othniel's marriage with Achsah till the death of Joshua at the age of 110 years (85 + 25 = 110). And if we take Africanus's allowance of 20 years for the elders after Joshua, in whose lifetime "the people served the Lord" (Judg. ii. 7), and then allow 8 years for Chushan-Rishathaim's dominion, and 40 years for the Judges' epoch (1 Sam. xiv. 1; Judg. xiv. 13), we have to suppose Othniel to have been 40 years old at his marriage, we obtain (40 + 25 + 30 + 8 + 40 =) 143 years as Othniel's age at his death. This, we are quite sure, cannot be right. Nor does any escape from the difficulty very readily offer itself. If we judge only by ordinary probabilities, we shall suppose Othniel to have survived Joshua not more than 20, or at the outside, 50 years (so Lord A. C. Hervey, original author of this article). The chronological difficulties are, however, mitigated essentially by the view that Othniel was Caleb's nephew. Jebek; Judges.

Oth-o-niél (Gr.) = Mattanliah in Exx. x. 27 (1 Eom. ii. 28).

Oven [uv'n] (Heb. tunňâr; Gr. kēlâvōn). The Eastern oven is of two kinds—fixed and portable. The former is found only in towns, where regular bakers are employed (Hos. vii. 4). The latter is adapted to the nomad state, and is the article generally intended by the Hebrew tunăr. It consists of a large jar made of clay, about three feet high, and widening toward the bottom, with a hole for the extraction of the ashes. Each household possessed such an article (Ex. viii. 3); and it was only in times of extreme dearth that the same oven sufficed for several families (Lev. xxvi. 26). It was heated with dry twigs and "grass" (Mat. vi. 20), or wood (1 K. xvii. 12; Is. xlv. 15; Jer. xvii. 18), sometimes with dung; and the loaves were placed both inside and outside of it. Bread; Coal; Fire; Furnace; Handicraft; Hearth; House.

Owl, the representative in the A. V. of—1. Heb. bath hoyyâ'ānâ (Orrick)—2. Heb. yânhâhîp, or yânhîhîp, the name of some unclean bird in Lev. xi. 17 and Deut. xiv. 16, mentioned also in Is. xxxiv. 11 as one of the birds of desolate Edom. The A.V. translates yânhîhîp by "owl" or "great owl." The Chaldee and Syriac (with Bochart) favor some kind of owl; and perhaps the etymology of the Egyptian ibis (Hisa religiosa), word points to a nocturnal bird. The LXX. and Vulgate read ibis, i.e. the Hisa religiosa, the sacred bird of Egypt. On the whole, the evidence is inconclusive, though it is in favor of the Hisa religiosa, and probably the other Egyptian species (Hisa falcinellus) may be included under the term. The ibis is an aquatic bird allied to the curlews.—3. Heb. châbî, an unclean bird (Lev. xi. 17; Deut. xiv. 16; Ps. xii. 6). There is good reason for believing that the A.V. is correct in its rendering of "owl" or "little owl." Most of the old versions and paraphrases favor some species of "owl" as the proper translation of châbî; Bochart is inclined to think that we should understand the pelican. But the ancient versions are against this theory. The passage in Ps. xii. 6 points decidedly to some kind of owl (so Mr. Houghton). The LXX. translate the Hebrew.
by naktiboraz, which doubtless = the different species of horned owl, known in Egypt and Palestine. The *Otus Aeniculatus*, here figured, abounds in the ruins of Thebes, &c.; it is the great owl of all Eastern ruins, and the Egyptian and Asiatic representative of the great horned owl of England (*Bubo maximus*). An allied species, the long-eared owl (*Otus vulgaris*), is the most abundant of the owls in Southern Europe and the Levant (so Gosse, in Fairbairn).—4. Heb. *kippōz*, only in Is. xxxiv. 15: "There (i.e. in Edom) shall the *kippōz* (A. V. 'great owl') make her nest, and lay, and hatch, and gather under her shadow." It is a hopeless affair to attempt to identify the animal denoted by this word; the LXX. and Vulgate give "hedge-hog." We cannot think, with Bochart, Gesenius, Fürst, Rosenmüller, &c., that a darting serpent is intended, for the whole context (Is. xxxiv. 15) seems to point to some bird. We are content to believe that *kippōz* may denote some species of owl, and to retain the reading of the A.V. till other evidence be forthcoming (so Mr. Houghton, Mr. Gosse, in Fairbairn, &c.). The cut represents the *Athene meridionalis*, the commonest owl in Palestine.—5. Heb. *līhā*. The A.V. renders this word by "screech owl." "In the text of Is. xxxiv. 14, and by "night-monster" in the margin. Most modern interpreters (so Dr. W. L. Alexander, in Kitto) adopt the rendering "screech-owl." According to the Rabbis the *līhā* was a nocturnal spectre in the form of a beautiful woman that carried off children at night and destroyed them. With the *līhā* may be compared the *ghoul* of the Arabian fables. The old versions support the opinion of Bochart that a spectre is intended. If, however, some animal be denoted by the Hebrew term, the screech-owl (*Strix flammea*) may well be supposed to represent it, for this bird is found in the Bible lands, and is, as is well known, a frequent inhabitant of ruined places (so Mr. Houghton). NIGHT-HAWK; GOTHM.

**OX** (Gr.), an ancestor of Judith (Jd. viii. 1).

**OX**, the representative in the A. V. of several Hebrew words, the most important of which have been already noticed. (Bull.) It may be added that the Heb. *alāph* (= an ox, bullock, as tamed and accustomed to the yoke, Ges.) is translated "ox" in Jer. xxii. 1; and Ps. cxliv. 14; the kindred Heb. *lehāph* (= an ox, cow, as tame and wonted to the yoke, Ges.; Aleph) is used only in the plural to denote "oxen" (Ps. viii. 7 [8 Heb.]; Prov. xiv. 4; Is. xxx. 24) and "king," i.e. cows (Deut. viii. 13, xxvii. 4, 18, 51); the plural of the Gr. *laurox* is twice translated "oxen" in the N. T. (Matt. xiii. 4; Acts xiv. 15); and the Gr. *bovis* (= an ox or cow, a male or female of the ox kind, Rüm. N. T. Lex., L. & S.) is uniformly translated "ox" and "oxen" (Lk. xiii. 15, xiv. 3, 19, &c.).—We propose in this article to give a general review of what relates to the ox tribe (*Bovidae*), so far as the subject has a Biblical interest. It will be convenient to consider (1.) the ox in an economic point of view, and (2.) its natural history. (1.) There was no animal in the rural economy of the Israelites, or indeed in that of the ancient Orientals generally, that was held in higher esteem than the ox; and deservedly so, for the ox was the animal upon whose patient labors depended all the ordinary operations of farming. Oxcen were used for ploughing (Deut. xxii. 10; 1 Sam. xiv. 14, &c.); for treading out "corn" (Deut. xxv. 4; Hos. xi. 11, &c.); for draught purposes, when they were generally yoked in pairs (Num. vii. 3; 1 Sam. vi. 7, &c.); as beasts of burden (1 Chr. xiii. 40); their flesh was eaten (Deut. xiv. 4; 1 K. i. 9, &c.; Foss); they were used in the sacrifices (Sacrifices); they supplied milk, butter, &c. (Deut. xxxii. 14; Is. vii. 22; 2 Sam. xvii. 29). (Herd.) Connected with the importance of oxen in the rural economy of the Jews is the strict code of laws which was mercifully enacted by God for their protection and preservation. The ox that threshed the corn was by no means to be muzzled (Deut. xxv. 4; 1 Cor. ix. 9; 1 Tim. v. 18; Agriculture); he was to enjoy rest on the Sabbath as well as his master (Ex. xxiii. 12; Deut. v. 14). The law which prohibited the slaughtering of any "clean" animal, excepting as "an offering unto the Lord before the Tabernacle," during the time that the Israelites abode in the wilderness (Lcs. xvi. 1-6), no doubt contributed to the preservation of their oxen and sheep. It seems clear from Prov. xv. 17, and 1 K. iv. 23, that cattle were sometimes stall-fed (Barn; Foss; Manger), though as a general rule it is probable that they fed in the plains or on the hills of Palestine. The cattle that grazed at large in the open country would no doubt often become fierce and wild, for it is to be remembered that in primitive times the lion and other wild beasts of prey roamed about Palestine. Hence
the force of the Psalmist's complaint of his enemies (Ps. xxii. 13).—(2.) The monuments of Egypt exhibit representations of a long-horned breed of oxen, a short-horned, a polled, and what appears to be a variety of the zebu (Nos Indicis, Linn.). Some have identified this latter with the Nos Dante (the Nos elegans et parvus Africanus of Belon). The Abyssinian breed is depicted on the monuments at Thebes drawing a car or cart. The drawings on Egyptian monuments show that the cattle of ancient Egypt were fine, handsome animals (see cuts under Agriculturae); doubtless these may be taken as a sample of the cattle of Palestine in ancient times. There are now fine cattle in Egypt; but the Palestine cattle appear to have deteriorated, in size at least, since Biblical times. "Herd of cattle," says Schubert, "are seldom to be seen; the bullock of the neighborhood of Jerusalem is small and insignificant; beef and veal are but rare dainties." The buffalo (Rudalus Buffalos) is not uncommon in Palestine; the Arabs call it jamus.

Ox-goad. GOAD.

O'zeru (Heb. = strength, power, Fii., Ges.). 1. Sixth son of Jesse, the next eldest above David (1 Chr. ii. 15).—2. Son of Jerahmeel (ii. 25).

O-zif (Gr. = Uzziah, LXX., Ges., &c.). 1. Son of Nicha of the tribe of Simeon, one of the "governors" of Bethulia, in the history of Judith (Jd. v. 15, vi. 26, viii. 16, 28, 29).—2. Uzzai, ancestor of Ezra (2 Esd. ii. 2).—3. Uzziah, king of Judah (Mat. i. 8, 9).

O'zi-el (Gr. = Uziel), an ancestor of Judith (Jd. viii. 1).

Ozai (Heb. furnished with ears, attentive, Ges.; hearing by, Fii.,) a son of Gad (Num. xxvi. 19), and founder of the family of the Oznites. Ezson.

Oznites = descendants of Ozn (Num. xxvi. 16).

O-zo-ra. "Nathan, and Adahia, Machmedebal," in Ezr. x. 39, 40, is corrupted into "Nathanias, and of the sons of Oxora" (1 Esd. ix. 34).

P a'ral (Heb. opening, Cruden, Ges.): In 2 Sam. xxii. 35, "Paarai the Arbite" is one of David's mighty men. In 1 Chr. xi. 37, he is called "Naarai the son of Ezbaal," and this, in Kennicott's opinion, is the true reading.

Pa'dan (Heb. paddan = a plain, low region, Ges.; see below) = Padan-aram (Gen. xlviii. 7).

Pa'dan-aram (Heb.; see above and below). By this name, more properly Padan-aram (= the table-land of Aram), according to Fürst and Gesenius, the Hebrews designated the tract of country which they otherwise called Aram-naharaim (= Aram of the two rivers), the Greek Mesopotamia (Gen. xxiv. 10), and "the field (A. V. = 'country') of Aram" (A. V. "Syria," Hos. xii. 18 [A. V. 12]). The term was perhaps more especially applied to that portion which bordered on the Euphrates, to distinguish it from the mountainous districts in the N. and N. E. of Mesopotamia. Gesenius makes Padan-aram = "Mesopotamia with the desert on the W. of the Euphrates; opposed to the mountainous region along the Mediterranean." Dr. Beke would identify Padan-aram with the tract between the Abana and the Pharpar, in the region of Damasc:; but his view has not found much favor among Biblical scholars. In the map drawn from Ar. fadda, to plough, be correct, Padan-aram is the arable land of Syria; "either an upland vale in the hills, or a fertile district immediately at their feet" (Stud. p. 128, n.). Padan-aram plays an important part in the earlier part of the history. The family of their founder had settled there, and were long looked upon as those with whom alone the legitimate descendants of Abrahamb might intermarry. (Isaa; Jacob.) It is elsewhere called Padan simply (Gen. xlviii. 7).

P'adan (Heb. delverance, Ges.), ancestor of a family of Nethinim who returned with Zerubbabel (Ezr. ii. 44; Neh. vii. 47).

P'g'iel (Heb. event of God, Ges.), son of Ocean, and chief of Asher at the Exodus (Num. i. 13, ii. 27, vii. 72, 77, x. 26).

Pahath-mo'ab (Heb. governor of Moab), head of one of the chief houses of the tribe of Judah. Of the individual, or the occasion of his receiving so singular a name, nothing is known certainly. But as we read in 1 Chr. iv. 22, of a family of Shilonites, of the tribe of Judah, who in very early times "had dominion in Moab," it may be conjectured that this was the origin of the name (so Lord A. C. Hervey, the original author of this article). It is perhaps a slight corroboration of this conjecture that as we find in Ezr. ii. 6, that the sons of Pahath-moab had among their number "children of Joab," so also in 1 Chr. iv. we find these families who had dominion in Moab very much mixed with the sons of Caleb, among whom, in 1 Chr. ii. 54, iv. 14, we find the house of Joab. However, as regards the name Pahath-moab, this early and obscure connection of the families of Shelah the son of Judah with Moab seems to supply a not improbable name for the individual, and to throw some glimmering upon the association of the children of Joshua and Joab with the sons of Pahath-moab. That this family was of high rank in the tribe of Judah we learn from their appearing fourth in order in the two lists (Ezr. ii. 6; Neh. vii. 11), and from their chief having signed second, among the lay princes, in Neh. x. 14. It was also the most numerous (2,918) of all the families specified, except the Benjaminite house of Senaah (Neh. vii. 28). The chief in Nehemiah's time was Hashabiah, who repaired two portions of the wall of Jerusalem (iii. 11, 23). Two hundred of its males accompanied Elioenai in Ezra's caravan (Ezr. viii. 4), and eight "sons of Pahath-moab" are named as having taken strange wives (x. 30).

P'ai (Heb.) = PA (1 Chr. i. 50).

Paint (as a cosmetic). The use of cosmetic dyes has prevailed in all ages in Eastern countries. We have abundant evidence of the practice of painting the eyes both in ancient Egypt (Wilkinson, ii. 312) and in Assyria (Layard's Nineveh, ii. 328); and in modern times no usage is more general. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are few; and in each instance it seems to have been used as a meretricious art, unworthy of a woman of high character. Thus Jezebel "put her eyes in painting" (2 K. ix. 50, margin); Jeremiah says of the harlot city, "Though thou rendest thy eyes with painting" (Jer. iv. 29); and Ezekiel again makes it a characteristic of a harlot (Ez. xxiii. 40). The expressions used in these passages are worthy of observation, as referring to the mode in which the process was effected. It is thus described by Chandler (Travelk, ii. 140): "A girl, closing one of her eyes, took the two lashes between the forefinger and thumb of the left hand, pulled them forward, and then thrusting in at the external corner a bodkin which had been immersed in the soot, and extract-
ing it again, the particles before adhering to it re-
mained within, and were presently ranged round the 
organ. The eyes were thus literally "put in paint," as a man "rent" opens in the process. A broad line 
was also drawn round the eye, as represented in the 
accompanying cut. The effect was an apparent en-
largement of the eye; and the expression in Jer. 
iv. 30 has been by some understood in this sense. 
The term used for the application of the dye was 
"edhal or edkhul, to smear," and Rabbinical writers 
described the paint itself under a cognate term. 
These words still survive in kehol, the modern Ori-
ental name for the powder used. The Bible gives no 
indication of the substance out of which the dye 
was formed. The old versions (the LXX., Chaldee, 
Syria, &c.) agree in pronouncing the dye to have 
been produced from antimony. Antimony is still 
used in Egypt for the purpose of hair-dye, and Persia, 
but in Egypt the kehol is a soot produced by burning 
either a kind of frankincense or the shells of almonds. 
The dye-stuff was moistened with oil, and kept in a 
small jar, which we may infer to have been made of 
horn, from the proper name Keren-happuch = horn 
for paint (Job xlii. 14). The probe with which it 
was applied was made of wood, copper, or ivory, and 
hafted at the blunted point. Whether the custom of 
staining the hands and feet, particularly the nails, now 
so prevalent in the East, was known to the Hebrews, 
is doubtful. The plant, kenna, which is used for that 
purpose, was certainly known (Cant. i. 14; A. V. 
"camphire"), and the expressions in Cant. v. 14 
may possibly refer to the custom. Ceiling; Col-
ors; Handcraft; House; Idol; Idolatry; Pic-
ture.

Palace. There are few tasks more difficult than 
to restore an ancient building of which we possess 
nothing but two verbal descriptions; and these 
difficulties are very much enhanced when one account 
is written in Hebrew, the scientific terms in which 
are, from our ignorance, capable of the widest lati-
tude of interpretation; and the other, though writ-
en in a language of which we have a more definite 
knowledge, was composed by a person who never 
could have seen the buildings he was describing. 
The site of the Palace of Solomon was almost cer-
tainly in the city itself, on the brow opposite to the 
Temple, and overlooking it. It is impossible, of 
course, to be at all certain what was either the form 
or the exact disposition of such a palace, but as we 
have the dimensions of the three principal buildings 
given in the book of Kings, and confirmed by Jo-
sephus, we may, by taking these as a scale, ascer-
tain pretty nearly that the building covered some-
where about 150,000 or 160,000 square feet. Whether it 
was a square of 400 feet each way, or an oblong of about 550 feet by 500, as represented in the 
annexed diagram, must always be more or less a conjecture (see Mr. Ferguson, ori-
ignal author of this article). The form here adopted 
seems to suit better not only the exigencies of the 
site, but the known disposition of the parts. The 
principal building situated within the Palace was, 
as in all Eastern palaces, the great hall of state and 
audience, here called the "House of the Forest of 
Lebanon." Its dimensions were 100 cubits, or 150 
feet long, by half that, or 75 feet in width. Accord-
ing to 1 K. vii. 2 it had "four rows of cedar pillars 
with cedar beams upon the pillars," but it is added 
in the next verse that "it was covered with cedar 
above the beams that lay on four rows of pillars, fif-
teen in a row." This would be easily explicable if 
the description stopped there, and so Josephus took 
it. He evidently considered the hall, as he after-
described the Sta a basilica or Royal Porch of the 
Temple, as consisting of four rows of columns, 
three pillars free, but the fourth built into the 
outer wall (Jos. xli. 5); and his expression that 
the ceiling of the palace-hall was in the Corin-
thian manner (vii. 5, § 2) does not mean that it 
was of that order, which was not then invented, 
but after the fashion of what was called in his 
day a Corinthian oecus, viz. a hall with a cler-
estory. If we, like Josephus, are contented with 
these indications, the section of the hall was cer-
tainly as shown in fig. 2, A (p. 780). But the Bi-
bile goes on to say (ver. 4) that "there were 
windows in three rows, and light was against light in 
three ranks," and in the next verse it repeats, "and 
light was against light in three ranks." Josephus 
describes the palace as having windows on both sides 
by windows in three divisions, which might be taken 
as an extremely probable description if the Bible 
were not so very specific regarding it; and we must 
therefore adopt some such arrangement as that 
shown in fig. 2, B. On the whole it appears probable 
that this is the one nearest the truth, as it admits 
of a disposition of the three porches evidently refers 
and shows the three rows of columns which the 
Bible description requires. Besides the clerestory 
there was probably a range of openings under the 
cornice of the walls, and then a range of open 
doorways, which would thus make the three open-
ings required by the Bible description. Another 
difficulty in attempting to restore this hall arises 
from the number of pillars being uneven ("15 
in a row"); and if we adopt the last theory (fig. 2, B), 
we have a row of columns in the centre both ways. 
The probability is that it was closed, as shown in 
the plan, by a wall at one end, which would give 16 
spaces to the 15 pillars, and so provide a central space 
equal to that of the 75 feet at which the king might 
have been placed. If the first theory be adopted, the 
thy may have stood either 
at the end, or in the centre of the longer side; but, 
judging from what we know of the arrangement 
of Eastern palaces, we may be almost certain that 
the latter is the correct position.—Next in impor-
tance to the building just described is the hall or 
porch of judgment (1 K. vii. 7), which Josephus 
distinctly tells us (Jos. vii. 5, § 1) was situated op-
posite to the centre of the longer side of the 
great hall. Its dimensions were 90 cubits, or 75 feet 
square (Josephus says 50 in one direction at least), 
and its disposition can easily be understood by com-
paring the descriptions we have with the remains 
of the Assyrian and Persian examples. It must 
have been supported by four pillars in the centre, 
and had three entrances: the principal opening 
from the street and facing the judgment-seat; a 
second from the court-yard on forty pillars; and 
the columns and officers of state might come in: 
and a third from the Palace, reserved for the king 
and his household, as shown in the plan.—The third 
edifice is merely called "the Porch." Its dimen-
sions were 50 by 30 cubits, or 75 feet by 45. Jo-
sephus does not describe its architecture; and we 
are unable to understand the description contained 
in the Bible, owing apparently to our ignorance 

the synonyms of the Hebrew architectural terms. Its use, however, cannot be considered as doubtful, as it was an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, and the reception-room where the king be grouped with the ladies of the harem, and requiring a residence of her own.—There is still another building mentioned by Josephus, as a temple, supported by massive columns, and situated opposite the Hall of Judgment. It may thus have been outside, in front of the palace in the city; but more probably was, as shown in the plan, in the centre of the great court, and not been a temple in the ordinary acception of the term, as the Jews had only one temple, and that was situated on the other side of the valley; but it may have been an altar covered by a baldachin or canopy; and so it has been represented in the plan (fig. 1). If the site and disposition of the Palace were as above indicated, it would require two great portals: one leading from the city to the great court, shown at M (fig. 1); the other to the Temple and the king’s garden at N. This last was probably situated where the bridge afterward joined the Temple to the city and palace.—The recent discoveries at Nineveh have enabled us to understand many of the architectural details of this palace, which were before almost wholly inexplicable. We are told, e.g., that the walls of the halls of the palace were wainscotted with three tiers of stone, apparently versicolored marbles, hewn and polished, and surmounted by a fourth course, elaborately carved with representations of leafage and flowers. Above this the walls were plastered and ornamented with colored arabesques. At Nineveh the walls were, like these, wainscotted to a height of about eight feet, but with alabaster, a peculiar product of the country, and these were separated from the painted space above by an architectural band; the real difference being that the Assyrians revelled in sculptural representations of men and animals. These modes of decoration were forbidden to the Jews by the second commandment. Some difference may also be due to the fact that the soft alabaster, though admirably suited to bassi-relievi, was not suited for sharp deeply-cut foliage sculpture, like that described by Josephus; while, at the same time, the hard material used by the Jews might induce them to limit their ornamentation to one band only. It is probable, however, that a considerable amount of color was used in the decoration of these palaces (Jer. vii. 14). It may also be added that in the East all buildings, with scarcely an exception, are adorned with color internally, generally the three primitive colors used in

Fig. 1. Diagram Plan of Solomon's Palace, by J. Ferguson Esq.
all their intensity, but so balanced as to produce the most harmonious results. Architecture; Ceiling ; Governor; High-priest; House; King; Perspective; Shepherd.

Palai (Heb. judge, Gen.), son of Uzzi; assisted in restoring the walls of Jerusalem in Nehemiah’s time (Neh. iii. 25).

Palestina and Palestine (i as in wine) (L. Palestina, Palestine; Gr. Palaitida; all from Hebrew, see below). These two forms occur in the A. V. but four times in all, always in poetical passages; the first in Ex. xv. 14, and Is. xiv. 29, 31; the second, Joel iii. 4. In each case the Hebrew is Palesketh (= land of strangers or sojourners, Gen., a word found, besides the above, only in Ps. ix. 8, ixxxii. 7, ixxxvi. 4, and exil. 9, in all which our translators have rendered it by “Philistia” or “Philistines.” Palestine, in the A. V., really means nothing but Philistia. The original Hebrew word Palesketh to the Hebrews signified merely the long and broad strip of maritime plain inhabited by their encroaching neighbors; nor does it appear that at first it signified more to the Greeks. As lying next the sea, and as being also the high-road from Egypt to Phenicia and the richer regions N. of it, the Philistine plain became sooner known to the western world than the country further inland, and was called by them Syrira Palestina = Philistine Syria. From thence it was gradually extended to the country further inland, till in the Roman and later Greek authors, both heathen and Christian, it became the usual appellation for the whole country of the Jews, both W. and E. of Jordan. The word is now so commonly employed in our more familiar language to designate the whole country of Israel, that, although biblically a misnomer, it has been chosen here as the most convenient heading under which to give a general description of the Holy Land, embracing those points which have not been treated under the separate headings of cities or tribes. This description will most conveniently divide itself into two parts:—I. The Names applied to the country of Israel in the Bible and elsewhere. II. The Land: its situation, aspect, climate, physical characteristics, in connection with its history: its structure, botany, and natural history. The History of the country is so fully given under its various headings throughout the work, that it is unnecessary to recapitulate it here. (Chronology; Hebrew; Israel; Kingdom of; Jerusalem; Judah, Kingdom of; Judge; Maccabees, etc.) It may, however, here be stated that Palestine, now under the Turkish government, forms part of two great pashalics—(1) Sidon (sometimes called Beirut), the pasha’s official residence being at this place, embracing the whole of W. Palestine, and including the sub-pashalics of Akka and Jerusalem; (2) Damascena, embracing all E. of the Jordan. The population of Palestine W. of Jordan is estimated by Porter (in Kitto) at 724,000, and of the part E. of Jordan at 100,000; of these about 80,000 are Christians (Maronites, Greeks, Armenians, &c.), 12,000 Jews, and the rest Mohammedans, Druses, &c.—I. The Names. Palestine, then, is designated in the Bible, or more than one name;—I. During the Patriarchal period, the Conquest, and the age of the Judges, and also where those early periods are referred to in the later literature (as Ps. cxv. 11), it is spoken of as “Canaan,” or more frequently “the land of Canaan,” meaning thereby the country W. of the Jordan, as opposed to “the land of Gitzar” on the E. Other designations, during the same early period, are “the land of the Hebrews” (Gen. xli. 15 only—a natural phrase in the mouth of Joseph); “the land of the Hittites” (Josh. i. 4)—a remarkable expression, occurring here only in the Bible). The name Ta-netr (i. e. Holy Land), in the inscriptions of Rameses II, and Thothmes III, is believed by M. Brusche to refer to Palestine; but this is contested by M. de Rouge. 2. During the Monarchy the name usually, though not frequently, employed is, “land of Israel” (1 Sam. xiii. 19; 2 K. v. 2, 4, &c.). It is Ezekiel’s favorite expression. The pious and loyal aspirations of Hosea find vent in the expression, “land of Jehovah,” A. V. “the Lord’s land” (Roe. xix. 5). In Zech. ii. 12 it is “the holy land;” and in Dan. xi. 41, “the glorious land.” In Am. ii. 10 alone it is “the land of the Amorite.” Occasionally it appears to be mentioned simply as “The Land:” as in Ru. i. 1; Jer. xxii. 27; 1 Mc. xiv. 4; Lk. iv. 25, and perhaps even xlvii. 44. 3. Between the Captivity and the time of our Lord the name “Judea” had extended itself from the southern portion to the whole of the country, even that beyond Jordan (Mat. xix. 1; Mt. x. 11). In Jd. xi. 19 it is applied to the portion between the plains of Esdraelon and Samaria, as in Lk. xxiiil. 5; though it is also used in the stricter sense of Judea proper (4 v. 8, viii. 1). In this narrower sense it is employed throughout 1 Mc. (see especially i. 50, x. 30, 38, xii. 54). In Heb. xi. 9 Palestine is “the land of promise;” and in 2 Esd. xiv. 31, “the land of Sion.” 4. The Roman division of the country hardly coincided with the Biblical one, and it does not appear that the Romans had any distinct name for that which we understand by Palestine. It was included in the province of Syria; Judea in their phrase lay between Idumea on the S. and the territory of the free cities (Sicyopolis, Sebaste [Samaria], Joppa, Azotus, &c.) on the N. and W.; Perea was the district E. of the Jordan. 5. Soon after the Christian era we find the name Palæstina (Palestine) in possession of the country. Ptolemy (A. D. 161) thus applies it. 6. Josephus usually employs the an-
cient name "Canaan" in reference to the events of the earlier history, but when speaking of the country in reference to his own time styles it Judea. The Talmudists and other Jewish writers use the title of the "Land of Israel." 7. The name most frequently used throughout the middle ages, and down to our own time, is Terra Sancta (L. = the Holy Land.—H. The Land). The Holy Land is not in size or physical characteristics proportioned to its moral and historical position, as the theatre of the most momentous events in the world's history. It is less than 140 miles in length from Dan to Beer-sheba, and barely 40 in average breadth (= Connecticut and Rhode Island), on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand and the enormous trench of the Jordan valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the N. it is shut in by the high ranges of Lebanon and Anti-Lebanon, and by the chasm of the Litiging. On the S. it is no less encircled by the arid and inhospitable deserts of the upper part of the peninsula of Sinai. 1. Its position on the map of the world— as the world was when the Holy Land first made its appearance in history—is remarkable. (a.) It is on the very outpost—on the extremest western edge of the East, with a broad desert between it and the vast tracts of Arabia and Mesopotamia in its rear. On the S. there is no other wide opening in the coast of this land, if it had advanced as far as possible toward the West, separated therefrom by that which, when the time arrived, proved to be no barrier, but the readiest medium of communication—the wide waters of the "Great Sea." Thus it was open to all the gradual influences of the west, and yet was not encircled by them, while it was saved from the retrogression and decadence which have ultimately been the doom of all purely Eastern states whose connections were limited to the East only. (b.) There was, however, one channel, and but one, by which it could reach and be reached by the great Oriental empires. The only road by which the two great rivals of the ancient world could approach one another,—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along the broad flat strip of coast which formed the maritime portion of the Holy Land, and thence by the Plain of the Lebanon to the Euphrates. That road was used by the kings of Palestine when they came, as it actually came. (c.) After this the Holy Land became (like the Netherlands in Europe) the arena on which in successive ages the hostile powers who contended for the empire of the East, fought their battles. Here the Scæulum route, or were routed by the Polonies; here the Romans vanquished the Parthians, Persians, and Jews; here the armies of England, France, and Germany fought the hosts of Saladin. 2. It is essentially a mountainous country. Not that it contains independent mountain-chains, like Greece, but every part of the highland is in greater or less undulation. It contains also a remarkable arrangement of plains. The mass of hills which occupies the centre of the country is bordered or framed on both sides, E. and W., by a broad belt of lowland, sunk deep below its own level. The slopes or cliffs which form, as it were, the retaining walls of this depression, are furrowed and cleft by the torrent-beds which discharge the waters of the hills and form the means of communication between the upper and lower level. On the W. this lowland interposes between the mountains and the sea, and is the Plain of Phœlitis and of Sharon. On the E. it is the broad bottom of the Jordan valley, deep down in which rushes the river of Palestine to the Dead Sea. 3. Such is the first general impression of the physiognomy of the Holy Land. It is a physiognomy compounded of the three main features already named—the plains, the highland hills, and the torrent-beds. About half-way up the coast the maritime plain is suddenly interrupted by a long ridge thrown out from the central mass, rising considerably above the general level, and terminating in a bold promontory on the very edge of the Mediterranean. This ridge is Mount Carmel. On its upper side, the plain, as if to compensate for its temporary displacement, invades the centre of the country and forms an undulating hollow right across it from the Mediterranean to the Jordan valley. This central lowland, which divides with its broad depression the mountains of Ephraim from the mountains of Galilee, is the plain of Esdrælon or Jezreel, the great battle-field of Palestine. N. of Carmel the lowland resumes its position by the sea side till it is again interrupted and finally put an end to by the northern mountains which push their way out to the sea, ending in the white promontory of the Ras Nakhâra (Ladder of Tyre). Above this is the ancient Phenicia. 4. The country thus roughly portrayed, and which, as before stated, is less than 140 miles in length, and not more than 40 in average breadth, is to all intents and purposes the whole Land of Israel. The northern portion is Galilee; the centre, Samaria; the south, Judea. For the land E. of the Jordan, see Ammon; Aram; Arabor; Bashan; G appré 1; Gilead 1; Hâlecan; Ittreâ; Manasseh 1; Moab; Heth or, &c. 5. Small as the Holy Land is on the map, and when contrasted either with modern states or with the two enormous Neighbouring Empires of Egypt and Assyria between which it lay, it seems even smaller to the traveller as he pursues his way through it. There are numerous eminences in the highlands which command the view of both frontiers at the same time—the eastern mountains of Gilead with the Jordan at their feet on the one hand, on the other the Western Sea or Hermon, the apex of the country on the north, is said to have been seen from the southern end of the Dead Sea: it is certainly plain enough from many a point nearer the centre. It is startling to find that from the top of the hills of Nýb Samart, Bethel, Tabor, Gerizim, or Safed, the eye can look out, almost without turning the head, such opposite points as the Lake of Galilee and the Bay of "Akko, the farthest mountains of the Jaurin and the long ridge of Carmel, the ravine of the Jabbok, or the green windings of Jordan, and the sand-hills of Jaffa. 6. The highland district, thus surrounded and intersected by its broad lowland plains, preserves from N. to S. a remarkably even and horizontal profile. Its average height may be taken as 1,500 to 1,800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so even is the general level preserved, and so thickly do the hills stand behind and between one another, that when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall. This generalmonotony of profile is, however, accentuated at intervals by certain centres of elevation.—Hebron, Jerusalem, with the Mount of Olives and Nýb Samart, Bethel, Sî néf; Ebal and Gerizim, Litle Hermon and N. Jermuk (see profile section A). Between these elevated points runs the watershed of the country, sending off on either hand—to the Jordan valley on the E. and the Mediterranean on the W.—the
PALESTINE,
IN THE TIME OF OUR LORD.
long tortuous arms of its many torrent-beds. 7. The valleys on the two sides of the watershed differ considerably in character. Those on the E., owing to the depth of the Jordan valley, and the proximity of the watershed to it, are extremely steep and rug-
ged (see profile-section B). This is the case during the whole length of the southern and middle portions of the country. It is only when the junction between the Plain of Esdraelon and the Jordan valley is reached, that the slopes become gradual and

the ground fit for the manoeuvres of any thing but detached bodies of foot-soldiers. But, rugged and difficult as they are, they form the only access to the upper country from this side, and every man or body of men who reached the territory of Judah, Benjamin, or Ephraim, from the Jordan valley, must have climbed one or other of them. 8. The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and, therefore, the fall less, while at the same time the distance to be traversed is much greater. Here, again, the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads "going up to Jerusalem": the one to the right by Ramlah and the Wady 'Ally; the other to the left by Lydda, and thence by the Beth-chorons, or the Wady Sulei-

nation, and Gibeon. The former of these is modern, but the latter is the scene of many a famous incident in the ancient history. 9. Further south, the communication between the mountains of Judah and the lowland of Philistia are comparatively unexplored. They were doubtless the scene of many a foray and repulse during the lifetime of Samson and the struggles of the Danites, but there is no record of their having been used for the passage of any important force either in ancient or modern times. N. of Jaffa the passes are few. These western valleys, though easier than those on the eastern side, present great difficulties to the passage of any large force encumbered by baggage. In fact, these mountain-passes really formed the security of Israel. The armies of Egypt and Assyria, as they traced and retraced their path between Pelusium and Carechemish, must have looked at the long wall of heights which closed in the broad level roadway they were pursuing, as belonging to a country with which they had no concern. It was to them a natural mountain-fastness, the approach to which was beset with difficulties, while its bare and soilless hills were hardly worth the trouble of

conquering, in comparison with the rich green plains of the Euphrates and the Nile, or even with the boundless cornfield through which they were marching. In the later days of the Jewish nation, and during the Crusades, Jerusalem became the great object of contest; and then, the battle-field of the country, which had originally been Esdraelon, was transferred to the maritime plain at the foot of the passes communicating most directly with the capital. 10. When the highlands of the country are more closely examined, a considerible difference will be found to exist in the natural condition and appearance of their different portions. The south, as being nearer the arid desert, and farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dry-

ness (Nogab). This was "the South" country. As the traveller advances north of this tract, there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uniniting in its aspect, than a great part of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald gray rocks with verdure and color, and fills the ravines with torrents of rushing water; but in summer and autumn the country from Hebron up to Bethel looks dreary and desolate. Rounded hills of moderate height fill up the view on every side, their coarse gray stone continually dis-covering itself through the thin coating of soil. The valleys of denudation which divide these monotonous hills are also planted with figs or olives, but oftener cultivated with wheat, or barley, or durra (Millet), the long reed-like stalks of which remain on the stony ground till the next seed-time, and give a singularly dry and slorely look to the fields. The general absence of fences in the valleys does not render them less desolate to an English or American eye; and where a fence is now and then encountered, it is either a stone-
PAL 755

wall trodden down or dilapidated, or a hedge of the prickly-pear cactus, gaunt, irregular, and ugly, without being picturesque. And the bold on the steep declivities, both miles together over the edges of the white strata upturned into almost a vertical position; or over sheets of bare rock spread out like flagstones, and marked with fissures which have all the regularity of artificial joints; or along narrow channels through which the feet of centuries of travellers have with difficulty ascended, and hold on the steep declivities; or down flights of irregular steps hewn or worn in the solid rock of the ravine, and strewed thick with innumerable loose stones. Even the gray villages—always on the top or near the top of the hills—do but add to the dreariness of the scene by the forlorn look which their flat roofs and lack of windows present to a European or American, and by the poverty and ruin so universal among them. At Jerusalem this reaches its climax. To the W. and N. W. of the highlands, where the sea-breezes are felt, there is considerably more vegetation. 11. Hitherto we have spoken of the central and north-eastern portions of Judea. In the eastern portion, a tract some nine or ten miles in width by about thirty-five in length—which intervenes between the centre and the abrupt descent to the Dead Sea, is far more wild and desolate, and that not for a portion of the year only, but throughout it. This must have been always what it is now—an uninhabited desert, because uninhabitable. 12. No descriptive sketch of this part of the country can be complete which does not allude to the caverns characteristic of all limestone districts, but here astonishingly numer-ous. Every hill and ravine is pierced with them, some very large and of curious formation—perhaps partly natural, partly artificial—others more grotesque. Many of them are connected with most im-portant and interesting events of the ancient history of the country. Especially is this true of the dis- trict now under consideration. (ADULLAM; AR- bella; Caft; En-gedi; Makkef; Machpelah.) 13. The barrenness and dryness which prevail move or less in Judea, are partly to the absence of wood, partly to its proximity to the desert, and partly to a scarcity of water, arising from its distance from the Lebanon. (Fountain; Well.) 14. But to this discouraging aspect there are happily some important exceptions. The valley of Éridé, S. of Bethlehem, contains springs which in abun-dance and excellence rival even those of Nablûs; the huge “Pools of Solomon” are enough to supply a district for many miles round them; and the cultivation now going on in that neighborhood shows what might be done with a soil which requires only irrigation and a moderate amount of labor to evoke a boundless produce. In other places are also examples of excellent vineyards, and plantations of olive and fig trees. 15. It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indicated in the Bible, the condition and aspect of the country must have been very different. In no country do the ruined towns bear so large a proportion to those still existing. There is hardly a hill-top without vestiges of some fortress or city. (Agriculture; Census.) But, besides this, forests appear to have stood in many parts of Judea until invasions and sieges caused their fall; and all this vegetation must have. Ousted to the merest mud by the climate, and, by preserving the water in many ravine and natural reservoir where now it is rapidly dried by the fierce sun of the early summer, must have influenced materially the look and the resources of the country. (Forest.) 16. Advanc-ing northward from Judea, the vegetation gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but after-ward comparatively large. The hills assume here a more varied aspect than in the southern districts, springs are more abundant and more permanent, until, at last, when the district of Jabl Nablûs is reached—the ancient Mount Ethan—the traveler encounters an atmosphere and an amount of vegetation and water which, if not so transcendentally lovely as the representations of enthusiastic travelers would make it, is yet greatly superior to any thing he has met with in Judea, and even sufficient to recall much of the scenery of the West. Per-haps the springs are the only objects which in them-selves, and, apart from their associations, really strike a traveller from the West with astonishment and admiration. Such glorious fountains as those of 'Ain Jalid (J zeal), Till el-Kiddy (Dan), Banûs (Cesarea Philippi), 'Ain (En-gamim), &c., are very rarely to be met with out of irregular, rocky, mountainous countries. But, added to their natural impressiveness, is the consideration of the prominent part which many of these springs have played in the history. 18. The valleys which lead down from the upper level in this district to the valley of the Jordan, are less precipitous, because the level from which they start in their descent is lower, while that of the Jordan valley is higher; and they have lost that savage character which distinguishes the naked clefts of the WadyS Suweinit and Kelt (near Jericho), of the 'Ain Jedî or Zerzura (W. of the Dead Sea), and have become wider and shallower. Fine streams run through many of these valleys. The mountains, though bare of wood and but par-tially cultivated, have none of that arid, worn look which renders those E. of Hebron so repulsive. 19. Hardly less rich is the extensive region which lies N. W. of the city of Nablûs, between it and Carmel, in which the mountains gradually break down into the Plain of Sharon. 20. But with all its richness, and all its advance on the southern part of the country, there is a strange dearth of natural wood about this central district. Olive-trees are indeed to be found everywhere, but they are artificially cultivated for their fruit, and the olive is not a tree which adds to the look of a land-scape. It is this dearth of natural non-fruit-bearing trees in the district which makes the wooded sides of Carmel and the park-like scenery of the adjacent slopes and plains so remarkable. 21. No sooner, however, is the Plain of Esdrelon passed, than a considerable improvement is perceptible. The low hills which spread down from the mountains of Galilee, and form the barrier between the plains of Akka and Esdrelon, are covered with timber, of moderate size, it is true, but of thick, vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copices of oak, and set off by contrast with the bare slopes of Jabl el-Duby (the so-called “Little Hermon”) and the white hills of Nazareth. N. of Tabor and Nazareth is the plain of el-Bottenf, an upland tract hitherto very imperfectly described, but apparently similar to Esdrelon, though much more elevated. Beyond this, the amount of natural growth increases very rapidly, and toward the N. the country becomes what even in England or America would be considered as well timbered. 22. The notices of this romantic district in the
Bible are but scanty; in fact, till the date of the N. T., when it had acquired the name of Galilee, it may be said for all purposes of history, to be hardly mentioned. In the great Roman conquest, or rather destruction, of Galilee, which preceded the fall of Jerusalem, the contest penetrated but a short distance into the interior. 23. From the present appearance of this district we may, with some allowance, perhaps gain an idea of what the more southern portions of the central highlands were during the earlier periods in the history. There is little material difference in the natural conditions of the two regions. It seems fair to believe that the hills of Shechem, Bethel, and Hebron, when Abram first wandered over them, were not very inferior to those of the districts W. and N. W. of the Sea of Galilee, from which oak and other wood is supplied to the towns on the coast. 24. The causes of the present bareness of the face of the country are two, which, indeed, can hardly be separated. The first is the destruction of the timber in that long series of sieges and invasions which began with the invasion of Shishak (a. c. about 970) and has not yet come to an end. This, at once, made the climate more arid, and, doubtless, diminished the rain-fall. The second is the decay of the terraces necessary to retain the soil on the steep slopes of the round hills. 25. In the Holy Land the hill tops are, throughout, selected for habitation. A town in a valley is a rare exception; while scarce a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked forlorn structures piled irregularly one over the other on the curve of the hill-top, are the linear descendants, if indeed they do not sometimes contain the actual remains, of the "fenced cities, great and walled up to heaven," so frequently mentioned in the records of the Israelite conquest. They bear witness to the general insecurity of the country, and to the treacherous nature of the soil. The "sand" of the plain under the sudden rush of the winter torrents from the hills as compared with the "rock" of the hills themselves (Mat. vii. 24-27). 26. These hill-towns were not what gave the Israelites their main difficulty in the occupation of the country, for strength of arm and fleetness of foot availed, those hardy warriors, fierce as lions, sudden and swift as eagles, sure-footed and fleet as the wild deer on the hills (1 Chr. xii. 8; 2 Sam. i. 23, ii. 18), easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to manoeuvre, that they failed in dislodging the aborigines (Judg. i. 19-35). Thus in this case the ordinary conditions of conquest were reversed—the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with a highland coloring. 27. But the hills were occupied by other edifices besides the "fenced cities." The tiny white domes perched here and there on the summits of the eminences, and marking the holy ground in which some Mohammedan saint is resting, are the successors of the "high places" or sanctuaries so constantly denounced by the prophets, and which were set up "on every high hill and under every green tree" (Jer. ii. 20; Ez. vi. 15). 28. From the mountainous structure of the Holy Land and the extraordinary variations in the height of its different districts, arises a further peculiarity, viz., the extensive views of the country which can be obtained from various commanding points. The number of panoramas which present themselves to the traveller in Palestine is truly remarkable. To speak of the W. of Jordan only—for E. of it all is at present more or less unknown—the prospects from the height of Beni Na'im, near Hebron, from the Mount of Olives, from Nebi Samwil, from Bethel, from Gerizim or Ebal, from Jenin, Carmel, Tabor, Safed, the Castle of Ban'ista, the Kubbek el-Yaar above Damascus, are known to many travellers. Their peculiar charm resides in their wide extent, the number of spots historically remarkable which are visible at once, the limpid clearness of the air, which brings the most distant objects comparatively close, and the consideration that in many cases the feet must be standing on the same ground, and the eyes resting on the same spots which have been stood upon by most famous patriarchs, prophets, and heroes, of all the successive ages in the eventful history of the country. These views are a feature in which Palestine is perhaps approached by no other country, certainly by no country whose history is at all equal in importance to the world. 29. A few words must be said in general description of the maritime lowland, which intervenes between the sea and the highlands, and of which detailed accounts will be found under the heads of its great divisions. This region, only slightly elevated above the level of the Mediterranean, extends without interruption from el-'Arak, south of Gaza, to Mount Carmel. It naturally divides itself into two portions, each of about half its length—the lower one the wider; the upper one the narrower. The lower half is the Plain of the Philistines—Philistia, or, as the Hebrews called it, the Shephelah (Sephelia) or Lowland. The upper half is the Sharon or Saron of the Old and New Testaments, the "Forest country" of Josephus and the LXX. Viewed from the west, this maritime region appears as a long low coast of white or cream-colored sand, its slight undulations rising occasionally into mounds or cliffs, which in one or two places (e. g. Jaffa) almost aspire to the dignity of headlands. 30. Such is its appearance from without. But from within, when traversed, or overlooked from some point on those blue hills, the prospect is very different. The Philistine Plain is on an average fifteen or sixteen miles in width from the coast to the first beginning of the belt of hills, which forms the gradual approach to the highland of the mountains of Judah. The plain is in many parts almost a dead level, in others gently undulating in long waves: here and there low mounds or hillocks, each crowned with its village, and more rarely still a hill overtopping the rest, like Tell es-Sâfeh (Blanchegarde; Gath?), the seat of some fortress of Jewish or Crusading times. The larger towns, as Gaza and Ashkelon, which stand near the shore, are surrounded with huge groves of olive, yacca are and palm, as in the days of David (1 Chr. xxvii. 28). The whole plain appears to consist of brown loamy soil, light, but rich, and almost without a stone. It is to this absence of stone that the disappearance of its ancient towns and villages is to be traced. North of the Plain when the Philistines possessed it, one enormous sheet of wheat covers the wide expanse between the hills and the sand dunes of the sea-shore, without interruption of any kind—no break or hedge, hardly even
a single olive-tree. Its fertility is marvellous; for the prodigious crops which it raises are produced, and probably have been produced almost year by year, for the last four centuries, without any of the appliances which we find necessary for success. 31. The Plain of Sharon is much narrower than Philistia. It is about ten miles wide from the sea to the foot of the mountains, which are here more abrupt than those of Philistia, and without the intermediate hilly region there occurring. At the same time it is more undulating and irregular than the former, and crossed by streams from the central hills, some of them of considerable size, and containing water during the whole year. The soil is extremely rich, varying from bright red to deep black, and producing enormous crops of weeds or grain, as the case may be. 32. The tract of white sand already mentioned as forming the shore line of the whole coast, is gradually encroaching on this magnificent region. In the S. it has buried Ashkelon, and in the N. between Cesaras and Jaffa the dunes are said to be as much as three miles wide and 300 feet high. Probably the Jews never permanently occupied more than a small portion of this region. Its principal towns were, it is true, allotted to the different tribes (Josh. xv. 45-47), and the dunes were in anticipation of the intended conquest (xiii. 3-6). (Philistines). 33. In the Roman times this region was considered the pride of the country, and some of the most important cities of the province stood in it—Cesarea, Antipatris, Diospolis (= Lydda). The one ancient port of the Jews, the "beautiful" city of Joppa, occupied a position central between the Shephelah and Sharon. Roads led from these various cities to each other, to Jerusalem, Neapolis, and Sebaste in the interior, and to Poolemais and Gaza on the N. and S. The commerce of Damascus, and, beyond Damascus, of Persia and India, passed this way to Egypt, Rome, and the infant colonies of the West; and that traffic and the constant movement of troops backward and forward must have made this plain one of the busiest and most populous regions of Syria at the time of Christ. 34. The characteristics already described are hardly peculiar to Palestine. Her hilly surface and general height, her dry, arid, and barren soil, her narrow, mountainous, and dry for the greater part of the year, even her belt of maritime lowland—these she shares with other lands, though it would perhaps be difficult to find them united elsewhere. But there is one feature in which she stands alone—the Jordan—the one river of the country. 35. Properly to comprehend this, we must cast our eyes for a few moments on N. and S. outside the narrow limits of the Holy Land. From N. to S.—from Antioch to 'Akabah at the tip of the eastern horn of the Red Sea, Syria is left by a deep and narrow trench running parallel with the coast of the Mediterranean, and dividing, as it were, a broad and fertile plain, from the cold, mountainous region of the plateau which stretches inland from them; the Jordan is left by another range of mountains, the Lebanon, from which the whole of the district of the Jordan, the 'Arabah of the Hebrews, the Aulon of the Greeks, and the Ghôr of the Arabs. The central of its three divisions is the only one with which we have at present to do. The river is elsewhere described in detail (Jordan); but it, and the valley through which it rushes down its extraordinary descent, must be here briefly characterized. 36. The Valley begins with the river at its remotest springs of Hîsbaïya on the N. W. side of Hermon, and accompanies it to the lower end of the Dead Sea, a length of about 150 miles. During the whole of this distance its course is straight, and its direction nearly due N. and S. The springs of Hîsbaïya are 1,700 feet above the level of the Mediterranean, and the northern end of the Dead Sea is 1,317 feet below it, so that between these two points the valley falls with more or less regularity through a height of more than 3,000 feet. But though the river disappears at this point, the valley still continues its descent below the waters of the Dead Sea till it reaches a further depth of 1,508 feet. So the bottom of this extraordinary cavel is more than 2,000 feet below the surface of the ocean. 37. In width the valley varies. In its upper and shallower portion, as between Bâdès and the lake of Hîrâh, it is about five miles across. Between the Hîrâh and the Sea of Galilee, as far as we have any information, it contracts, and becomes more of an ordinary ravine or glen. It is in its third and lower portion that the valley assumes its more definite and regular character. During the greater part of this portion, it is about seven miles wide from the one wall to the other. The river must preserve their straight line of direction, and their massive horizontal wall-like aspect, during almost the whole distance. The western mountains are more irregular in height, their slopes less vertical, and their general line is interrupted. N. of Jericho they recede in a kind of wide amphitheatre, and the valley becomes twelve miles broad, a breadth which it thenceforward retains to the southern extremity of the Dead Sea. 38. Buried as it is between such lofty ranges, and shielded from every breeze, the climate of the Jordan valley is extremely hot and relaxing. Its enervating influence is shown by the inhabitants of Jericho. Whether there was any great amount of cultivation and habitation in this region in the times of the Israelites the Bible does not say; but the palms of Jericho, and of Abila (Abel-sinnim), and the extensive balsam and rose gardens of Jericho are spoken of by Josephus, who calls the whole district the "divine spot." 39. That irrigation necessary for the towns, or for the cultivation which formerly existed, or still exists, in the Ghôr, is obtained from the torrents and springs of the western mountains. For all purposes to which a river is ordinarily applied, the Jordan is useless. Unlike useless for irrigation and navigation, it is in fact, what its Arabic name (Scherîat el-Khîr) signifies, nothing but a "great watering-place." 40. But though the Jordan is so unlike a river in the Western sense of the term, it is far less than the other streams of the Holy Land. It is at least perennial, while, with few exceptions, they are mere winter torrents, rushing and foaming during the continuance of the rain, and quickly drying up after the commencement of summer. For fully half the year, these "rivers," or "brooks," are often mere dry lanes of hot white or gray stones, or tiny rills working their way through heaps of parched boulders. (Brooks 4; River 2.) 41. How far the Valley of the Jordan was once filled up by the ancient sea of the Holy Land as a medium of communication between the northern and southern parts of the country we can only conjecture. The ancient notice of this route are very scanty, (a.) From 2 Chr. xxviii. 15, we find that the captives taken in the war by the army of the northern kingdom were sent back from Samaria to Jerusalem by way of
Jericho. It would seem, however, to have been the usual road from the north to Jerusalem (comp. Lk. xviii. 11 with xix. 1). (b.) Pompey brought his army and siege Train from Damascus to Jerusalem (n. c. 40), past Scythopolis and Pella, then thence by Korazim (Kerakas at the foot of Hadeh Ferrahd.) to Jericho. (c.) Vesuvius marched from Emmaus, on the edge of the plain of Sharon, not far E. of Ramleh, past Neapolis (Nilemus), down to Korazim, and thence to Jericho. (d.) Antoninus Martyr (about A. 800), and possibly Willibald (a. n. 722) followed this route to Jerusalem. (e.) Baldwin I. is said to have journeyed from Jericho to Tiberias with a caravan of pilgrims. (f.) In our own times the whole length of the valley has been traversed by De Bertou, and by Dr. Anderson (geographer to the American expedition), but apparently by few if any other travellers.

42. Monotonous and uninviting as much of the Holy Land will appear from the above description to readers accustomed to the constant verdure, the succession of flowers, the ample streams and the varied surface of our own country—we must remember that its aspect to the Israelites after that weary march of forty years through the desert, and even by the side of the brightest recollections of Egypt that they could conjure up, must have been very different. They entered the country at the time of the Passover, when it was arrayed in the full glory and freshness of its brief springtide, before the scorching sun of summer had had time to wither its flowers and embrown its verdure. Taking all these circumstances into account, and allowing for the bold metaphors of Oriental speech, those wayworn travellers could have chosen no fitter words to express what their new country was to them than—"a land flowing with milk and honey, the glory of all lands." 43. Again, the variations of the seasons may appear to us slight, and the atmosphere dry and hot; but after the monotonous climate of Egypt, the "rain of heaven" must have been a most grateful novelty in its two seasons, the former and the latter—the occasional snow and ice of the winters of Palestine, and the burst of returning spring, must have had double the effect which they would produce on those accustomed to such changes. (Durt. : Win.) 44. The contrast with Egypt would tell also in another way. In place of the huge ever-flowing river whose only variation was from low to high, and from high to low again, and which lay at the lowest level of that level country, they found themselves in a land of constant and considerable undulation, where the water, either of gushing spring, or deep well, or flowing stream, could be procured at the most varied elevations, requiring only to be judiciously hus-banded and skilfully conducted to find its own way through field or garden. (Agriculture.) 45. It will be seen that, beneath the apparent monotonous, there is a variety in the Holy Land really remarkable. There is the variety due to the difference of level between the different parts of the country. There is the variety of climate and of natural appearances, partly from the proximity of the snow-capped Hermon and Lebanon on the north and of the torrid desert on the south. There is also the variety inevitably produced by the presence of the sea—"eternal freshness and liveliness of ocean." 46. Each of these is continually reflected in the Hebrew literature. The contrast between the highlands and lowlands appears in "going up" to Judah, Jerusalem, Hebron; "going down" to Jericho, Capernaum, Lydda, Cesarea, Gaza, and Egypt. More than this, the difference is marked in the topographical terms which so abound in, and are so peculiar to, this literature. "The mountain of Judah," "the mountain of Israel," "the mountain of Zion." 47. The differences in climate are less often mentioned. The Psalms, Prophets, and historical Books, are full of allusions to the fierce heat of the mid-day sun and the dryness of summer; no less than to the various accompaniments of winter—the rain, snow, frost, ice, and fogs of Jerusalem and the upper country. Even the sharp alternations between the heat of the days and the coldness of the nights, which strike every traveller in Palestine, are mentioned. In the preceding description allusion has been made to many of the characteristic features of the Holy Land. But one defect is even more characteristic—its lack of monuments and personal relics of the nations who have held it. This gave it its claim to our veneration and affection. In Egypt and Greece, and also in Assyria, as far as our knowledge at present extends, we find a series of buildings, reaching down from the most remote and mysterious antiquity, a chain, of which hardly a link is wanting, and which records the progress of the people in civilization, art, and religion, as certainly as the buildings of the medieval architects do that of the various nations of modern Europe. We possess also a multitude of objects of use and ornament, belonging to these nations, and pertaining to every station, office, and act in their official, religious, and domestic life. But in Palestine there does not exist a single edifice, or part of an edifice, of which we can be sure that it is of a date anterior to the Christian era. And with the buildings so with other memorials. With one exception, the museums of Europe do not possess a single piece of pottery or metal work, a single weapon or household utensil, which records the true past. The contrast which it makes, which can give us the least conception of the manners or outward appliances of the nation before the date of the destruction of Jerusalem by Titus. The coins form the single exception. (Money.) The following buildings are Jewish in character, though carried out with foreign details. The tombs of the Kings and of the Judges; the buildings known as the tombs of Absalom, Zechariah,-St. James, and Jehoshaphat; the monolith at Siloam—all near Jerusalem (see cut under Jebel Madjireh, Vallet of, and Tomb); the ruined synagogues at Meiron and Kefr Birion (a few miles S. W. and W. of Lake Menor). But there are two edifices which seem to bear a character of their own, and do not so clearly betray the style of the West. These are the enclosure round the sacred cave at Hebron (Machpeleh); and portions of the western, southern, and eastern walls of the Haram at Jerusalem, with the vaulted passage below the Al-Aqsa (Temple). M. E. Rénou has named the circumstances which must have had a great effect in suppressing art or architecture amongst the ancient Israelites, while their very existence proves that the people had no genius in that direction. These are (1) the prohibition of sculptured representations of living creatures, and (2) the command not to build a temple anywhere.
but at Jerusalem.—The Geology. Of the geological structure of Palestine our information is but imperfect and indistinct. 1. The main sources of our knowledge are (a.) his exploration of the Judean and the Dead Sea in 1818; and (b.) the Report of H. J. Anderson, M. D., an American geologist, formerly Professor in Columbia College, N. Y., who accompanied Captains (a.) in his exploration of the Judean and the Dead Sea in 1818; and (c.) the Diary of Mr. H. Poole, who visited Palestine on a mission for the British government in 1855. None of these contain any thing approaching a complete investigation, either as to extent or to detail of observations. 2. From the reports of these observers it appears that the Holy Land is a much-disturbed mountainous tract of limestone of the secondary period (jurassic and cretaceous); the southern offshoot of the chain of Lebanon; elevated considerably above the sea-level; with partial interruptions from tertiary and basaltic deposits. It is part of a vast mass of limestone, stretching in every direction except the west, beyond the Dead Sea and the Jordan. The whole of Syria is cleft from north to south by a straight crevasse of moderate width, but extending in the southern portion of its centre division to a truly remarkable depth (2,625 feet) below the sea-level. (Sea, the Salt.) This crevasse, which contains the principal water-course of the country, is also the most exceptional feature of its geology. It may have been volcanic in its origin; the result of an upheaval from beneath, which has tilted the limestone back on each side, leaving this huge split in the strata; the volcanic force having stopped short at that point in the operation, without intruding any volcanic rocks into the fissure. Or it may have been excavated by the gradual action of the ocean during the immense periods of geological operation. The latter appears to be the opinion of Dr. Anderson; but further examination is necessary before a positive opinion can be pronounced. 3. The limestone consists of two strata, or rather groups of strata. The upper one, which usually meets the eye, over the whole country from Hebron to Hermon, is a tolerably solid stone, varying in color from white to reddish brown, with very few fossils, inclining to crystalline structure, and abounding in caverns. Its general surface has been formed into gently-rounded hills, separated by narrow valleys of denudation occasionally spreading into small plains. 4. This limestone is often found crowned with chalk, rich in flints, the remains of a deposit which probably once covered a great portion of the country. 5. Near Jerusalem the mass of the ordinary limestone is often mingled with large bodies of dolomite (magnesian limestone). It is not stratified. 6. The lower stratum is in two divisions or series of beds—the upper, dusky in color, contorted and cavernous like that just described, but more ferruginous—the lower one dark gray, compact and solid, and characterized by abundant fossils of Echinus, an extinct echinus or sea-hedgehog, the spines of which are the well known "olives" of the convents. The ravinie by which one descends from the Mount of Olives to Jericho, cuts through the strata already mentioned. The lower formation differs entirely in character from the upper. Instead of smooth, commonplace, swelling outlines, every thing that is the work of water is here seen. After the limestone of Palestine had received the general form which its surface still retains, it was pierced and broken by large eruptions of lava pushed up from beneath, which has broken up and overflowed the stratified beds, and now appears in the form of basaltic knolls. 8. On the east of Jordan these volcanic rocks have been lithicert found only N. of the mountains of Samaria. They are first encountered on the south-western side of the Plain of Esdraelon. N. of Tabor and W. of Tiberias they abound over a district about twenty miles in diameter. These seem to have been two centres of eruption: one, the most ancient, at or near Juran. Kurn Hattin (the traditional Mount of Beatitudes), whence the stream flowed over the declivities of the limestone toward the Lake of Gennesaret; the other—more recent—more to the north, in the neighborhood of Safed. 9. The volcanic action which in pre-historic times projected this basalt, has left its later traces in the ancient records of the country, and is even still active in the form of earthquakes. (Earthquake.) The rocks between Jerusalem and Jericho show many an evidence of these convulsions. Two earthquakes only are recorded as having affected Jerusalem itself—that in the reign of Titus, when the walls of the city, including the Temple, were overthrown (against the old copies, when "the rocks were rent and the rocky tombs torn open" (Mat. xxvii. 51). But in addition to earthquakes, the hot salt and fetid springs which are found at Tiberias, Callirhoé (Lashia?), and other spots along the valley of the Jordan, and round the basins of its lakes, and the rock-salt, nitre, and sulphur of the Dead Sea are all evidences of volcanic or plutonic action. 11. In the Jordan valley the basalt is frequently encountered. Here, as before, it is deposited on the limestone, which forms the substratum of the whole country. On the western side of the lower Jordan and Dead Sea no volcanic formations have been found. 12. The most extensive and remarkable developments of igneous rocks are on the E. of the Jordan. Over a large portion of the surface from Damascus to the latitude of the south of the Dead Sea, and even beyond that, they occur in the greatest abundance all over the surface. (Ancon.) The limestone, however, still underlies the whole. 13. The tertiary and alluvial beds are chiefly remarkable in the neighborhood of the Jordan, as forming the floor of the valley, and as existing along the course, and accumulated at the mouths, of the torrents which deliver their tributary streams into the river, and into the Dead Sea. 14. The floor of the Jordan valley is described by Dr. Anderson as exhibiting throughout more or less distinctly the traces of two independent terraces. The upper one is much the broader of the two. It extends back to the face of the limestone mountains which form the walls of the valley on the east and west. Below this, varying in depth from 60 to 150 feet, is the second terrace, which reaches to the channel of the Jordan, and, in Dr. Anderson's opinion, has been excavated by the river itself before it had shrunk to its present limits, when it filled the whole space between the eastern and western faces of the upper terrace. The inner side of both the upper and lower terraces is marked by beds of basaltic knolls, by the terraces of the mins descending to the lower level. All along the channel of the river are found mounds and low cliffs of conglomerates, and brecias of various ages, and more various composition. 15. Round the margin of the Dead Sea the tertiary beds assume larger and more important proportions than those of the river. The marls, gypites, and conglomerates continue along the base of the western cliff as
far as the Wady Sobehe, where they attain their greatest development. Of this they form a streak of white or yellowish sand, which is often washed back by wind and flood, and forms sheets of sand banks on the coast. The Wady Sobehe is sometimes 3½ miles wide, and contains a sheet of bitter salt waters ploughed by the rain-torrents into pinnacles and obelisks. At the southeastern corner of the sea, sandstones begin to display themselves in great profusion, and extend northward by Wady Zurka Matin. 16. A notice of the rich alluvial soil of the wide plains which form the maritime portion of the Holy Land, and also that of Esdraelon, Gennesaret, and other similar plains, will complete our sketch of the geology. The former of these districts is a region from eight to twelve miles in width, intervening between the central highlands and the sea. It is formed of washings from those highlands, brought down by the heavy rains which fall in the winter months. The soil is a light loamy sand, red in some places, and deep black in others. The actual coast is formed of a very recent sandstone, full of marine shells, which is disintegrated by the waves and thrown on the shore as sand, stopping in many places the outflow of the streams, and causing them to form marshes on the plain. 17. The plain of Gennesaret is under similar conditions, except that its outer edge is bounded by the lake instead of the ocean. It has abundant running water, and a rich soil from the decay of the volcanic rocks on the neighboring heights. The plain of Esdraelon lies between two ranges of highland, with a third (the hills separating it from the plain of 'Akkö), at its N. W. end. The soil of this plain is also volcanic, though not so purely so as that of Gennesaret. 19. Bitumen, or asphaltum (the "slime" of Gen. xii. 3), is only met with in the valley of Jordan. At Hobeiqá it is obtained from pits or wells sunk through a mass of bituminous earth to a depth of about 180 feet. It is also found in small fragments on the shore of the Dead Sea, and occasionally, though rarely, very large masses of it are discovered floating in the water. 20. Sulphur is found on the W. and S. and E. portions of the shore of the Dead Sea. Nitre is rare. Rock salt abounds in large masses. The salt-mound of Khosham Udban at the southern end of the Dead Sea is an enormous pile, 5 miles long by ¾ broad, and some hundred feet in height. (BRIMSTONE; COAL; METALS; MINES; SALT; SEA, THE SALT.)- The Botany (abridged and modified from the original article by Dr. J. D. Hooker). The Botany of Syria and Palestine differs but little from that of Asia Minor, which is one of the most rich and varied on the globe. What differences it presents are due to a slight admixture of Persian forms on the eastern frontier, of Arabian and Egyptian on the southern, and of Arabian and Indian tropical plants in the low torrid depression of the Jordan and Dead Sea. On the other hand, Palestine forms the southern and eastern limit of the Asia Minor flora, and contains a multitude of trees, shrubs, and herbs, that advance no further S. and E. Owing, however, to the geographical position and mountainous character of Asia Minor and Syria, the main features of their flora are essentially Mediterranean-European, and not Asiatic. As elsewhere throughout the Mediterranean regions, Syria and Palestine were evidently once thickly covered with forests, which on the lower hills and plains have been either entirely removed, or else reduced to the condition of bushwood and coppice; but which still abound on the mountains, and along certain parts of the sea-coast. The flora of Syria, so far as it is known, may be roughly classed under three principal Botanical regions, corresponding with the physical character of the country. These are (1) the western or seacoast belt of Syria, including, the lower valleys of the Lebanon and Anti-Lebanon, the plain of Coelestia, Galilee, Samaria, and Judea. (II.) The desert or eastern half, which includes the eastern banks of Anti-Lebanon, the plain of Damascus, the Jordan and Dead Sea valley. (III.) The middle and upper mountain regions of Mount Casius, and of Lebanon above 3,400 feet, and of Anti-Lebanon above 4,000 feet. These Botanical regions present no definite boundary-line. (1.) Botany of Western Syria and Palestine. The flora throughout this district is made up of such a multitude of different families and genera of plants, that it is not easy to characterize it by the mention of a few. Among trees, oaks are by far the most prevalent, and are the only ones that form continuous woods, except the Pinya maritima and Pinya Halopeynia (Aleppo Pine). The most prevalent oak is the Quercus pseudo-cedera, an evergreen oak, erroneously called holly by many travellers, and known as holly-oak by others. This is perhaps the commonest plant in all Syria and Palestine, covering as a low dense bush many square miles of hilly country everywhere, but rarely or never growing in the plains. It seldom becomes a large tree, except in the valleys of Lebanon, or where, as in the case of the famous oak of Maame, it is allowed to attain its full size. The only other oaks that are common are the Quercus infectoria (a gall-oak), and Quercus Légypa. The Quercus infectoria is a small deciduous-leaved tree, found here and there in Galilee, Samaria, and Lebanon. Quercus Légypa is the Valonia oak; a low, very stunted, stony tree, common in Galilee, especially on Tabor and Carmel, and regarded by Dr. Hooker as the oak of Bashan. The trees of the genus Pistacia rank next in abundance to the oak, and of these there are three species in Syria, two wild and most abundant, Pistacia Lentiscus (the lentisk or Mastich tree), and Pistacia Terebinthus (the terebinth or tamarisk). At the third, Pistacia vera, which yields the well-known pistachio-nut, is very rare, and chiefly seen in cultivation. (NUTS 1.) The Carob, or Locust-tree, Ceratonia Siligia, ranks perhaps next in abundance to the foregoing trees. (Legumes.) The Oriental Plane is far from common, and though generally cultivated, it is not at all appearance wild in the valleys of Lebanon and Anti-Lebanon. (PLANE-TREE; CHESTNUT-TREE.) The Sycomore fig is common in the neighborhood of towns, and attains a large size. (Sycamore.) Poplars, especially the aspen and white poplar, are extremely common by streams. (Poplars.) The Walnut is more common in Syria than in Palestine. (NUTS 2.) Of large native shrubs or small trees almost universally spread over the district are, Arbous Ardashie (Oriental arbutus), which is common in the hilly country from Hebron northward; Cramoysa Aromia (a species of thorn), which grows equally in dry rocky exposures, as on the Mount of Olives, and in cool mountain-valleys, and yields a large yellow or red haw abundantly sold in the markets. Cypress are common about villages. (Cypress 2.) Zizyphus Spinia-Christi, Christ's Thorn—often called jujube—the Nub of the Arabs, is most common on dry open plains, as that of Jericho. The Pistacia sectartius, also called Carob-Thorn, resembles a good deal, but is much less common; it abounds in Anti-Lebanon. (Thorns 5.) Syrsas officinalis, which used to yield the famous Storax, abounds in the
hilly parts of the country. (Poplar.) Tamarisk is common, but seldom attains a large size. Oleander (Nerium Oleander) is an evergreen shrub, of graceful habit, and with clusters of deep rose-colored flowers, that blooms at various seasons. (BAY-TREE.)—The palm is a prominent feature everywhere, and one all the more obtrusive from the fragrance of many of the genera.—(4.) Of Cruceifera (cruciferous plants, including the cabbage, turnip, mustard, radish, &c.) there is little to remark. Among the most noticeable are the gigantic mustard, which differs from the common mustard (Sinapis nigra) only in size, and the Anagallis (Anklorels, &c.) Of Tamarisk (Salix) are frequent in all the richest plains and most stony hills, often towering to a height of over 100 feet. Among the superfluos vegetation we can only mention the genera Centaurea, Echi-nops, Onopordum, Cirium, Cynara, and Carduus, as being eminently conspicuous for their numbers or size. (Thorns and Thistles ; Wormwood, &c.)—(5.) Lobeliate (lobeliate plants, including hiss, hyssop, lavender, marjoram, mist, sage, &c.) form a prominent feature everywhere, and one all the more obtrusive from the fragrance of many of the genera.—(6.) Caryophyllaceae (caryophyllaceous plants, including the campion, chickweed, pink, sweet-william, &c.) are not a very conspicuous order, though the abundance of pinks, Silene and Siepporia, is a marked feature to the eye of the botanist.—(7.) The Boraginaceae (plants of the borage and heliotrope tribes) are for the most part annual weeds; but some, as the buglosses, are among the most beautiful plants of the country.—(8.) Of Scrophulariaceae the principal genera are Scrophularia (figwort), Veronica, Linaria (snagdragons), and Verbascum (mullcine), the last the most abundant and often gigantic. (9.) Geraniaceae (the Geranium), though very numerous in species, seldom afford a sward as in moister and colder regions. To this order belong also the cultivated cereal plants of "corn" of the Scriptures, wheat, rye, barley, millet, &c. (Agriculture : Food ; Grass ; Hay, &c.)—(10.) Liliaceae (liliaceous or lily-like plants) are the variety and beauty of this order in Syria (Lilly) is perhaps nowhere exceeded, and especially of the bulb-bearing genera, as tulips, frillarias, squills, gages, &c. The Garlic, Leeks, Onions, Hyacinth, &c., also belong to this order.—Of other natural orders, Geraniaceae (geraniums) are very numerous and beautiful; Ruscaceae (Rus., &c.) in common; Rosacea (Rose, &c.) are not so abundant as in more northern climates; but one remarkable plant, Poterium spinosum, covers whole tracts of arid, hilly country. (Bush) Botanists place under this order the Almond, Apple, Apricot, Peach, Quince, and other cultivated fruits (save above) as well as brambles (Besp., twig, &c.). For other plants, see Ash : Box-tree : Fitches : Flax : Heath : Hemlock : Juniper : Mal- lows : Mandrake : Melpomere-tree : Myrtle : Myr- tle : Nettle : Pine-tree : Spices : Tares : Wil- lows, &c.—Ferms are extremely scarce, owing to the dryness of the climate, and most of the species belong to the lower form of the genus. Memorable plants of this region, and indeed, in the whole world, is the celebrated Papyrus of the an-
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abundance at Hebron, though naturalists had previously denied the existence of this burrowing quadruped in Palestine [Ibid.]. The black chameleon of Jerusalem is the Spinara (Ferré). A species of squirrels (Squirus Syriacus), termed by the Arabs Orkudína (the leaper), and noticed on the lower and middle parts of Lebanon; two kinds of hare, Lepus Syriacus, and Lepus Asia-picus; rats and mice, which are said to abound (see Notes on the jerboa [Hippurus]); the porcupine (Hystrix cristata); the short-tailed field-mouse (Arvicolæ agrestis), may be considered as the representatives of the Rodentia (gnawing animals). The Pachydermatæ (thick-skinned animals), the wild boar (Sus Scrofor), frequently met with on Tabor and little Hermon, appears to be the only living wild example (Erikson). Swine (Sus). The Syrian hyrax (Cony) is now but rarely seen. There does not appear to be at present any wild ox in Palestine. (Beul.) Dr. Thomson states that wild goats (Icté) are still (see 1 Sam. xxiv. 2) frequently seen in the rocks of En-gedi. The gazelle (Gazella Deloria) occurs not frequently in the Holy Land, and is the antelope of the country. The Arabs hunt the gazelles with greyhound and falcon. (Pylarg.) The fallow-deer (Dama vulgaris) is said to be not frequently observed. (Hart; Lind; Roe; Roerick.) Of domestic animals we need only mention the Arabian or one-humped camel, Ass, Mete, Horse, all of which are in general use. The buffalo (Bubalus Buffaloe) is common. (Bull.) The ox of the country is small and unsightly in the neighborhood of Jerusalem, but in the richer pastures the cattle, though small, are not unsightly; the common sheep of Palestine is the broad-tail (Ovis laticaudata), with its varieties; the Goat is extremely common everywhere. (Chamos.) Cats and dogs (so Porter, in Kitto) are considered common property, tolerated, but not often domesticated, as among us. (Cat; Dog.)—Birds. Mr. Tristram has catalogued and described 322 species of birds (250 land birds, and 92 waders and waterfowl) as found in Palestine, 260 of which are in European lists, and 27 appear peculiar to Palestine and adjacent districts (Fbn.). Vultures, eagles, falcons, kites, owls of different kinds, represent the Rapatorial order or birds of prey. (Eagle; Gier-eagle; Glede; Hawk; Kite; Night-hawk; Os-peat; Osseipragn; Owl; Vulture, &c.) Of the smaller birds may be mentioned, among others, the Merops Persicus (Persian bee-eater), the Upupa Epopo (boopoe; Lapwing), the Sitta Syriaca or Dalmatian nuttach, several kinds of Sturnus (wax-blers), the Cinnyris Ora (Hosea's sun-bird), the Zos zendopogon (Palestine nightingale)—the finest songster in the country,—the Anas, or the various kinds of wild fowl; the common ccker (Coturnix; Chalaze), in the open wooded district near Jericho; the jay of Palestine (Garrulus melanocephalus); kingfishers (Ceryle rufla, and perhaps Alecto tytida) abound about the Lake of Tiberias and in the streams above the Hermon; the baton, and carrion crow; the Putor rosæa (locust-bird or rose-colored starling), discovered by Mr. Tristram in the gorge of the Kidron; the hopping thrush (Crateropus chalaje), in the open wooded district near Jericho; the jay of Palestine (Garrulus melanocephalus); kingfishers (Ceryle rufla, and perhaps Alecto tytida) abound about the Lake of Tiberias and in the streams above the Hermon; the baton, and carrion crow; the Putor rosæa (locust-bird or rose-colored starling), discovered by Mr. Tristram in the gorge of the Kidron; the hopping thrush (Crateropus chalaje), in the open wooded district near Jericho; the jay of Palestine (Garrulus melanocephalus); kingfishers (Ceryle rufla, and perhaps Alecto tytida) abound about the Lake of Tiberias and in the streams above the Hermon; the baton, and carrion crow; the Putor rosæa (locust-bird or rose-colored starling), discovered by Mr. Tristram in the gorge of the Kidron; the hopping thrush (Crateropus chalaje), in the open wooded district near Jericho; the jay of Palestine (Garrulus melanocephalus); kingfishers (Ceryle rufla, and perhaps Alecto tytida) abound about the Lake of Tiberias and in the streams above the Hermon; the baton, and carrion crow; the Putor rosæa (locust-bird or rose-colored starling).—Fish. The principal kinds which are caught off the shores of the Mediterranean are supplied by the families Sparidæ (gilt-head, bream, &c.), Perca (perch), Cyprinidæ (mackerel, &c.), Remire (ray), and Pteronotis (flatfish, flounder, sole, &c.). The Sea of Galilee has been always celebrated for its fish. Burckhardt says, the most common species are the biny (Cyprinus Lepidus), allied to the gold-fish and carp, said sometimes to weigh seventy pounds, and the meshi, described as a foot long and five inches broad, with a flat body like the sole, usually one of the Labride (wrasse family), and perhaps Chromis Niloticus.—Mollusca are numerous. The shells—may be classified in four groups. In the north of the country the prevailing type is that of the Greek and Turkish mountain region, numerous species of the genus Clavata, and of opaque Bufferi and Papæ predominating. On the coast and in the plains the common shells of the E. Mediterranean basin abound, e. g. Helix Pisana, Helix Syriaca, &c. In the south, in the hill country of Judea, occurs a very interesting group, chiefly confined to the genus Helix (snail kind), three subdivisions of which may be typified by Helix Boini, Helix Secta, Helix tuberculata, recalling, by their thick, calcareous, lustreless coating, the prevalent types of Egypt, Arabia, and Sahara. In the valley of the Jordan the prevailing group is a subdivision of the genus Bulinus, rounded, semi-pellucid, and lustrous, very numerous in species, mostly peculiar to the district. (Colors, Purple, Blue; Oxych; Pearl.) Of the Crustacea (crabs, &c.) we know scarcely any thing. —Insects are so numerous in some parts of the land as to become almost a plague (Porter, in Kitto). (Flea; Fly; Gnats; Hornet, &c.) The Lepidoptera (butterflies, moths, caterpillars, &c.) are as numerous and varied as the grass and flowers. All the common butterflies of Southern Eu- rope, or nearly allied congeneris, are plentiful in the cultivated plains and on the hill-sides. (Moth.) Bees
are common. (Bee.) At least three species of scorpi"
but was regarded by the ancients as peculiarly characteristic of Palestine and the neighboring regions. The palm-tree is dioecious (i. e. the male and female flowers grow on different trees) and endogenous (i. e. growing from within outward, like the cornstalk).

The date-palm attains a height of from thirty or forty to seventy or eighty feet. It seldom bears fruit till six or eight (or even ten) years after it is planted, but continues to be productive for 100 years, yielding an average crop of perhaps 100 lbs. for a year (so Dr. Hamilton in Fairbairn). The Arabs feed their camels on the abortive fruit and the date-stones ground down. “From the leaves they make conches, baskets, bags, mats, brushes, and fly-traps; from the trunk, cages for their poultry, and fences for their gardens; and other parts of the tree furnish fuel. From the fibrous webs at the bases of the leaves thread is procured, which is twisted into ropes and rigging; and from the sap, which is collected by cutting off the head of the palm, and scooping out a hollow in its stem, a spirited liquor is prepared” (Bennett's Botany, quoted in Fairbairn). The following places may be enumerated from the Bible as having some connection with the palm-tree, either in the derivation of the name, or in the mention of the tree as growing on the spot. (1.) At EIm were “two wells (fountains) of water, and three-score and ten palm-trees.” (Ex. xxvii; Num. xxviii, 9). (2.) ELATH (Deut. ii. 8; 1 K. ix. 26; 2 K. xiv. 12, xvi. 6; 2 Chr. viii. 17, xxvi. 2) may likewise mean the palm-trees. (3.) No place in Scripture is so closely associated with the subject before us as Jericho, “the city of palm-trees.” Its rich palm-groves are connected with two very different periods—with that of Moses, Joshua, &c. (Deut. xxxiv. 3; Judg. i. 16, iii. 13; 2 Chr. xxviii. 15) on the one hand, and that of the evangelists on the other. What the extent of these palm-groves may have been in the desolate period of Jericho we cannot tell; but they were renowned in the time of the Gospels and Josephus. The Jewish historian mentions the luxuriance of these trees again and again. Herod the Great took great interest in the palm-groves of Jericho. (4.) HAZEON-TAMAR (the felling of the palm-trees) is mentioned in the history both of Abraham (Gen. xiv. 7) and of Jehoshaphat (2 Chr. xx. 2); = EN-GEUDI. (5.) BAAL TAMAR had the same element in its name, and doubtless the same characteristic in its scenery (Judg. xx. 5). It could not have been far from “the palm-tree of Deborah” (Judg. iv. 5), and may have been (so Stanley) identical with it. (6.) TAMAR (the palm) is set before us in the vision of Ezekiel (Ez. xlvii. 19, xlviii. 28). (7.) There is little doubt that Solomon's Tadmor, afterward the famous Palmyra, on another desert frontier far to the N. E. of Tamar, is primarily the same word. (8.) Bethany (the house of dates) reminds us that the palm grew in the neighborhood of the Mount of Olives. This helps our realization of our Saviour's entry into Jerusalem, when the people “took branches of palm-trees and went forth to meet Him” (Jn. xii. 15; comp. Neh. viii. 15). (9.) PHRIEXOS or PHRIEXOS (Acts xi. 19, xv. 5, xx. 3) is in all probability derived from the Greek phoinix = a palm. (10.) PHRIEXOS (Gr. Phoinix) in the island of Crete, the harbor which St. Paul was prevented by the storm from reaching (xvii. 12), has doubtless the same derivation.—From the passages where there is a literal reference to the palm-tree, we may pass to the emblematical uses of it in Scripture.
Under this head may be classed the following:—(1) The striking appearance of the tree, its uprightness and beauty would naturally suggest the giving of its name occasionally to women ("Tamar," Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27). (2) We have notices of the employment of this form in decorative art, both in the real Temple of Solomon (2 Chr. iii. 5; 1 K. vi. 29, 32, 35, vii. 36), and in the visionary temple of Ezekiel (Ez. xii. 16 ff.; xli. 18 ff.). This work seems to have been in relief. It was a natural and doubtless customary kind of ornamentation in Eastern architecture. Jeremiah compares the idols of the heathen (rigid and motionless?) to the palm-tree (Jer. x. 4, 5). (3) With a tree so abundant in Judaea, and so marked in its growth and appearance, as the palm, it seems rather remarkable that it does not appear more frequently in the imagery of the O. T. There is, however, in Psalm xcvii. 12 the familiar comparison, "The righteous shall flourish like the palm-tree," which suggests a world of illustration, whether respect be had to the orderly and regular aspect of the tree, its fruitfulness, the persistent greenness of its foliage, the height at which the foliage grows, as far as possible from earth and as near as possible to heaven. Perhaps no point is more worthy of mention, if we wish to pursue the comparison, than the elasticity of the fibre of the palm, and its determined growth upward even when loaded with weight. (4) The passage in Rev. vii. 9, where the glorified of all nations are described as "clothed with white robes and palms in their hands," might seem to us a purely classical image, drawn from the Greek games, the victors in which carried palms in their hands. But palm-branches were used by Jews in token of victory and peace (1 Mc. xiii. 51; 2 Mc. x. 7, xiv. 4; comp. Jn. xii. 13, and 2 Esd. ii. 44-47).—The industrial and domestic uses of the palm (see above) are very numerous; but there is no clear allusion to them in the Bible. That the ancient Orientals, however, made use of wine and honey obtained from the palm-tree is evident from Herodotus, Strabo, and Pliny. It is indeed possible that the honey mentioned in some places may be palm-sugar. (In 2 Chr. xxxi. 5 the margin has "dates.") There may also in Cant. vii. 8, "I will go up to the palm-tree, I will take hold of the boughs thereof," be a reference to climbing for fruit. So in ii. 5 and elsewhere (e.g. Ps. 120) the fruit of the palm may be intended: but this cannot be proved. It is curious that this tree, once so abundant in Judea, is now comparatively rare, except in the Philistine plain, and in the old Phoenicia about Byblos. A few years ago there was just one palm-tree at Jericho; but that is now gone (so Dr. Howson). Old trunks are washed up in the Dead Sea. In Vespasian's medal (Jerusalem) the daughter of Judea is mourning under a palm-tree.

Palsy (pawl'z), contracted from paralysis (L.) fr. Gr. paralysin (literally = a loosening aside, then a disabling the nerves of a part of the body, afterward also of the whole body, L. & N., Celsius). Medicine.

Palit (Heb. deliverance of Jehovah, Ges.), a Benjamite, one of the twelve spies; son of Raphii (Num. xxix. 9).

Palit-el (Heb. deliverance of God), son of Azzan, and prince of Issachar (Num. xxxiv. 26); one of the twelve appointed to divide Canaan among the tribes W. of Jordan.

Palite (fr. Heb. descendant of Pelt or one from Pelt?) perhaps a corruption of Pelonite, i.e., Helee, "the Palite" is named in 2 Sam. xxii. 26 among David's "thirty" valiant men.

Pamphyla [-fil] (L. fr. Gr. = every tribe, &c., a people made up of various tribes, Hdt.), one of the coast-regions in the S. of Asia Minor, having Cilicia on the E., Pisidia on the N., and Lycaonia on the W. In the invasion of Greece under Xerxes B.C. 480, while Cilicia contributed one hundred ships and Lycaonia fifty, Pamphylia sent only thirty. The name probably then embraced little more than the crescent of comparatively level ground between the Taurus Mountains and the sea. Pamphylia came under the Roman sway after the death of Attalus, king of Asia, B.C. 133. In St. Paul's time not only was Pamphylia a regular province, but the Emperor Claudius had united Lycaonia with it, and probably also a good part of Pisidia. It was in Pamphylia that St. Paul first entered Asia Minor, after preaching the Gospel in Cyprus. He and Barnabas sailed up the river Cestrus to Perga (Acts xiii. 13). Here John Mark left them (ib., xx. 38). Here they preached the Gospel, and their return from Thessalonica (xiv. 24, 25). We may guess from Acts ii. 10, that there were many Jews in the province (comp. 1 Mc. xv. 23) and possibly Perga had a synagogue. The two missionaries finally left Pamphylia by its chief seaport, Attalia. Many years afterward St. Paul sailed near the coast, through "the sea of Cilicia and Pamphylia" (Acts xxvii. 5).

Pan (of the six Hebrew words so rendered in the A. V., viz. elyôr (translated usually "laver,") mahbath or mahâbath, masreth, sir, pihâr, seladhâh or selâchâh, two, viz. mahbath or mahâbath and masreth, seem to imply a shallow pan or plate, such as is used by Bedouins and Syrians for baking or dressing rapidly their cakes of meal, such as were used in legal obligations (Aília; Bread); the others, especially sir (usually translated "caldron" or "pot"), a deeper vessel or caldron for boiling meat, placed during the process on three stones.

Pan bag (Heb. of uncertain etymology, Ges.; see below), perhaps an article of commerce exported from Palestine to Tyre (xxvii. 17 only). A comparison of the passage in Ezekiel with Gen. xlix. 11, leads to the supposition (so Mr. Bevan) that paannu = some of the spices grown in Palestine. The LXX., in rendering it kûsia (= ceosia), favors this opinion. Hitzig observes that a similar term occurs in Sanscrit (punnâka) for an aromatic plant. The Syriac understands it by saâdû (Σαναδων, = scented). Gesenius says, "perhaps a kind of pastry or sweet cake." Fairbairn (on Ex. i. c.), Henderson, and the A. V. favor its being the name of a place where fine wheat grew (comp. Minnith).

Paper (fr. Papyrus), Writing.

Paperae, the A. V. translation of Heb. plural 'drîth (Is. vii. 10). Gesenius, Rosenmüller, Förster, J. A. Alexander (on Is. i. c.), Barnes, Ayre, &c., make 'drîth = naked places, without trees, i. e. meadows or grassy places on the banks of the Nile. The Hebrew here translated "brooks" in the A. V. is the singular yerîh, applied to the Nile. Brooke 2; Reid 2; Writing.

Paphos (Gr., said to have been named from its founder, son of Pygmalion), a town at the W. end of Cyprus, connected by a road with Salamis at the E. end. According to Greek writers, Paphos was founded about the time of the Trojan war. Pausanias says that Paphos and Barnabas travelled, on their first missionary expedition, "through the isle," from Salamis to Paphos (Acts xiii. 6). At Paphos Elymas was struck blind, and Sergius Paulus became a believer.
The great characteristic of Paphos was the licentious worship of Aphrodite or Venus, who was here believed to have risen from the sea. (Asiodorit.) Her temple, however, was at "Old Paphos," now called Kukkia. The harbor and the chief town were at "New Paphos," at some little distance. The place is still called Capha.

Pap-ypus (L. gr. papyros). Reed 2.

Parable (Heb. msdhal; Gr. parabole; L. parable). The distinction between the Parable and one cognate form of teaching has been discussed under the article FABLE, originally, like this, by Prof. Plumptre. Something remains to be said (I.) as to the word, (II.) as to the Parables of the Gospels, (III.) as to the laws of their interpretation. (I.) The word parable, in Gr. parabole, does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. In Hellenistic Greek, however, it acquired a wider meaning; co-extensive with fable, or the narrative, as distinct from the LXX, writers, with hardly an exception, make it the equivalent. That word (= similitude) had a large range of application, and was applied sometimes to the shortest proverbs (1 Sam. x. 12, xxiv. 13; 2 Chr. vii. 20, A. V. "proverb" in these); sometimes to dark prophetic utterances (Num. xxviii. 7, 18, xxiv. 3; Ez. xx. 49, A. V. "parable" in these); sometimes to enigmatic maxims (Ps. lxxviii. 2, A. V. "parable"; Prov. i. 6, A. V. "proverb"); or metaphors expanded into a narrative (Ez. xii. 22, A. V. "parable"). (Poetry, Hebrew; Proverbs, Book or, Bundle.) In the N. T. the word parabole is used with a like latitude. While attached most frequently to the illustrations, which have given it a special meaning, it is also applied to a short saying or proverb." (Lk. iv. 23), to a mere comparison without a narrative (Mat. xxiv. 32), to the figurative character of the Levitical ordinances (Heb. ix. 9, A. V. "figure"), or of single facts in patriarchal history (x. 19, A. V. "parable"). II. The Parable differs from the Myth in being the result of a conscious deliberate choice, not the growth of an unconscious realism, personifying attributes, appearing, no one knows how, in popular belief. It differs from the Allegory, in that the latter, with its direct personification of ideas or attributes, and the names which are ascribed to them, are more artificial. The virtues and vices of mankind appear, as in a drama, in their own character and costume. The allegory is self-interpreting. The parable demands attention, insight, sometimes an actual explanation. It differs lastly from the proverb, in that it must include a similitude of some kind, while the proverb may assert, without a similitude, some wide generalization of experience. To understand the relation of the parables of the Gospels to our Lord's teaching, we must go back to the use made of them by previous or contemporary teachers. They appear frequently in the Gemara and Midrash (Versions, Assenit [Targum]), and are ascribed to Hillel, Shammai, and other great Rabbis of the two preceding centuries. Later Jewish writers have seen in this employment of parables a concession des to the ignorance of the great mass of mankind, who cannot be taught otherwise. For them, as for women or children, parables are the natural and fit method of instruction. It may be questioned, however, whether this represents the use made of them by the Rabbis of our Lord's time. The language of the Son of Sirach confines them to the scribe who de-
They are such as—9. The Two Debtors (Lk. vii.). 10. TheMercyServant (Mat. xviii.). 11. The Good Samaritan (Lk. x.). 12. The Friend at Midnight (xii.). 13. The Rich Fool (xii.). 14. TheWeddingFeast (xii.). 15. TheFig-Treexiii.). 16. TheGreat Supper (xiv.). 17. The Lost Sheep (Mat. xviii.; Lk. xv.). 18. The LostPiece of Money (xv.). 19. TheProdigalSon (xv.). 20. TheUnjustSteward (xvi.). 21. TheRich Man and Lazarus (xxi.). 22. TheUnjust Judge (xviii.). 23. ThePharisees and thePublican (xviii.). 24. TheLaborersin theVineyard (Mat. xx.). (C.) Toward the close of our Lord's ministry, the parables are again theocratic, but the phase of the Divine Kingdom, on which they chiefly dwell, is that of its final consummation. To this class we may refer—25. The Pounds (Lk. xix.). 26. TheTwoSons (Mat. xxii.). 27. The Vineyard let out to Husbandmen (xii.; Mk. xii.; Lk. x.). 28. The Marriage-Feast (xxii.). 29. The Wise and FoolishVirgins (xxv.). 30. The Talents (xxv.). 31. The Sheep and theGoats (xxv.). The greater part of the parables of the first and third groups belong to St. Matthew, emphatically the Evangelist of the Kingdom. Two of the second are found for the most part in St. Luke. III. Lastly, there is the law of interpretation. It has been urged by some writers, by none with greater force or clearness than by Chrysostom, that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. In the great patterns of interpretation which He himself has given us, there is more than this. Not only body and soul, and the seed, and the cloud, and their counterparts in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. The explanation of the wheat and tares, given with less fulness, is equally specific. It may be inferred from these two instances that we are, at least, justified in looking for a meaning even in the seeming accessories of a parable. But no such interpretation can claim authority. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. The outward fact in nature, or in social life, may correspond to spiritual facts at once in God's government of the world, and in the history of the individual soul. A parable may be at once ethical, and in the highest sense of the term prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination. (1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to override or encroach upon the lessons taught by others. (3.) The direct teaching of Christ presents the standard to which all our interpretations are to be referred, and by which they are to be measured. Jesus Christ.

Paradise (Heb. paradéos; Gr. paraídoi; L. paradisus; see below). Questions as to the nature and locality of Paradise as = the garden of Gen. ii. and iii. are discussed under Eden 1. It remains to trace the history of the word, and the associations connected with it, as it appears in the later Hebrews and the O. T. and in the language of Christ and His apostles. The word itself, though it appears in the above form in Neh. ii. 8, and in Eccl. ii. 5, and Cant. iv. 13, may be classed, with hardly a doubt, as of Aramaic rather than of Semitic origin. It first appears in Greek as coming straight from Persia. Greek lexicographers classify it as a Persian word. Modern philologists accept the same conclusion with hardly a dissentient voice (so Prof. Plumptre, original author of this article). Gesenius, First, &c., compare the Sanscrit pardeça (= a region of surpassing beauty), Armenian pardí (= a garden [or park] around the house), &c. In Xenophon the word occurs frequently, and we get vivid pictures of the scene which it implied. A wide, open park, enclosed against injury, yet with its natural beauty unspoiled, with stately forest-trees, many of them bearing fruit, watered by clear streams, on whose banks roved large hordes of antelopes or deer—this was the scene which connected itself in the mind of the Greek traveller with the word paradises, and for which his own language supplied no precise equivalent. Through the writings of Xenophon, and the general admixture of Orientalisms in the later Greek after the conquests of Alexander, the word gained a recognized place, and the LXX. chose it for a new use which it served for an eternal Kingdom. In another sense it became a more perennial life. They applied the word to the garden of Eden (Gen. ii. 15, iii. 23; Joel ii. 3), and used it whenever there was any allusion to the fair region which had been the first blissful home of man. The valley of the Jordan was "as the paradise of God" (Gen. xiii. 10; compare Ex. xxv. 4). "Paradise," with no other word to qualify it, became the bright region which man had lost, which was guarded by the flaming sword. Soon a new hope sprung up. There was a paradise still into which man might hope to enter. It is a matter of some interest to ascertain with what associations the word was connected in the minds of the Jews of Palestine and other countries at the time of our Lord's teaching, what sense therefore we may attach to it in the writings of the N. T. In this as in other instances we may distinguish three modes of thought, each with marked characteristics, yet often blended together in different proportions, and melting one into the other by hardly perceptible degrees. Each has its counterpart in the teaching of Christian theologians. The language of the N. T. stands apart from and above all. (1.) To the Idealist school of ALEXANDRIA, of which Philo is the representative, paradise was nothing more than a symbol and an allegory. Spiritual perfection was the only paradise. The trees that grew in it were the thoughts of the spiritual man; their fruits were life, and knowledge, and immortality. The four rivers from one source are the four virtues of the later Platonists, each derived from the same source of goodness. (2.) The Rabbinical schools of Palestine, on the contrary, had their descriptions, definite and detailed, of the bliss to which the soul was to melt into after the trial of the unseen world. It was far off in the distant East, further than the foot of man had trod. It was a region of the world of the dead, of Sheol (Heb.), in the heart of the earth. Gehenna was on one side, with its flames and torments. Paradise on the other, the intermediate home of souls, was neither on the earth, nor within it, but above it, in the third heaven, or in some higher orb. Or there
were two paradieses, the upper and the lower—one in heaven, for those who had attained the heights of holiness—one in earth, for those who had lived but decently, and the heavenly paradise was sixty times as large as the whole lower earth. Each had seven palaces with their appropriate dwellers. Angels there arrayed the righteous dead in new robes of glory, and placed on their heads diadems of gold and pearls. Paradise had no night. Its pavement was of precious stones. Fragrant, healing plants grew on the banks of its streams. From this lower paradise the souls rose on Sabbaths and feasts to the higher, where every day Jehovah held council with His saints.

(3.) Out of the discussions and theories of the Rabbis, there grew a broad popular belief, fixed in the hearts of men, accepted without discussion, blending with their best hopes. Their prayer for the dying or the dead was that his soul might rest in paradise, in the garden of Eden. The belief of the Essenes, as reported by Josephus, may be accepted as a fair representation of the thoughts of those who, like them, were not trained in the Rabbinical schools, living in a simple and more child-like faith. To them, accordingly, paradise was a far-off land, a region where there was no scorching heat, no consuming cold, where the softest rest there was on earth could be found evermore. The visions of 2 Esd. i. 19, &c., though without an admixture of Christian thoughts and phrases, may represent this phase of feeling. It is with this popular belief, rather than with that of either school of Jewish thought, that the language of the N. T. connects itself. The old word is kept, and raised to a new and higher power. It is significant, indeed, that the word "paradise" nowhere occurs in the public teaching of our Lord, or in His intercourse with His own disciples. Connected as it had been with the thoughts of a sensuous happiness, it was not the fittest or best word for those whom He was training to rise out of sensuous thoughts to the higher regions of the spiritual life. For them, accordingly, "the kingdom of Heaven," the kingdom of God," are the terms most dwelt on. With the thief dying on the cross the case was different. We can assume nothing in the rabbinical but the most rudimentary forms of popular belief. Yet it is evident that, when the hour came, He needed most, the assurance of immediate rest and peace. The word Paradise spoke to him, as to other Jews, of repose, shelter, joy—the greatest contrast possible to the thirst, and agony, and shame of the hours upon the cross (Lk. xxiii. 42, 43). There is a like significance in the general absence of the word from the language of the Epistles. Here also it is found nowhere in the direct teaching. It occurs only in passages that are apocalyptic, and, therefore, almost of necessity symbolic (2 Cor. xii. 3; Rev. ii. 7). The thing, though not the word, appears in the closing visions of Rev. xxii. (4.) The eager curiosity which prompts men to press on into the things behind the veil, has led them to construct hypotheses more or less definite as to the intermediate state, and these have affected the thoughts which Christian writers have connected with the word paradise. Patristic and later interpreters follow in the footsteps of the Jewish schools. To Origen and the others like him, the highest of all insight, paradise = a region of life and immortality—the third heaven. The word enters largely, as might be expected, into the apocryphal literature of the early Church. Where the true Gospels are most relictic, the mythical (Gospel of Nicodemus; Acts of Philip) are most exuberant. (5.) The creed of Islam presented to its followers the hope of a sensuous paradise, and the Persian word was transplanted through it into the languages spoken by them (Arabic, &c.).

PAR

PAR

HEAVEN; LIFE; RESURRECTION; SAINTS, &c.

Parah (Heb.ペ山东省, Ges.), a city of Benjamin, named only in the lists of the conquest (Jos. xviii. 23). In the Onomasticon ("Aspara") it is specified by Jerome only, as five miles E. of Bethel. No traces of the name have yet been found in that position; but the name Parah exists further to the S. E., attached to the Wady Parah, and to a site of ruins at its junction with the Wady Essuraiti, six or seven miles N. E. of Jerusalem, and may represent the ancient Parah.

Paran (Heb. probably = region with caverns, Ges.), El-paran (fr. Heb. = ask [terebinth] of Paran, Ges.). 1. It is shown under Kadesh that the name Paran corresponds probably in general outline with the desert Ez-Tih. Speaking generally, the wilderness of Sinai (Num. x. 12, xii. 16), in which the marches-stations of Tabaerah and Hazeroth (Hothhe-ra) are probably included toward its N. E. limit, may be said to lie S. of the Ez-Tih range, the wilderness of Paran N. of it, and the one to end where the other begins. That of Paran is a stretch of rocky and chalky formation, the chalk being covered with coarse gravel, mixed with black flint and drifting sand. In this wide tract, which extends N. to join "the wilderness of Beer-sheba" (Gen. xxii. 21, compare 14), and E. probably to the wilderness of Zin, Ishmael dwelt, Nabal fed his flocks in Carmel 2, near where David took refuge in "the wilderness of Paran" (1 Sam. xiv. 5). Between the wilderness of Paran and that of Zin no strict demarcation exists in the narrative, nor do the natural features of the region, so far as yet ascertained, yield a well-defined boundary. The name of Paran seems, as in the story of Ishmael, to have predominated toward the western extremity of the northern desert frontier of Ez-Tih, and in Num. xxxiv. 4 the wilderness of Zin, not Paran, is spoken of as the southern border of the land or of the tribe of Judah (Josh. xv. 3). Chedorlaomer, when he smote the peoples S. of the Dead Sea, returned round its southwestern curve to "El-paran" (Gen. xiv. 7). Where there, then, was the last definite spot to which the name was applied? From Deut. i. 1 it would seem there must have been. This is confirmed by 1 K. xi. 18, from which we further learn the fact of its being an inhabited region; and the position required by the context here is one between Midian and Egypt. If we are to reconcile these passages by the aid of the personal history of Moses, it seems certain that the local Midian of the Sinaitic peninsula must have lain near the Mount Horeb itself (Ex. iii. 1, xviii. 1-5). The site of the "Paran" of Haddad the Edomite must then have lain to the N. W. or Egyptian side of Horeb. This brings us, if we assume any principal mountain, except Seryl, of the whole Sinaitic group, to be "the Mount of God," so close to the Wady Feiran that the similarity of name, supported by the recently expressed opinion of eminent geographers (Ritter, Stanley, &c.), may be taken as establishing substantial identity (so Mr. Hayman). Burekzah describes itself as narrow in one spot to 100 paces, and adds that the high mountains adjacent, and the thick woods which clothe it, contribute with the bad water to make it unhealthy, while it is for productiveness the finest valley in the whole peninsula, containing four miles
of gardens and date-groves. At Feirin in Wady Feirin are the ruins of the ancient town of Pharan or Faran, which had a Christian population and a bishop as early as A.D. 400 and for centuries afterward. Remarkable ancient inscriptions, found on the rocks of this region, especially in the Wady Mukatteh (= written valley), about twenty miles N.W. of Feirin, have been by some considered as the work of the Israelites during their forty years’ sojourn, by others as the work of Christian pilgrims from Egypt to Mount Sinai in the fourth century, by others (perhaps preferably) as made by the native inhabitants of the mountains (Rbn. i. 126 ff.), (Wilderness of the Wandering).—2. "Mount" Paran occurs only in two poetic passages (Deut. xxviii. 2; Hab. iii. 5), in one of which Sinai and Seir appear as local accessories, in the other, Teman and (ver. 7) Cushan and Midian. Not unlikely, if Wady Feirin = the Paran proper, the name "Mount" Paran may have been either assigned to the special member (the northwestern) of the Sinaiic mountain-group which lies adjacent to the wady, or to the whole Sinaiic cluster. That special member is the five-ridged peak of Serbal.

Par bar (Heb., see below), a word occurring in Hebrew and A.V. only in 1 Chr. xxvi. 18. From this passage, and from the context, it would seem (so Mr. Grove) that Parbar was some place on the west side of the Temple enclosure, the same side with the causeway and the gate Shallecheth. The latter was close to the causeway, and we know from its remains that the causeway was at the extreme north of the western wall. Parbar therefore must have been S. of Shallecheth. As to the meaning of the name, the Rabbis generally translate it the outside place; while modern authorities take it as = Heb. parvitra in 2 K. xxiii. 11 (A.V. "suburbs"). Mr. Grove would therefore identify the Parbar with the suburb mentioned by Josephus in describing Herod’s Temple, as lying in the deep valley which separated the west wall of the Temple from the city opposite it; in other words, the southern end of the Tyropoion. Parbar is possibly (so Mr. Grove) an ancient Jebusite name. Gesenius (edited by Robinson, 1854) makes Parbar (and so parvitra in 2 K. xxiii. 11) "probably = the open prospect surrounding the courts of the Temple, from which was the entrance to the cells or chambers," and traces it to the Persian.

* Parched [parred] usually = scorched, or having the surface baked or burnt, as "parched corn," i.e. wheat (Lxx. xxiii. 14; Ru. ii. 14, &c.), "parched places" (Jer. xvii. 6). In Is. xxxv. 7 the Heb. shdrh, in A.V. "parched ground," = the mirage (= Ar. serdâh; so Gesenius, First, J.A. Alexander, Barnes, &c.), an optical phenomenon common in the deserts of Arabia and Africa, &c., in which the heated sands appear to be a pool or lake of water; and the expression, "the mirage shall become a pool," signifies that the apparent lake shall become a real lake, or the sand-pool a pool of water, the change being refreshing and joyous.


* Pard. Atonement; Faith; justification; King; Law; Saviour, &c.

Parth, or Parthian (fr. Fr., properly a room for speaking or conversation), a word in English usage = the common room of the family, and hence probably in A.V. = the king’s audience-chamber, so used in reference to Eglon (Judg. iii. 20-23). It is the A.V. translation of three Hebrew words (viz. hedâr or châthor, 1 Chr. xxviii. 11; lâhebk, 1 Sam. ix. 22; olâth, Judg. iii. 20 fi.), each usually translated "chamber." House.

Par-mash’ta (Heb. = Sansc. for superior, Ges.), one of Haman’s ten sons slain by the Jews in Shushan (Esth. ix. 9).

Par me-nas (Gr. abiding, permanent, Schl.), one of the seven deacons, "men of honest report, full of the Holy Ghost and wisdom" (Acts vi. 5). There is a tradition that he suffered martyrdom at Phillipi in the reign of Trajan. Deacon.

Par nach [nakh] (Heb., probably = nimble or delicate, Ges.), father or ancestor of Elizaphan prince of Zebulun (Num. xxxiv. 25).

Parosh (Heb. a Rea, Ges.). Descendants of Parosh, in number 2,732, returned from Babylon with Zerubbabel (Ezr. ii. 3; Neh. vii. 8). Another detachment of 150 males, with Zechariah at their
head, accompanied Ezra (Ezr. vii. 3). Seven of the family had married foreign wives (x. 25). They assisted in building the wall of Jerusalem (Neh. iii. 28), and sealed the covenant with Nehemiah (x. 14). In the last-quoted passage the name Parosh may denote the family or its representative, and not an individual.


*Part, in Neh. iii. 9-18, the A. V. translation of Heb. pelek (= circle, circuit, district, Ges.), used with reference to Jerusalem, Beth-haccerem, Mizpah, Beth-zur, and Keilah. Gesenius understands here by the Hebrew translated in A. V. "part of Jerusalem," the circuit or district round Jerusalem, &c., over which a particular "ruler" (Heb. sar = a prefect, leader, chief; see Captain 1) had jurisdiction. Wilton (in Fairbairn) supposes the Hebrew here means a rounded summit, a mound or knoll, with reference to the hill or two hills ("half parts") on which the cities were built.

Parthians (Gr. Parthis; L. Parnithi; from a Scythian word denoting exiles or banished persons), the Parthians having been driven out of Scythia by the other Scythians [so Isidorus]) occurs only in Acts 9, where it designates Jews settled in Parthia. Parthia Proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharasan. It lay S. of Hyrcania, E. of Media, and N. of Sagartia, and was S. E. of the Caspian Sea, in the modern province of Khorassan. The ancient Parthians are called a "Scythic" race, and probably (so Rawlinson) belonged to the great Persian family. (Tongues, Consonors or.) Really nothing is known of them till about the time ofarius Hystaspis, when they are found in the district which so long retained their name, and appear as faithful subjects of the Persian monarchs. Herodotus speaks of them as contained in the 16th satrapy of Darius. They served against Greece in the army of Xerxes, and fought the Greeks and Persians they remained faithful to be latter, serving at Arbela; but offering only a weak resistance to Alexander when, on his way to Bactria, he entered their country. In the division of Alexander's dominions they fell to the share of Seleucia, and Parthia for a while was counted among the territories of the Seleucids. About 256, however, they revolted, and under Arsaces succeeded in establishing their independence. Thus began the great Parthian empire. Parthia, the mind of the writer of the Acts, would designate this empire, which extended from India to the Euphrates, and from the Caspian (now Khorassan) to the shores of the Southern Ocean. Hence the prominent position of the name Parthians in the list of those present at Pentecost. Parthia was power almost rivaling Rome—the only existing power which had tried its strength against Rome and not been worsted in the encounter. The Parthians defeated the Roman army under Crassus near Carrhae (Haran), b.c. 53. They took Jertilem b.c. 40. Their armies were composed of crowds of horsemen, all expert riders; their chief weapon was the bow. They shot their arrows with wonderful precision while their horses were in full career; and were proverbial for inflicting injury with these weapons on their pursuers. For 150 years Rome especially dreaded them. Trajan attacked them A.D. 114-116, and deprived them of a considerable portion of their territories (Armenia, Mesopotamia, &c.). In the reign of Hadrian (117) the Parthians recovered these losses; but their military strength was now on the decline; and in A.D. 226 the last of the Arsacidae was forced to yield his kingdom to the revolted Persians, who, under Artaxerxes, son of Sassan, succeeded in reestablishing their empire. The Parthian dominion lasted for nearly five centuries. Its success is to be regarded as the subversion of a tolerably advanced civilization by a comparative barbarism—the substitution of Tartar coarseness for Aryan polish and refinement.

Partridge, the A. V. translation of the Heb. kōvē (1 Sam. xxvi. 20, and Jer. xvii. 11 only). This translation is supported by many of the old versions. The "hunting this bird upon the mountains" (1 Sam. xxvi. 20) entirely agrees with the habits of two well-known species of partridge, viz. Cuculus saxatilis (the Greek partridge, which frequents rocky and billy ground covered with brushwood) and Cuculus Heyi (Hey's partridge, or the little desert partridge, which abounds [so Freri.]) on the slopes of the Dead Sea basin. It will be seen by the marginal reading that the passage in Jeremiah may be interpreted thus:—"As the partridge gathereth young which she hath not brought forth." It has been asserted that the partridge is in the habit of stealing the eggs from the nests of its congeners and of sitting upon them, and that when the young are hatched they forsake their false parent. This is a mere fable, in which, however, the ancient Orientals may have believed. The explanation of the rendering of the text of the A. V. is obviously as follows (so Mr. Houghton):—Partridges were often "hunted" in ancient times as they are at present, either by hawking or by being driven from place to place till they become fatigued, when they are knocked down by the clubs or zerverats of the Arabs. Thus, nests were no doubt constantly disturbed, and many destroyed: as, therefore, is a partridge which is driven from her eggs, so is he that enricheth himself by unjust means—"he shall leave them in the midst of his days." The expression in Eccles. xi. 30, "like as a partridge taken (and kept) in a cage," clearly refers, as Shaw has observed, to "a decoy partridge." The common European partridge (Perdix cinerea), as well as the Barbary (Cuculus pelewus) and red-legged (Cuculus rufa), do not occur in Palestine (so Mr. Houghton). In America none of the above
species are found; but the name partridge is given to different birds more or less closely allied to them, in New England to the ruffed grouse (Bonasa umbel- lutus) and to middling Southern States to the American quail. (Ortyx Virginianus), &c. (New Amer. Cyc.). The flesh of all the birds of this name is highly esteemed for food.

Par-rah (Heb. blossoming, Ges.), the father of Jehoshaphat, Solomon's comrade in Issachar (1 K. 4. 17).

Par-tak-im (fr. Heb. = Orshir, Boch., &c.; contracted from Shepharaim, Harenberg, Knobel; fr. Sansc. = Oriental regions, Wilford, Ges.). The name of an unknown place or country whence the gold was procured for the decoration of Solomon's Temple (2 Chr. iii. 6).

Pa-sach [sak] (Heb. cut up or off, Ges.), son of Japhlet; a chief of Asher (1 Chr. v. 33).

Pa-dam-im (Heb.) = Ephes-dammim (1 Chr. xi. 13).

Pa-seh (Heb. lanes, Ges.). 1. Son of Eshton, in the genealogies of Judah (1 Chr. iv. 12).—2. Ancestor of certain Nethinim who returned with Zerubbabel (Ezr. vii. 40) = Pasheah. —3. Father or ancestor of the Jehoiada who assisted in repairing the "old gate" of Jerusalem under Nehemiah (Neh. iii. 6); perhaps = No. 2.

Pashur (Heb. prosperly round about, Ges.). 1. Name of one of the families of priests of the chief house of Malchiah (Jer. xxxi. 1, xxxviii. 1; 1 Chr. ix. 12, xxxiv. 9; Neh. xi. 12). In Nehemiah's time this family appears to have become a chief house, and its head the head of a course (Ezr. ii. 38; Neh. vii. 41, x. 3). Six "sons of Pashur" in Ezra's time were husbands of foreign wives (Ezr. x. 22). The family was named probably from Pashur the son of Malchiah, who in the reign of Zedekiah was one of the chief princes of the court (Jer. xxxviii. 1). He was sent, with others, by Zedekiah to Jeremiah when Nebuchadnezzar was preparing his attack upon Jerusalem (xxxi). Somewhat later, Pashur joined with several other chief men in petitioning the king that Jeremiah might be put to death as a traitor, and casting him into the "dungeon" where he nearly perished (xxxviii. 2).—4. "the son of Immer," and "chief governor of the house of the Lord," showed himself as hostile to Jeremiah, in the reign of Jehoiakim, as his namesake the son of Malchiah did afterward, and put him in the stocks by the gate of Benjamin. For this indignity to God's prophet, Pashur was told by Jeremiah that his name was changed to Magor-mis-sahib (Terror on every side), and that he and all his house should be carried captives to Babylon and there die (xx. 1-3.).—5. Father of Gedaliah 4 (xxviii. 1); perhaps = No. 2.

Passe (Heb. 'cher, ma'ader, ma'chahdah), in plural (Jer. xxii. 50), probably = the mountain-gorge of Abarim, E. of Jordan. It also denotes a river-ford or a mountain-gorge or pass (1 Sam. xiii. 23; Is. xvi. 2, &c.).

Passengers, the A. V. translation of the Heb. pl. participle 'birân = passers by, Ges. (Prov. ix. 13; A. V. = "passers who go right on their way," literally passers by on the way, they that pass by the way, Ges.; Ez. xxxix. 11 [twice, 14, 15]. "The valley of the passers" (ver. 11) designates the valley where Gog's multitude was to be buried, ironically (so Fbn. on Ez. i. c.), because the persons buried in it had only intended to pass through the land and return after they had made all their own. Hamon-gog.

*Passion (fr. L.; Gr. paschó, pathein) = suffering, applied to the suffering of the Lord Jesus Christ on the cross (Acts i. 3 only).

Passover (Heb. pesah; D. Ges. = a passing over, an obtaining of sanctuary, Ges.; Gr. pascha), the first of the three great annual festivals of the Israelites, celebrated in the month Aibb or Nisan, from the 14th to the 21st. The following are the principal passages in the Pentateuch relating to the Passover:

—Ex. xii. 1-21, xxx. 6-10, xxxii. 14-19, xcviii. 16-26; Lev. xxix. 4-14; Num. ix. 1-14, xviii. 16-25; Deut. xvi. 1-8—1. Institution and First Celebration of the Passover. When the chosen people were about to be brought out of Egypt, the word of the Lord came to Moses and Aaron, commanding them to instruct all the congregation of Israel to prepare for their departure by a solemn religious ordinance. On the tenth day of Aibb, the head of each family was to select from the flock either a lamb or a kid, a male of the first year, without blemish. If his family was too small to eat the whole of the lamb, he was permitted to invite his nearest neighbor to join the party. On the fourteenth day of the same month, the people were to kill the lamb while the sun was setting (so Mr. Clark, original author of this article). He was then to take the blood in a basin, and with a sprig of hyssop to sprinkle it on the two side-posts and the lintel of the door of the house. The lamb was then thoroughly roasted, whole. It was expressly forbidden to break the bones of the lamb, so that the blood might not be broken. Unleavened bread and bitter herbs were to be eaten with the flesh. No man who was uncircumcised was to join the company. Each one was to have his loins girt, to hold a staff in his hand, and to have shoes on his feet. He was to eat in haste, and it would seem that he was to stand during the meal. The number of the party was to be calculated as nearly as possible, so that all the flesh of the lamb might be eaten; but if any portion of it happened to remain, it was to be burned in the morning. No morsel of it was to be carried out of the house. The legislator was further directed to inform the people of God's purpose to slay the first-born of the Egyptians, to declare that the Passover was to be to them an ordinance forever, to give them directions respecting the order and duration of the festival in future times, and to enjoin upon them to teach their children its meaning, from generation to generation. When the message was delivered to the people they bowed their heads in worship. The lambs were selected, on the fourteenth they were slain, and the blood sprinkled, and in the following evening, after the fifteenth day of the month had commenced, the first paschal meal was eaten. At midnight the first-born of the Egyptians were smitten. (Plagues, the Ten, 10). The king and his people were now

1 The expression in Ex. xii. 6 and Lev. xxv. 1, &c., A. V. "in the evening," or "at even," "marg. between the two evenings," has been variously interpreted. The Rabbis, and some of the Greek texts, with Aben Ezra, and most modern commentators, understand by it the space between the setting of the sun and the moment when the stars come visible or darkened sets in. But the Passhers and Rabbinists, including Rash, Kimchi, Saadia, &c., make it mean the space from afternoon (when the sun begins to decline from its vertical or meridian point toward the W.) to the disappearing of the sun. Hence the daily sacrifice was killed at 12.30 P.M. But as the paschal lamb was slain after the daily sacrifice, it generally took place from 2.30 to 5.30 P.M. (So Dr. Glasser). In the last century a different and apparent new interpretation of the Rabbinit view, is the article Bat Josephus [J. J. vi. 9, § 3] says they slay the lamb on the ninth to the eleventh hour, i. e. from 3 to 5 P.M. Some
urgent that the Israelites should start immediately, and readily bestowed on them supplies for the journey. In such haste did the Israelites depart, on that very day (Num. xxxi. 3), that they packed up their kneading-troughs containing the dough prepared for the morrow's provisions, which was not yet leavened.—II. Observance of the Passover in later times. 1. In Exodus xii. and xiii. there are not only distinct references to the observance of the festival in future ages (e.g. xii. 2, 14, 17, 24—27, 42, xiii. 2, 5—10), but several injunctions which were evidently not intended for the first passover, and which indeed could not possibly have been observed (e.g. xii. 16). In the later notices of the festival in the books of the Law particulars are added which appear as modifications of the original institution (Lev. xxiii. 10—14; Num. xxviii. 16—25; Deut. xvi. 1—6). Hence it is not without reason that the Jewish writers (Mishna, &c.) have laid great stress on the distinction between “the Egyptian Passover” and “the perpetual Passover.” 2. The following was the general order of the observances of the Passover in later times according to the direct evidence of Scripture:—On the 14th of Nisan every trace of leaven was put away, and the males of the Israelites were washed, and the fat and blood given to the priests (2 Chr. xxxv. 5, 6). The lamb was then roasted whole, and eaten with unleavened bread and bitter herbs; no portion of it was left until the morning. The same night, after the 15th of Nisan had commenced, the fat was burned by the priest and the blood sprinkled on the altar (xxx. 16, xxxi. 11). On the 15th, the night being passed, there was a holy convocation, and during that day no work might be done, except the preparation of necessary food (Ex. xii. 16). On this and the six following days an offering in addition to the daily sacrifice was made of a lamb for a burnt-offering, and a cup of wine was poured over it. On the 16th of the month, “the morrow after the sabbath” (i.e. after the day of holy convocation), the first sheaf of harvest was offered and waved by the priest before the Lord, and a male lamb was offered as a burnt sacrifice with a meat and drink offering. Nothing necessarily distinguished the four following days of the festival, except the additional burnt and sin offerings, and the restraint from some kinds of labor. (Festivals.) On the seventh day, the 21st of Nisan, there was a holy convocation, and the day appears to have been one of peculiar solemnity. As at all the festivals, cheerfulness was to prevail during the whole week, and all care was to be laid aside (Deut. xii. 7). 3. a. The Paschal Lamb. After the first Passover in Egypt there is no trace of the lamb having been selected before it was wanted. In later times, we are told that a lamb was chosen before the 14th of the month (Lk. xx. 7—9; Mk. xii. 14—24). The law formally allowed the alternative of a kid (Ex. xii. 5), but a lamb was preferred, and was probably nearly always chosen. It was to be without blemish and a male, in accordance with the established estimate of animal perfection (see Mal. i. 14). Blessings. Either the head of the family, or any other person who was not ceremonially unclean (2 Chr. xxx. 17), took it into the court of the Temple on his shoulders. The Mishna gives a particular account of the arrangement made in the court of the Temple for killing the lambs in regular order, receiving and throwing out the blood, &c. As the paschal lamb could be legally slain, and the blood and fat offered, only in the national sanctuary (Deut. xvi. 2), it of course ceased to be offered by the Jews after the destruction of Jerusalem. The spring festival of the modern Jews strictly consists only of the feast of unleavened bread. (b.) The Unleavened Bread. There is no reason to doubt that the unleavened bread eaten in the Passover and that used on other religious occasions were of the same nature. It might be made of wheat, spelt, barley, oats, or rye, but not of rice or millet. It appears to have been usually made of the finest wheat flour, in clean vessels, and with all possible expedition. It was probably formed into dry, thin biscuits, not unlike those used by the modern Jews. (c.) The Bitter Herbs and the Sauce. According to the Mishna the bitter herbs (Ex. xii. 8) might be endive, chichory, wild lettuce, or nettles. These plants were important vegetable articles of food in Egypt. The unfermented sour sauce into which the herbs, the bread, and the meat were dipped as they were eaten (Jn. xiii. 26; Mat. xxvi. 23) is not mentioned in the Pentateuch. According to Barcatoria it consisted of only vinegar and water; but others describe it as a mixture of vinegar, figs, dates, almonds, and spice. (d.) The Four Cups of Wine. There is no mention of wine in connection with the Passover in the Pentateuch; but the Mishna strictly enjoins that there should never be less than four cups of it provided at the paschal meal even of the poorest Israelite. Two of them appear to be distinctly mentioned in Lk. xxii. 17—20. “The cup of blessing” (1 Cor. x. 16) was probably the latter one of these, and is generally considered to have been the third of the series, after which a grace was said; though a comparison of Lk. xxi—xxii. (where it is called “the cup after supper”) with the Mishna (Ps. x. 7), and the designation “cup of the Hallel” might rather suggest that it was the fourth cup. The service of praise (Heb. hallel = praise; see Ḥalal). worn at the Passover is not mentioned in the Law. It consisted of the series of Psalms, exix.—cxxxviii. The first portion, comprising Ps. exiii. and exiv., was sung in the early part of the meal, and the second part after the fourth cup of wine. This is supposed to have been the “Hymn” sung by our Lord and His apostles (Mat. xxvi. 30; Mk. xiv. 26). (f.) Mode and Order of the Paschal Meal. Adopting as much from Jewish tradition as is not inconsistent or improbable, the following appears to have been the usual custom:—All work, except that belonging to a few trades connected with daily life, was suspended for some hours before the evening of the 14th Nisan. The Galileans desisted from work the whole day; the Jews of the south only after the middle of the tenth hour, i.e. 3.30 P.M. It was not lawful to eat any ordinary food after mid-day. No male was admitted to the table unless he was circumcised, even if he was of the race of Israel (Ex. xii. 48). Neither, according to the letter of the law, was any one of either sex admitted who was ceremonially unclean (Num. iv. 6); but this rule was on special occasions liberally applied (2 Chr. xxx. xii.). The Rabbinites expressly state that women were permitted, though not commanded, to partake; but the Karaites, in more recent times, excluded all but
full-grown men. It was customary for the number of a party to be not less than ten. It was perhaps generally under twenty, but might be 100, if each took three. The piece of the lamb was large as an olive. When the meal was prepared the family was placed round the table, the head of the family taking a place of honor, probably somewhat raised above the rest. There is no reason to doubt that the ancient Hebrews sat at their ordinary meals. Our Lord and His apostles conformed to the usual custom of their time, and reclined (Lk. xxii. 14, &c.). When the party was arranged, the first cup of wine was filled, and a blessing was asked by the head of the family on the feast, as well as a special one on the cup. The bitter herbs were then placed on the table, and a portion of them eaten, either with or without the sauce. The unleavened bread was handed round next, and afterward the lamb was placed on the table in front of the head of the family. Before the lamb was eaten the second cup of wine was filled, and the son, in accordance with Ex. xii. 26, asked his father the meaning of the feast. In reply, an account was given of the sufferings of the Jews in Egypt, and of their deliverance, with a particular explanation of Deut. xxv. 5, and the first part of the Halil (Ps. cxxiii., cxxiv.) was sung. This being gone through, the lamb was carved and eaten. The third cup of wine was poured out and drunk, and soon afterward the fourth. The second part of the Halil (Ps. cxxv.-cxxxvii.) was then sung. A fifth wine-cup appears to have been occasionally produced, but perhaps only in later times. What was termed the greater Halil (Ps. cxxv.-cxxxviii.) was sung on such occasions. The meal being ended, it was unlawful for anything to be introduced in the way of dessert. The Israelites who lived in the country appear to have been accommodated at the feast by the inhabitants of Jerusalem in their houses, so far as there was room for them (Lk. xxii. 10-12; Mat. xxvi. 18). Those who could not be received into the city encamped without the walls in tents, as the pilgrims now do at Mecca. (a.) The first Sleuth of Harvest. The offering of the omer, or sheaf, is mentioned nowhere in the Law except Lev. xxiii. 10. It is there commanded that when God’s Israelites reached the land of promise, they should bring, on the 16th of the month, "the morrow after the sabbath" (i.e. the day of holy convocation), the first sheaf of the harvest to the priest, to be waved by him before the Lord. The sheaf was of barley, as the grain first ripe (2 K. iv. 42). (b.) The Haggid or Chagigid. The daily sacrifices are enumerated in the Pentateuch only in Num. xxviii. 19-23, but reference is made to them in Lev. xxviii. 8. Besides these public offerings, there was another sort of sacrifice connected with the Passover, as well as with the other great festivals, called in the Talmud Haggidah or Chagigah (= festivity). It was a voluntary peace-offering made by private individuals. The victim might be from the flocks or the herd, male or female, but without blemish. The offerer laid his hand upon its head, and slew it at the door of the sanctuary. The blood was sprinkled on the altar, and the fat of the inside, with the kidneys, was brought to the priest. The breast was given to the priest as a wave-offering, and the right shoulder as a peace-offering (Lev. iii. 1-5, vii. 29-34). What remained of the victim might be eaten by the offerer and his guests on the day on which it was slain, and on the following; but if any portion was left till the third day it was burned (16-18). The eating of this free-will peace-offering was an occasion of social festivity connected with the festivals, and especially with the Passover. The principal day for sacrificing this at the Passover was the 15th Nisan, but it might be on any day of the festival, except the Sabbath. It might be boiled or roasted (2 Chr. xv. 13). (i.) Release of Prisoners. It is a question whether the release of a prisoner at the Passover (Mat. xxvii. 15; Mk. xv. 6; Lk. xxii. 17; Jn. xvii. 39) was a custom of Roman origin resembling what took place at the lealoterium (i.e. = the feast of the gift, when food was placed before their images, on couches in the streets), and, in later times, on the birthday of an emperor; or an old Hebrew usage belonging to the festival, which Pilate allowed the Jews to retain. (k.) The Second, or Little Passover. When the Passover was celebrated the second year, in the wilderness, certain men were prevented from keeping it, owing to their being defiled by contact with a dead body, and they came anxiously to Moses to inquire what they should do. He was accordingly instructed to institute a second Passover, to be observed on the 14th of the following month, for the benefit of any who had been hindered from keeping the regular one in Nisan (Num. xiv. 11). The Talmudists called this the Little Passover. According to them, the rites of this lastly only one day, the Halil was sung only when the lamb was slaughtered, and it was not necessary for heaven to be put out of the houses. (l.) Observances of the Passover recorded in Scripture. Of these, seven are of chief historical importance. 1. The first Passover in Egypt (Ex. xii.). 2. The first kept in the desert (Num. i.). 3. That celebrated by Joshua at Gilgal (Josh. v.). 4. That which Hezekiah observed on the occasion of his restoring the national worship, in the second month, the proper time for the Little Passover (2 Chr. xxx.). 5. The Passover of Josiah in the eighteenth year of his reign (2 Chr. xxxv.). 6. That celebrated by Ezra after the return from Babylon (Ezr. vi.). 7. The last Passover of our Lord’s life. (PERM.—III. The Last Supper. 1. Whether or not the meal at which our Lord instituted the sacrament of the Eucharist (Lord’s Supper) was the paschal supper according to the Law, is a question of great difficulty, and has been more disputed. If we had nothing to guide us but the three first Gospels, no doubt of the kind could well be raised, though the narratives may not be free from difficulties in themselves (Mat. xxvi.; Mk. xiv.; Lk. xxi.). If the supper was eaten on the evening of the 14th of Nisan, the apprehension, trial, and crucifixion of our Lord must have occurred on Friday the 15th, the day of holy convocation, the first of the seven days of the Passover week; the weekly Sabbath on which He lay in the tomb was the 16th; and the Sunday of the resurrection was the 17th. (JESUS CHRIST.) On the other hand, if we had no information but that which is to be gathered from St. John’s Gospel, we could not hesitate to infer that the evening of the supper was that of the 13th of

* They speak, in accordance with Jewish usage, of the day of the supper as that on which "the Passover supper was given." They thus distinguish the "first day of unleavened bread" (Ex. xxv. 11, &c.) from the "first day of the Passover as last mentioned in the Law" (Num. xvi. 15, §1). Josephus likewise calls the 14th of Nisan "the first day of unleavened bread" (H. J. v. §9), and speaks of unleavened bread as the "last day of the Passover as last mentioned in the Law" (Ast. ii. 15, §1). He but elsewhere calls the 15th of Nisan "the commencement of the feast of unleavened bread," and the 14th as "the last day of the feast of unleavened bread, lasting from the first day of holy convocation to the concluding one, from the passchal meal.
Nisan, the day preceding that of the paschal meal (Jn. xiii. 1, 2, 29, xviii. 28, xix. 14, 31). If the last supper was on the 15th of Nisan, our Lord must have been crucified on the 14th, the day on which the paschal lamb was slain and eaten. He lay in the grave on the 15th (which was a "high day" or double Sabbath, because the weekly Sabbath coincided with the day of holy convocation); and the Sunday of the resurrection was the 16th. The reconciliations which have been attempted fall under various heads: (a.) There was no regard the supper at which our Lord washed the feet of His disciples (Jn. xiii.) as having been a distinct meal eaten one or more days before the regular Passover, of which our Lord partook in due course according to the synoptical narratives. (b.) Those in which it is endeavored to establish that the meal was eaten on the 13th, and that our Lord was crucified on the evening of the true paschal supper, (c.) Those in which the most obvious view of the first three narratives is defended, and in which it is attempted to explain the apparent contradictions in St. John, and the difficulties in reference to the law. (d.) The first of these (that by Lightfoot, Beza, Bucer, Calovius, Scaliger) has the advantage of taking the more obvious interpretation of the passages in St. John, that the supper was eaten on the thirteenth, and that our Lord was crucified on the fourteenth. Those who thus hold that the supper was eaten on the thirteenth day of the month have devised various ways of accounting for the circumstances of which the following are the most important.—(a.) It is assumed that a party of the Jews, probably the Sadducees and those who inclined toward them, used to eat the Passover one day before the rest, and that our Lord approved of their practice (Iken, Carpzov, &c.). (b.) It has been conjectured that the great body of the Jews had gone wrong in calculating the true Passover-day, placing it a day too late, and that our Lord ate the Passover on what was really the fourteenth, but what commonly passed as the thirteenth (Beza, Bucer, Calovius, Scaliger). (c.) Calvin supposed that on this occasion, though our Lord thought it right to adhere to the true legal time, the Jews ate the Passover on the fourteenth instead of the fourteenth, in order to escape from the burden of two days of strict observance (the day of holy convocation and the weekly Sabbath) coming together. (See also Note 4 below). (d.) Grotius thought that the meal was a memorial supper (like the paschal feast of the modern Jews, and such as might have been observed during the Babylonian captivity), not a sacrificial Passover. (e.) A view which has been received with favor far more generally than either of the preceding is, that the Last Supper was instituted by Christ for the occasion, in order that He might Himself suffer on the proper passover, which the paschal lamb was slain (Clement, Origen, Erasmus, Calmet, Kunoede, Neander, Winer, Alford). Erasmus and others have called it an "anticipatory Passover;" but if this view is to stand, it seems better, in a formal treat-
they who take the opposite view affirm that, though there was a regular "preparation" for the Sabbath, there is no mention of any "preparation" for the Passover feast (Bochart, Reland, Tholuck, Hengstenberg). 

Mk. xvi. 42 explains "the preparation, that is, the day before the Sabbath." It seems to be essentially connected with the Sabbath itself (Jn. xix. 31). The phrase in Jn. xix. 14 may thus be understood as the preparation of the Sabbath which fell in the Passover week. If these arguments are admitted, the day of the preparation mentioned in the Gospels might have fallen on the day of holy convocation, the fifteenth of Nisan. 

"(c.) Jn. xix. 31. "That Sabbath-day was a high day." Any Sabbath in the Passover week might be considered "a high day." But it is assumed by those who fix the supper on the thirteenth that the term was applied, owing to the fifteenth being "a double Sabbath," from the coincidence of the day of holy convocation with the weekly festival. Those, on the other hand, who identify the supper with the paschal meal, contend that the special dignity of the day resulted from its being on which the same was offered, and from which it reckoned the fifty days to Pentecost. 

(f.) The difficulty of supposing that our Lord's apprehension, trial, and crucifixion took place on the day of holy convocation has been strongly urged. If many of the Rabbinical maxims for the observance of such days which have been handed down to us were then in force, these occurrences certainly could not have taken place. But the statements which refer to Jewish usage in regard to legal proceedings on sacred days are very inconsistent with each other. Some of them made the difficulty equally great whether we suppose the trial to have taken place on the fourteenth or the fifteenth. In others there are exceptions permitted which seem to go far to meet the case before us. But we have proof that the Jews did not hesitate, in the time of the Roman domination, to carry arms and to apprehend a prisoner on a solemn feast-day. We find them at the feast of Tabernacles, on the "great day of the feast," sending out officers to take our Lord, and rebuking them for not bringing Him (Jn. vi. 32-43). St. Peter also was seized during the Passover (Acts xii. 3, 4). And, again, the reason alleged by the rulers for not apprehending Jesus was, not the sanctity of the festival, but the fear of an uproar among the multitude which was assembled (Mat. xxvi. 5). On the whole, notwithstanding the express declaration of the Law and of the Mishna that the days of holy convocation were to be observed precisely as the Sabbath, except in the preparation of food, it is highly probable that considerable license was allowed in regard to them, as we have already observed (II. 2 above; Festivals). 

There is a strange story preserved in the Gemara (Shabbath, vi. 2), that our Lord having vainly endeavored during forty days to find an advocate, was sentenced, and, on the fourteenth of Nisan, stoned, and afterward hanged. As we know that the difficulty of the Gospel narratives had been perceived long before this statement could have been written, and as the two opposite opinions on the chief question were both current, the writer might easily have taken up one or the other. The statement cannot be regarded as worth any thing in the way of evidence. Not much use can be made in the controversy of the testimonies of the Fathers; but few of them are entitled to consideration critically. 

It must be admitted that the narrative of St. John, as far as the mere succession of events is concerned, bears consistent testimony in favor of the last supper having been eaten on the evening of the fourteenth of Nisan, and the next day as the Passover, a day of rest, and one consecrated to commemorative sacrifice and to the annual course of nature. (Agriculture.) Two at least of them—the first and the last—also commemorated events in the history of the chosen people. It must be admitted that the relation to the natural year expressed in the Passover was less marked than that in Pentecost or Tabernacles, while its historical import was deeper and more pointed. That part of its ceremonies which has a direct agricultural reference—the offering of the omer—holds a very subordinate place. The deliverance from Egypt was regarded as the starting-point of the Hebrew nation. The Israelites were then raised from their degradation under a tyrant to that of a free people owing allegiance to no one but Jehovah (Ex. xiv. 4). The prophet in a later age spoke of the event as a creation and a redemption of the nation. God declares Himself to be "the creator of Israel" (Is. xlix. 1, 15-17, etc.). The Exodus was thus looked upon as the birth of the nation; the Passover was its annual birthday feast. It was the yearly memorial of the dedication of the people to Him who had saved their firstborn from the destroyer, in order that they might be made holy to Himself. 

(a.) The paschal lamb must of course be regarded as the leading feature in the ceremonial of the festival. Some Protestant divines during the last two centuries (Calv, Carpzov) have denied that it was a sacrifice in the proper sense of the word. But most of their contemporaries (Cudworth, Bochart, Vitringa), and nearly all modern critics, have held that it was in the strictest sense a sacrifice. The chief characteristics of a sacrifice are all distinctly ascribed to it. It was offered in the holy place (Dex. xvi. 5, 6); the blood was sprinkled on the altar, and the fat was burned (2 Chr. xxx. 16, xxxv. 11). The language of Ex. xiii. 27, xxiii. 18, and of Num. ix. 7, and Dex. xvi. 2, 5, with 1 Cor. v. 7, seems to decide the question beyond doubt. As the original institution of the Passover in Egypt preceded the establishment of the priesthood and the regulation of the Tabernacle-service, it necessarily fell short in several particulars of the observance of the festival according to the fully developed ceremonial law (see ii. 1). The head of the family slew the lamb in his own house, not in the holy place; the blood was sprinkled on the doorway, not on the altar. But when the Law was perfected, certain particulars were altered to assimilate the Passover to the accustomed order of religious service. It has been conjectured that the imposition of the hands of the priest was one of these particulars, though it is not recorded (Kurtz). But whether this was the case, or not the changes stated are abundantly sufficient for the argument. It can hardly be doubted that the paschal lamb was regarded as the great annual peace-offering of the family, a thank-offering for the existence and preservation of the nation (Ex. xiii. 14-16), the typical sacrifice of the elected people. The uncleanness which in the ancient question has been raised regarding the purpose of the sprinkling of the blood on the lintels and door-posts, Some
have considered it meant as a mark to guide the destroying angel. Others suppose it was merely a sign to confirm the faith of the Israelites in their safety and deliverance. Surely neither of these views can stand alone. The sprinkling must have been an act of faith and obedience which God accepted with favor. That it also denoted the purification of the children of Israel from the abominations of the Egyptians, and so had the sanctified significance of the sprinkling of blood under the Law (Heb. ii. 22), is evidently in entire consistency with this view. No satisfactory reason has been assigned for the command to choose the lamb four days before the paschal supper. That the lamb was to be roasted and not boiled, has been supposed to commemorate the haste of the departure of the Israelites (Bähr, and most Jewish authorities).

Kurtz conjectures that the lamb was to be roasted with fire, the purifying element, because the meat was thus left pure, without the mixture even of the water which would have entered into it in boiling. It is as much a question as the correctness of the command, "not a bone of him shall be broken." The lamb was to be a symbol of unity; the unity of the family, the unity of the nation, the unity of God with His people whom He had taken into covenant with Himself. Our Saviour's body was the type of a still higher unity (Jn. xii. 32).

The unleavened bread ranks next in importance to the paschal lamb. The notion has been very generally held, both by Christian and Jewish writers, that it was intended to remind the Israelites of the unleavened cakes which they were obliged to eat in their hasty flight (Ex. xii. 34, 39); but there is no indication to this effect in the recorded narrative. It has been considered by some (Ewald, Winer, and the modern Jews) that the unleavened bread and the bitter herbs alike owe their meaning to their being regarded as unpalatable food; but this seems wholly inconsistent with the pervading joyous nature of the festival. The "bread of affliction" (Deut. xvi. 3) may mean bread commemorative in itself, or with other elements of the feast, of the past affliction of the people (Bähr, Kurtz, Hofmann). Unleavened bread was not peculiar to the Passover, but seems to have had a peculiar sacrificial character, according to the Law. St. Paul's reference to the subject (1 Cor. v. 6–8) appears to furnish the true interpretation. The English translation is decomposition, a dissolution of unity. The pure dry biscuit would be an apt emblem of unchanged duration, and, in its freedom from foreign mixture, of purity also. (c.) The bitter herbs are generally understood by the Jewish writers to signify the bitter sufferings which the Israelites had endured (Ex. i. 14). But it has been remarked by Aben Ezra that these herbs are a good and wholesome accompaniment for meat, and are now, and appear to have been in ancient times, commonly so eaten (see above, ii. 3, c.).

(d.) The offering of the omer (Finsen's), though immediately connected with the course of the seasons, bore a distinct analogy to its historical significance. It may have denoted a deliverance from winter, as the lamb signified deliverance from the bondage of Egypt, which might well be considered as a winter in the history of the nation. Again, the consecration of the first-fruits of the first-born of the soil, is an easy type of the consecration of the first-born of the Israelites.

4. No other shadow of good things to come contained in the Law can vie with the festival of the Passover in expressiveness and completeness. Its outline, considered in reference to the great deliverance of the Israelites which it commemorated and many of its minute details, have been appropriated as current expressions of the truths which God has revealed to us in the fulness of time in sending His Son upon earth (Is. liii. 7; Jn. i. 29; 1 Cor. v. 8; Heb. xi. 28, &c.). The crowning application of the paschal rites to the truths of which they were the shadowy promises appears to be afforded by the fact that our Lord's death occurred during the festival. According to the divine purpose, the true Lamb of God was slain at nearly the same time as "the Lord's Passover," in obedience to the letter of the Law. As compared with the other festivals, the Passover was remarkably distinguished by a single victor essentially its own, sacrificed in a very peculiar manner. In this respect, as well as in the place it held in the ecclesiastical year, it had a formal dignity and character of its own. It was the representative festival of the year, and in this unique position it stood in a certain relation to circumscribed sacredness of place and time (Jer. xlii. 44). Easter, once consistently used in the A. V. (Acts xii. 4) as the translation of the Gr. pascha = "passover," is celebrated as the anniversary of the Resurrection of Jesus Christ, on the first Sunday after the fourteenth day of the calendar month which happens upon or next after March 21.

"Pastor (L. one that pastures or feeds, a herdsmen, or usually shepherd), the A. V. translation of J. Heb. partipale רָכָה = one feeding a flock, or pasturing, a shepherd, herdman (Jer. ii. 8, iii. 15, x. 21, xii. 10, xvii. 16, xxii. 23, xxiii. 1, 2), also translated "feeding" (Gen. xxvii. 2; Job 1. 14), "which fed" (Gen. xlvi. 15), "that fed" (1 Chr. xxvii. 29), "that feed" (Jer. xxxii. 2), "keeper" (Gen. iv. 2), "herdsman" (xii. 7, 8, &c.), &c., but usually "shepherd" (xlii. 24; Ex. i. 17, 19; Ps. xxxii. 1; Is. xliii. 20; Jer. vi. 3; Ex. xxxiv. 2 ff., &c.).—2. Gr. ποιμέν once (Eph. iv. 11), elsewhere uniformaly translated "shepherd" (xlii. 24; Gen. xxxii. 2; Job 1. 14), "which fed" (Gen. xlvi. 15), "that fed" (1 Chr. xxvii. 29), "that feed" (Jer. xxxii. 2), "keeper" (Gen. iv. 2), "herdsman" (xii. 8, &c.), &c., &c., to the Lord Jesus Christ, the Great Shepherd" (xxvi. 31; Jn. x. 2, 11 ff.; Heb. xiii. 20; 1 Pet. ii. 25, &c.), and to the spiritual guide or minister of a church (Eph. iv. 11 only). Bishop; Elder; Minister; Ordained, to.

"Pasture" (L. pastor, to). To all who, like the early patriarchs, have their chief wealth in flocks and herds, an abundance of pasture and of water is of the greatest importance. Abraham, Isaac, Jacob, &c., had to move from place to place at different times in order to find a supply of these essentials. Palestine was, and still is, in many parts, especially in the S. of Judah and on the E. of the Jordan (Ammon; Bashan; Gilead; Moab, &c.), well adapted to grazing. (Agriculture: Desert; Goat; Grass; Hay; Herd; Ox; Sheep; Shepherd, &c.)" "Pasture" is also figuratively applied to spiritual nourishment or that which is adapted to satisfy the highest wants of the people or "flock" of God (Ps. xxxii. 2; Jn. x. 24). Pastor.

"Pat'a-ra (Gr., from its founder Paterus, a reputed son of Apollo, Str.), a city on the southwestern shore of LYCIA, not far from the left bank of the river Xanthus, famous for its oracle and temple of Apollo. (Divination: Industry; Temple.) Patara was built on a mountain, and is very mountainous and bold. Immediately opposite is the island of RHODES. Patara was practically the seaport of the city of Xanthus, ten miles distant. St. Paul, at the close of his missionary
journey, found here a ship bound to Phenicia (Acts xxi. 1, 2). Patara was afterward the seat of a bishop. The old name remains on the spot, and there are considerable ruins, especially of a theatre, baths, a triple arch of a city-gate, &c. Sand-hills have blocked up the harbor.

Path-ethus (fr. Gr.) = Patharaih the Levite (1 Esd. ix. 23; compare Ezr. x. 23).

Pathros (Heb. fr. Egyptian = region of the south, i.e. Upper Egypt, Ges.; but see below), gentile noun Pathru-sim (Heb. = people of Pathros), a part of Egypt, and a Mizraite tribe. In the list of the Mizraites, the Pathrusim occur after the Naphtuhim, and before the Casluhim; the latter being followed by the notice of the Philistines, and by the Caphtorim (Gen. x. 13, 14; 1 Chr. i. 12). Pathros is mentioned in Is. xi. 11, in Jer. xlv. 1, 15, and Ez. xxix. 14, xxx. 13-18. From the place of the Pathrusim in the list of the Mizraites, they might be supposed to have settled in Lower Egypt, or the more northern part of Upper Egypt. If the original order were Pathrusim, Caphtorim, Casluhim, then the first might have settled in the highest part of Upper Egypt, and the other two below them. The occurrences in Jeremiah seem to favor the idea that Pathros was part of Lower Egypt, or the whole of that region. The notice by Ezekiel of Pathros as the land of the birth of the Egyptians seems to favor the idea that it was part of or all Upper Egypt. Pathros has been connected with the Pathryite nome, the Phatuirite of Phny, in which Thubers was situate (Bochart, &c.). This identification may be as old as the LXX. The discovery of the Egyptian name of the town after which the name was called puts the inquiry on a safer basis. It was written ha-hatcher = the abode of Hot-hater, the Egyptian Venus. It may perhaps have sometimes been written p-ha-hatcher, in which case the p-h and t-h would have consoled in the Hebrew form, as did t-h in Caphtor. It seems reasonable to consider Pathros a part of Upper Egypt, and to trace its name in that of the Pathryite nome; but this is only a very conjectural identification, which future discoveries may overthrow (so Mr. R. S. Poole).

Pathru-sim (see above). Pathros.

Pathos (Gr.), a bare and rugged island to which John the Apostle was banished in the reign of Domitian (Rev. i. 9). Pathos is divided into two nearly equal parts, a northern and a southern, by a very narrow isthmus, where, on the east side, are the harbor and the town. On the hill to the S., crowning a commanding height, is the celebrated

monastery, which bears the name of "John the Divine." Half-way up the ascent is the cave or grotto where tradition says that St. John received the revelation. Patmos is one of the Sporades, and is in that part of the Ixios called the Icarian Sea. It must have been conspicuous on the right when St. Paul was sailing (Acts xx. 15, xxi. 1) from Samos to Cos.

Patriarch. The name Patriarch (fr. Gr. patri-archeis = the father and ruler of a family, tribe, &c.) is applied in the N. T. to Abraham (Heb. viii. 4), to the sons of Jacob (Acts vii. 8, 9), and to Da-vid (Acts ii. 29); and is apparently intended to be equivalent to the phrase, "the head" or "prince of a tribe," so often found in the O. T. It is used in this sense by the LXX. in 1 Chr. xxviii. 31, xxvii. 22, and 2 Chr. xxiii. 20, xxvi. 12. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses. The patriarchal times are naturally divided into the ante-diluvian and post-diluvian periods. 1. In the former the Scripture record contains little except the list of the line from Seth, through Enoch, Cainan, Mahalaleel, Jared, Enoch 2, Methuselah, and Lamech 2, to Noah; with the ages of each at their periods of generation and at their deaths. (Chronology.) To some extent parallel to this, is given the line of Cain; Enoch 1, Irad, Mehejale, Methusael, Lamech 1, and the sons of Lamech, Jared, Jeth, Tubal, and Tubal-cain. To the latter line are attributed the first signs of material civilization, the building of cities, the division of classes, and the knowledge of mechanical arts; while the only moral record of their history obscuringly speaks of violence and bloodshed. The one distinction of the former line is their knowledge of the true God, seen especially in Enoch and Noah. (Giants.)—One of the main questions raised as to the ante-diluvian period was on the longevity assigned to the patriarchs. With the single exception of Enoch (whose departure from the earth at 365 years of age is exceptional in every sense), their ages vary from 777 (Lamech) to 969 (Methuselah). After the flood this longevity.
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gradually disappears. To Shem are assigned 600 years; to Arphaxad 438; to Salah 433; to Enos 464; to Peleg 239; to Reu 239; to Serug 230; to Nahor 230; to Aram 233; to Shem 180; to Jacon 147; to Joseph 110. This statement of ages is clear and definite. To suppose, with some, that the name of each patriarch denotes a clan or family, and his age its duration, appears to be a mere evasion of difficulty. It must either be accepted, as the statement of fact regarded, as curiously felicitous, like the legendary assignment of immense ages to the early Indian or Babylonian or Egyptian kings. In the acceptance of the literal meaning, it is not easy to say how much difficulty is involved. Very great effects are produced on the duration of life, both of men and animals, by even slight changes of habit and circumstances. The constant attribution in all legends of great age to primeval men is at least as likely to be a distortion of fact, as a mere invention of fancy. If the divine origin of Scripture be believed (Inspiration), its authority must be accepted in this, as in other cases; and the ages of the patriarchs be held to be (what it certainly claims to be) statement of real facts (so Mr. Barry, original author of this article). 2. In the post-diluvian periods more is gathered as to the nature of the patriarchal history. It is at first general in its scope. The “Covenant” given to Noah is one, free from all condition, and fraught with natural blessings, extending to all alike. But the history soon narrows itself to that of a single tribe or family, and afterward touches the general history of the ancient world and its empires, only so far as it bears upon this. (Genesis.) In this last stage the principle of the patriarchal dispensation is most clearly seen. It is based on the sacredness of family ties and paternal authority. This authority, as the only one which is natural and original, is inevitably the foundation of the earliest form of society, and is probably seen most perfectly in wandering tribes, where it is not affected by local attachments and by the acquisition of property. In Scripture this is realized by an ultimate reference to God, as the God of the patriarch, i.e. the Father both of him and his children. At the same time, this faith was not allowed to degenerate, as it was prone to do, into an appropriation of God, as the mere tutelary God of the tribe. (Jerovian.) Still the distinction and preservation of the chosen family, and the maintenance of the paternal authority, are the special purposes, which give a key to the meaning of history, and of the institutions recorded. (Child; First-born; Idolatry; Marriage; Murder.) The type of character formed under this dispensation, is one imperfect in intellectual and spiritual growth, because not yet tried by the subler temptations, or forced to contemplate the deeper questions of life; but it is one remarkably simple, affectionate, and free, such as would grow up under a natural authority, derived from God and centring in Him, yet allowing, under its unquestioned sacredness, a familiarity and freedom of intercourse with Him, which is strongly contrasted with the stern and awful character of the Mosaic dispensation. To contemplate it from a Christian point of view is like looking back on the unconscious freedom and innocence of childhood, with that deeper insight and strength of character which are gained by the experience of the future revelation of God, and the future trials and development of man. It is on this fact that the typical interpretation of its history depends (Gal. iv. 21-31; Heb. vii. 1-17; Old Testament, B., 2). In the anti-diluvian period, we may recognize the main features of the history of the world, the division of mankind into the two great classes, the struggles between the power of evil and good, the apparent triumph of the evil, and its destruction in the final judgment. In the post-diluvian history of the chosen family, is seen the distinction of the true believer, possession of a special covenant, special revelation, and special privileges, from the rest without. In it is therefore shadowed out the history of the Jewish nation and the Christian Church, as regards the freedom of their covenant, the gradual unfolding of their revelation, and the peculiar blessings and temptations which belong to their distinctive position.

Patrobas (Gr. one who walks in his father’s footsteps, Schil.; one who lives like his father, W., Wolf), a Christian at Rome to whom St. Paul sends his salutation (Rom. xvi. 14). An uncertain tradition makes him one of the seventy disciples, bishop of Puteoli, and a martyr. Like many other names in Rom., this was borne by at least one member of the emperor’s household (Suetonius, Galba, 20; Martial, Ep. ii. 32, 3).

Pastroclus, or Patroclus (L. fr. Gr. = famous from his father), father of Nicanor, the adversary of Judas Macabaeus (2 M. viii. 9).

Paul (Heb. a bleating, loving = Pali, Ger.), the capital of Hadar, king of Edom (Gen. xxxvi. 59); in 1 Chr. i. 50, Pali. Its position is unknown.

Paul (Gr. Paulos; fr. L. Paulus = little, small), a common Roman surname; see below), the apostle of Jesus Christ to the Gentiles.—Original Authorities. Nearly all the original materials for the Life of St. Paul are contained in the Acts of the Apostles, and in the Pauline Epistles. (Romans, Epistle to the, Kc.) Out of a comparison of these authorities the biographer of St. Paul has to construct his account of the really important period of the apostle’s life (so Mr. Davies, original author of this article). The early traditions of the Church appear to have left almost untouched the space of time for which we possess those sacred and abundant sources of knowledge; and they aim only at supplying a few particulars in the biography beyond the points at which the narrative of the Acts begins and terminates.—Prominent points in the Life. Foremost of all is his Conversion. This was the main test of his whole life, outward and inward. Next after this, we may specify his Labors at Antioch. From these we pass to the First Missionary Journey, in the eastern part of Asia Minor, The Visit to Jerusalem was a critical point, both in the history of the Church and of the apostle. The introduction of the Gospel into Europe, with the memorable visits to Philippi, Athens, and Corinth, was the boldest step in the carrying out of St. Paul’s mission. A third great missionary journey, chiefly characterized by a long stay at Ephesus, is further interesting from its connection with four leading Epistles. This was immediately followed by the apprehension of St. Paul at Jerusalem, and his imprisonment at Caesarea. And the last event of which we have a full narrative is the Voyage to Rome.—Seal of Tarsus, before his Conversion. Up to the time of his going forth as an avowed preacher of Christ the Gentiles, the apostle was known by the name of Saul, the Jewish name received from his Jewish parents. But though a Hebrew of the Hebrews, he was born in a Gentile city.
Of his parents we know nothing, except that his father was of the tribe of Benjamin (Phil. iii. 5), and that he was a Pharisee (Acts xxii. 6), that he had acquired by some means the Roman franchise ("I was free born," xxii. 28), and was settled in Tarsus.1 "I am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city" (xli. 39). At Tarsus he must have learned to use the Greek language with freedom and mastery in both speaking and writing. At Tarsus also he learned that trade of "tentmaker" (xviii. 3), at which he afterward occasionally wrought with his own hands. There was a goat's hair cloth called Cilicum, manufactured in Cilicia, and largely used for tents. Saul's trade was probably that of making tents of this haircloth. (Eccard.) St. Paul in his defence before his countrymen at Jerusalem (xxii.) tells them that though born in Tarsus, he had been "brought up" in Jerusalem. We may imagine him arriving there, perhaps at some age between ten and fifteen, already a Hellenist, speaking Greek and familiar with the Septuagint, possessing, besides the knowledge of his trade, the elements of Gentile learning—to be taught at Jerusalem "according to the perfect manner of the law of the fathers." He learned, he says, "at the feet of Gamaliel." He who was to resist so stoutly the usurpations of the Law, had for his teacher one of the most eminent of all the doctors of the Law. Saul was yet "a young man" (vii. 58), when the Church expired, that sudden expansion which was connected with the ordaining of the seven appointed to serve tables (Deacon), and with the special power and inspiration of Stephen. Amongst those who disputed with Stephen were some of them of Cilicia. We naturally think of Saul as having been of these, when we find him afterward keeping the clothes of those suborned witnesses who, according to the Law (Deut. xvii. 7), were the first to cast stones at Stephen. "Saul," says the sacred writer, significantly, "was consenting unto his death" (Acts viii. 1). He was the most unwearied and unremitting of persecutors (3).2—Saul the Jew against the Church, Saul the Jew against Saul. These three narratives are not repetitions of one another: there are differences between them which some consider irreconcilable. Of the three narratives, that of the historian himself must claim to be the most purely historical: St. Paul's subsequent accounts were likely to be affected by the purpose for which he introduced them. St. Luke's statement is in Acts ix. 3-19, where, however, according to the best authorities, the words "It is hard for thee to kick against the pricks," included in the Vulgate and English version, ought to be omitted. The sudden light from heaven, the voice of Jesus speaking with authority to His persecutor; Saul struck to the ground, blinded, overcome; the three days' suspense; the coming of Ananias as a messenger of the Lord; and Saul's baptism—these were the leading features, in the eyes of the historian, of the great event, and in these we must look for the chief significance of the conversion. According to the speeches, the phenomenon occurred at mid-day, and the light shone round, and was visible to Saul's companions as well as himself. All fall to the ground (second speech); but the others may have risen before Saul, or "stood" still afterward in greater perplexity, though not seeing or hearing what Saul saw and heard. They probably heard sounds, but not, like Saul, an articulate voice (first speech). After the question, "Why persecutest thou Me?" the second speech adds, "It is hard for thee to kick against the goads" (A. V. "pricks"). Then both speeches supply a question ("Who art thou, Lord?" and answer, "I am Jesus [of Nazareth], whom thou persecutest"). With regard to the visit of Ananias, there is no collision between ch. ix. and the first speech, which only attributes additional words to Ananias. The second speech ceases to give details of the vision after the words, "I am Jesus whom thou persecutest. But rise and stand on thy feet." St. Paul here adds, from the mouth of Jesus, an exposition of the purpose for which He had appeared to him. If we bear in mind the motive and purpose of St. Paul's address before Agrippa, we shall not suppose he is violating the strict truth, when he adds to the words which Jesus spoke to him at the moment of the light and sound, without interposing any reference to a later occasion, that fuller exposition of the meaning of the crisis through which he was passing, which he was not to receive till afterward. What Saul actually heard from Jesus on the way was afterward interpreted to his mind into these definite expressions. For we must not forget that the whole transaction was essentially a spiritual communication. That the Lord Jesus manifested Himself as a living person to the man Saul, and spoke to him so that His very words could be understood, is the substantial fact declared to us. Comparing with the narrative Acts ix. 17, xxii. 14, and 1 Cor. x. 8, we conclude, either that Saul had an instantaneous vision of Jesus as the flash of light blinded him, or that the "seeing" was that apprehension of His presence which would go with a real conversation. How Saul "saw" and "heard" we are unable to determine. That the light, and the sound or voice, were both different from any ordinary phenomena with which Saul and his companions were familiar, is unquestionably implied in the narrative. It is also implied that they were specially significant to Saul, and not to those with him. We gather therefore that there were real outward phenomena, through which Saul was made inwardly sensible of a Presence revealed to him alone. He gave himself up, without being able to see his way, to the disposal of Him whom he now knew to have vindicated His claim over him by the very sacrifice which formerly he had despised. The only mention in the Epistles of St. Paul of the outward phenomena attending his conversion is in 1 Cor. xii. 1, where the "manifestation of all He was seen in His exalted state." But in Gal. i. 15, 16, he speaks distinctly of his conversion itself: "When it pleased God, who separated me from my mother's womb, and called me by His grace, to re-

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1 A story is mentioned by Jerome that St. Paul's parents lived at Galaad (now El-Doch) in Galilee, and that, having been born there, the infant Saul emigrated with his parents to Tarsus on the taking of that city by the Romans; but Galaad was not taken till a much later time, and the apostle declares he was born in Tarsus (Acts xvi. 1).---2 Conybeare & Howson (Life and Epistles of St. Paul, 1.) suppose that, if Saul was inclined to be a member of the Sanhedrin at the time of Stephen's death, he was elected to it soon after (Acts xxvi. 10). If so, and if the rabbis declined to anoint one of the Gessinians, and if, in the absence of Saul, the majority of the members of the Sanhedrin, at the time of Stephen's death, were the Gessinians, and if, in the absence of Saul, the majority of the members of the Sanhedrin, the voice of the rabbis prevailed, viz. that members of that body must have been appointed, and the fathers of children, probably his wife and children did not live as long as they are never alluded to in the Scriptures.
real His Son in me, that I might preach Him among the heathen... What words could express more exactly that these the spiritual experiences which occurred to Saul on the way to Damascus? The manifestation of Jesus as the Son of God is clearly the main point in the narrative. It would be groundless to assume that the new convictions of that mid-day immediately cleared and settled themselves in Saul's mind. It is sufficient to say that he was then converted or turned round. For a while, no doubt, his inward state was one of awe and expectation. Thus entering Damascus as a servant of the Lord Jesus, he sought the house of Judas whom he had, perhaps, intended to persecute. The fame of Saul's coming had preceded him; and Ananias, "a devout man according to the law," a believer in Jesus, when directed by the Lord to visit him, wonders at what he is told concerning the notorious persecutor. He obeys, however; and going to Saul in the name of "the Lord Jesus, who had appeared to him in the way," he puts his hands on him that he may receive his sight and be filled with the Holy Ghost. Thereupon Saul's eyes are immediately purged, and his sight is restored. Every word in the address of Ananias to him (Acts xxii. 14; comp. ix. 17) strikes some chord which we hear sounded again and again in St. Paul's Epistles. After the recovery of his sight, Saul received the washing away of his sins in baptism. He then broke his travel's fast, and was strengthened. He was at once received into the fellowship of the disciples, and began without delay the work to which Ananias had designated him; and to the astonishment of all his hearers he proclaimed Jesus in the synagogues, declaring Him to be the Son of God. The narrative in the Acts tells us simply that he was occupied in this work, with increasing vigor, for "many days," up to the time when imminent danger drove him from Damascus. From Gal. i. 17, 18, we learn that the many days were at least a good part of "three years," and that Saul, not thinking it necessary to procure authority to preach from the apostles that were left behind him, went after his own convictions to Damascus, and returned from thence to Damascus. We know nothing whatever of this visit to Arabia—to what district Saul went, how long he stayed, or for what purpose he went there. For all we know to the contrary, he may have gone to Antioch or Tarsus or anywhere else, or remained silent at Damascus for some time after returning from Arabia. Now that we have arrived at Saul's departure from Damascus, we are again upon historical ground, and have the double evidence of St. Luke in the Acts, and of the apostle in 2 Cor. According to the former, the Jews lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from them. Knowing this, the disciples took him by night and let him down in a basket from the wall. According to 2 Cor. xi. 32, the ethnarch under Antias the king watched for him, desiring to apprehend him. There is no difficulty in reconciling the two statements. We might similarly say that our Lord was put to death either by the Jews or by the Roman governor. Having escaped from Damascus, Saul betook himself to Jerusalem, and there "assayed (Assay) to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple." Barnabas assured the apostles and Church at Jerusalem—"from some personal knowledge we must presume of the facts Saul's conversion and subsequent behavior at Damascus. Barnabas' introduction removed the fears of the apostles, and Paul "was with them coming in and going out at Jerusalem," His Hellenistical education made him, like Stephen, a successful disputant against the "Greeks;" and the former persecutor became the object of a murderous hostility. It was therefore again urged to flee: and by way of Cæsarea betook himself to his native city Tarsus. In Gal. i. 17 ff., St. Paul adds that his motive for going up to Jerusalem rather than anywhere else was that he might see Peter; that he abode with him fifteen days; that the only apostles he saw were Peter and James, the Lord's brother; and that afterward he came into the regions of Syria and Cilicia, remaining unknown by face, though well known for his conversion, to the churches in Judea which were in Chriost—"St. Paul at Antioch. While Saul was at Tarsus, a movement was going on at Antioch, which raised that city to an importance second only to that of Jerusalem in the early history of the Church. In the life of the Apostle of the Gentiles, Antioch claims a most conspicuous place. There the preaching of the Gospel to the Gentiles first took root, and from thence it was afterward propagated. There came to Antioch, when the persecution which arose about Stephen scattered the disciples who had been assembled at Jerusalem, men of Cyprus and Cyrene, eager to tell the good news concerning the Lord Jesus. Until Antioch was reached, the word was spoken "to none but unto Jews only" (Acts xi. 19). There, the Gentiles about, "his Hellenism on the Greeks, not, as in the A. V., "the Greelans") were among the hearers of the word. A great number believed; and when this was reported at Jerusalem, Barnabas was sent on a special mission to Antioch. As the work grew under his hands, and "much people was added unto the Lord," Barnabas felt the need of help, and went to Tarsus to seek Saul. Possibly at Damascus, certainly at Jerusalem, he had been a witness of Saul's energy and devotedness, and skill in dispute. He longed for him as a helper, and succeeded in bringing him to Antioch. There they labored together "a whole year," mixing teaching with the work of "the Gentiles, and Antioch's believers," and "teaching much people." All this time, as St. Luke would give us to understand, Saul was subordinate to Barnabas ("Barnabas and Saul," Acts xi. 30, xii. 25, xiii. 2, 7). In the mean time, according to the usual method of the Divine government, facts were silently growing, which were to suggest and occasion the future developments of faith and practice, and of these facts the most conspicuous was the unprecedented accession of Gentile proselytes at Antioch. An opportunity soon occurred, of which Barnabas and Saul joyfully availed themselves, for proving the affection of these new disciples toward their brethren at Jerusalem. There came "prophets" from Jerusalem to Antioch: "and there stood up one of them, named Agarist, and signified by the Spirit that there should be great dearth throughout all the world." It is obvious that the fulfilment followed closely upon the intimation of the coming famine. For the disciples at Antioch determined to send contributions immediately to Jerusalem; and the gift was collected at the church by the hands of Barnabas and Saul. We see in the relations between the Mother-Church and that of Antioch, of which this visit is illustrative, examples of the deep feeling of the necessity of union which dwelt in the heart of the early Church. Having discharged their errand, Barnabas and Saul returned to Antioch, bringing with them another helper, John surnamed Mark, sister's son to Barnabas. The work of proph-
saying and teaching was resumed. Antioch was in constant communication with Cilicia, with Cyprus, with all the neighboring countries. The question must have forced itself upon hundreds of the "Christians" at Antioch, "What is the meaning of this faith of ours, of this baptism, of this incorporation, of this kingdom of the Son of God, for the world? The Gospel is not for Judaean alone: here are we called by it at Antioch. Is it meant to stop here?"

Something of direct expectation seems to be implied in what is said of the leaders of the Church at Antioch, that they were "ministering to the Lord, and fasting," when the Holy Ghost spoke to them. Without doubt they knew it for a seal set upon previous surmises, when the voice came clearly to the general mind, "Separate me Barnabas and Saul for the work whereunto I have called them." Everything was done with orderly gravity in the sending forth of the two missionaries. Their brethren, after fasting and prayer, laid their hands on them, and so they departed.—The First Missionary Journey. Much must have been bid from Barnabas and Saul as to the issues of the journey on which they embarked. But one thing was clear to them, that they were sent forth to speak the word of God. The first characteristic feature of St. Paul's teaching was the absolute conviction that he was only the bearer of a Heavenly message. As soon as Barnabas and Saul reached Cyprus, they began to "announce the word of God." The second fact to be observed is, that for the present they delivered their message in the synagogues of the Jews only. They trod the old path till they should be drawn out of it. But when they had gone through the island, from Salamis to Paphos, they were called upon to explain their teaching to an eminent Gentile, Sergius Paulus, the proconsul. A Jew, named Bar-Jesus, or Elymas, a "sorcerer" and false prophet (DIVINATION; MAGIC), had attached himself to the governor, and had no doubt interested his mind, for he was an intelligent man, with what he had told him of the history and hopes of the Jews. Accordingly, when Sergius Paulus heard of the strange teachers who were announcing to the Jews the advent of their true Messiah, he wished to see them and sent for them. The impostor, instinctively hating the apostles, and seeing his influence over the proconsul in danger of perishing, did what he could to ruin the apostles, and the name of "Paul," denouncing Elymas in remarkable terms, declared against him God's sentence of temporary blindness. (Compare St. Peter's denunciation of Simon Magus, Acts vii. 20 ff.) The blindness immediately falls upon him; and the proconsul, moved by the scene and persuaded by the teaching of the apostle, becomes a believer. This point is made a special crisis in the history of the apostle by the writer of the Acts. Saul now becomes Paul, and begins to take precedence of Barnabas. Nothing is said to explain the change of name. No reader would resist the temptation of supposing that there must be some connection between Saul's new name and that of his distinguished Roman convert. But it does not seem probable that St. Paul would either have wished, or have consented, to change his own name for that of a distinguished convert. Saul may have borne from infancy the other name of Paul. (Compare Acts xiii. 9; Romans xii. 3.) Those who called him "Saul" named "Justus." "John" named "Mareus." (A. V. "Mark".) In that case he would be Saul among his own countrymen, Paul among the Gentiles. The conversion of Sergius Paulus may be said, perhaps, to mark the beginning of the work among the Gentiles; otherwise, it was not in Cyprus that any change took place in the method hitherto followed by Barnabas and Saul in preaching the Gospel. Their public addresses were as yet confined to the synagogues; but it was soon to be otherwise. From Paphos "Paul and his company" set sail for the mainland, and arrived at Perga in Pamphylia. Here the heart of their companion John failed him, and he returned to Jerusalem. From Perga they travelled on to Antioch in Pisidia. (Antioch 2.) Here they went into the synagogue on the Sabbath-day, and sat down. Small as the place was, it contained its colony of Jews, and with them prosectos who worshipped the God of the Jews. What took place here in the synagogue and in the city, is interesting to us, not only on account of its bearing on the history, but also because it represents more or less exactly what afterward occurred in many other places. The apostles of Christ sat still with the rest of the assembly, whilst the Law and the Prophets were read. Then they and their audience were united in reverence for the sacred books. Then the rulers of the synagogue sent to invite them, as strangers but brethren, to speak any word of exhortation which might be in them to the people. Paul stood up, and beckoning with his hand, he spoke. The speech is given in Acts xii. 16-41. The speaker starts from the Jewish covenant and promises, names Jesus as the promised Son of David, declares His resurrection the fulfilment of all God's promises of life, proclaims as from God Himself the forgiveness of sins and full justification through Jesus, and concludes by drawing from the prophets a warning against unbelief. The discourse produced a strong impression; and the hearers (not the Gentiles) requested the apostles to repeat their message on the next Sabbath. During the week so much interest was excited by the teaching of the apostles, that on the Sabbath-day "almost the whole city came together, to hear the Word of God." It was this concern of the Gentiles which appears to have first alienated the minds of the Jews from what they had heard. They were filled with envy. The Jewish envy once roused became a power of deadly hostility to the Gospel; and these Jews at Antioch set themselves to oppose bitterly the words which Paul spoke. The new opposition brought forth new action on the part of the apostle, and the name of "Paul," denouncing Elymas in remarkable terms, declared against him God's sentence of temporary blindness. Henceforth, Paul and Barnabas knew it to be their commission,—not the less to present their message to Jews first; but in the absence of an adequate Jewish medium to deal directly with the Gentiles. This expansion of the Gospel work brought with it new difficulties and dangers. At Antioch now, as in every city afterward, the unbelieving Jews used their influence with their own adherents among the Gentiles, and especially the women of the higher class, to persuade the authorities or the populace to persecute the apostles, and to drive them from the place. With their own spirits raised, and amid much enthusiasm of their disciples, Paul and Barnabas now travelled on to Iconium, where the occurrences at Antioch were repeated, and from thence to the Lycaonian country which contained the cities Lystra and Derbe. Here they dealt with uncivilized heathens. At Lystra the healing of a cripple took place, the narrative of which runs very parallel to the account of the similar act done by Peter and John at the gate of the Temple. The same truth was to be conveyed to the inhabitants of
Jerusalem, and to the heathens of Lycaonia. The act was received naturally by these pagans. They took the apostles for gods. Paul and Barnabas, who was of the more imposing presence, Zeus (Jupiter), and Paul, who was the chief speaker, Hermes (Mercury). This mistake, followed up by the attempt to offer sacrifices to them, gives occasion to the recording of an address, in which we see what the apostles would say to an ignorant pagan audience. Although the people of Lystra had been so ready to worship Paul and Barnabas, the repulse of their idolatrous instincts appears to have provoked them, and, persuaded into hostility by Jews who came from Antioch and Iconium, they attacked Paul with stones, and thought they had killed him. He recovered, however, as the disciples were standing round him, and went again into the city. The next day he left it with Barnabas, and went to Derbe, and thence they returned once more to Lystra, and so to Iconium and Antioch. In order to establish the Churches after their departure, they solemnly appointed "elders" in every city. Then they came down to the coast, and from Attalia they sailed home to Antioch in Syria, where they related the successes which had been granted to them, and especially the "opening of the door of faith to the Gentiles." And so the First Missionary Journey ended.—The Council at Jerusalem (Acts xv.; Gal. ii.). Upon that missionary journey follows most naturally the council held at Jerusalem. To determine the relations of Gentile believers to the Law of Moses. In following this portion of the history we encounter two of the greater questions which the biographer of St. Paul has to consider. One of these is historical, What were the relations between the Apostle Paul and the Twelve? The other is critical. How is Gal. ii. to be connected with the narrative of the Acts? The relations of St. Paul and the Twelve will be best set forth in the narrative. But we must explain here why we accept St. Paul's statements in the Galatian Epistle as additional to the history in Acts xv. The first impression of any reader would be that the two writers refer to the same event. On looking more closely into both, the second impression may possibly be that of a certain incompatibility between the two. But the visit does not coincide better with any other mentioned in the Acts—as the second (xi. 30) or fourth (xviii. 22). The view that St. Paul refers to a visit not recorded in the Acts, is a perfectly legitimate hypothesis; and it is recommended by the vigorous sense of Paley. But where are we to place the visit? The only possible place for it is some short time before the visit of ch. xv. But the language of ch. xv. implies that the visit there recorded was the first paid by Paul and Barnabas to Jerusalem, after their great success in preaching the Gospel among the Gentiles. Granting the considerable differences between Acts xv. and Gal ii., there are, after all, no plain contradictions between the two narratives, taken to refer to the same occurrences. We proceed, then, to combine the two narratives. Whilst Paul and Barnabas were staying at Antioch, "certain men from Judea" came there and taught the brethren that the Gentile converts must be circumcised. This doctrine was vigorously opposed by the two apostles, and it was determined that the question should be referred to the apostles and elders at Jerusalem. Paul and Barnabas were themselves, and certain others, were selected for this mission. In Gal. ii. 2, St. Paul says that he went up "by revelation," i.e. receiving a private inspiration from the Divine Spirit as well as public commission from the Church at Antioch. On their way to Jerusalem they saw Barnabas the brethren in Phenia and Samaria the conversion of the Gentiles; and the news was received with great joy. At Jerusalem "they were received by the Church, and by the apostles and elders; and they declared all things that God had done with them" (Acts xv. 4). St. Paul adds that he communicated his views "privately to them which were of reputation," through anxiety as to the success of his work (Gal. ii. 2). The apostles and the Church in general, it appears, would have raised no difficulties; but certain believers who had been Pharisaics maintained the same doctrine which had caused the disturbance at Antioch. In either place St. Paul would not give way to such teaching for a single hour (ii. 5). It became necessary, therefore, that a formal decision should be come to upon the question. The apostles and elders came together, and there was much disputing. Arguments would be used on both sides; but St. Peter with Barnabas and Paul appealed to the case of creation of the earth out of nothing—i.e., the course of facts, through which the will of God had been manifestly shown. After they had done, St. James, with incomparable simplicity and wisdom, binds up the testimony of recent facts with the testimony of ancient prophecy, and gives a practical judgment upon the question. The judgment was a decisive one. The injunction that the Gentiles should abstain from pollutions of idols and from fornication, explained itself. The abstinence from things strangled and from blood is as a concession to the customs of the Jews, who were to be found in every city, and for whom it was still right, when they had believed in Jesus Christ, to observe the Law. St. Paul had completely gained his point. The older apostles, James, Cephas, and John, perceiving the grace which had been given him (his effectual apostleship), gave to him and Barnabas the right hand of fellowship. At this point it is very important to observe precisely what was gained by the reception of individuals between the contending parties. The case stood thus: Circumcision and the ordinances of the Law were witnesses of a separation of the chosen race from other nations. The Jews were proud of that separation. But the Gospel of the Son of Man proclaimed that the time had come in which the separation was to be done away, and God's good-will manifested to all. It spoke of a union with God, through trust, which gave hope of a righteousness that the Law had been powerless to produce. Therefore to insist upon Gentiles being circumcised would have been to deny the Gospel of Christ. If there was to be simply an enlarging of the separated nation by the receiving of individuals of other nations into it, then the other nations of the world remained as much on the outside of God's covenant as ever. Then there was no Gospel to mankind; no justification given to men. The loss, in such a case, would have been as much to the Jews as to the Gentile. St. Paul felt this the most strongly; but St. Peter also saw that if the Jewish believers were thrown back on the Jewish Law, and gave up the free and absolute grace of God, the Law became a mere burden, just as heavy.
to the Jew as it would be to the Gentile. The only hope for the Jew was in a Saviour who must be the Saviour of mankind. It implied therefore no difference of belief when it was agreed that Paul and Barnabas should go to the heathen, while James and Cephas and John undertook to be the apostles of the Circumcision. The judgment of the Church was immediately recorded in a letter addressed to the Gentile brethren in Antioch and Syria and Cilicia. This letter, speaking affectionately of Barnabas and Paul, was intrusted to "chosen men" of the Jerusalem Church, "Judas surnamed Barsabas, and Silas, chief men among the brethren." So Judas and Silas came down with Paul and Barnabas to Antioch, and comforted the Church there with their message, and when Judas returned, "it pleased Silas to abide there still." It is usual to connect with this period of the history the rebuke of St. Peter which St. Paul records in Gal. ii. 11-14. The connection of subject makes it convenient to record the incident in this place, although it is possible that it took place later in the same journeying at Jerusalem, and perhaps most probable that it did not occur till later, when St. Paul returned from his long tour in Greece to Antioch (Acts xviii. 22, 23). This withstanding of St. Peter was no opposition of Pauline to Petrine views; it was a faithful rebuke of blamable moral weakness.—Second Missionary Journey. The most resolute courage, indeed, was required for the work to which St. Paul was now publicly pledged. He would not associate with himself in that work one who had already shown a want of constancy. This was the occasion of what must have been a most painful difference between him and his comrade in the faith, and in passing he mentions it. His friends, (Max.) Silas, or Silvanus, becomes now a chief companion of the apostle. The two went together through Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. Here they find Timotheus (Timothy), who had become a disciple on the former visit of the apostle. Him St. Paul took and circumcised. Paul and Silas were actually delivering the Jerusalem decree to all the churches they visited. They were no doubt triumphing in the freedom secured to the Gentiles. Yet at this very time our apostle had the wisdom and largeness of heart to consult the feelings of the Jews by circumcising himself, if possible, in order that the Gospel might make steady and rapid progress in every step of its way among the most unlikely persons. "They went throughout Phrygia and the region of Galatia" (Acts xvi. 6). At this time St. Paul was founding "the churches of Galatia" (Gal. i. 2). He himself gives us hints of the circumstances of his preaching in that region, of the reception he met with, and of the ardent, though unstable, character of the people (iv. 13-15). It is not easy to decide as to the meaning of the words "through infirmity of the flesh." Undoubtedly, their grammatical sense implies that "weakness of the flesh"—an illness—was the occasion of St. Paul's preaching in Galatia. On the other hand, the form and order of the words are not what we should have expected if the apostle meant to say this; and Prof. Jowett prefers to assume an inaccuracy of grammar, and to understand St. Paul as saying that it was in weakness of the flesh that he preached to the Gentiles. In either case St. Paul must refer to the ordinary pressure of that bodily infirmity which he speaks of elsewhere as detracting from the influence of his personal address. It is hopeless to attempt to determine positively what this infirmity was. St. Paul at this time had not indulged the ambition of preaching his Gospel in Europe. His views were limited to the peninsula of Asia Minor. Having gone through Phrygia and Galatia, he intended to visit the western coast (Asia); but "they were forbidden by the Holy Ghost to preach the word" there. Then, being on the borders of Mysia, they thought of going back to the N. E. into Bithynia; but again the Spirit of Jesus "suffered them not." So they passed by Mysia, and came down to Troas. Here St. Paul saw in a vision a man of Macedonia, who besought him, saying, "Come over into Macedonia and help us." The vision was at once accepted as a Heavenly intimation; the help wanted by the Macedonians was believed to be the preaching of the Gospel. At this point the historian, speaking of St. Paul's company, substitutes "we" for "they." He says nothing of himself; we can only infer that St. Luke, to whatever country he belonged, became a companion of St. Paul at Troas. The party, thus reinforced, immediately set sail from Troas, touched at Samothrace, then the Hebræan continent at Neapolis, and from thence journeyed to Philippi. Philippi was no inapt representative of the Western world. A Greek city, it had received a body of Roman settlers, and was politically a colony. There were Jews at Philippi; and when the Sabbath came round, the apostolic company joined their countrymen at the place by the riverside where prayer was wont to be made. The narrative in this part is very graphic (Acts xvi. 13). The first convert in Macedonia was an Asiatic woman (Lydia), who already worshipped the God of the Jews; but she was a very earnest believer, and brought to the apostle and his friends — to him by staying in her house. They could not resist her urgency, and during their stay at Philippi they were the guests of Lydia (ver. 40). But a proof was given before long that the preachers of Christ were come to grapple with the powers in the spiritual world to which heathenism was then doing homage. A female slave, who brought gain to her masters by her powers of prediction when she was in the possessed state (Demoniac Divination), beset Paul and his company, following them as they went to the place of prayer, and crying out, "These men are servants of the Most High God, who publish to you (or to the world,) that which shall befall the Roman emperor and the way of salvation." Paul was vexed by her cries, and addressing the spirit in the girl, he said, "I command thee in the name of Jesus Christ to come out of her." The girl's masters saw that now the hope of their gains was gone. Paul and Silas were dragged before the magistrates, the multitude clambering loudly against them, upon the vague charge of "troubling the city," and introducing observations which were unlawful for Romans. If the magistrates had desired to act justly, they might have doubted how they ought to deal with the charge. But the pretors or dunamei (L. tvo men, i. e. two associated magistrates,) of Philippi were very unworthy representatives of the Roman magistracy. They yielded without inquiry to the clamor of the inhabitants, caused the clothes of Paul and Silas to be torn from them, and themselves to be beaten, and then committed them to prison. The jailer, having received their commands, "thrusted them into the inner prison, and made their feet fast in the stocks." This cruel wrong was to be the occasion of the signal appearance of the God of righteousness and deliverance. The narrative tells of the loud songs of praise, the earthquake, the opening
of the prison-doors, the jailer's terror, his conversion, and baptism (xvi. 20-24). In the morning the magistrates, having heard of what had happened, or having repented of their injustice, or having done all they meant to do by way of pacifying the multitude, sent word to the prison that the men might be let go. But St. Paul denounced plainly their unlawful acts, informing them moreover that those whom they had beaten and imprisoned without trial, were Roman citizens. The magistrates, in great alarm, saw the necessity of humbling themselves. They came and begged them to leave the city. Paul and Silas consented to do so, and, after paying a visit to "the brethren" in the house of Lydia, they departed. Leaving St. Luke, and perhaps Timothy, for a short time, at Philippi, Paul and Silas travelled through Amphipolis and Apollonia, and stopped again at Thessalonica. At this important city there was a synagogue of the Jews. True to his custom, St. Paul went in to them, and for three Sabbaths-days proclaimed Jesus to be the Christ. Again, as in Phidian Antioch, the envy of the Jews was excited. They stirred up the lower class to tumultuary violence. The mob assaulted the house of Jason, with whom Paul and Silas were staying as guests, and, not finding them, dragged Jason himself and some other brethren before the magistrates. In this case the magistrates seem to have acted wisely and justly, in taking security of Jason and Silas, and letting them go. After these signs of danger, the brethren immediately sent away Paul and Silas by night. The Epistles to the Thessalonians were written very soon after the apostle's visit, and contain more particulars of his work in founding that church than we find in any other Epistle. (Thessalonians, First and Second Epistles to.) When Paul and Silas left Thessalonica, they came to Berea. Here they found the Jews more "noble" (i. e. in their disposition) than those at Thessalonica had been. Accordingly, they gained many converts, both Jews and Greeks; but the Jews of Thessalonica, hearing of it, sent emissaries to the people, and it was thought best that St. Paul should himself leave the city, whilst Silas and Timothy remained behind. Some of "the brethren" went with St. Paul as far as Athens, where they left him, carrying back a request to Silas and Timothy that they would speedily join him. There he witnessed the most profuse idolatry side by side with the most pretentious philosophy. To idolaters and philosophers he felt equally urged to proclaim his Master and the Living God. So he went to his own countrymen and the proselytes in the synagogue, and declared to them that the Messiah had come; but he also spoke, like another Socrates, with people in the market, and with the followers of the two great schools of philosophy, Epicureans and Stoics, naming to all Jesus and the Resurrection. The philosophers encountered him with a mixture of curiosity and contempt. But any one with a novelty was welcome to those who "spent their time in nothing else but either to hear or to tell some new thing." They brought him, therefore, to the Areopagus, that he might make a formal exposition of his doctrine to an assembled audience. Here the apostle delivered that instructive and wonderful discourse, reported in Acts xvii. 22-31. St. Paul, it is well understood, did not begin with calling the Athenians (as in the A. V.) "idolaters," or "sacrilegious," "I persuade you," he said to them, "to be eminently religious." He had observed an altar (Altar, C. 2) inscribed "To the unknown God." It meant, no doubt, "To some unknown God." "I come," he said, "as the messenger of that unknown God." His teaching was based, in the first place, on the deepest convictions, and encountered the strongest prejudices of Greeks. He could speak to men as God's children, and subjects of God's educating discipline, and was only bringing them further tidings of Him whom they had been always feeling after. He tried to them the Son of Man as acting in the power of Him who had made all nations, and who was not far from any single man. He began to speak of Him as risen from the dead, and of the power of a new life which was in Him for men; but his audience would not hear of Him who thus claimed their personal allegiance. The apostle gained but few converts at Athens, and he soon took his departure and came to Corinth. Athens still retained its old intellectual predominance; but Corinth was the political and commercial capital of Greece. Here, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This trade brought him into close connection with Aquila and Priscilla. Laboring thus on the six days, the apostle went to the synagogue on the Sabbath, and there, by expounding the Scriptures, sought to win both Jews and proselytes to the belief that Jesus was the Christ. He was testifying with unusual effort and anxiety, when Silas and Timothy came from Macedonia, and joined him. We are in some uncertainty as to the movements of Silas and Timothy had been, since they were with Paul at Berea. From Acts xvii. 15, 16, compared with 1 Th. iii. 1, 2, Paul reasonably argues that Silas and Timothy had come to Athens, but had soon been detached thence, Timothy to Thessalonica, and Silas to Philippi, or elsewhere. From Macedonia they came together, or about the same time, to Corinth; and their arrival was the occasion of writing 1 Thessalonians. This is the first extant example of that work by which the apostle Paul has served the Church of all ages in as eminent a degree as he labored at the founding. The character of his Epistles is so notable that the order of the Epistles in the book of the N. T. is not their real, or chronological order. The two Epistles to the Thessalonians belong—and these alone—to the present Missionary Journey. The Epistles to the Galatians, Romans, and Corinthians, were written during the next journey. Those to Thilemon, the Colossians, Ephesians, and Philippians, belong to the captivity at Rome. With regard to the Pastoral Epistles, there are considerable difficulties, which require to be discussed separately. —Two general remarks relating to St. Paul's Letters may find a place here. (1.) There is no reason to assume that the extant Letters are all that the apostle wrote. (2.) We must be on our guard against concluding too much from the contents and style of any Epistle, as to the fixed bent of the apostle's whole mind at the time when it was written. —The First Epistle to the Thessalonians was probably written soon after his arrival at Corinth, and before he turned from the Jews to the Gentiles. It was drawn from St. Paul by the arrival of Silas and Timothy. The largest portion of it consists of an impassioned recalling of the facts and feelings of the time when the apostle was personally with them. (Thessalonians, First Epistle to.) What interval of time separated the Second Letter to the Thessalonians from the First, we have no means of judging, except that the later one was certainly written before St. Paul's departure from.
Corinth. (Thessalonians, Second Epistle to the.)—We return now to the apostle's preaching at Corinth. The Jews that were there opposed him, and blasphemed, treading to the Jews with great earnestness, but with little success. (Crisesus.) So, "when they opposed themselves and blasphemed, he shook out his raiment," and said to them, in words of warning taken from their own prophets (Ez. xxxiii. 4): "Your blood be upon your own heads; I am clean, and from henceforth will go to the Gentiles." The apostle went, as he threatened, to the Gentiles, and began to preach in the house of a proselyte named Justus. Corinth was the chief city of the province of Achaia, and the residence of the proconsul. During St. Paul's stay, we find the proconsular office held by Gallio. Before him the apostle was summoned by his Jewish enemies, who hoped to bring the Roman authority to bear upon him as an innovator in religion. But Gallio perceived at once, before Paul could "open his mouth" to defend himself, that the movement was due to Jewish prejudice, and refused to go into the question. "If it be a question of words and names and of your law," he said to the Jews, speaking with the tolerance of a Roman magistrate, "look ye to it; for I will be no judge of such matters." Then the Corinthian spectators, either favoring St. Paul, or actuated only by anger against the Jews, seized on the principal person of those who had brought the charge, and beat him before the judgment-seat. Gallio left these religious quarrels to settle themselves. The apostle, therefore, was not allowed to be "hurt," and remained some time longer at Corinth unmolested. Having founded the Church at Corinth, and gathered into it many, chiefly Gentiles, humble and simple (1 Cor. xii. 2, v. 1, i. 27, &c.,) St. Paul took his departure for Jerusalem, wishing to attend a festival there. Before leaving Greece, he cut off his hair at Cenchrea, in fulfilment of a vow (Acts xvi. 16). He may have followed in this instance, for some reason not explained to us, a custom of his countrymen. (Nazarites; Vows.) When he sailed from the Isthmus, Aquila and Priscilla went with him as far as Ephesus. Paul paid a visit to the synagogue at Ephesus, but would not stay. Leaving Ephesus, he sailed to Cesarea, and from thence went up to Jerusalem and "saluted the Church." It is argued from considerations founded on the suspension of Januarius, (John xix. 25, &c.) that the festival was probably the Pentecost. From Jerusalem, almost immediately, the apostle went down to Antioch, thus returning to the same place from which he had started with Silas.—Third Missionary Journey, including the stay at Ephesus (Acts xviii. 23—xxi. 7). We may connect with this short visit of St. Paul to Jerusalem a very serious raising of the whole question, What was to be the relation of the new kingdom of Christ to the law and covenant of the Jews? To vindicate the freedom, as regards the Jewish law, of believers in Christ; but to do this, for the very sake of maintaining the unity of the church, was to be the earnest labor of the apostle for some years. The great Epistles which belong to this period, those to the Galatians, Corinthians, and Romans, show how the "Judaising" question exercised at this time the apostle's mind. St. Paul spent some time (Gal. ii. 11—14) at Antioch, and during this star visit, powerfully, and effectively, and, as it were, in silence, his colossus by the side of the apostle Peter (Gal. ii. 11—14), spoken of above, took place. When he left Antioch, he went over all the country of Galatia and Phrygia in order, strengthening the disciples, and giving orders concerning the collection for the saints (1 Cor. xvi. 1). Probably the Epistle to the Galatians (Galatians, Epistle to) was written some time after these Epistles. This was the goal of the apostle's journeys through Asia Minor. He came down upon Ephesus from the upper districts of Phrygia. With reference to the spread of the Church Catholic, Ephesus occupied a more central position than Antioch, Corinth, or Rome. It was the chief place of Jewish, Greek, Roman, and Oriental. A new element in the preparation of the world for the kingdom of Christ presents itself at the beginning of the apostle's work at Ephesus. He finds there certain disciples—about twelve in number—of whom he is led to inquire, "Did ye receive the Holy Ghost when ye believed?" They answered, No, we did not even hear of there being a Holy Ghost. Unto what then, asked Paul, were ye baptized? And they said, Unto John's baptism. Then said Paul, John baptized with the baptism of repentance, saying to the people that they should believe on Him who was coming after him, that is, on Jesus. Hearing this, they were baptized into the name of the Lord Jesus, and Paul laid his hands upon them, the Holy Ghost came upon them, and they began to speak with tongues and to prophesy (Acts xix. 1—7).—It is obvious to compare this incident with the apostolic act of Peter and John in Samaria, and to see in it an assertion of the full apostolic dignity of Paul. But besides this bearing of it, we see in it indications which suggest more than they distinctly express, as to the spiritual movements of that age. These twelve disciples are mentioned immediately after Apollos, who also had been at Ephesus just before St. Paul's arrival, and who had taught diligently concerning Jesus, knowing only the baptism of John. What the exact belief of Apollos and these twelve "disciples" was concerning the character and work of Jesus, we have no means of knowing. The apostle now went into the synagogue, and for three months spoke openly, disputing and persuading concerning "the kingdom of God." At the end of this time the obstinacy and opposition of some of the Jews led him to give up frequenting the synagogue, and he established the believers as a separate society, meeting "in the school of Tyrannus." This continued for two years. During this time, many things occurred, of which the historian of the Acts chooses two examples, the triumph of the magical art (Exorcist; Magic), and the great disturbance raised by the silversmiths who made shrines for Artemis (Diana; Ephesus, §2); and amongst which we are to note further the writing of 1 Corinthians. Whilst St. Paul was at Ephesus his communications with the Church in Achaia were not altogether suspended. There is strong reason to believe that a personal visit to Corinth was made by him, and a letter sent, neither of which is mentioned in the Acts. The visit is inferred from 2 Cor. xii. 14, xiii. 1. The visit he is contemplating is plainly that mentioned in Acts xx. 2, which took place when he finally left Ephesus. If that was the third, he must have paid a second during his residence at Ephesus. The obvious sense of 2 Cor. ii. 1, xii. 21, xiii. 2, implies a short visit, which we should place in the first half of the stay at Ephesus. And there are no strong reasons why we should not accept that obvious sense. Whether 1 Corinthians was written before or after the tumult excited by Demetrius cannot be positively asserted. He makes an allusion, in that Epistle, to a "battle with wild beasts" fought at Ephesus (1 Cor. xiv. 32), which is usually under-
stood figuratively, and is by many connected with that tumult. But this connection is without much reason. And as it would seem from Acts xx. 1 that St. Paul departed immediately after the tumult, probably the Epistle was written not long before the raising of this disturbance. There were two external inducements for writing this Epistle. (1.) St. Paul had received information from members of Chloe’s household (1 Cor. i. 11) concerning the state of the Church at Corinth. (2.) That Church had written him a letter, of which the bearers were Stephanas and Fortunatus and Achaicus, to ask his judgment upon various points (vii. 1, xvi. 17). (For a detailed description see Corinthians, First Epistle to the.) But we must observe in this Epistle how loyally the apostle represents Jesus Christ the Crucified as the Lord of men, the Head of the body with many members, the Centre of Unity, the Bond of men to the Father. We should mark at the same time how invariably he connects the power of the Spirit with the Name of the Lord Jesus. He meets all the evils of the Corinthian Church, the intellectual pride, the party spirit, the loose morality, the disregard of decency and order, the false belief about the Resurrection, by recalling their thoughts to the Person and power of Christ and to the Spirit of God as the Breath of a common life to the whole body. We observe also here, more than elsewhere, the last universally recognized and admired, with which the apostle discusses the practical problems brought before him. What St. Paul here tells us of his own doings and movements refers chiefly to the nature of his preaching at Corinth (i., ii.); to the hardships and dangers of the apostolic life (iv. 9-13); to his cherished custom of working for his own living (ix.); to the direct revelations he had received (xi. 23, xv. 8); and to his present plans (xvi.). He bids the Corinthians raise a collection for the Church at Jerusalem by laying something on the first day of the week, as he had directed the churches in Galatia to do. He says that he shall tarry at Ephesus till Pentecost, and then set out on a journey toward Corinth through Macedonia, so as perhaps to spend the winter with them. He expresses his joy at the coming of Stephanas and his companions, and comments on the respect of the Church. Having dispatched this Epistle, he stayed behind at Ephesus, where "a great door and effectual was opened to him, and there were many adversaries." We have now no information as to his work there, until that tumult occurred which is described in Acts xix. 24-41. St. Paul is only personally concerned in this tumult so far as it proves the deep impression which his teaching had made at Ephesus, and the daily danger in which he lived. He had been anxious to depart from Ephesus, and this interruption of the work which had kept him there determined him to stay no longer. He set out therefore for Macedonia, and proceeded first to Troas (2 Cor. ii. 12), where he might have preached the Gospel with good hope of success. But a restless anxiety to obtain tidings concerning the Church at Corinth urged him on, and he advanced into Macedonia, where he met Titus, who brought him the news for which he was thirsting. The receipt of this intelligence drew from him the letter which in so many words man St. Paul was when the fountains of his heart were stirred to their inmost depths. (Corinthians, Second Epistle to the.) Every reader may perceive that, on passing from the First Epistle to the Second, the scene is almost entirely changed. In the First, the faults and difficulties of the Corinthian Church are before us. The apostle writes of these, with spirit indeed and emotion, as he always does, but without passion or disturbance. In the Second, he writes as one whose personal relations with those whom he addresses have undergone a most painful shock. What had occasioned this excitement? We have seen that Timothy had been sent from Ephesus to Macedonia and Corinth. He had rejoined St. Paul when he wrote this Second Epistle, for he is associated with him in the salutation (2 Cor. i. 1). We have no account, either in the Acts or in the Epistles, of this journey of Timothy, and some have thought it probable that he never reached Corinth. Let us suppose, however, that he arrived there soon after the First Epistle, conveyed by Stephanas and others, had been received by the Corinthian Church. He found that a movement had arisen in the heart of that Church which threw (let us suppose) the case of the incestuous person (1 Cor. v. 1-5) into the shade. This was a delicate and sustained attack upon the apostolic authority and personal integrity of the Apostle of the Gentiles. When some such attack was made openly upon the apostle, the Church had not immediately called the offender to account about the better spirit of the believers being cowed, and assumed authority of the assailants of St. Paul. A report of the marked anchaly state of things was brought to the apostle by Timothy or by others. He immediately sent Titus to Corinth, with a letter containing the sharpest rebukes, using the authority which had been denied, and threatening to enforce it speedily by his personal presence (2 Cor. ii. 3, viii. 8). As soon as the letter was gone, he began to repent of having written it. He speaks of what he had suffered:—"Out of much affliction and anguish of heart I wrote to you with many tears" (ii. 4); "I had no rest, I my spirit" (li. 13); "our flesh had no rest, but were troubled on every side; without were fighting within were fears" (vii. 5)." It appears that he could not bring himself to hasten to Corinth so rapidly as he had intended (i. 15, 16); he would wait till he heard news which might make his visit a happy stead of a painful one (ii. 1). When he had reached Macedonia, Titus, as we have seen, met him with reports of tidings. The offender, he makes the Church know, had made submission (ii. 6, 7), the old spirit of love and reverence toward St. Paul had been awakened, and had poured itself forth warm expressions of shame and grief and penitence. The cloud was now dispelled; fear and pain gave place to hope and tenderness and thankfulness. But even now the apostle would not start at once for Corinth. He may have had important work to do in Macedonia. But another letter would smooth the way still more effectually for his personal visit; and he accordingly wrote the Second Epistle, and sent it by the hands of Titus and two other brethren, Corinthians. The particular nature of this Epistle, an appeal to facts in favor of his own apostolic authority, leads to the mention of many interesting features of St. Paul’s life. His summary, in xii. 28, of the hardships and dangers through which he had gone, proves to us how little the history in 1The hypothesis given above, upon which Mr. Davi had invented the Second Cor. is supported by Ewald, and it has been held, in whole or in part, according to De Wet, W. C. Redner, Oehler, and Neander, the necessary account—that the Incestuous person of 1 Cor. viii. the offender, and 1 Cor. i., the letter which proved so successful in becoming a medicine—is retained by Alfo Davidson, Mr. W. L. Alexander (in Kitto), Conybeare, Howson, &c.
Acts is to be regarded as a complete account of what he did and suffered. The daily burden of "the care of all the churches" seems to imply a wide and constant range of communication. The mention of "visions and revelations of the Lord," and of the "thorn (or rather stake) in the flesh," side by side, is peculiarly characteristic both of the mind and of the experiences of St. Paul. As an instance of the visions, he alludes to a trance fourteen years before, in which he had been caught up into paradise, and had heard unspeakable words. But he would not, even inwardly with himself; glory in visions and revelations without remembering how the Lord had guarded him from being pulled up by them. A stake (A. V. "thorn," Gr. skolop). in the flesh was given him, a messenger of Satan to buffet him, lest he should be exalted above measure. The different interpretations which have prevailed of this skolop have a certain historical significance. (1) Roman Catholic divines have tried to understand it by a strong sensual temptation. (2) Luther and his followers take it to mean temptations to unholy life. But neither of these would be "infirmities" in which St. Paul could "glory." (3) It is almost the unanimous opinion of modern divines—and the authority of the ancient fathers on the whole is in favor of it—that the skolop represents the inwardly maintained infirmity (comp. Gal. iv. 14).—After writing this Epistle, St. Paul travelled through Macedonia, perhaps to the borders of Illyricum (Rom. xv. 19), and then carried out the intention of which he had spoken so often, and arrived himself at Corinth. "When he had gone over those parts (Macedonia), and had given them much exhortation, he came into Greece, and there abode three months" (Acts xx. 2, 3).

There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of another great Epistle, addressed to the Church at Rome. (Romans, Epistle to the Romans.) That this was written at this time from Corinth appears from passages in the Epistle itself, and has never been doubted. The letter is a substitute for the personal visit which he had longed "for many years" to pay; and, as he would have made the visit, so now he writes the letter, because he is the Apostle of the Gentiles. Of this office, to speak in Asia after the preaching of St. Paul, he is conscious. All the labors and dangers of it he would willingly encounter; and he would also jealously maintain its dignity and its powers. He held it of Christ, and Christ's commission should not be dishonored. He represents himself graciously as a priest, appointed to offer up the faith of the Gentile world as a sacrifice to God (Rom. xv. 16). He then proceeds to speak of the extent and independence of his apostolic labors. It is in harmony with this language that he should address the Roman Church as consisting mainly of Gentiles: but we find that he speaks to them as to persons deeply interested in Jewish questions. Before his departure from Corinth, St. Paul was joined again by St. Luke, as we infer from the change in the narrative from the third to the first person (Acts xx. 5). We have seen already that he was bent on making a journey to Jerusalem, for a special purpose and within a limited time. He now found himself bound to go by sea to Syria. But made aware of some plot of the Jews for his destruction, he determined to evade their malice by changing his route. Several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the churches for the poor at Jerusalem.

These were sent on by sea, and probably the money with them, to Troas, where they were to await St. Paul. He, accompanied by St. Luke, went northward through Macedonia. During the stay at Troas there was a meeting on the first day of the week "to break bread," and Paul wasdiscoursing earnestly and at length with the brethren. He was to depart the next morning, and midnight found them listening to his earnest speech. A youth named Eutychus, sitting in the window, and gradually overpowered by sleep, fell into the street or court from the third story, and was taken up dead. The meeting was interrupted by this accident, and Paul went down and fell upon him and embraced him, saying, "Be not disturbed, his life is in him." His friends then appear to have taken charge of him, while Paul went up again, first presided at the breaking of bread, afterward took a meal, and continued conversing until daybreak, and so departed. While on the vessel, which conveyed the rest of the party, sailed from Troas to Assos, Paul gained some time by making the journey by land. At Assos he went on board again. Coasting along by Mitylene, Chios, Samos, and Trogyllium, they arrived at Miletus. At Miletus, however, there was time to send to Ephesus; and the elders of the Church were invited to come down to the vessel. This meeting is made the occasion for recording another characteristic and representative address of St. Paul (xx. 18-35). It is in great part an appeal to their memories of him and of his work. He refers to his labors and dangers and unreward among them; mentions his receiving inspired warnings of bonds and afflictions awaiting him at Jerusalem; declares his one guiding principle, to discharge the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God. He exhorts them with unusual earnestness and tenderness, and expresses, in conclusion, that anxiety as to practical industry and liberality which has been increasingly occupying his mind. "And when he had thus spoken, he kneeled down and prayed with them all: and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship." The course of the voyage from Miletus to Patara, and from Patara in another vessel past Cyprus to Tyre. Here Paul and his company spent seven days. From Tyre they sailed to Ptolemais (Acco), where they spent one day, and from Ptolemais proceeded, apparently by land, to Cesarea. In this place was settled Philip the Evangelist, one of the seven, and he became the host of Paul and his friends. Philip had four unmarried daughters, who "prophesied," and who repeated, no doubt, the warnings already heard. They now "tarried many days" at Cesarea. During this interval the prophet Agabus (xi. 28) came down from Jerusalem, and crowned the previous intimations of danger with a prediction expressively delivered. At this stage a final but unavailing effort was made to dissuade Paul from going up to Jerusalem, by the Christians of Cesarea, and by his travelling companions. And when he would not be persuaded, they said: "The Lord be with you." So, after a while, they went up to Jerusalem, and were gladly received by the brethren. This is St. Paul's fifth and last visit to Jerusalem.—St. Paul's Imprisonment: Jerusalem and Cesarea. He who was thus conducted into Jerusalem by a company of anxious friends was widely
known as one who had taught with precipitant boldness that a way into God’s favor was opened to the Gentiles, and that this way did not lie through the door of the Jewish Law. He had, moreover, actually founded numerous and important communities, composed of Jews and Gentiles together, which stood simply on the name of Jesus Christ, apart from circumcision and the observance of the Law. He had thus roused against himself the bitter enemy of that unfathomable Jewish pride which was almost as strong in some of those who had professed the faith of Jesus, as in their unconverted brethren. He was now approaching a crisis in the long struggle, and the shadow of it had been made to rest upon his mind throughout his journey to Jerusalem. He came “ready to die for the name of the Lord Jesus,” but he came expressly to prove himself a faithful Jew, and this purpose emerges at every point of the history. St. Luke does not mention the contributions brought by Paul and his companions for the poor at Jerusalem. But it is to be assumed that their first act was to deliver these gifts to the poor and the widows. This might have been done at the interview on the following day with "James and all the elders." As on former occasions, the believers at Jerusalem could not but glorify God for what they heard; but they had been alarmed by the prevalent feeling concerning St. Paul. To dispel this impression, they ask him to do publicly an act of homage to the Law and its observances. They had four men who were under the Nazarite vow. The completion of this vow involved (Num. vi. 13–21) a considerable expense for the offerings to be presented in the Temple; and it was a meritorious act to provide these offerings for the poorer Nazarites. St. Paul was requested to put himself under the vow with these other four, and to supply the cost of their offerings. He at once accepted the proposal. It appears that the whole process undertaken by St. Paul required seven days to complete it. Toward the end of this time certain Jews from "Asia" who had come up for the Pentecostal feast, and who had a personal knowledge both of Paul himself and of his companion Trophimus, a Gentile from Ephesus, saw Paul in the Temple. They immediately set upon him, and stirred up the people against him, crying out, "Men of Israel, help: this is the man that teacheth all men everywhere against the people, and the Law, and this place; and further brought Greeks also into the Temple, and hath polluted this holy place." The latter charge had no more truth in it than the first: it was only suggested by their having seen Trophimus with him, not in the Temple, but in the city. They raised, however, a great commotion: Paul was dragged out of the Temple, of which the doors were immediately shut, and the people, having him in their hands, were proposing to kill him. But tides were soon carried to the commander of the force which was serving as a garrison in Jerusalem, that "all Jerusalem was in an uproar;" and he, taking with him soldiers and centurions, hastened to the scene of the tumult, received Paul from the violence of the multitude, made him his own prisoner, causing him to be chained to two soldiers, and then proceeded to inquire who he was and what he had done. The inquiry only elicited confused outcries, and the "chief captain" (Army II.; Lystas 2) seems to have imagined that the apostle might be a Greek pretender who had recently stirred up a considerable rising of the people. The account in Acts xxii. 34–40 tells us with graphic touches how St. Paul obtained leave and opportunity to address the people in a direct and impressive manner. This discourse was spoken in Hebrew, i.e., in the native dialect of the country (SHEMITIC LANGUAGES, § 16), and was on that account listened to with the more attention. It is described by St. Paul himself, in his opening words, as his "defense," addressed to his brethren and fathers. He adopts the historical method. A zealous Israelite, like his hearers, he had changed his course because the God of his fathers had turned him from one path into another. (See above, p. 811.) He describes another revelation of which we read nothing elsewhere. After the visit to Damascus, he went up again to Jerusalem, and, while praying in the Temple, fell into a trance, in which he was hidden to leave Jerusalem quickly, because the people there would not receive his testimony concerning Jesus. His own impulse was to stay at Jerusalem where he was well known as having persecuted those of whom he was now one; but the Lord commanded, "Go and make known the testifying of the Gentiles." Until this hated word had been spoken, the Jews had listened to the speaker. "Away with such a fellow from the earth," the multitude now shouted; "it is not fit that he should live." The Roman commander, seeing the tumult that arose, might well conclude that St. Paul had committed some serious offence; and, ordering him off, he gave orders that he should be forced by scourging to confess his crime. Again the apostle took advantage of his Roman citizenship to protect himself from such an outrage. The Roman officer was bound to protect a citizen, and to suppress tumult; but it was also a part of his policy to treat with deference the religion and the customs of the country. St. Paul's present history is the resultant of these two principles. The chief captain set him free from bonds, but on the next day called together the chief priests and the Sanhedrin, and brought Paul as a prisoner before them. We need not suppose that this was a regular legal proceeding; it was probably an experiment of policy and courtesy. If, on the one hand, the commandant of the garrison had no power to convoke the Sanhedrin; on the other hand he would not give up a Roman citizen to their judgment. As it was, the affair ended in confusion, and with no semblance of a judicial termination. The incidents selected by St. Luke from the history of this meeting form striking points in the biography of St. Paul, but they are not easy to understand. St. Paul appears to have been put upon his defence, and with the peculiar habit, mentioned elsewhere also (xii. 29), of looking steadily when about to speak, he began to say, "Men and brethren: I have lived in all good conscience (or, I have lived a conscientiously loyal life) unto God, until this day." Here the high-priest Annas commanded them that stood by him to smite him on the mouth. With a fearless indignation, Paul exclaimed, "God shall smite thee, thou white wall: for sittest thou to judge men after the Law, and art contrary to the Law?" The bystanders said, "Revilest thou God's high-priest?" Paul answered, "I know not, brethren, that he was the high-priest: for it is written, Thou shalt not speak evil of the ruler of thy people." How was it possible for him to know that he who spoke was the high-priest? The least objectionable solutions seem to be, that for some reason or other,—either because his sight
was not good, or because he was looking another way,—he did not know whose it was that ordered the deed to be written; and that next incident to correct the impression which he saw was made upon some of the audience by his threatening protest, and therefore took advantage of the fact that he really did not know the speaker to be the high-priest, to explain the deference he felt to be due to the person holding that office. The next incident which St. Luke records seems to some, who cannot think of the apostle as remaining just a Jew, to cast a shadow upon his rectitude. He perceived, we are told, that the council was divided into two parties, the Sadducees and Pharisees, and therefore he cried out, "Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am called in question." This declaration, whether so intended or not, had the effect of stirring up a fierce dissension, and some of the Pharisees actually took Paul's side.—Those who impugn the authenticity of the Acts point triumphantly to this scene as an utterly impossible one: others consider that the apostle is to be blamed for using a disingenuous artifice. But it is not so clear that St. Paul was using an artifice at all, at least for his own interest, in identifying himself as he did with the professions of the Pharisees. The creed of the Pharisee, as distinguished from that of the Sadducee, was unquestionably the creed of St. Paul. His belief in Jesus seemed to him to supply the ground and fulfillment of that creed. He wished to lead his brother Pharisees into a deeper and more living apprehension of their own faith. The immediate consequence of the dissension in the assembly was that Paul was likely to be torn in pieces, and was carried off by the Roman soldiers. In the night he had a vision of the Lord standing by him and encouraging him: "Be of good cheer, Paul: for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome." The next day more than forty of the Jews bound themselves under a curse neither to eat nor to drink until they had killed Paul. The plot was discovered, and St. Paul was hurried away from Jerusalem. The chief captain, Claudius Lysias, determined to send him to Cesarea, to Felix the governor, or procurator, of Judea. He therefore put him in charge of a strong guard of soldiers, who took him by night far as Antipatris. From thence a smaller detachment conveyed him to Cesarea, where they delivered up their prisoner to the governor. Felix asked of what province the prisoner was: and being told that he was of Cilicia, he promised to give him a hearing when his accusers should come. In the mean time he ordered him to be guarded in the government-house, which had been the palace of Herod the Great.—\textit{Imprisonment at Cesarea.} St. Paul was henceforth, to the end of the period embraced in the Acts, if not to the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity of the Jews. He seems to have been treated throughout with humanity and consideration. The governor or whom he was now to be tried, according to Tacitus and Josephus, was a mean and dissolute tyrant. The orator or counsel retained by the Jews and by Felix was Ananias the high priest. When they arrived in the course of five days at Cesarea, begins the proceedings of the trial professionally by complimenting the governor. (\textsc{Tertullus}.) The charge he goes on to set forth against Paul shows precisely the light in which he was regarded by the fanatical Jews—a pestilent rascal, and a mower of sedition among all the Jews through out the world, and a ringleader of the sect of the Nazarenes, who hath also gone about to profane the Temple." St. Paul met the charge in his usual manner. He was glad that his judge had been for some years governor of a Jewish province; "because it is in thy power to ascertain that, not more than twelve days since, I came up to Jerusalem to worship." The emphasis is upon his coming up to worship. He defined positively the charges of stirring up strife and of profaning the Temple. "But he admitted that "after the way which they call a sect or heresy" he worshipped the God of his fathers, believing all things written in the Law and the prophets. Again he gave prominence to the hope of a resurrection, which he held, as he said, in common with his accusers. His loyalty to the faith of his fathers he had shown by coming up to Jerusalem expressly to bring alms for his nation, and offerings, and by undertaking the ceremonies of purification in the Temple. What fault, then, could any Jew possibly find in him?—The apostle's answer was straightforward and complete. He had not violated the Law of his fathers; he was still a true and loyal Israelite. Felix made an excuse for putting off the matter, and gave orders that the prisoner should be treated with indulgence, and that his friends should be allowed free access to him. After a while, he heard him again with his wife Drusilla; but St. Paul began to reason concerning righteousness, temperance, and the coming judgment, in a manner which alarmed Felix and caused him to put an end to the conference. He saw him frequently afterward, however, and allowed him to understand that a bribe would procure his release. But St. Paul would not resort to this method of escape, and remained in custody until Felix left the province. The unprincipled governor had good reason to seek to gratify himself with the Jews; and to please them, he handed over Paul, as an untried prisoner, to his successor Festus. Upon his arrival in the province, Festus went up without delay from Cesarea to Jerusalem, and the leading Jews seized the opportunity of asking that Paul might be brought up there for trial, intending to assassinate him by the way. But Festus would not comply with their request. He invited them to follow him on his speedy return to Cesarea, and a trial took place there, closely resembling that before Felix. Festus saw that Paul had committed no offense against the Law, but was anxious, if he could, to please the Jews. "They had certain questions against him," Festus says to Agrippa, "of their own superstition (or religion), and of one Jesus, who was dead, whom Paul affirmed to be alive. And being puzzled for my part as to such inquiries, I asked him whether he would go to Jerusalem to be tried there." This proposal, not a very likely one to be accepted, was the occasion of St. Paul's \textit{appeal to Caesar}. The appeal having been allowed, Festus reflected that he must send with the prisoner a report of the crimes laid against him." He therefore took advantage of an opportunity which offered itself in a few days to seek some help from the master. The Jewish prince Agrippa (Herod Agrippa II) arrived with his sister Berenice on a visit to the new governor. To him Festus communicated his perplexity, with an account of what had occurred before him in the case. Agrippa, who must have known something of the sect of the Nazarenes, and had probably heard of Paul himself, expressed a desire to hear him
speak. Paul therefore was to give an account of himself to Agrippa; and when he had received from him a courteous permission to begin, he stretched forth his hand and made his defence. In this discourse (Acts xxvi.), we have the second explanation from St. Paul himself of the manner in which he had been led, through his Conversion, to serve the Lord Jesus instead of persecuting His disciples; and the third narrative of the Conversion itself. (See p. 811.) He declares his commission from Jesus and his obedience to the heavenly vision, and reiterates that the testimony on the account of which the Jews sought to kill him was in exact accordance with Moses and the prophets, who had taught that Christ should suffer, be the first to rise from the dead, and show light unto the people and the Gentiles. Interrupted discourteously, yet with a compliment, by Festus, he affirms that he speaks the sober truth. Then, with an appeal of mingled dignity and solicitude, he turns to the king. He was sure the king understood him. "King Agrippa, believest thou the prophets?—I know that thou believest." Agrippa's answer, literally rendered, appears to be, "Thou art briefly persuading me to become a Christian;" and it is supposed to be ironical. "I would to God," is Paul's earnest answer, "that whether by a brief process or a long one, not only thou but all who hear me to-day might become such as I am, with the exception of these bonds." He was wearing a chain on the hand he held up in addressing them. With this prayer, it appears the conference ended. Festus and the king, and their companions, consulted together, and came to the conclusion that the accused was guilty of nothing that deserved death or imprisonment. And Agrippa's final answer to the question of Festus was, "This man might have been set at liberty, if he had not appealed unto Caesar."—The Voyage to Rome. No formal trial of St. Paul had yet taken place. After a while arrangements were made to carry "Paul and certain other prisoners," in the custody of a centurion named Jelles, into Italy; and amongst the company, whether by favor or from any other reason, we find the historian of the Acts. The narrative of this voyage is accordingly minute and circumstantial in a manner which has excited much attention. The nautical and geographical details of St. Luke's account have been submitted to an apparently thorough investigation by several competent critics, especially by Mr. Smith of Jordanhill ( Voyage and Shipwreck of St. Paul), and by Dr. Howson (Conybeare & Howson, Life and Epistles of St. Paul, ch. xxiii.). The result of this investigation has been, that several errors in the received version have been corrected, the course of the voyage has been laid down to a very minute degree with great certainty, and the account in the Acts is shown to be written by an accurate eye-witness, not himself a professional seaman, but well acquainted with nautical matters. The centurion and his prisoners, among whom Aristarchus (Col. iv. 10) is named, embarked at Cesarea on board a ship of Adramyttium, and set sail for the coast of Asia. The next day they touched at Sidon, where Julius allowed Paul to go on shore to visit his friends. The westerly winds compelled the vessel to change her course under the lee of Cilicia and Pamphylia: they would find northerly winds, which enabled them to reach Myra in Lycia. Here they were put on board a ship of Alexandria bound for Italy. In this they worked slowly to windward, keeping near the coast, till they came over against Cnidus. The wind being still contrary, they ran southward under the lee of Crete, then worked along the coast to Fair Havens. The autumn equinox (Fasts; Atonement, Day of) being now past, St. Paul advised to winter there; but it was shown by the people that the voyage was too great, and therefore they consulted an Alexandrian ship for Italy. They touched at Syracuse, where they stayed three days, and at Rhegium, from which place they were carried with a fair wind to Puteoli, where they left their ship and the sea. At Puteoli they found "brethren," for it was an important place, and especially a chief port for the traffic between Alexandria-
dra and Rome; and by these brethren they were exhorted to stay a while with them. Permission seems to have been granted by the centurion; and while the apostles were on their way to Rome, the news of the apostle's arrival was sent on to Rome. At Apotheosis Forum and the Three Taverns he was met by Christians from Rome, and on this "he thanked God and took courage." —St. Paul at Rome. On their arrival at Rome the centurion delivered up his prisoners to the procurator, and they were thus held in "a certain house," not of the prefect. Paul was at once treated with special consideration, and was allowed to dwell by himself with the soldier who guarded him. He was now free "to preach the Gospel to them that were at Rome also," and proceeded without delay to act upon his rule—"to the Jew first." He invited the chief persons amongst the Jews to come to him, and explained to them that though he was brought to Rome to answer charges against him by the Jews in Palestine, he had really done nothing disloyal to his nation or the Law, nor desired to be considered as hostile to his countrymen. The Roman Jews replied that they had received no tidings at all of Paul; he was not a member of their community, and they knew he was a teacher, and everywhere spoken against. But they were willing to hear what he had to say. Their attitude may be accounted for, as the Church at Rome consisted mainly of Gentiles; he real Jews had been persecuted and sometimes entirely banished, and curiosity may have led them to listen to St. Paul. (Romans, Epistle to the.) On an appointed day therefore a large number came expressly to hear him expound his belief. But, as of old, the reception of his message by the Jews was not favorable. He turned therefore again to the Gentiles, and he "dwelt wo whole years in his own hired house," and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, to man forbidding him." These are the last words of the Acts. But St. Paul's career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by himself, which contribute some particulars to his external biography, and give us a far more precious insight into his convictions and sympathies. —Period of the Later Epistles. To that imprisonment to which St. Luke has introduced us— the imprisonment which lasted for such a tedious time, though tempered by much indulgence— belong the noble group of Letters to Philemon, to the Colossians, to the Ephesians, and to the Philemonians. The three former of these were written at one time and sent by the same messenger. (Colossians, Epistle to the; Ephesians, Epistle to the; Philippians, Epistle to the.) Whether that to the Philippians was written before or after these, we cannot determine; but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four. (Philippians, Epistle to the.) In this Epistle St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person (Phil. i. 25, 24). Whether this hope was fulfilled or not belongs to a question which has been the occasion of much controversy. According to the general opinion, the apostle was liberated from his imprisonment and sent to Rome, soon after the writing of the letter to the Philippians. He spent some time in visitation in Spain, with the consent of the imperial court, to the Jews and Gentiles, in Asia Minor, and Spain, and returned again as a prisoner to Rome, and was put to death there. In opposition to this view, it is maintained by some that he was never liberated, but was put to death at Rome at an earlier period than is commonly supposed. The arguments advanced in favor of the common view are, (1) the hopes expressed by St. Paul of visiting Philippi (Phil. i. 25, ii. 24) and Colosses (Phm. 22); (2) a number of allusions in the Pastoral Epistles, and their general character; and (3) the testimony of ecclesiastical tradition. The arguments for the single imprisonment aim to show that there is no proof of a liberation or return from Rome, and in relation to his hopes allege Acts xx. 25. The decision must turn mainly upon the view taken of the Pastoral Epistles. (Timothy, Epistles to; Titus, Epistle to.) The difficulties which have induced such critics as De Wette and Ewald to reject these Epistles, are not inconsiderable, but are overpowered by the much greater difficulties attending any hypothesis which assumes these Epistles to be spurious. We are obliged therefore to recognize the modifications of St. Paul's style, the developments in the history of the Church, and the movements of various persons, which have appeared suspicious in the Epistles to Timothy and Titus, as nothing but historically true. And then without encroaching on the domain of conjecture, we draw the following conclusions: — (1) St. Paul must have left Rome, and visited Asia Minor and Greece; for he says to Timothy (1 Tim. i. 5), "I besought thee to abide still at Ephesus, when I was setting out for Macedonia." After being once at Ephesus, he was probably to go there again (iv. 13), and he spent a considerable time at Ephesus (2 Tim. i. 18). (2) He paid a visit to Crete, and left Titus to organize churches there (Tit. i. 5). He was intending to spend the winter at one of the places named Nicopolis (lit. 12). (3) He travelled by Miletus, Troas, where he left a cloak and case, and some books, and Corinth (2 Tim. iv. 13, 20). (4) He is a prisoner at Rome "suffering unto bonds as an evil-doer" (ii. 9), and expecting to be soon condemned to death (iv. 6). At this time he felt deserted and solitary, having only Luke of his old associates, to keep him company; and he was very anxious that Timothy should come to him without delay from Ephesus, and bring Mark with him (i. 15, iv. 16, 9–12). Clement of Rome mentions that St. Paul preached in both the East and the West, and that before his martyrdom he went "to the goal of the West," i. e. probably Spain (Rom. xv. 28), or some country yet more to the West. Muratori's Fragment on the Canon names his "departing from the city into Spain." Chrysostom says, "After being in Rome, he went away again unto Spain." We conclude, then, that after a wearing imprisonment of two years or more at Rome, St. Paul was set free, and spent some years in various journeys eastward and westward. Toward the close of this time he pours out the warnings of his le-s vigorous but still brave and faithful spirit in the Letters to Timothy and Titus. The first to Timothy and that to Titus were evidently written at very nearly the same time. After these were written, he was apprehended again and sent to Rome. The apostle appears now to have been treated, not as an honorable state prisoner, but as a felon (2 Tim. ii. 9). But he was at least allowed to write this Second Letter to his "dearly beloved son" Timothy; and though he expresses a confident expectation of his speedy death, he yet Some (Savile's Introduction to Christianity into Britain, and Morgan's "St. Paul in Britain") maintain that the Apostle Paul visited Britain; but while such a visit is not impossible, the evidence is by no means conclusive (Ayto).
thought it sufficiently probable that it might be delayed for some time, to warrant him in urging Timothy to come to him from Ephesus. Meanwhile, though he felt his isolation, he was not in the least daunted by his danger. He was more than ready to die (iv. 6), and had a sustaining experience of not being deserted by his Lord. Once already, in this second imprisonment, he had appeared before the authorities; and the Lord then stood by him and strengthened him," and gave him a favorable opportunity for the one thing always nearest to his heart, the public declaration of his Gospel. This Epistle, surely no unworthy utterance at such an age and in such an hour even of a St. Paul, brings us, it may well be presumed, close to the end of his life. (HEBREWS, EPISTLE TO THE; JAMES, EPISTLE OF, IV. a.) For what remains, we have the concurrent testimony of ecclesiastical antiquity, that he was beheaded at Rome, about the same time that St. Peter was cruelly slain. Dionysius, bishop of Corinth (A. D. 170), says that Peter and Paul went to Italy and taught there together, and suffered martyrdom about the same time. Calix of Rome, supposed to be writing within the second century, names St. Peter's grave on the Vatican, and St. Paul's on the Ostian way. Eusebius adopts the tradition that St. Paul was beheaded under Nero at Rome.—Chronology of St. Paul's Life. It is usual to distinguish between the internal or absolute, and the external or relative, chronology of St. Paul's life. The former is that which we have hitherto followed. It remains to mention the points at which the N. T. history of the apostle comes into contact with the outer history of the world. There are two principal events which serve as fixed points in determining the chronology of his life. First, the death of Herod Agrippa, and the accession of Festus. Now, it has been proved almost to a certainty that Felix was recalled from Judea and succeeded by Festus in the year 60. In the autumn, then, of A.D. 60 St. Paul left Cesarea. In the spring of 61 he arrived at Rome. There he lived two years, i. e. till the spring of 63, in his own hired house. After this we depend upon conjecture; but the Pastoral Epistles give us reasons for deferring the apostle's death until 67, with Eusebius, or 68, with Jerome. Similarly we can go backward from A.D. 60. St. Paul was two years at Cesarea (Acts xxiv. 27); then he arrived at Jerusalem, and was committed by the Zweeckt of 58. Before this he had wintered at Corinth (xx. 2, 3), having gone from Eusebius to Greece. He left Ephesus, then, in the latter part of 57, and as he stayed three years at Ephesus (xx. 31), he must have come thither in 54. Previously to this journey he had spent "some time" at Antioch (xvii. 25). We can only add together the time of a hasty visit to Jerusalem, the travels of the second missionary journey, which included a year and a half at Corinth, another indeterminate stay at Antioch, the third visit to Jerusalem, another long residence at Antioch (xvii. 26), the first missionary journey, and the third visit at Antioch (xxii. 25)—until we come to the second visit to Jerusalem, which nearly synchronized with the death of Herod Agrippa, in A.D. 44. Within this interval of some ten years the most important date to fix is that of the third visit to Jerusalem; and there is a great concurrence of the best authorities in placing it either 50 or 51. St. Paul himself (Gal. ii. 1) places this visit "fourteen years after" either his conversion or the first visit. In the former case we have 37 or 38 for the date of the conversion. The conversion was followed by three years (i. 18) spent in Arabia and Damascus, and ending with the first visit to Jerusalem; and the space between the first visit (40 or 41) and the second (44 or 45) is filled up by an indeterminate time, presumably two or three years, at Tarsus (Acts ix. 30), and one year at Antioch (xi. 26). The date of the martyrdom of Stephen can only be conjectured, and is variously placed between A.D. 30 and the year of St. Paul's conversion. In the account of the death of Stephen, St. Paul is called "a young man" (vii. 58). It is not improbable, therefore, that he was born between A.D. 0 and A.D. 5, so that he might be past sixty years of age when he calls himself "Paul the aged," in Phm. 9.—Personal Appearance and Character. We have no very trustworthy sources of information as to the personal appearance of St. Paul. Some early pictures and mosaics ascribe to him a short stature, a long face with high forehead, an aquiline nose, close and prominent eyebrows. Other characteristics mentioned are baldness, small eyes, a clear complexion, and a winning expression. In his speeches and letters we perceive the warmth and ardor of his nature, his deeply affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, his perfect fearless- ness, his heroic endurance; we perceive the rare combination of submissiveness, tenacity, and versatility in his intellect; we perceive also a practical wisdom and a tolerance seldom united with such a temperament. The principle which harmonized all these endowments and directed them to a practical end, was a knowledge of Jesus Christ in the Divine Spirit. Personal allegiance to Christ as to a living Master, a sense of the relation of Christ to each man and to the world, carried the apostle forward on a straight course. The conviction that he had been intrusted with a Gospel concerning a Lord and Deliverer of men was what sustained and purified his love for his own people, whilst it created in him such a love for mankind that he only knew himself as the servant of others for Christ's sake.

* Paulus, Sergius. SERGIUS PAULUS. PAVEMENT. GABBATHA. Pavilion (= Tent). The A.V. translation of three Hebrew words. 1. Sêc, properly an enclosed place, or temple, and rendered "pavilion," and "tent,"" and once only "pavilion" (Ps. xxvii. 5). 2. Sêcâd, from the same root (1 K. xx. 11, 16, &c.), usually "tabernacle" and "tent." (COTTAGE 3; SACRIMENT; TABERNACLES, Feast of.) 3. Shaphirâd, and Shaphirâh, used only in Jer. xiii. 10, to signify glory or splendor, hence, probably, the splendid covering of the royal throne (A. V. "royal pavilion;" or arched roof, canopy, &c.).

* Pe (Heb. pe, prob. = mouth, Gr., the seventeenth letter of the Hebrew alphabet (Ps. cix.).

Writing. Peace, the usual translation of 1. Heb. shalom = (i) Generously, wholeness, soundness, i. e. (a.) health, well, welfare, prosperity, good of every kind (Gen. xxix. 6, margin; Judg. vi. 23; 1 K. ii. 23; Ps. xxxvii. 11, 87; Is. iii. 7, &c.); (b) peace, as opposed to war (Lev. xxvi. 6; Judg. iv. 17, &c.); (c) concord, friendship (Ps. xxviii. 3, xii. 9, margin [Heb. 10]; Oh. 7; &c.); (d) Chal. Chasâsh, is variously translated: Dan. v. 29; &c.); (e.) Gr. eirê (of Robinson, N. T. Lex. peace, properly a civil sense, the opposite of war and commotion (Lk. xxiv. 32, &c.), applied also to peace or concord among individuals (xii. 51, &c.), and tropically to peace of
mind, quietness, tranquillity, arising from reconciliation with God and a sense of the divine favor (Rom. vi. 1, xvii. 13, &c.); (b) a state of peace, rest, quiet, safety (Lk. xi. 21; 1 Th. v. 8, &c.); (c) peace, welfare, prosperity, happiness, every kind of good, = No. 1 (Lk. i. 79, x. 5, 6.; Rom. xviii. 33, &c.). "Peace be unto you" was a common Eastern form of salutation (Jn. xx. 19, 21, 26, &c.); hence your peace (Mat. x. 19) = the peace or good you wish for others in your salutation of them. **Salutation.**

* Peace-offering (Heb. shalem, pl. shelaminu), a sacrifice offered as a testimonial of seeking peace and favor with God (Lev. iii., vili. 11 ff., &c.). Peace-offerings were of three kinds: (1) of thanksgiving or praise; (2) votive, or for a vow; (3) voluntary or free-will offerings. Peace-offerings were eucharistic and bloody, and were voluntarily offered from the herd or flock, male or female. With them were offered "unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried," and "leavened bread" (vii. 12, 18). From the peace-offering the fat was burnt upon the altar; but the breast as a wave-offering before the Lord, and the right shoulder as a heave-offering, were given to the priest (30 ff.); but the rest of the flesh was to be eaten by the offerer—on the same day, If of the first kind above—on that day and the next, if of the second or third kind—before the Lord (13 ff.). This meal was the distinctive feature of this sacrifice, and indicated a state of peace and friendship with God.

**Peacocks.** 1. Among the natural products of the land of Tarsus which Solomon's fleet brought home to Jerusalem, mention is made of "peacocks," for there can be no doubt (so thinks Mr. Houghton, with Gesenius, Furst, &c.) that the A. V. is correct in thus rendering the Heb. pl. tsechion, which occurs only in 1 K. x. 22, and 2 Chr. ix. 21; most of the old versions, with several of the Jewish Rabbis, favoring this translation. Some writers, however (Huet, &c.), have proposed the rendering "parrots" (so Gesenius, the Malabaric togei = peacock, which opinion has been recently confirmed by Sir E. Tenmam. The peacock (Pavo cristatus) is a well-known gallinaceous bird, remarkable for the brilliant colors of its long tail-coverts or rump-feathers (not properly its tail, which is shorter than a turkey's). It is a native of the East Indies.—2. Heb. pl. re'anim. **Ostrich 3.**

Pearl (Heb. gibilah). The Hebrew word occurs, in this form, only in Job xviii. 18, where the price of wisdom is contrasted with that of "coral" and "pearls" (so A. V.); and the same word, with the syllable d prefixed, is found in Ez. xiii. 11, 13, xxvii. 22, with the Heb. pl. ab'bay = stones, i. e. stones of ice, A. V. "halistones." Gesenius, Furst, Rosenmuller, and commentators generally, understand by the Hebrew gibilah, not "pearls," but "crystal," on account of its resemblance to ice. But "pearls" (Gr. margarita, pl. margarita) are frequently mentioned in the N. T. (Mat. xiii. 45, 46; 1 Tim. ii. 9.; Rev. xvi. 4, xvii. 12, 16, xxi. 21). Pearls are formed inside the shells of various species of Molusca by the deposit of the mucrceous substance around some foreign body, the nucleus of which consists of carbonate of lime and animal matter, are hard and smooth, and have a peculiar bluish or silvery-white lustre. Pearls held the highest rank among precious stones in the ancient world, and for an obvious reason: their beauty is entirely due to nature, and is susceptible of no improvement from art (King). The "pearl of great price" is doubtless a fine specimen yielded by the pearl oyster (Avicula margarifera), still found in abundance in the Persian Gulf, which has long been celebrated for its pearl fisheries. In Mat. vii. 6 "pearl" meta-

phorically = any thing of value. **Crown; Ornaments, Personal; Rubies; Stones, Precious.**

Ped-a-heel (Heb. whom God delivers, Ges.), son of Annubaid, and prince of Naphtali; one of the twelve appointed to divide the land of Canaan (Num. xxxiv. 28).

Ped-dai'zur (fr. Heb. = whom the rock [i. e. God] delivers, Ges.), father of Gamaliel, the chief of Manasseh at the Exodus (Num. i. 10, ii. 29, vili. 54, 59, x. 23.)

Ped-dai'ah [-da-yah] (Heb. whom Jehovah delivers, Ges.), 1. Father of Zebudah, Jehokim's mother (2 K. xxiii. 36).—2. Brother of Salathiel, or Shealtiel, and father of Zerubbabel, who is usually called the "son of Shealtiel," being, as Lord A. C. Hervey conjectures, in reality his uncle's successor and heir, in consequence of the failure of issue in the direct line (1 Chr. iii. 17-19).—3. Son or descendant of Parosh, assisted Nehemiah in repairing the walls of Jerusalem (Neb. iii. 24).—4. Apparently a priest or Levite; one of those who stood on the left hand of Ezra when he read the Law to the people (vii. 4).—5. A Benjamite, ancestor of Sallu (xi. 7).—6. A Levite, one of the "treasurers" in Nehemiah's time (xii. 13) = No. 4.—7. Father of Joel, prince of Manasseh in David's reign (1 Chr. xxvii. 20).

Ped'ligree = Genealogy (Num. i. 18, &c.).

*Peel, to (Heb. n parad). In Is. xviii. 2, 7, the A. V. has "a nation scattered and peeled," margin "outspread and polished," Gesenius (edited by Robinson, 1854) translates a people drawn out and smooth, i. e. tall and naked, &c. the Ethiopians, Prof. J. A. Alexander (on Isaiah) translates a nation drawn and shorn, and says the last word "is applied by some to the Egyptian and Ethiopian practice of shaving the head and beard, while others understand it as a figure for robbery and spoliation." The latter is the meaning here of the A. V. "peeled," i. e. stripped, plundered.—In Ez. xxix. 18 the A. V. has "every shoulder was peeled," i. e. had the skin worn off or rubbed off by carrying heavy burdens of earth for the banks or mounds raised during the long siege of Tyre (Furst, Prof. Plumptre, &c.). Gesenius translates this, every shoulder is made smooth or made bold. **Pilled.**

Peckah (Heb. open-eyed, or = Pe'kahiah, Ges.), son
of Remaliah; originally a captain of Pekahiah, king of Israel, murdered his master, seized the throne, and became the eighteenth sovereign of the northern kingdom. His native country was probably Gilead, as fifty Gileadites joined him in the conspiracy against Pekahiah (so Bishop Cotton). Under his predecessors Israel had been much weakened through the payment of enormous tribute to the Assyrians (see especially 2 K. xv. 20), and by internal wars and conspiracies. Pekah seems steadily to have applied himself to the restoration of its power. For this purpose he sought a foreign alliance, and fixed his mind on the plunder of the sister-kingdom of Judah. He must have made the treaty by which he proposed to share its spoil with Rezin, king of Damascus, when Jotham was still on the throne of Jerusalem (xv. 67); but its execution was long delayed, probably in consequence of that prince’s righteous and vigorous administration (2 Chr. xxvii.). When, however, Ahaz succeeded to the crown of David, the allies no longer hesitated, and formed the siege of Jerusalem. The history of the war is found in 2 K. xvi. and 2 Chr. xxviii. It is partly due to the occasion of the first Is. vii.—ix. (Isaiah). Its chief result was the capture of the Jewish port of Elath on the Red Sea; but the unnatural alliance with Damascus and Samaria was punished through the final overthrow of the ferocious confederates by Tiglath-pileser. The kingdom of Damascus was finally suppressed, and Rezin put to death, while Pekah was deposed at least half his kingdom, including all the northern portion, with that E. of Jordan. Pekah himself, now an Assyrian vassal, was of course compelled to abstain from further attacks on Judah. Hoshea the son of Elah conspired against him, and put him to death. Pekah reigned twenty years, but his government was no improvement, morally and religiously, on that of his predecessors. Israel, Kingdom of.

Pekahiah (fr. Heb. = Jehorah has opened his eyes, Ges.), son and successor of Meshaem, was the seventeenth king of the separate kingdom of Israel. After a reign of scarcely two years a conspiracy was organized against him by Pekah, who, at the head of fifty Gileadites, attacked him in his palace, murdered him and his friends Arodon and Arieh, and seized the throne (so Bishop Cotton). Israel, Kingdom of.

Pe ked (Heb., see below), an appellative applied to the Chaldeans twice, viz. in Jer. i. 21, and Ez. xxiii. 28. Authorities are undecided as to the meaning of the term. It is apparently connected with the root paked = to visit, and in its secondary senses to punish, and to appoint a ruler: hence Pekod may be applied to Babylon in Jer. i. as significant of its impending punishment, as in the margin of the A. V. “visitation.” But this sense will not suit the other passage, and hence Gesenius here assigns to it the meaning of prefect, officer. The LXX. treats it as the name of a district in Ezekiel, and as a verb (= to arouse or punish) in Jeremiah.

Pe-la’a-iah [-la’ah], or Pe-la’il-ah (Heb. whom Jehorah makes distinguished, Ges.) 1. Son of Elleonad, of the royal line of Judah (1 Chr. iii. 24).—2. One of the Levites who assisted Ezra in expounding the Law (Neh. viii. 7). He afterward sealed the covenant with Nehemiah (x. 10).


Pe-la’il’ah (fr. Heb. = whom Jehorah delivereth, Ges.). 1. Son of Hananiah the son of Zerubbabel (1 Chr. iii. 21).—2. One of the captains of the Simeonites, who, in Hezekiah’s reign, made an expedition to Mount Carmel, and against the Amalekites (iv. 42).—3. A chief or family who sealed the covenant with Nehemiah (Neh. xii. 24).—4. Son of Beniah; one of the princes of the people against whom Ezekiel was directed to utter the words of doom recorded in Ez. xi. 5—12. His sudden death appears in verse 12.

Pel (Heb. division, part, Ges.; see below), son of Ezen, and brother of Joktan (Gen. x. 25, xii. 16). The only incident connected with his history is the statement that “in his days was the earth divided”—an event which was embodied in his name. (Chronology II.) This refers to a division of the family of Eber himself, the younger branch of whom (the Joktanids) migrated into Southern Arabia, while the elder remained in Mesopotamia. Tongues, Confession of.

Pel‘let (Heb. deliverance, Ges.). 1. Son of Jahdai in the genealogy of Judah (1 Chr. ii. 47).—2. A Benjamite, son of Azmaveth 3 (xii. 3).

Pel’th (Heb. = bright prophetess; or, Father of On the Rebeccite, who joined Dathan and Abiram in their rebellion (Num. xvi. 1).—2. Son of Jonathan and descendant of Jerahmeel (1 Chr. ii. 53).

Pel‘thites (Heb. pel’thi = a public runner, courier; with the article collectively hayyepelthi = the public runners, couriers, Ges.; according to Ewald, F., &c. = Philistines; see below), mentioned only in the phrase rendered in the A. V. “the Cherehites and the Pelethites.” These two collectives designate a force that was evidently David’s body-guard. Their names have been supposed either to indicate their duties or to be Gentile names. Gesenius renders them “executioners and runners.” On the other hand, the LXX. and Vulgate retain their names untranslated; and the Syriac and Targum of Jonathan translate them differently from the rendering above and from each other. The Egyptian monuments indicate (so Mr. R. S. Poole) that kings of the nineteenth and twentieth dynasties had in their service mercenaries of a nation called Shепer-leth or Shapir-leth. Names of this kind, conquered under the name “Shapotru of the Sea.” The name Shapotru, of which the first letter was also pronounced $h$, is almost letter for letter the same as the Hebrew Cherethim; and since the Shapotru were evidently cognate to the Philistines, their identity with the Cherethim cannot be doubted (compare 1 Sam. xxi. 14; Ez. xxv. 16; Zeph. ii. 5). The Egyptian Shapotru of the Sea are probably the Cretans. The Pelethites have not yet been similarly traced in Egyptian geography; but Mr. Poole supposes that both the Cherethites and Pelites were of the Philistine stock.

Pe-lil’as (L.) = Be-deia (1 Esd. ix. 34; compare Ez. xxv. 23).

Pe-l’vaw (L.).—Pel’-vaw (L.) = Be-deiyah (1 Esd. ix. 34; compare Ez. xxv. 33).

Pel’-eon, the A. V. translation of Heb. kdath. This is mentioned among the unicorn birds (Lev. xi. 18; Deut. xiv. 17). The suppliant psalmist compares his condition to “a kdath in the wilderness” (Ps. ci. 6). As a mark of the distinction that was to come upon Edom it is said that “the kdath and the bittern should possess it” (Is. xxxiv. 11). The same words are spoken of Nineveh (Zeph. ii. 14). In these two last places the A. V. has “coromant” in the text, and “pelican” in the margin. The best authorities favor the pelican as the bird denoted by kdath. The Hebrew name, from a word meaning to vomit, doubtless refers to this bird’s habit of press-
ing its under-mandible against its breast, to assist it in disgorging the contents of its capacious pouch for its young. This is probably the origin of the fable about the pelican feeding its young with its own blood, the red nails on the upper mandible com-

Pelecanus (Pelec anus Onocrotalus) — (Fia.)

Pelecanus (Pelec anus Onocrotalus) is a large web-footed water-fowl, able to swim and fly well, voracious and adroit in catching fish, of which its pouch will hold a considerable number. The common pelican and another (Pelec anus crispus) are often observed in Palestine, Egypt, &c. Mr. Houghton supposes the psalmist (Ps. cii. 6) refers to the pelican's general aspect as it sits in apparent melancholy mood, with its bill resting on its breast. The pelican, after filling its pouch with fish and mollusks, often retires inland, miles away from water, and consumes its supply.

Pelénite (fr. Heb. = one from a place called Pelen, otherwise unknown, Ges.; see below; the) Two of David's "valiant men," Helez and Abijah, are called Pelonites (1 Chr. xxvii. 27, 28). From 1 Chr. xxvii. 10, it appears that the former was of the tribe of Ephraim, and " Pelonite " would therefore bear an allusion from his place of birth or residence. In 2 Sam. xxii. 29 Helez is called " the Palmitte," i.e. as Bertheau (on 1 Chr. xl.) conjectures, of Bethpelet, or Beth-pheleth, in the south of Judah. But probably " Pelonite " is the correct reading. Abijah the Pelonite " appears in 2 Sam. xxii. 34 as Eliam the son of Ahithophel the Gilonite, and Mr. Wright supposes the former a corruption of Ahithophel. Compare Palmoni.

Pe-lá-tis-rúm [she-] (L.), a city of Egypt (Ez. xxx. 13, margin) = Sin.

Pen. Writing.

Penel (Heb. face of God, Ges.), the name which Jacob gave to the place in which he had wrestled with God: " He called the name of the place Peniel, for I have seen God face to face " (Gen. xxvii. 30). In xxvii. 31, and other passages, the name is changed to Penir, which perhaps was the original form.

Penini'ah (Heb. coval, Ges.), one of the two wives of Elkanah (1 Sam. i. 2), Hannah.

Penny, Penny-worth. In the A. V. "penny," either alone or in the compound "pennyworth," occurs as the rendering of the Greek denarius — the Roman decarius (Mat. xviii. 28, xx. 2, 9, 10, 13, xiii. 19; Mk. vi. 87, xii. 15, xiv. 5; Lk. vii. 41, x. 35, xx. 2, 4; Jn. vi. 7, xii. 5; Rev. vi. 6). The denarius was the chief Roman silver coin, from the beginning of the coinage of the city to the early part of the third century. It was at first divided into the as (Farthing 2), afterward sixteen times. In the time of Augustus its weight was about sixty grains, and its value in United States silver money about fifteen cents. Nero reduced its weight to about fifty-two grains (so Mr. R. S. Poole). Drachm; Money, I. 2; Tiberius; Wages.

Pentateuch (fr. Gr. adj. pentatesuchos = the five-fold, sc. book; L. Pentateuchus), the, a name given to the five books commonly called the Five Books of Moses, viz. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The present Jews usually call the whole by the Hebrew name of Torah = "the Law," or Torah Meshi = "the Law or Moses." The Rabbinical title is "the five-fifths of the Law." The division of the whole work into five parts has by some writers been supposed to be original. Others, with more probability, think that the division was made by the Greek translators; for the titles of the several books are not of Hebrew but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular sections and not whole books. The Mss. of the Pentateuch form a single roll or volume, and are divided not into books, but into the larger and smaller sections called Parashiyoth and Sidrout. (Bible.) For the several names and contents of the Five Books we refer to the articles on each book, where questions affecting their integrity and genuineness are also discussed.—I. Different opinions respecting the Authorship of the Pentateuch. The unity of the work in its existing form is now generally recognized. It is not a mere collection of loose fragments carelessly put together at different times, but bears evident traces of design and purpose in its composition. Ewald, Knobel, Lengerke, &c., have maintained that the Book of Joshua constitutes an integral portion of this work; but this is an arbitrary assumption. (Josua, Book of) One portion at least of the Pentateuch (Deut.) appears to have been written after the account of Moses' death — was not written by him. So early as the second century we find the author of the Clementine Homilies calling in question the authenticity of the mosaic writings. Ahen Ezra († 1167), in his Commentary on Deut. i. 1, threw out some doubts as to the Moses authorship of certain passages, e. g. Gen. xii. 6, and Deut. iii. 10, 11, xxi. 9. For centuries, however, the Pentateuch was generally received in the Church without question as written by Moses. Spinoza (Tract. Thol.-Pol., published in 1679) maintained that the elders wrote down and communicated to the people the commands of Moses, and that later they were collected and assigned to suitable passages in Moses' life. He attributed the present form of the Pentateuch to Ezra. Other writers (Vitringa, Lo Clerc, Richard Simon) suggested that Genesis was composed of written documents earlier than Moses' time. In 1753 the famous novel of Jean-Jacques Rousseau in French (Conjectures respecting the Original Memoirs of which Moses appears to have written himself in composing the Book of Genesis), written by Astruc, Doctor and Professor of Medicine in the Royal College at Paris, and Court Physician to Louis XIV.
He claimed that throughout Genesis, and as far as Ex. vi., traces were to be found of two original documents, each characterized by a distinct use of the names of God; the one by the name Elohim, and the other by the name Jehovah. Besides these two principal documents, he supposed Moses to have made use of ten others in the composition of the earlier part of his work. But this "documentary hypothesis," as it is called, was too conservative for some critics. Vater and A. T. Hartmann maintained that the Pentateuch consisted merely of a number of fragments loosely stringed together without order or design. This has been called the "fragmentary hypothesis." Both of these have now been superseded in Germany by the "supplementary hypothesis," which has been adopted with various modifications by De Wette, Bleek, Stähelin, Tuch, Lengerke, Hupfeld, Knobel, Bunsen, Kurtz, Delitzsch, Schultz, Vaihinger, and others. They all alike recognize two documents in the Pentateuch. They suppose the narrative of the Elohist, the more ancient writer, to have been the foundation of the work, and that the Jehovist, a later writer, made use of this document, added to and commented upon it, sometimes transcribing portions of it intact, and sometimes incorporating the substance of it into his own work. (Genesis.) But though thus agreeing in the main, they differ widely in the application of the theory. Thus, e.g., De Wette distinctly places between the Elohist and the Jehovist the first four books, and attributes Deuteronomy to a different writer altogether. Stähelin, on the other hand, declares for the identity of the Deuteronomist and the Jehovist; and supposes the last to have written in the reign of Saul, and the Elohist in the time of the Judges. Hupfeld finds, in Genesis at least, traces of three authors, an earlier and a later Elohist, and the Jehovist, besides a final editor. Delitzsch recognizes two distinct documents as the basis of the Pentateuch, especially in its earlier portions; but he maintains that Deuteronomy is the work of Moses, to whom he also assigns the Book of Joshua. (Ex. xix.-xxiv.) The documents were written, in his view, soon after the occupation of Canaan, one perhaps by Eleazar the priest, the other perhaps by Joshua or one of the elders on whom Moses' spirit rested. Ewald distinguishes seven different authors in the great Book of Primitive History (comprising the Pentateuch and Joshua), besides the author of the Blessing of Moses in Deut. xxxiii., and three editors of the work. On the other side, however, stands an array of names scarcely less distinguished for learning, who maintain not only that there is a unity of design in the Pentateuch—which is granted by many of those before mentioned—but that this can only be explained on the supposition of a single author, who must have been Moses. This is the ground taken by Hengstenberg, Hävernick, Dreschler, Ranke, Welte, Keil, Prof. Douglas (in Fairbairn), Prof. Bartlett (in B. S.), &c.—II. Testimony of the Pentateuch itself with regard to its authorship. 1. We find, on reference to Ex. xxv. 5, 4, that "Moses came and told the people all the words of Jehovah and all the judgments," and subsequently "wrote down all the words of Jehovah." These were written on a roll called "the book of the covenant" (ver. 7), and "read in the audience of the people." These "words" and "judgments" were no doubt the legislation so far as it had been given as and which constituted in fact the covenant between Jehovah and the people. Upon the renewal of this covenant after the idolatry of the Israelites, Moses again commanded by Jehovah to "write these words of the law" (Ex. xxv. 17). "And it was added, he wrote upon the tables the words of the covenant, the ten commandments." Leaving Deuteronomy aside for the present, there are only two other passages in which mention is made of writing any part of the Law, viz. Ex. xvii. 14, where Moses is commanded to write "a book," and Ex. xxi. 32, where it is said "Moses wrote the journeys of the children of Israel in the desert, and the various stations at which they encamped." It obviously does not follow from these statements that Moses wrote all the rest of the first four books which bear his name. Nor on the other hand does this specific testimony with regard to certain portions justify us in coming to an opposite conclusion. So far nothing can be determined positively one way or the other (so Mr. Perowne). In Deut. xxxi. 9-12 we are told that "Moses wrote this Law," and delivered it to the custody of the priests, with a command that it should be read before all the people at the end of every seven years, on the Feast of Tabernacles. In ver. 24 it is further said, that when "he had made an end of writing the words of this Law in a book till they were finished," he delivered it to the Levites to be placed in the side of the ark of the covenant. The Deuteronist, therefore, is called a witness against the people. Such a statement is no doubt decisive, but the question is, how far does it extend? Do the words "this Law" (compare Deut. xvii. 18, xxviii. 3, 8; Jesh. viii. 32) comprise all the Mosaic legislation as contained in the last four books of the Pentateuch, or must they be confined only to Deuteronomy? Mr. Perowne, Dr. S. Davidson, &c., regard the latter as the only tenable view, and claim that the direct evidence from the Pentateuch itself is not sufficient to establish the Mosaic authorship of every portion of the Five Books. Certain parts of Exodus, Leviticus, and Numbers stand in the whole of Deuteronomy to the end of ch. xxx., with the Song of Moses, ch. xxxiii., are all that are expressly said to have been written by Moses. Prof. S. C. Bartlett (in B. S. xx. 813 ff.) argues that this testimony to the agency of Moses in the production of the Pentateuch cannot fairly be restricted to the portions thus indicated;—(a) The Pentateuch nowhere alludes to any other authorship than that of Moses. (b) The definite ascription of certain portions of the narrative to him involves no denial in regard to the remainder (compare Jn. xix. 35, xxi. 20-24). (c) The reasons for making a record in these instances were equally operative throughout. (d) There are very distinct indications that these passages were but parts of a larger whole, composed by Moses (Ex. xviii. 14, xxiv. 4, 7; Deut. xvii. 18, 19, xxviii. 55, 61, xxx. 20, 21, 27, xxx. 10, xxi. 9-11, 24, xviii. 2, compare Num. xviii. 20; Deut. xxxiv. 8, 9, compare Lev. xxii. 12, 13, &c.; Ex. xxvi. 16, 21, 22, xxxiv. 1; Num. xxiv. 10, 11, xxviii. 12; Lev. xxviii. 34, 35, &c.), "the book of the law" commonly in the O. T. (so Prof. Bartlett, &c.; in Ezra and Nehemiah, according to Mr. Perowne, &c.) = the Pentateuch. (e) These portions of avowed Mosaic authorship include and fully indorse the main portions of the whole Pentateuch. From them, we can construct an outline, and from the time of the dispersion of the nations, together with the leading features of the whole Law. The testimony of the
volume thus makes Moses responsible for the main contents of the Pentateuch. 2. Is there any evidence to show that Moses did not write portions of the work which goes by his name? We have already referred to the last chapter of Deuteronomy, which gives an account of his death. Mr. Perowne regards the omission of his name as improbable that Moses wrote the words in praise of himself in Ex. xii. 3, or those in Num. xii. 3 (Mack 1), but just what we might expect from the friend and disciple who pronounced his eulogy after his death (Deut. xxxiv. 10).

With historical faithfulness and unaffected simplicity Moses makes these remarks about his own person; they are historical facts; and he relates them with the same objective impartiality with which Xenophon speaks of himself in the Anabasis, or Cesar in his Commentaries," says Kalisch (quoted by Prof. Bartlett) in respect to Ex. xi. 3. Jahn, Roserllmuller, Kurtz, &c., prefer to consider Num. xii. 3 added by a later hand; but Calvin, Hengstenberg, &c., regard this statement as made by divine direction, as important in its connection, and as recorded by Moses like Ex. xii. 3. Compare also like words of commendation in Neh. xiii. 6 ff., especially ver. 14; Ps. vii. 8, xxxv. 1, xxxv. 13, 11; Dan. x. 2, 3, 11, 19; Jn. xiii. 23, xii. 26, xx. 2, xii. 7, 20-24; 2 Cor. xi. 6-11; 1 Th. ii. 10, &c. Other evidence, to a critical eye, a whit less convincing (so Mr. Perowne), points in the same direction. The Book of Genesis has indeed a unity of plan, a coherence of parts, a shapeliness and an order, which satisfy us as that it stands it is the creation of a single mind. But it bears also manifest traces of having been brought upon an earlier work; and that earlier work itself seems to have had imbedded in it fragments of still more ancient documents. Such a theory does not in the least militate against the divine authority of the book. The history contained in Genesis could not have been narrated by Moses from personal knowledge; but whether he was taught by immediate divine suggestion, or was directed by the Holy Spirit to the use of earlier documents, is immaterial in reference to the inspiration of the work. The question may therefore be safely discussed on critical grounds alone. The language of ch. i. 1-ii. 3 is totally unlike that of the section which follows, ii. 4-iii. 23. This is explained by a peculiar use of the Divine names—for here and nowhere else in the whole Pentateuch, except Ex. xxi. 20, have we the combination of the two, Jehovah Elohim (A. V., "the Lord God")—but also by a mode of expression peculiar to itself. It is also remarkable for preserving an account of the Creation distinct from that contained in the first chapter. Fully admitting that there is no contradiction, the representation is so different that Mr. Perowne and others believe it far more natural to conclude that it was derived from some other, though not antagonistic source. Take another instance. Chapter xiv. is beyond all doubt (so Mr. Perowne, with Ewald, Bunsen, &c.) an ancient monument—papyrus-roll it may have been, or inscription on stone—which has been copied and transplanted in its original form into our present Book of Genesis. Archite is it in its whole character, differing too, again, from the rest of the book in its use of the name of God (Heb. 'Elohim, A. V., "the Most High God"). We believe, then (so Mr. Perowne), that at least these two portions of Genesis—ch. ii. 4-iii. 24, and ch. xiv.—are original documents, preserved, it may have been, like the genealogies, which are also of very prominent feature of the book, in the tents of the patriarchs, and made use of either by the Elohist or the Jehovist for his history.—We come now to a more ample examination of the question as to the distinctive use of the Divine names. Mr. Perowne believes, with Astruc, &c., that this early portion of the Pentateuch, extending from Gen. i. to Ex. vi., contains two original documents characterized by their separate use of the Divine names and by other peculiarities of style. Throughout this portion of the Pentateuch the name Jehovah prevails in some sections, and Elohim in others. There are a few sections (as the advocates of the document theories admit) where both names are employed indifferently; and there are sections of some length in which neither the one nor the other occurs. The style and idiom of the Jehovah sections, it is claimed, are not the same as the style and idiom of the Elohim sections. After Ex. vi. 2—vii. 7, the name Elohim almost ceases to be characteristic of whole sections; the only exceptions to this rule being Ex. xiii. 17-19 and xviii. If, as Hengstenberg and those who agree with him maintain, the use of the Divine names is to be accounted for throughout by a reference to their etymology—if the author uses the one when his design is to speak of God as the Creator and the Judge, and the other when his object is to present Him as the Redeemer—then it still cannot but appear remarkable (so Mr. Perowne) that only up to a particular point do these names stamp separate sections of the narrative, whereas afterward all such distinctive criticism fails. Still Mr. Perowne admits that this phenomenon of the distinct use of the Divine names is not such that of itself prove the point, that there are two documents which form the groundwork of the existing Pentateuch; but he introduces other evidence pointing the same way, and claims that we find the same story told by the two writers, and their two accounts manifestly interwoven; and that certain favorite words and phrases distinguish the one writer from the other. (1) In proof of the first, Mr. Perowne

1 The names (so Prof. Bartlett in B. S. xxi. 758 ff.) have different shades of meaning, which regulated their earlier, and to some degree their later use. (See H. W. Ben- novay in this Dictionary.) "In describing the work of creation (Gen. 1. 1-iii. 20) God is named by the more general term (Elohim). In verse 3 he is designated by a peculiar use of the Divine names—for here and nowhere else in the whole Pentateuch, except Ex. xiii. 20, have we the combination of the two, Jehovah Elohim (A. V. "the Lord God")—but also by a mode of expression peculiar to itself. It is also remarkable for preserving an account of the Creation distinct from that contained in the first chapter. Fully admitting that there is no contradiction, the representation is so different that Mr. Perowne and others believe it far more natural to conclude that it was derived from some other, though not antagonistic source. Take another instance. Chapter xiv. is beyond all doubt (so Mr. Perowne, with Ewald, Bunsen, &c.) an ancient monument—papyrus-roll it may have been, or inscription on stone—which has been copied and transplanted in its original form into our present Book of Genesis. Archite is it in its whole character, differing too, again, from the rest of the book in its use of the name of God (Heb. 'Elohim, A. V., "the Most High God"). We believe, then (so Mr. Perowne), that at least these two portions of Genesis—ch. ii. 4-iii. 24, and ch. xiv.—are original documents, preserved, it may have been, like the genealogies, which are also of very prominent feature of the book, in the tents of the patriarchs, and made use of either by the Elohist or the Jehovist for his history.—We come now to a more ample examination of the question as to the distinctive use of the Divine names. Mr. Perowne believes, with Astruc, &c., that this early portion of the Pentateuch, extending from Gen. i. to Ex. vi., contains two original documents characterized by their separate use of the Divine names and by other peculiarities of style. Throughout this portion of the Pentateuch the name Jehovah prevails in some sections, and Elohim in others. There are a few sections (as the advocates of the document theories admit) where both names are employed indifferently; and there are sections of some length in which neither the one nor the other occurs. The style and idiom of the Jehovah sections, it is claimed, are not the same as the style and idiom of the Elohim sections. After Ex. vi. 2—vii. 7, the name Elohim almost ceases to be characteristic of whole sections; the only exceptions to this rule being Ex. xiii. 17-19 and xviii. If, as Hengstenberg and those who agree with him maintain, the use of the Divine names is to be accounted for throughout by a reference to their etymology—if the author uses the one when his design is to speak of God as the Creator and the Judge, and the other when his object is to present Him as the Redeemer—then it still cannot but appear remarkable (so Mr. Perowne) that only up to a particular point do these names stamp separate sections of the narrative, whereas afterward all such distinctive criticism fails. Still Mr. Perowne admits that this phenomenon of the distinct use of the Divine names is not such that of itself prove the point, that there are two documents which form the groundwork of the existing Pentateuch; but he introduces other evidence pointing the same way, and claims that we find the same story told by the two writers, and their two accounts manifestly interwoven; and that certain favorite words and phrases distinguish the one writer from the other. (1) In proof of the first, Mr. Perowne
brings forward the history of Noah. He thus separates the two supposed documents, and arranges them in parallel columns:—

JEHOVAH.

Gen. vi. 5. And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually. And Jehovah said, Jehovah, etc.

7. And Jehovah said, I will blot out man whom I have created off the face of the ground.

ELOHIM.

Gen. vi. 19. And Elohim saw the earth, and beheld it was corrupt; for all flesh had corrupted his way upon the earth.

13. And Elohim said to Noah, The end of all flesh is come before me, for the earth is filled with violence because of them, and behold I will destroy them with the earth.

15. And of every living thing of all flesh, two of all flesh shall come before me, that I may preserve alive with thee: male and female shall they be.

20. Of fowl after their kind, and of cattle after their kind, of every thing that creepeth on the ground after its kind, two of all shall come unto me that thou mayest preserve them alive.

17. And I, behold I do bring the flood upon the earth, upon the earth, to destroy all flesh wherein is the breath of life, from under heaven, all that is in the earth shall perish.

22. And Noah did according to all that Elohim commanded him; so did he.

In the rest of the narrative of the Flood, Mr. Perowne traces the two documents thus—vii. 6, on the Jehovah side, answer to vi. 18, vii. 11 on the Elohim side; vii. 7—9, 17, 23, to vii. 13—16, 18, 21, 22; viii. 21, 22, to ix. 8—11. (2) Again, Mr. Perowne and many others claim that these duplicate narratives are characterized by peculiar modes of expression; that's generally, the Elohist and the Jehovistic sections have their own distinct and individual coloring. But Keil argues that these alleged characteristic words and phrases are either (a.) in some respect different, or (b.) not used exclusively by either writer, or (c.) found only in one or two passages. Moreover, the alleged diversities in regard to ideas, expression, &c., are arrived at for the most part by an artificial separation, aided by the hypothesis of manifest interpolations and elaborations of the Elohim document by the supplemen ter Jehovah. Dr. S. Davidson (Introduction to O. T. I. 58 ff.) cuts up Gen. xxviii. into four sections (1—9, 10—12, 15—16, 17—22), and assigns them to four different writers, viz. the Elohist, younger Elohist, redactor, and the author of the Book of the Priest. The Elohist divides this chapter into five sections, assigning ver. 1—12, 16 a, 17—22, to the Elohist, and the remainder (13—15, 16 b) to the Jehovah. Davidson divides Gen. xxxi. into thirteen sections, assigned to four writers; Vaihinger makes but two (or three) sections, and two writers only; Vaihinger assigns the whole to one writer, or perhaps two; Knobel makes ten sections. In ch. xii. Davidson makes forty sections for his different writers; Knobel twenty sections; while Vaihinger assigns the whole of chs. xli.—xlii. to the Elohist. Verses and half-verses are summarily removed by the theorists from their connection, and arbitrarily assigned to another document, e. g. v. 29, vii. 16 b, xii. 4 &c. (See B. S. xxi. 743 ff.; Cassell's Bible Dictionary, and other works). Mr. Perowne concludes, from the arguments summarily stated above, that, besides some smaller independent documents, two original historical works form the basis of the present Book of Genesis and of the earlier chapters of Exodus. That the Elohist is the earlier of these he regards as established by Ex. vi. 2, 3 (Jehovah), as well as by the matter and style of the document itself. He suppresses the hypothesis that records the rite as held at the time of Moses. Whether Moses himself was the author of either of these works is a different question. But Prof. Douglas (in Fairbairn) claims that "there are gaps in the fundamental Elohim document which need to be filled up, and there are references in it to the so-called later or supplementary matter, which we therefore believe to be a composition as early as the other." In other words, neither of the supposed documents is complete without the other, and therefore the whole work cannot be a mere compilation from previously existing documents. 4. Mr. Perowne holds that certain references of time and place in the Elohist's work, in which, understood absolutely, would make the writer live after Solomon and Ezra (1 K. i. 20, 21; Ex. i. 1) but that the tribe of Canaanites then dwelt at or near Sichem in the interior of the land, though afterward (Num. xiii. 29) by the sea and the Jordan—or that the Canaanites already dwelt there, having migrated from the south—or that they dwelt there then, though their land was to be possessed by Abraham's seed according to the promise in the next verse. Again the Canaanite and the Perizite dwelled then in the land, to account for either the insufficiency of pastureage, or the want of strife of the fierce heathen and the herdsman in the presence of such neighbors. The principal notices of time and place which have been alleged as bespeaking for the Pentateuch a later date are the following:—(a.) References of time. Ex. vi. 26, 27, need not be regarded as a later addition, for it obviously sums up the genealogical register given just before, and refers back to ver. 13. But Mr. Perowne and others think it more naturally reconcilable with some other authorship than that of Moses (comp. II. 2, above). Again, Ex. xvi. 33—36, though it must have been introduced after the rest of the book was written, may have been added by Moses himself, supposing him to have composed the rest of the book. Moses there directs Aaron to lay upon the manna before Jehovah, and then we read: "As Jehovah commanded Moses, so Aaron laid it up before the Testimony" (i. e. the Ark) "as to be kept. And the children of Israel did eat manna forty years, the manna until they came to a land inhabited; they did not eat manna until they came to the borders of the land of Canaan." Then follows the remark, "Now an omer is the tenth part of an ephah." It is clear, then (so Mr. Perowne), that this passage was written not only after the Ark was made, but after the Israelites had entered the Promised Land. The obvious intention of the writer is to tell when the
manna ceased (comp. Josh. v. 12), not, as Hengstenberg contends, how long it continued. Still these passages are not absolutely irreconcilable with the Mosaic authorship of the book; it is one of the ten later gloss only, as Loe Clerc and Rossmuller believed. The difficulty is greater with a passage in Genesis. The genealogical table of Esau's family (ch. xxxvi.) can scarcely be regarded as a later interpolation. It does not interrupt the order and connection of the book; on the contrary, it is a most essential part of its system. It is one of the ten "generations" or genealogical registers which form, so to speak, the backbone of the whole. Here the remark (ver. 31), "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel," is understood by many to imply that when written, kings had already begun to reign over Israel. Hengstenberg, Michaelis, Delitzsch, &c., explain this by reference to the prophecy just delivered (xxxv. 11; compare xvii. 5, 6, 16, and xxvii. 29, 40), promising a line of kings to descend from Jacob. Dr. S. Davidson (Introduction to the O. T., 621) admits the probability that this may have been inserted later from the genealogical table in 1 Chron. i. 43; and if so, it may have been introduced by Ezra in his revision of the Law.—Lev. xviii. 28, "That the land spue not you out also, when ye defile it, as it spued out the nations that were before you," is also regarded as assuming the occupation of the land of Canaan by the Israelites. The great difficulty connected with this passage, however, is that it is not a supplementary remark of the writer's, but that the words are the words of God directing Moses what he is to say to the children of Israel (ver. 1). But this difficulty is removed thus by Prof. Douglas (in Fairbairn), Prof. Bartlett, &c.: The phrase "as it spued out here" = as it will have spued out, for a verb in the same mode and tense is properly translated in Is. iv. 4 "shall have washed away," and both passages are anticipatory or prophetic from the mouth of God (comp. Lev. xxiv. 24). The expression "to this day," or "unto this day" (Gen. xix. 37, 38, xxii. 14, xxvi. 33, &c.), does not necessarily imply a later time than that of Moses, for it may be used of one's lifetime (xxviii. 15) or a shorter period (Deut. xxiv. 4, comp. 2; Josh. vi. 25). Deut. iii. 14 may be (so Prof. Bartlett, &c.) a parenthesis added by a latter hand, as Ezra; but Prof. Douglas (in Fairbairn) argues the appropriateness of "unto this day" here, because of the great difficulty of changing the name of an entire district and of the probability of permanence if in the great revolution then taking place the name remained attached for the first few months to the new conquest. (b) In several instances older names of places (so Mr. Perowne) give place to those which came later into use in Canaan. In Gen. xiv. 14, and in Deut. xxxiv. 1, occurs the name of the well-known city of Dan. (Dan. 2) In Josh. xiv. 15 (comp. xx. 13, 54) and Judg. i. 10 we are told that the name of Hebron before the conquest of Canaan was Kirjath-arba. In Gen. xiii. 2 this name again occurs, and the explanation is added (Mr. Perowne supposes by some one who wrote later than the occupation of Canaan) "the same is Hebron" (comp. xiii. 19). Keil, Hengstenberg, &c., regard Hebron as the older name, and judge (in the interval between Abraham and Moses, and Hebron as again current from Moses' time. Another instance is the occurrence of Hormah in Num. xiv. 43, xxiv. 1-5, compared with Judg. i. 17. Mr. Perowne claims that there is abundant evidence in the Pentateuch itself to show that though the main conception of it is Mosaic, certain detached portions of it are of later growth; but nothing can be more natural (in his view) than to suppose such later additions were made by Ezra and Nehemiah.—III. The evidence lying outside of the Pentateuch itself, which bears upon its authorship and the probable date of its composition, is of three kinds: first, direct mention of the work as already existing in the later books of the Bible; secondly, the existence of a book substantially the same as the present Pentateuch amongst the Samaritans; and, lastly, allusions less direct, such as historical references, quotations, and the like, which presuppose its existence. 1. We have direct evidence for the authorship of the Law in Josh. i. 7, 8, viii. 31, 34, xxiii. 6 (comp. xxv. 26), in all which places Moses is said to have written it. The Book of Judges does not speak of the Book of the Law. No direct mention of it occurs in the Books of Samuel. The first mention of the Law of Moses after the establishment of God's new covenant in David's charge to his son Solomon, on his deathbed (1 K. ii. 3). The allusion seems to be to parts of Deuteronomy, and therefore favors the Mosaic authorship of that book (comp. viii. 9, 53). In 2 K. xi. 12, "the testimony" is put into the hands of Joash at his coronation. This must have been a book containing either the whole of the Mosaic Law, or at least the Book of Deuteronomy. In the Books of Chronicles far more frequent mention is made of "the Law of Jehovah," or "the book of the Law of Moses—"a fact which may be accounted for partly by the priestly character of those books (comp. 1 Chr. xvi. 40, xxii. 13, 15; 2 Chr. xii. 1, iv. 4, xv. 8, xxv. 3, xxxv. 4, xxxi. 3, 4, 21, xxiii. 8, xxiv. 14, xxxv. 26). In Ezra and Nehemiah mention is several times made of the Law of Moses (Ezr. iii. 2, vi. 18, vii. 6; Neh. i. 7 ff., viii. 1 ff.; ix. 3, 14, xiii. 1-5), and here there can be doubt that our present Pentateuch is meant; for we have no reason to suppose that any later revision of it took place. At this time, then, the existing Pentateuch was regarded as the work of Moses. The Books of Chronicles, though undoubtedly based upon ancient records, are probably in their present form as late as the time of Ezra. Hence it might be supposed that if the reference is to the present Pentateuch in Ezra, the present Pentateuch must also be referred to in Chronicles. But this does not follow (so Mr. Perowne). The Book of Ezra speaks of the Law as it existed in the time of the writer; the Books of Chronicles speak of it as it existed long before. Hence the author of the latter (who may have been Ezra), in making mention of the Law of Moses, refers of course to that recension of it (substantially, no doubt, the same book) which existed at the particular periods over which his history travels. In Dan. ix. 11, 13, the Law of Moses is mentioned; and here again a book differing in nothing from our present Pentateuch is probably meant. In the Prophets and in the Psalms, though there are many allusions to the Law, evidently as a written document, there are none as to its authorship. But the evidence from the historical books of the O.T. is unquestionably strong, (1.) in favor of an early existence of the main body of the Pentateuch, particularly of Genesis and the legal portions of the remaining books, and as such a common belief among the Jews that the work was written by Moses. This ascription to Moses of the Pentateuch
in its present form is likewise sanctioned by the Lord Jesus Christ and the writers of the N. T. "Moses" is spoken of as the beginning of "the Scriptures" (Lk. xxiv. 27). Moses "wrote" and left "writings" concerning Christ (Jn. i. 45, v. 46, 47). Moses and the prophets "are referred to alike as portions of the Scriptures (Lk. xvi. 29, 31, xxiv. 27; Acts xxvi. 22); in other passages, "the Law and the prophets" (Matt. vii. 12, xxii. 40; Lk. xvi. 16; Acts xxiv. 14; Rom. ii. 21, &c.), or "the Law of Moses and the prophets" (Acts xxviii. 23).

The threefold division of the Jewish Scriptures— "the Law of Moses—the Prophets—the Psalms"—is mentioned by our Saviour (Lk. xxiv. 44), "the law of Moses" here and elsewhere in the N. T. unquestionably denoting the present Pentateuch (comp. Acts xv. 21; 2 Cor. iii. 15). (Bible, III. 1.) Jesus Christ and His apostles did not err in their testimony on this subject through ignorance or in accommodation to Jewish prejudices, or "the traditions of the elders." They bore witness to the truth and to the truth only (Jn. xviii. 37). The Scriptures ascribe the Pentateuch or "the Law" to Moses (i. 17).

2. Conclusive proof of the early composition of the Pentateuch, it has been argued, exists in the fact that the Samaritans had their own copies of it, not differing materially from those possessed by the Jews, except in a few passages which had probably been purposely tampered with and altered, e.g. Ex. xii. 19 and Deut. xxvi. 4. The Samaritans, it is said, must have derived their Book of the Law from the Ten Tribes, whose land they occupied; but the Ten Tribes would not accept religious books from the Jews; hence the Pentateuch must have existed in its present form before the separation of Israel from Judah. If this point could be satisfactorily established, we should have a limit of time in one direction for the composition of the Pentateuch. It could not have been later than the times of the earliest kings. It must have been earlier than the reign of Solomon, and indeed than that of Saul. History leaves us altogether in doubt as to the time at which the Pentateuch was received by the Samaritans. Copies of it might have been left in the northern kingdom after Shalmanezer's invasion, though this is hardly probable; or they might have been introduced later during the religious reforms of Hezekiah or Josiah. But the Samaritan Pentateuch agrees so remarkably with the existing Hebrew Pentateuch, and that too in those passages which are (in the view of Mr. Perowne and others) interpolations and corrections as late as the time of Ezra, that we must look for some other period to which to refer the adoption of the Books of Moses by the Samaritans. This we find after the Babylonish exile, at the institution of the rival worship on Gerizim. Till the return from Babylon there is no evidence that the Samaritans regarded the Jews with any extraordinary dislike or hostility. But the manifest distrust and suspicion with which Nebuchadnezzar met their advances when he was rebuilding the walls of Jerusalem, provoked their wrath. From this time forward they were declared and open enemies. A full discussion of this question would be out of place here. We incline (so Mr. Perowne) to the view of Prideaux, that the Samaritan Pentateuch was in fact a transcript of Ezra's revised Pentateuch. The same view is virtually adopted by Gesenius. 3. We are now to consider evidence of a more indirect kind, which bears not so much on the Mosaic authorship as on the early existence of the work as a whole. This last circumstance, however, if satisfactorily made out, is, indirectly at least, an argument that Moses wrote the Pentateuch. 4. Hengstenberg has tried to show that all the later books, by their allusions and quotations, presuppose the existence of the Books of the Law. He traces, moreover, the influence of the Law upon the whole life, civil and religious, of the Jews, and finds "the Pentateuch" in the land of Canaan. Now, beyond all doubt, there are numerous most striking references, both in the Prophets and in the Books of Kings, to passages which are found in our present Pentateuch. It is established in the most convincing manner that the legal portions of the Pentateuch already existed in writing before the separation of the two Kingdoms. Even in the later books almost verbal coincidences of expression, which render it more than probable that these also existed in writing. Compare from Joel the following passages:—i. 2 with Ex. x. 14; ii. 4 with Gen. iii. 8 (compare xxii. 10); i. 7 with Num. xiv. 15; ii. 7 with Ex. x. 14; iii. 12 with Gen. vi. 12; iv. (iii.) 8 with Num. xviii. 1. Again, from Amos:—i. 2 with Num. xxi. 28; ii. 7 with Ex. xxiii. 6 and Lev. xxvi. 3; iii. 8 with Ex. xxvi. 25, &c.; ii. 9 with Num. xxxiii. 32, &c.; iii. 7 with Gen. xviii. 17; iv. 4 with Ex. xxvii. 17, xxix. 30, Deut. xxvi. 18, xxvii. 12; xxvii. 12 with Num. xxxvii. 31 (compare Ex. xxvi. 17, xxviii. 17; Ps. xv. 20; Deut. xii. 17; Acts xii. 19; xxvi. 17 with Ex. xii. 19; v. 21, &c. with Num. xxiii. 35 and Lev. xxiii. 38; vi. 1 with Num. i. 17; vi. 9 with Gen. xxvii. 25; vi. 14 with Num. xxiv. 8; vii. 6 with Ex. xxii. 2 and Lev. xxvi. 39; ix. 13 with Lev. xxvi. 3-5 (compare Ex. xxiii. 14). Again, from Malachi:—i. 7 with Lev. xxv. 5-7; ii. 1 (i. 10) with Gen. xxii. 17, xxiii. 12; ii. 2 (i. 11) with Ex. i. 10; iii. 2 with Ex. xxii. 32; iv. 8 with Lev. vi. 17, &c., and vii. 1, &c.; iv. 10 with Lev. xxvi. 26; iv. 17 with Ex. xxii. 9, 10; v. 6 with Ex. x. 9; vi. 2 with Gen. xvii. 18; viii. 7 with Ex. xxiv. 12-16; xii. 6 (A. V. 6) with Ex. iii. 15; xii. 10 (0) with Lev. xxii. 43; xii. 15 (14) with Gen. 4

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3 An argument for the antiquity and genuineness of the Pentateuch was elaborated by the late Dr. Jahnu in an essay of his which appeared before the writer of this volume was born. After leaving out of the account most of the words which occur only once in the Hebrew Bible as well as many, from the nature of the book, which differ either in the Pentateuch only, or in the later books only, he enumerated about 400 words and phrases peculiar to the Pentateuch, or but very seldom employed elsewhere, and about 400 words and phrases in the later books which either do not occur at all, or but very rarely, in the Pentateuch. Jahnu's list, as Hengstenberg remarks, requires a revision, as Hebrew learning has made great progress since his time. Yet after all allowances are made, the greater portion of the words in his enumeration are perfectly in point. Not a few words and phrases to which he makes no allusion might swell the number" (see Pref, R. Edwards, in B. S., ii. 386 f.). Other arguments may be drawn from the progressiveness of the legislation as recorded in the Pentateuch and of the Law. (2.) The Pentateuch contains statutes suited to the case of the Israelites in the Wilderness and prospective changes or modifications of these for them in Canaan (e.g. Num. v. 14, xv. 1-31; Deut. vii. 1-5, xii.). It provides legislation for cases as they arise (e.g. Num. ix. 6, 8, xxv. 12, xxxi. 11, xxxi. 11, 19); but there is no prospect of law and legislation after the time of Moses. On the other hand, there is progress in Divine revelation from Genesis to Malachi. The author of the Pentateuch evidently does not teach the IMMORTALITY of the soul (Law of Moses, ii. c. 357) with the charmers of David (Ps. xvi. 11, &c.), and particularly in the last xxvi. 11, 15, where he is resembling the Messiah as these appear in the Psalms and the Prophets (e.g. Ps. xxxvii. 31, 32; xxxix. 11, 13, xxxvi. 11, 13, &c.); compare Gen. iii. 11, 12, 13, 14, which is incompatible on the supposition that the Pentateuch was composed in their time. (3.) See Horne's Introduction to the Bible, 605 f., and Ayre's Treasury of Biblical Knowledge, art. Pentateuch.)
whole work did not assume its present shape till its revision was undertaken by Ezra after the Babylonian captivity. But evidence, both internal and external,—from the Pentateuch itself and from the other Scriptures, both of the O. and N. Test., [Israel's full correspondence with the known history and peculiarities of the Hebrew nation, from its universal reception as the work of Moses by Jews and Christians, Samaritans and heathens, from the most ancient times, from the utter unsatisfactoriness of any other theory of its origin, and the many and reconcilable differences and inconsistencies of those who dispute its Mosaic authorship,—sustains the view that the Pentateuch as a whole was written by Moses or under his direction, and is a part of the inspired word of God. Says Prof. G. C. M. Douglas (in Fairbairn, article Pentateuch), 'A person may hold the common opinion that Moses wrote the Pentateuch, and yet along with this may also hold (rightly or wrongly) that there are elements in it which are not from the hand of Moses, but which have come to be incorporated into it by accidents to which all very ancient books are liable.' (For further information see the articles on several books; also Abraham; Adultery; Ahohiabah; Amram 1; Anah; Aegon; Army; Assurah; Bashe- math; Beer-sheba; Bethel 1; Bible; Blood, Atener of the; Canaan 1; Canon; Ceseth; Chronology; City of Refuge; Congregation; Creation; Day; Divorce; Earth; Egypt; Elder; Esaie; Exodus, the; Festivals; Firmament; Genealogy; God; Goshen; Ham; Havout-Jaier; Heaven; Hebrew; Hohor; Inspiration; Isaac; Jacob 1; Japheth; Jehovih; Jethro; Joseph 1; Korah 4; Law of Moses; Levites; Man; Marriage; Miracles; Noah; Old Testament; Passover; Patriarch; Priest; Prophet; Sabbath; Sacrifice; Sea, the; Salt; Seme; Sodom; Tabernacle; Titties; Tongues, Confusion of; Wilderness of the Wandering; Writing, &c.)—IV. It is of importance to consider separately the question in regard to Deuteronomy. All modern critics allow that the Book of the Covenant in Exodus, perhaps a great part of Leviticus, and some part of Numbers were written by Israel's greatest leader and prophet. But Deuteronomy, it is alleged, is in style and purpose so utterly unlike the genuine writings of Moses, that it is quite impossible to believe that he is the author. But how, then, set aside the express testimony of the book itself? How explain the fact that Moses is there said to have written all the words of this Law, to have consigned it to the custody of the priests, and to have charged the Levites sedulously to preserve it by the side of the Ark? Only by the bold assertion that the fiction was invented by a later writer, who chose to personate the great Lawgiver in order to give the more color of consistency to his work! But, besides the fact that Deuteronomy claims to have been written by Moses, other evidence establishes the great antiquity of the book. 1. It is remarkable for its allusions to Egypt, which are just what would be expected supposing Moses to have been the author. In Deut. xxv.4 there is an allusion to Egyptian regulations in time of war; in xxv. 2 to the Egyptian bastinado; in xi. 10 to the Egyptian mode of irritated. Again, among the curses threatened are the sicknesses of Egypt, xxviii. 60 (compare vii. 15). According to xxviii. 68, Egypt is the type of all the oppressions, and under the brance of Egyptian bondage is used as a motive in enforecing the obligations of the Book (v. 15, xxiv.
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18, 22; compare Lev. xix. 24). Lastly, references to the sojourning in Egypt are numerous (Deut. vi. 19; xxiii. 8, 18, xi. 3, xvii. 16). The phraseology of the harvest is found in the Pentateuch, e.g. Gen. xxx. 27, to stamp it as of the same age with the rest of the Pentateuch.

2. A fondness for the use of figures is another peculiarity of Deuteronomy (xxix. 17, 18, xxviii. 13, 44, i. 31, 44, viii. 5, xxvii. 29, 49). The results are most surprising when we compare Deuteronomy with the Books of the Covenant (Ex. xix. xxiv.) on the one hand, and with Ps. xc. (which is said to be Mosaic) on the other. (Compare Ex. xxiv. 17 with Deut. iv. 24, ix. 3.; Ex. xix. 4 with Deut. xxxii. 11; Ps. xc. 17 with Deut. ii. 7, xiv. 29, xv. 16, cc.) In addition to all these peculiarities which are arguments for the Mosaic authorship of the Book, we have here, too, the evidence strong and clear of post-Mosaic times and writings. The attempt, by a wrong interpretation of 2 K. xxii. and 2 Chr. xxxiv. to bring down Deuteronomy as low as the time of Manasseh, fails utterly. A century earlier the Jewish prophets borrow their words and their thoughts from Deuteronomy (e.g. Jer. ii. 9, iv. 11, ix. 7; Hos. iv. 13, viii. 12, 13, xi. 3, xiii. 6; Is. i. 2; Nie. vi. 4, 8, xvii. 13-16). Since, then, not only Jeremiah and Ezekiel, but Amos and Hosea, Isaiah and Micah, speak in the words of Deuteronomy as well as in words borrowed from other portions of the Pentateuch, we see at once how untenable is the theory of those who, like Ewald, maintain that Deuteronomy was composed during the reign of Manasseh, or, as Vaihinger does, during that of Hezekiah. But, in truth, the Book speaks for itself. No imitator could have written in such a strain. We scarcely need the express testimony of the work to its own authorship. But, having it, we find (so Mr. Perowne) all the internal evidence conspiring to show that it came from Moses, excepting the concluding part. It is not probable that it was written before the three preceding books, because the legislation in Exodus and Leviticus, as being the more formal, is manifestly the earlier, whilst Deuteronomy is the spiritual interpretation and application of the Laws. But the letter is always before the spirit; the thing before its interpretation.

Pentecost (fr. Gr. pentecostē = the fiftieth sc. day, from the second day of the feast of unleavened bread or the Passover) (Acts ii. 1, xx. 16; 1 Cor. xvi. 8), also called the feast of harvest, the first-fruits of the harvest (Ex. xxiii. 18), the feast of weeks (xxiv. 22; Deut. xvi. 10), "the day of the first-fruits" (Num. xxviii. 26, compare Lev. xxiii. 17), the second of the great festsivals of the Hebrews. It fell in due course on the sixth day of Sivan, and its rites, according to the Law, were restricted to a single day. The most important passages in the O. T. relating to it are, Ex. xxiii. 16, Lev. xxiii. 15-22, Num. xxvii. 26-31, Deut. xvi. 9-12. The time of the festival was calculated from the second day of the Passover, the sixteenth of Nisan. The Law prescribes that a reckoning should be kept from "the morrow after the Sabbath" 1 to the morrow after the completion of the seventh week, which would of course be the fiftieth day (Lev. xxiii. 11, 15, 16; Deut. xvi. 9). The fifty days formally included the period of grain-harvest, which was the offering of the first sheaf of the barley-harvest in the Pentecostal feast. The law of this proposal is that of the first two loaves which were made from the wheat-harvest, at this festival. The offering of these two loaves was the distinguishing rite of the day of Pentecost. They were to be leaned. Each loaf was to contain the tenth of an ephah (i.e. about 24 quarts) of the first wheat-harvest of the new crop (Lev. xxiii. 17). The flour was to be the produce of the land. The loaves, with a peace-offering of two lambs of the first year, one young bullock, and two rams, as a burnt-offering (accompanied by the proper meat and drink-offerings), and a kid for a sin-offering (xxiii. 18, 19). Besides these offerings, if we adopt the interpretation of the Rabbinical writers, an addition was made to the daily sacrifice of two bullocks, one ram, and seven lambs, as a burnt-offering (Num. xxviii. 25). At this, as well as the other festivals, a free-will-offering was made by each person who came to the sanctuary, according to his circumstances (Deut. xvi. 10). It would seem that its festive character partook of a more free and hospitable liberality than that of the Passover, which was rather of the kind which belongs to the more family-gathering. In this respect it resembled the Feast of Tabernacles. The Levite, the stranger, the fatherless, and the widow, were to be brought within its influence (xvi. 11, 14). The mention of the gleanings to be left in the fields at harvest for "the poor and the stranger," in connection with Pentecost, may perhaps have a bearing on the liberality which belonged to the festival (Lev. xxiii. 22). At Pentecost, as (at the Passover) the people were to be reminded of their bondage in Egypt, and they were especially admonished of their obligation to keep the divine Law (Deut. xvi. 12). II. Of the Information from Jewish writers respecting the observance of Pentecost, the following particulars appear worthy of notice : The flour for the loaves was sifted with peculiar care twelve times over. They were made either the day before, or, if the event of a Sabbath preceding the day of Pentecost, two days before the occasion. Each loaf was seven palms long, four broad, and four fingers high. The two lambs for a peace-offering were to be brought by the priest, before they were slaughtered, along with the loaves, and afterward the loaves were waved a second time along with the shoulders of the lambs. One loaf was given to the high-priest, and the other to the ordinary priests who officiated. The meal was eaten that same night in the Temple, and a fragment of it was suffered to remain till the morrow. Although, according to the Law, the observance of Pentecost lasted but a single day, the Jews in foreign countries, since the Captivity, have prolonged it to two days. (First-fruits).—III. Doubt have been cast on the common interpretation of Acts ii. 1, according to which the Holy Ghost was given to the apostles on the day of Pentecost. Lightfoot contends that the passage means, when the day of Pentecost had passed. He supposes that Pentecost fell that year on the Sabbath, and that the disciples on the ensuing Lord's day were all with one accord in one place; but Neander maintains that the common interpretation is given in thePassover, and that what day of the week this Pentecost fell, must of course be determined by the mode in which the doubt...
solved regarding the day on which the Last Supper was eaten. (Passover III.) If it was the legal paschal supper, on the fourteenth of Nisan, and the Sabbath during which our Lord lay in the grave was the day of the omer, Pentecost must have followed on the Sabbath. But if the Supper was eaten on the thirteenth, and He was crucified on the fourteenth, the Sunday of the Resurrection must have been the day of the omer, and Pentecost must have occurred on the first day of the week.—IV. There is no clear notice in the Scriptures of any historical significance belonging to Pentecost. But most of the Jews of later times have regarded the day as the commemoration of the giving of the Law on Mount Sinai (Ex. xix., xx.)—V. If the feast of Pentecost stood without an organic connection with any other rites, we should have no certain warrant in the O.T. for regarding it as more than the diurnally appointed solemn thanksgiving for the yearly supply of the most useful sort of food. But it was, as we have seen, essentially linked on to the Passover, that festival which, above all others, expressed the fact of a race chosen and separated from other nations. It was not an insulated day. It stood as the culminating point of the Pentecost season, the interval between the Passover and Pentecost being essentially regarded as essential. (So Mr. Black, original author of this article). If the offering of the omer (Passover, II. 3, 5) was a supplication for the Divine blessing on the harvest which was just commencing, and the offering of the two oaves was a thanksgiving for its completion, each oave was brought into a higher significance in consequence of the omer forming an integral part of the Passover.

Penuel (Heb. = Peniel), the usual, and possibly the original, form of the name of a place which first appears as Peniel (Gen. xxxii. 30, 31). From his narrative it is evident that it lay somewhat between the Jabbok and Succoth (compare xxxii. 2 with xxxiii. 17, and Judg. viii. 5, 8). Gideon destroyed the tower of Peniel and slew the men of Bech (Judg. viii. 9, 17: Jeroboam rebuilt or purified Peniel (1 K. xii. 25). Its site is unknown.

*Peniel* (see above). 1. In the genealogies of Judah "the father (or founder) of Gideon" (1 Chr. vi. 49, once and also dwelt at Jerushaum; son of Jeshuah (viii. 25).

Péor (Heb. opening, deft. Ges.). 1. A mountain a Moab, to the top of which the Prophet Balaam was conducted by Balak for his final conjunctions (Num. xxiii. 28 only). Poor—or, more accurately, the Peor—was "facing Jesimon." The same name is said of Pisgah. In the Qumranic it is stated to be above the town of Libias (the ancient Bethan), and opposite Jericho.—2. In four passages Num. xvi. 18 twice, xxxi. 16; Josh. xii. 17) Poor a contracction for Baal-peor.

*Peor-sinim (Heb. breaches, defects, Ges.). Mount. A name which occurs in Is. xxxviii. 21 only—unless the place which it designates was the Baal-perazim mentioned as the scene of one of David's victories over the Philistines. The commentators almost unanimously take the reference to be to David's victories above alluded to, as Baal-perazim, and others (Oecumenius, Strachey); or to the former of these zones (compare this note with 2 Sam. xviii. 11, son of David's victories over the Canaanites at Gideon and Beth-horon on the other (Eichhorn, Rosenmüller, Michaelis).

*Pérdition [-lish'um]. Darnation I.—Son of perdition = one doomed to perdition, Rhm. N. 7. LXX. Antichrist; Judas Iscariot.

*Pérès (Chal.) (Dan. v. 28). Meni., &c.

Péresh (Heb. dange, Ges.), son of Machir by his wife Maachah (1 Chr. vii. 16).

Pérez (fr. Heb.) = Pharez, the son of Judah.

The "children of Perez" appear to have been a family of importance for many centuries (1 Chr. xxvii. 5; Neh. xii. 4, 6).

Pérez-nazza (1 Chr. xiii. 11); and Pérez-uzaah (2 Sam. vi. 8) (both fr. Heb. = "the breach of Uzza" or "of Uzzaah," A. V. margin; defect of Uzzaah, Ges.; Uzzaah's breaking, Mr. Grove), the title which David conferred on Nachon's threshing-floor (Chimron), in commemoration of the sudden death of Uzzaah. The situation of the spot is not known.

*Pérfec (fr. L.), the A. V. translation of various Hebrew, Chaldee, and Greek words, the principal of which are—1. Heb. edáth (Ez. xvi. 14, xxvii. 8, xxviii. 12), once translated "perfection" (Lam. ii. 15), "all" (Ex. xxvii. 15, xxix. 21), "whole" (Lev. vii. 22, 23 [Heb. 15, 16]; Num. iv. 6; 1 Sam. vii. 9), "utterly" (Is. ii. 18), &c. Of kindred words, the verb edáth is translated "to perfect" (Ez. xxvii. 4), "to make perfect" (11); the plural noun michéah (2 Chr. iv. 21 only) is translated "perfect," margin "perfections of;" and michél (Ps. l. 2 only) is "perfection."—2. Heb. 'el-hin (Deut. xxxii. 8, twice; 1 K. viii. 61, xi. 4, xx. 3, 14; 2 K. xx. 3; 1 Chr. xxi. 38, xxvii. 9, xxix. 19, 20; 2 Chr. xv. 9, xix. 9, xxv. 2; Prov. xi. 1 margin; Is. xxi. 3), also translated "perfection" (2 Chr. vii. 16), "made ready" (1 K. vi. 7), "whole" (Deut. xxvii. 6; Josh. vii. 51; Am. 9, 6, 9), "full" (Gen. xvii. 16; Ex. ii. 12, [Prov. xi. 1], "fulfillable" (Gen. xxxiv. 21), "quiet" (Neh. i. 12), margin "at peace.") Of kindred words šadlén is usually translated "peace," and šedâm "peace-offering."—3. Heb. noun tēkhāth once (Ps. cxvii. 22), twice "perfection" (Job xi. 7, xxvii. 3), "twice "end" (Neh. iii. 21; Job xxvi. 10). The kindred noun tēkhalath is translated "perfection" (Ps. cxix. 96 only).—4. Heb. tōém (Job i. 1, 8, ii. 3, viii. 20, ix. 20, 21, 22; Ps. xxxvii. 37, lxiv. 4 [Heb. 5]), also translated "upright" (Prov. xxix. 10), "undeclared" (Cant. v. 2, vi. 9), "plain" (Gen. xxvii. 5).—5. Heb. noun ṭōn (kindred to No. 4, once translated "perfect" (Ps. cxvi. 1), once "full" (Job xxvi. 20), once "perfection" (Is. xxi. 9), usually "integrity" (Gen. xx. 5 [margin "simplicity," or "sincerity"], 6; 1 K. iv. 4; Ps. vii. 8 [Heb. 9], xxv. 21, xvi. 1, xli. 12 [Heb. 12], xxvii. 72; Prov. xiv. 1, xx. 7), also with a preposition "in simplicity" (2 Sam. xv. 11; 1 K. xxii. 34 margin; 2 Chr. xvii. 33 margin [text in both "at a venture"]), "uprightly" (Prov. ii. 7, x. 9, "uprightness" (Job iv. 6; Prov. xxvi. 6), "upright" (Prov. xx. 29, xii. 6); used in plural in "Urim and Thummim."—6. Heb. tāhāmi, kindred to No. 4 and 5 (Gen. vi. 9, xvii. 1; Lev. xxvii. 21; Deut. xvii. 13, xxiv. 4, 1 Sam. iv. 41, 2 Sam. xxi. 32, 35; Job xxxi. 33, 4, xxviii. 16; Ps. xxvii. 30, 32 [Heb. 31, 33], xix. 7 [Heb. 8], cl. 2, 6, cxix. 1 margin; Prov. ii. 21, xi. 5; Ez. xxvii. 15), usually translated "without blemish" (Ex. xi. 6, xxi. 1; often in Lev., Num., and Ez.), sometimes "without spot" (Num. xii. 8, xxvii. 3, 9, 11, xxviii. 17, 20), also "undeclared" (Prov. xxix. 1), "upright" (Gen. vii. 9 margin; Judg. viii. 13 margin; Deut. xviii. 13 margin; 2 Sam. xxii. 24, 26; Job iii. 4; Ps. xxvii. 23, 25 [Heb. 24, 26], xxxviii. 18; Prov. xvi. 29, xxviii. 10), "uprightly" (Ps. x. 2, lxiii. 11 [Heb. 12]; Prov. xxviii. 18; Am. v. 10), "sincere" (Gen. xvii. 1 margin; Deut. xviii. 13 margin; Ps. cxix. 1-mar-
gin), "sincerity" (Josh. xxiv. 14), "sincerely" (Judg. ix. 19), "whole" (Lev. iii. 9; Josh. x. 13; Prov. i. 22; Ezek. xv. 5), "complete" (Lev. xxii. 15), "full" (xxv. 30), "sound" (Ps. cxix. 80), "innocent" (1 Sam. iv. 41 margin).—Gr. adv. akróbos once (Lk. i. 3), translated once "perfectly" (1 Th. v. 2), twice "diligently." (Mat. ii. 5; Acts xviii. 25), once "circuitously" (Eph. v. 15). The kindred noun akríleia is translated "perfect manner" (Acts xxi. 3 only); the comparative adjective akríbesteron (used adverbially) is translated "more perfect" (xxiv. 24), and "more perfectly" (xvili. 26, xxiii. 15, 20); the superlative akríbóstatos is translated "most straitest" (xxviii. 5).—8 Gr. artíos (2 Tim. iii. 17 only). Several kindred compounds also occur, viz. the verb katarízetai, translated "to make perfect." (Heb. xili. 21; 1 Pet. v. 10), (in passive) "to be perfect." (Lk. vi. 20; 2 Cor. xii. 11), "to perfect." (Mat. xxi. 16; 1 Th. iii. 10), (in passive) "to be perfectly joined together" (1 Cor. i. 10), "to mend." (Mat. iv. 21; Mk. i. 19), "to restore." (Gal. vi. 1), "to prepare." (Heb. x. 5), (in passive) "to be fitted." (Rom. ix. 29), "to frame." (Heb. xi. 3); the noun katarísis, translated "perfection." (2 Cor. xiii. 9 only); and the noun kataríthmos, translated "perfecting" (Eph. iv. 12).—9. Gr. participle pepérbonos (Rev. iii. 2), from the verb pérao, usually translated "to fulfill." (Mat. i. 29, ii. 15, 17, 28; iii. 15, and often in the Gospels, Acts, &c.), also "to fill." (Lk. iv. 40; 5, Jn. xii. 3, xvi. 6; Acts ii. 2, v. 28, xili. 32; Rom. i. 29, xv. 13, 14; 2 Cor. vii. 4; Eph. iii. 19, iv. 10, v. 18; Phil. i. 11; Col. i. 9; 2 Tim. iv. 4), "to fill up." (Mat. xxii. 32), (in passive) "to be full." (xxii. 49; Jn. xv. 11, xvi. 24; Phil. iv. 18; 1 Jn. iv. 2; 2 Jn. 12), (in passive) "to be complete." (Col. ii. 10, iv. 12), "to end." (Lk. vii. 1; Acts xix. 21), "to accomplish." (Lk. xx. 31), "to supply." (Phil. iv. 19), &c.—10. Gr. teléos (Mat. v. 48 twice, xix. 21; Rom. xii. 2; 1 Cor. ii. 6, xili. 10; Eph. iv. 18; Phil. iii. 15; Col. i. 28, iv. 12; Heb. ix. 11; Jas. i. 4 twice, 17, 25, iii. 2; 1 Jn. iv. 18), once translated "perfect" (Heb. v. 14), and once "wholly" (1 Cor. xiv. 20). Of kindred words, the noun teletiôs is once translated "perfection." (Col. iii. 14), and once "perfection." (Heb. vi. 1); teletiôs is translated "finisher." (Heb. xili. 2 only); the verb teletôô

is translated "to make perfect." (Jn. xvii. 22; 2 Cor. xii. 9; Heb. ii. 10, v. 9, viii. 17, ix. 9, x. 1; xii. 40, xili. 22; Jas. ii. 22; 1 Jn. iv. 17, 18), "to perfect." (Lk. xili. 32; Jn. xiv. 1; 1 Jn. ii. 5, iv. 19), (in passive) "to be perfect." (Phil. iii. 12), "to finish." (Jn. iv. 34, xvi. 37; Acts xx. 24), "to fulfill." (Lk. ii. 43; Jn. xix. 28), "to consecrate." (Heb. viii. 27); the noun teletiôs is once translated "performance." (Lk. i. 45), and once "performance." (Heb. vii. 11); the compound verb teletôôphoreô is translated "to bring fruit to perfection." (Lk. viii. 14 only); the compound verb epiletô is once translated "to perfect." (2 Cor. vii. 1), once "to make perfect." (Gal. iii. 3), elsewhere "to do." (Lk. xiii. 32), "to perform." (Rom. xv. 28; 2 Cor. viii. 11; Phil. i. 6), "to be a performance." (2 Cor. viii. 11), "to finish." (viii. 6), "to accomplish." (Heb. ix. 6; 1 Pet. v. 9), "to make." (Heb. viii. 5). Faith; Love; Sanctification, &c.


Per-fumes. The free use of perfumes was peculiarly grateful to the Orientals (Prov. xvii. 9), whose olfactory nerves are more than usually sensitive to the offensive smells engendered by the heat of their climate. The Hebrews manufactured their perfumes chiefly from spices imported from Arabia, though to a certain extent also from aromatic plants growing in their own country. The modes in which they applied them were various. (A LABASTY: Ornaments, Personal, &c.) Perfumes entered largely into the Temple-service, in the two forms of incense and ointment (Ex. xxx. 22-38). Nor were they less used in private life: not only were they applied to the person, but to garments (Ps. xiv. 5; Cant. ix. 11), and to articles of furniture, such as beds (Prov. vii. 17). On the arrival of a guest the same compliments were probably paid in ancient as in modern times (Dan. ii. 46). When a royal personage went abroad in his litter, attendants threw up "pillars of smoke" about his path (Cant. iii. 6). The use of perfumes was omitted in times of mourning; whence the allusion in Is. iii. 24.

Perga (L. fr. Gr. per'ga, compare Pergamos), an ancient and important city of Pamphylia, situated on the river Cestrus, sixty stadia from its mouth, and celebrated in antiquity for the worship of Artemis (Diana), whose temple stood on a hill outside the
town. The Cestrus was navigable to Perga; and St. Paul landed here on his voyage from Paphos (Acts xiii. 13). He visited Perga again on his return from the interior of Pamphylia, and preached the Gospel there (xiv. 25). There are still extensive remains of Perga at a spot called by the Turks Etki-Kulei.

Per-ga-mos (Gr.); popularly derived from Perga-
Pergamum, son of Pyrrhus, who settled there; but apparently connected with (i.e. purgo = a boxer, and Berg, Bergi, in names of places, L. & S.), a city of Mycia, about three miles N. of the river Baktrach, the Cacus of antiquity, and twenty miles from its present mouth. The name was originally given to a remarkable hill, presenting a comical appearance when viewed from the plain, and strongly fortified by nature and art. The local mythological legends attached a sacred character to this place. Lydimechus, one of Alexander's successors, deposited in the temple or castle there an enormous sum—9,000 talents—in the care of an Asiatic eunuch named Phileterus. In the troublous times which followed, this officer betrayed his trust, declared himself independent (about n. c. 253), and retaining the treasure transmitted it at the end of twenty years to his nephew Eumenes. Eumenes was succeeded by his cousin Attalus, founder of the Attalic dynasty of Pergamene kings, who by allying himself with the rising Roman power laid the foundation of the future greatness of his house. His successor, Eumenes II., was rewarded for his fidelity to the Romans in their wars with Antiochus the Great and Perseus by a gift of all the territory which the former had possessed N. of the Taurus range. The Attalic dynasty terminated B. c. 133, when Attalus III., dying at an early age, made the Romans his heirs. His dominions formed the province of Asia Proper. The sumptuousness of the Attalic princes had raised Pergamos to the rank of the most splendid city in Asia. It was a sort of union of a pagan cathedral-city, a university-town, and a royal residence. Its library rivalled that of Alexandria. The impulse given to the art of preparing sheepskins for writing has left its record in

he name parchment (L. charta pergamenae, i.e. paper of Pergamos). But the great glory of the city was the Nicephorium, a grove of extreme beauty, set out as a thank-offering for a victory over Antichus, in which was an assemblage of temples, probably of Jupiter, Minerva, Apollo, Aesculapius, Bacchus, and Venus. Under the Attalic kings, Pergamos became a city of temples, devoted to a serious worship; and being in its origin, according to pagan notions, a sacred place, might not unnaturally be viewed by Jews and Jewish Christians as "where was the throne of Satan" (Rev. ii. 13). After the extinction of its independence, the sacred character of Pergamos seems to have been put even more prominently forward. Aesculapius, the god of medicine, was called "the Pergamene god." His oracle was recognized by the Roman senate in the reign of Tiberius as possessing the rights of sanctuary. From this notoriety of the Pergamene Aesculapius, from the title "Savior" being given to him, and the serpent being his characteristic emblem, and from the fact that the medical practice of antiquity included charms and incantations among its agencies, it has been supposed that the expressions

"the throne of Satan" and "where Satan dwelleth" have an especial reference to this one pagan deity, and not to the whole city as a sort of focus of idolatrous worship. But although undoubtedly the Aesculapius worship of Pergamos was the most famous, yet an inscription of the time of Marcus Antoninus distinctly puts Jupiter, Minerva, Bacchus, and Aesculapius in a coordinate rank, as all being special tutelary deities of Pergamos. It seems unlikely, therefore (so Mr. Blakeley), that the expressions above quoted should be so interpreted as to isolate one of them from the rest. The charge against a portion of the Pergamene Church that some among them were of the school of Balaam, whose policy was to put a stumbling-block before the children of Israel, by inducing them to eat things sacrificed to idols and to commit fornication (Rev. vii. 14), is in both its particulars very inappropriate to the Aesculapian ritual. It points rather to the worship of Bacchus and Venus. (Antipas 2; Nicolaitans.) The remains of Pergamos (theatre, baths, fragments of temples, church of St. John, &c.) are magnificent. The modern town, Bergama or Bergamo, has about 20,000 inhabitants,
including 1,000 to 2,000 Christians, who have several churches (Rev. H. Christmas, in Fairbairn).

**Per-ı’dá** (Heb. *peresel*, Ges.), ancestor of certain "children of Solomon’s servants" who returned from Babylon with Zerubbabel (Neh. vii. 57); = **Perça**.

*Periz-zite*, the, and *Periz-zites* (both fr. Heb. *peresel*, = a countryman, rustic, Ges.; often used collectively), one of the nations inhabiting the Land of Promise before and at the time of its conquest by Israel. They are continually mentioned in the formula so frequently occurring to express the Promised Land (Gen. xv. 20; Ex. iii. 8, 17, xxxii. 23, xxxiii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, xxxiv. 11; Judg. iii. 5; Ezn. ix. 1; Neh. ix. 8). "The Canaanite and the Perizite" appear with somewhat greater distinctness on several occasions (Gen. xiii. 7, xxxiv. 30; Judg. i. 4, 5; 2 Esd. i. 21). The notice in Judges locates them in the southern part of the Holy Land. Josh. xvii. 15-18 seems to speak of them as occupying, with the

Repaim, or "giants," the "forest country" on the western banks of Mount Carmel. They are mentioned as a tribe of mountaineers in Josh. xi. 3, xii. 8; and are catalogued among the old population whom Solomon reduced to bondage (1 K. ii. 30; 2 Chr. vii. 7).

**Per-jé-ry. Law of Moses; Oath; Punishments.**

**Per-sep’o-lis** (Gr. city of the Persians), mentioned only in 2 Mc. ix. 2, was the capital of Persia Proper, and the occasional residence of the Persian court from the time of Darius Hystaspis, who seems to have been its founder, to the invasion of Alexander the Great, who wantonly burned it. The temples, which were of stone, may have escaped destruction or have been soon restored, since they were still the depositories of treasure in the time of Antiochus Epiphanes. Pasargad, the more ancient capital, was (so Rawlinson) at Murg-Ash, where the tomb of Cyrus may still be seen; Persepolis was forty-two miles S. of this, near Istakher, on the site now
called the Chehel-Minar or Forty Pillars. Here, on a platform hewn out of the solid rock, the sides of which face the four cardinal points, are the remains of two great palaces, built respectively by Darius Hystaspis and his son Xerxes, besides a number of other edifices, chiefly temples. They are of great extent and magnificence, covering many acres. At the foot of this rock, in the plain now called Merdoday, probably stood the ancient town, built chiefly of wood, and now altogether effaced. After the time of Antiochus Epiphanes it disappeared from history as an inhabited place.

**Per-se-ne** [pronounced in Greek or Latin per’ses; compare Menestheus, Xerxes] (Gr.), eldest son of Philip V. and last king of Macedonia. After his father’s death (c. 179) he continued the preparations for the renewal of the war with Rome, which was seen to be inevitable. In c. 168 he was defeated by Lucius E\\.milicus Paulus at Pydna, and shortly afterward surrendered with his family to his conquerors. He grasped the triumph of Paulus, and died in honorable retirement at Alba. The defeat of Perseus put an end to the independence of Macedonia, and extended even to Syria the terror of the Roman name (1 Mc. viii. 5).

**Per’si-a** [sha; in Latin -shea; compare Asia] (L.; Gr. *Persia*); Heb. *Parsa*; derived by some [so Gesenius] fr. Zend *parsa* = pure, splendid; by others fr. Heb. *párdah* = horse, since Persia abounds in horses; by Herodotus from their legendary founder Perce, son of Perseus and Andromeda) was strictly the name of a tract of no very large dimensions on the Persian Gulf, which is still known as *Pars*, or Farsistan, a corruption of the ancient appellation. This tract was bounded on the W. by Susiana or Elam, on the N. by Media, on the S. by the Persian Gulf, and on the E. by Carmania, the modern *Ker-

*na*. It was generally arid and unproductive, with some fertile spots. The worst part, toward the S., on the borders of the gulf, is like Arabia in climate and soil. Above this miserable region is a tract very far superior to it, consisting of rocky mountains—the continuation of Zagros, among which are fertile valleys and plains, especially toward the N., in the vicinity of Shiraz. Here is an important stream, the *Bouamir*, which flowing through the beautiful valley of Merdodar, and by the ruins of Pers annoyed, is then separated into numerous channels for irrigation, and, after fertilizing a large tract of country (the district of *Kurjan*), ends its course in the salt-lake of Baktigan. Vines, oranges, and lemons are abundant in this region. Further N., an arid country again succeeds, the outskirts of the Great Desert, which extends from *Kerman* to *Mazendren*, and from Koshal to Lake Zerrah. The chief towns were Pasargad, the ancient, and Per-
Per,

Persian [shan], pl. Persians [shan] (Heb. Pərš; Gr. Περσῶν, pl. Περσαῖ; see Persia), the name of the people who inhabited "Persia Proper," and who thence conquered a mighty empire. There is a reason to believe (so Prof. Rawlinson, original author of this article) that the Persians were of the same race as the Medes, both being branches of the great Aryan stock.—1. Character of the Nation. The Persians were a people of lively and impressionable minds, brave and impetuous in war, witty, passionate, for Orientals truthful, not without some spirit of generosity, and of more intellectual capacity than the generality of Asians. In the times anterior to Cyrus they were noted for the simplicity of their habits, which offered a strong contrast to the luxuriousness of the Medes; but from the date of the Median overthrow, this simplicity began to decline. They adopted the flowing Median robe (of silk?) in lieu of the old national costume—a close-fitting tunic.

trousers of leather. Polygamy was common among them. They were fond of the pleasures of the table. In war they fought bravely, but without discipline.—2. Religion. Like the other Arians, the Persians worshipped one Supreme God, whom they called Aryanazda (Oromanes, Ormazd, Ormân)—a term signifying (as is believed) the Great River of Life. The royal inscriptions rarely mention any other god. Occasionally, however, they indicate a slight and modified polytheism. Oromanes is "the chief of the gods," so that there are other gods besides him; and the highest of these is evidently Mithra, who is sometimes invoked to protect the monarch, and beyond a doubt = the sun. Entirely separate from these—their active register and antagonist—was Ahriman (Arimanus) = the Death-dealing—the powerful, and (probably) self-existing Evil Spirit, from whom war, disease, frost, hail, poverty, sin, death, and all other evils, had their origin. (Noah) Worship was confined to Aryanazda and his good spirit; Ahriman and his demons were only feared and hated. The original Persian worship was simple. They were not destitute of temples, but had probably no altars, sacrifices, or priests; and certainly no images. Processions were formed, and religious chants—prayer and praise internizm—are sung in their temples, whereby the favor of Aryanazda and his good spirit was supposed to be secured. From the first entrance of the Persians, as immigrants, into their new territory, they were probably brought into contact with a form of religion very different from their own. Magianism, the religion of the Scythic or Turanian population of Western Asia, had long been dominant over the greater portion of the region between Asia Minor and the Caspian and India. The essence of this religion was worship of the elements—more especially of fire. The simplicity of the Aryan religion was speedily corrupted by its contact with this powerful rival. There was a short struggle for preeminence, after which the rival systems came to terms. Dualism was retained, with the names of Aryanazda and Ahriman, and the special worship of the sun and moon under the appellations of Mithra and Homa, but to this was superadded the worship of the elements and the whole ceremonial of Magianism, including the divination to which the Magi made pretence. The worship of other deities, as Tanata or Anaitis, was a still later addition.—3. Language. The language of the ancient Persians was closely akin to the Sanscrit, or ancient language of India. We find it in its earliest stage in the Zendavesta—the sacred book of the whole Aryan race. Modern Persian is its degenerate representative, largely impregnated with Arabic.—4. Division into Tribes, &c. Herodotus tells us that the Persians were divided into ten tribes, of which three were noble, three agricultural, and four nomadic.—5. History. In remote antiquity it would appear that the Persians dwelt in the region E. of the Caspian, or possibly in a tract still nearer India. The general line of their progress seems to have been from E. to W., down the course of the Oxus, and then along the southern shores of the Caspian Sea, to Rhages and Media. These movements were doubtless anterior to b.c. 880, at which time the Assyrian kings seem first to have come in contact with Aryan tribes E. of Mount Zagros. If they are to be identified with the Bartan or Parthi of the Assyrian monuments, we may say that from the middle of the ninth to the middle of the eighth century c. they occupied the region of Armenia, but by the end of the eighth century had removed into the country, which they subsequently went by their name. The leader of this last migration seems to have been Achemenes, who was recognized as king of the newly-occupied territory, and founded the famous dynasty of the Achamenides, about b.c.
700. The crown appears to have descended in a right line through Teispes, Cambyses I., Cyrus I., and Cambyses II., the father of Cyrus the Conqueror. The Persians became tributary to the Medes about B.C. 650, or a little earlier. After about seventy or eighty years of subjection, the Persians, under Cyrus, revolted from the Medes, engaged in a bloody struggle with them, and finally succeeded, not only in establishing their independence, but in changing places with their masters, and becoming the ruling people. The probable date of the revolt is B.C. 558. Its success, by transferring to Persia the dominion previously in the possession of the Medes, placed her at the head of an empire, the bounds of which were the Halyes on the W., the Euxine on the N., Babylonia on the S., and on the E. the salt-desert of Iran. As usual in the East, this success led on to others. Cyrus defeated Croesus, and added the Lydian empire to his dominions. This conquest was followed closely by the submission of the Greek settlements on the Asiatic coast, and by the reduction of Caria, Causus, and Lycia. The empire was soon after extended greatly toward the N. E. and E. Cyrus rapidly overrun the flat countries beyond the Caspian, after which he seems to have pushed his conquests still further to the E., adding to his dominions the districts of Herat, Cabul, Candahar, Seistan, and Belochistan, which were thenceforth included in the empire. In B.C. 539 or 538, Babylon was attacked, and after a stout defence fell. (Bazel.) This victory first brought the Persians into contact with the Jews. The conquerors found in Babylon an oppressed race—like themselves, abhorrent of idols—and professors of a religion in which to a great extent they could sympathize. (Captivity.) This race Cyrus restored to their own country by the remarkable edict recorded in Ezra i. 2-4. He was slain in an expedition against the Medes, after a reign of twenty-nine years. Under his son and successor, Cambyses III., the conquest of Egypt took place (B.C. 525). This prince appears to have been the Ahasuerus of Ezr. iv. 6. In the absence of Cambyses with the army, a conspiracy was formed against him at court, and a Magian priest, Gomates (Gaumata) by name, professed to be Smerdis (Bardiya), the son of Cyrus, whom his brother, Cambyses, had put to death secretly, obtained quiet possession of the throne. Cambyses, then in Syria, desiring of the recovery of his crown, ended his life by suicide. His reign lasted seven years and five months. Gomates the Magian (Artaxerxes I.) found himself thus, without a struggle, master of Persia (B.C. 522). He destroyed the national temples, substituting for them the fire-altars, and abolished the religious chants and other worship of the Oromaschians. He reversed the policy of Cyrus with respect to the Jews, and forbade by an edict the further building of the Temple (Ezr. iv. 17-22). Darius, the son of Hystaspes (Darius 2), headed a revolt against him, which in a short time was crowned with complete success. Gomates was slain, having reigned seven months. The first efforts of Darius were directed to the re-establishment of the Oromaschian religion in all its purity. Appealed to, in his second year, by the Jews, who wished to resume the construction of their Temple, he not only allowed them, confirming the decree of Cyrus, but assisted the work by grants from his own revenues, whereby the Jews were able to complete the Temple as early as his sixth year (vi. 1-15). During the first part of the reign of Darius the tranquillity of the empire was disturbed by numerous revolts in Babylon, Media, Sagartia, Persia Proper, &c. His courage and activity, however, seconded by the valor of his Persian troops and the fidelity of some satraps, carried him successfully through these and other similar difficulties; and after five or six years of struggle, he became as firmly seated on his throne as any previous monarch. He divided the empire into twenty satrapies, built magnificent palaces at Persepolis and Susa (Sarc- sa), and reconquered Media, Persia, and Ionia, toward the W., and a large portion of India on the E., &c. On the whole, he must be pronounced, next to Cyrus, the greatest of the Persian monarchs. The latter part of his reign was, however, clouded by reverses. His son-in-law Mardonius suffered great losses in Thrace and in a tempest off Mount Athos; and these defeats were followed shortly by the defeat of his army under Datis and Artaphernes at Marathon (Greeks); and before any attempt could be made to avenge that blow, Egypt rose in revolt (B.C. 486), massacred its Persian garrison, and declared itself independent. In the palace at the same time there was disension; and when, after a reign of thirty-six years, the fourth Persian monarch died (B.C. 465), leaving his throne to a young prince of strong and ungoverned passions, it was evident that the empire had reached its highest point of greatness, and was already verging toward its decline. The first act of Xerxes (probably the Ahasuerus of Esther) was to reduce Egypt by a subject left by his father, in order to make preparations for his invasion of Greece. This well-known expedition ended disastrously for the invaders. During the rest of the reign of Xerxes, and during part of that of his son and successor, Artaxerxes, Persia continued at war with the Greeks, who destroyed her fleets, plundered her coasts, and stirred up revolt in her provinces; but in B.C. 449 a peace was concluded between the two powers, who then continued on terms of amity for half a century. A conspiracy in the serraglio having carried off Xerxes (B.C. 465), Ar- taxerxes his son, called by the Greeks Makroderes (= Longimanus [L. = Long-handed], succeeded also, after an interval of seven months, during which the conspirator Artabantes occupied the throne. This Artaxerxes, who reigned forty years, is beyond a doubt the Artaxerxes 2 who stood in such a friendly relation toward Ezra (Ezr. vii. 11-28) and Nehemiah.

1 The great inscription of Darius at Behistun (see map, under Euphrates) is engraved in three languages (old Persian, Babylonian, and a Sythic or Tartar dialect) on a peace rock, connected with the Euphrates, on a great chain, 300 feet above its base, the rock being 1,700 feet high. It records the deeds of Darius and the glory of his royal house, and was erected according to Col. Rawlinson in the fifth year of his reign, B.C. 516. The Persian inscription, with an English translation, is given in Rawlinson’s Hist. ii. 400 E.
(Neh. ii. 1-9, &c.). Under his rule the disorders of the empire seem to have increased rapidly. He is the last Persian king who had any special connection with the Jews, and the last but one mentioned in Scripture. His successors were Xerxes II., Sogdianus, Darius Nothus, Artaxerxes Mecelon, Artaxerxes Ochus, and Darius Codomannus, who is probably the "DARIUS THE PERSIAN" of Nehemiah (xii. 22). These monarchs reigned from n. c. 424 to n. c. 330. None were of much capacity, though Ochus reconquered Egypt. The younger Cyrus attempted to dethrone his brother Artaxerxes Mecelon. After his failure, eunuchs and women governed the kings; patriotism and loyalty were alike dead; and Greek mercenaries were largely employed in the Persian armies. The collapse of the empire under the attack of ALEXANDER THE GREAT requires no description here. On the division of Alexander's dominions among his generals, Persia fell to the Scythians (Strabo), under whom it continued till after the death of Antiochus Epiphanes, when the conquering PARTHIANs advanced their frontier to the Euphrates, and the Persians became included among their subject tribes (n. c. 164). Still their nationalit)' was not obliterated. In a. d. 226, the Parthians shook off the yoke of their oppressors, and once more became masters of the empire. At the close of the nineteenth century, a dynasty which continued till a. d. 641, when the Mohammedans conquered the country. (ARABIA.) Since then Persia has been overrun at different times by Tartars, Afghans, &c. Modern Persia is one of the most important of the Asiatic powers. The present ruling dynasty dates from the close of the eighteenth century. The monarch is called Shah.

Per'sis (Gr., a destroying, taking, or a female Person), a Christian woman at Rome (Rom. xvi. 12) whom St. Paul salutes.

Pe-re'da (Heb. kernel, Ges.) = Perida (Est. ii. 95).

Ps't'il-e're.

Medicine; Plague.

*Ps'tils (2 Chr. xxiv. 14 margin) = pestles.

Ps'tle; Mortar.

*Ps'tle [pes'al] (Prov. xxvii. 22). Mortar.

P'et'ar (fr. Gr. Petros = Cephas = a stone or piece of rock, L. & R., R. V., N. T. LXX.), one of the twelve Apostles. His original name was Simon, a Greek. He was called Peter (Mat. xvi. 17; n. i. 13, xxi. 16; Bar-Jona; Jona), and was brought up in his father's occupation, a fisherman on the sea of Tiberias. (Fish.) He and his brother Andrew were partners of John (John the Apostle) and James, the sons of Zebedee, who had hiredentaurs; and from various indications in the sacred narrative we are led to the conclusion (so Mr. Cook, original author of this article) that their social position brought them into contact with men of education. The apostle did not live, as a mere laboring man, in a hut by the sea-side, but first at Bethsaida, and afterward in a house at Capernaum, belonging to himself or his mother-in-law, which must have been rather a large one, since he received in it not only our Lord and his fellow-disciples, but multitudes who were attracted by the miracles and preaching of Jesus (Mat. xix. 27, &c.). It is not probable that he and his brother were wholly unlearned. (EDUCATION.) The statement in Acts xiii. 18, that "the council received them (i.e. Peter and John) were unlearned and ignorant men," is not incompatible with this assumption, the word rendered "unlearned" being nearly equivalent to "laymen," i. e. men of ordinary education, as contrasted with those who were specially trained in the schools of the Rabbis. The language of the apostle was of course the form of the Aramaic spoken in Northern Palestine, a sort of patois, partly Hebrew, but more nearly allied to the Syriac. (GALILEE; SEMITIC LANGUAGES.) It is doubtful whether our apostle was acquainted with Greek in early life. Within a few years after his call he seems to have conversed fluently in Greek with Cornelius. The style of both of Peter's Epistles indicates a considerable knowledge of Greek—it is pure and accurate, and in grammatical structure equal to that of Paul. That may, however, be accounted for by the fact, for which there is very ancient authority, that Peter employed an interpreter in the composition of his Epistles, if not in his ordinary intercourse with foreigners. It is on the whole probable that he had some rudimental knowledge of Greek in early life, which may have been afterward extended when the need was felt. (TONGUES; GIFT OF.) That he was an affectionate husband, married in early life to a wife who accompanied him in his apostolic journeys, are facts inferred from Scripture, while very ancient traditions, recorded by Clement of Alexandria, and by other trustworthy writers, have fixed his name. It is probable that her name was Perpetua, that she bore a daughter, or perhaps other children, and suffered martyrdom. It is uncertain at what age he was called by our Lord. The general impression of the Fathers is that he was an old man at the date of his death, a. d. 64, but this need not imply that he was much older than our Lord. He was probably between thirty and forty years of age at his call. That call was preceded by a special preparation. He and his brother Andrew, together with their partners James and John, the sons of Zebedee, were disciples of JOHN THE BAPTIST (Jn. i. 50). They were in attendance upon him when they were first called to the service of Christ. The circumstances of that call are recorded with graphic minuteness by John. This first call led to no immediate change in Peter's external position. He and his fellow-disciples looked henceforth upon our Lord as their teacher, but were not commanded to follow him as regular disciples. They returned to Capernaum, where they pursued their usual business, waiting for a further intimation of His will. The second call is recorded by the other three Evangelists (Mat. iv. 18 ff.; Mk. i. 16 ff.; Lk. v. 1-11); the narrative of Luke being apparently supplementary to the brief, and, so to speak, official accounts given by Matthew and Mark. It took place on the Sea of Galilee near Capernaum—where the four disciples, Peter and Andrew, James and John, were fishing. Peter and Andrew were first called. Our Lord then entered Simon Peter's boat and addressed the multitude on the shore; after this discourse He wrought the miracle by which He foreshone the success of the apostles as fishers of men. The call of James and John followed. Immediately after that call our Lord went to the house of Peter, where He wrought the miracle of healing on Peter's wife's mother. (JESUS CHRIST; MIRACLES.) Some time was passed afterward in attendance upon our Lord's public ministrations in Galilee, Decapolis, Peræa, and Judæa. The special designation of Peter and his eleven fellow-disciples took place some time afterward, when they were set apart as our Lord's immediate attendants (Mat. x. 2-4; Mk. iii. 13-19; Lk. vi. 13). They appear then first to have received
the Lk., but in the preceding did not depend upon priority of call, or it would have devolved upon his brother Andrew, or that other disciple who first followed Jesus. It seems scarcely probable that it depended upon seniority. The special designation by Christ alone accounts in a satisfactory way for the facts that he is named first in every list of the apostles, is generally addressed by our Lord as their representative, and on the most solemn occasions speaks in their name (Jn. vi. 66-69; Mat. xvi. 13 ff.). First among equals Peter held no distinct office, and certainly never claimed any powers which did not equally belong to all his fellow-apostles. The distinction which Peter received in Mat. xvi. 18, 19, 5 it may be his consciousness of ability, energy, zeal, and absolute devotion to Christ's person, seemed to have developed a natural tendency to rashness and forwardness bordering upon presumption. On this occasion the exhibition of such feelings brought upon him that he might reproach or address to a disciple by our Lord (ver. 23). It is remarkable that on other occasions when Peter signalized his faith and devotion, he displayed at the time, or immediately afterward, a more than usual deficiency in spiritual discernment and consistency (xvii. 3, xiv. 50, 31). Toward the close of our Lord's ministry Peter's apostleship became the power prominent. Together with his brother, and the two sons of Zebedee, he listened to the last awful predictions and warnings delivered to the disciples, in reference to the second advent (Mat. xxiv. 3; Mk. xiii. 3, who alone mentions these names; Lk. xxi. 7). At the Last Supper Peter seems to have been particularly examined. He was the first to request that the traitor might be pointed out. After the Supper his words drew out the meaning of the significant, almost sacramental act of our Lord in washing His disciples' feet (Jn. xiii. 4 ff.). Then, too, he made those repeated pro-

3 The views of Mat. xvi. 18 are—1. That our Lord spoke of Himself, and not of Peter, as the rock on which the Church was to be founded (Glass, Daube, &c.). 2. That our Lord addressed Peter as the type or representative of the Church, in his capacity of chief disciple (Augustine, &c.). 3. That the rock was not the person of Peter, but his confession of faith (Hilary, &c.). 4. That Peter himself was the rock on which the Church would be built, as the representative of the apostles, as professing in their name the true faith, and as intrusted specially with the duty of preaching it, and thereby laying the foundation of the Church (Pearson, Hammond, Bengel, Rosenmüller, Schlesner, Kuhnlo, Bloomfield, &c.). This view (so Mr. Cook) is borne out by the facts that Peter on the day of Pentecost, when the whole body of the establishment of the Church, was the chief agent in all the work of the ministry, in preaching, in admitting both Jews and Gentiles, and laying down the terms of communion. The Roman Catholic view makes Peter the representative of Christ, not personally, but in virtue of an office essential to the permanent existence and authority of the Church. But Peter did not retain, even admitting that at first he held, any primacy of rank after completing his special work, did he exercise any authority over, or independently of, the other apostles; certainly did not transmit whatever authority he had received to any of his colleagues after his decease. The promise respecting the keys also (Mat. xvii. 19) was literally fulfilled when Peter preached at Pentecost, admitted the first converts to baptism, communicated the Holy Ghost to the Samaritans, and received Cornelius, the representative of the Gentiles, to the Church. His powers and privileges may have belonged to him personally, died with him. (APOSTLE.)

estations of unalterable fidelity, so soon to be falsified by his miserable fall. It seems evident that, with some diversity of circumstances, both the protestation and warning were thrice repeated (Mat. xxvi. 33-35; Mk. xiv. 29-31; Lk. xxii. 33, 34; Jn. xiii. 38-38). The fiery trial soon came. After the agony of Gethsemane, when Peter, James, and John were, as on former occasions, selected to be with our Lord, and all three failed to prepare themselves by prayer and watching, the arrest of Jesus took place. Peter drew his sword, alone against the armed throng, and wounded the servant of the high-priest, probably the leader of the band. When this bold but unauthorized attempt at rescue was reprobated, he followed his Master with John into the high-priest's house. There he sat in the outer hall, his faith, which from first to last was bound up with hope, his special characteristic, was for the time powerless against temptation. Thrice, each with greater vehemence, the last time with blasphemous asseveration, he denied his Master. Yet it is interesting to note a glance of his Lord, which seems to have recognized him to himself. His repentence was instantaneous and effectual. On the morning of the Resurrection we have proof that Peter, though humbled, was not crushed by his fall. He and John were the first to visit the sepulchre; he was the first who entered it. We are told by Luke and John that Christ appeared to him first among the apostles. On that occasion, however, he is called by his original name, Simon, not Peter: the higher designation was not restored until he had been publicly reinstated, so to speak, by his Master. That reinstitution took place at the Sea of Galilee (Jn. xxi.), an event of the very highest importance, in which Peter was asked to feed Christ's sheep, rather as one who had forfeited his place, and who, if he would receive it, must do so without such an authorization. Then followed the prediction of his martyrdom, in which he was to find the fulfillment of his request to be permitted to follow the Lord. With this event closes the first part of Peter's history. Henceforth, he and his colleagues were to establish and govern the Church founded by the Lord, without the support of His direct guidance. The first part of the Acts of the Apostles is occupied by the record of transactions, in nearly all of

3 There were three denials. As to the first, all is plain. Peter was sitting in the hall or court of the palace, warming himself by the fire, when he was taxed by a maid-servant, the porteress, who came up to him, with being of Jesus' company. He denied, and, remonstrated from the fire to the porch, or vestibule; and the cock crew; but the alarmed apostle did not heed it. As to the second denial, he was lying in the porch: but his retreat had somewhat attracted attention. And so several persons charged him, the porteress again (now probably returned to the door), another maid, a six-versed, according to the first three Evangelists. This is just what we might expect: several in such a group were likely to speak at once; and so St. John, who was present, tells us, they said. Then, as to the third denial, a while after; the bystanders recognized Peter, who had perhaps gone back to the group, or perhaps had betrayed him, and a kinsman of Malchus, whose ear he had cut off, identified him as one of those who were even with Peter after his decease. The presence respecting the keys also (Mat. xvi. 19) was literally fulfilled when Peter preached at Pentecost, admitted the first converts to baptism, communicated the Holy Ghost to the Samaritans, and received Cornelius, the representative of the Gentiles, to the Church. His powers and privileges may have belonged to him personally, died with him. (APOSTLE.)
which Peter stands forth as the recognized leader of the apostles; it being, however, equally clear that the method before the apostles, as between the two classes, much less over them. Peter points out the disciples the necessity of supplying the place of Judas, states the qualifications of an APOSTLE, that to be no special part in the election (Acts i.). He is the most prominent person in the greatest of the Resurrection, when on the day of Pentecost the Church was first invested with the endowment of gifts and powers (ii.). The first miracle after Pentecost was wrought by him, John being joined with him in that; and when the people an together to Solomon's porch, he was the speaker in it. The boldness of Peter and John, of Peter especially as the spokesman, when "filled with the Holy Ghost" be confronted the full assembly, headed by Annas and Caiphas, produced a deep impression, enhanced as the words came from ignorant and unlearned men. The words spoken by both apostles, when commanded not to speak at all or teach in the name of Jesus, have ever since been the watchwords of martyrs (iv. 19, 20). This first miracle of healing was soon followed by the first miracle of judgment. Peter was the minister of that transaction (v. ANANIAS). He is not specially named in connection with the appointment of deacons (vi. DEACON); but when the Gospel was first preached beyond the precincts of Judea, he and John were at once sent by the apostles to be converts at Samaria (viii. 14 ff.). Henceforth he remains prominent, but not exclusively prominent, among the propagators of the Gospel. At Samaria he was confronted with Simon MAGUS, the first teacher of heresy. About three years later (compare Acts ix. 26, and Gal. i. 17, 18) we have two accounts of the first meeting of Peter and PAUL. This interview was followed by other events marking Peter's position—general apostolical tour of visitation to the churches hitherto established (Acts ix. 32), in the course of which the great miracles were wrought on GESAS and TABITHA, and in connection with which was recorded the baptism of Cornelius (x.). That was the crown and consummation of Peter's ministry. In this great act both he and his fellow-apostles saw an earnest of the admission of the Gentiles into the Church on the single condition of spiritual regeneration. The establishment of the Church in Asia on part of Gentile origin at Antioch, and the mission of Barnabas, set the seal upon the work thus inaugurated by Peter (xi.). This transaction was soon followed by the imprisonment of our apostle by Herod Agrippa (xii.). His miraculous deliverance marks the close of this second great period of his ministry. The special work assigned to him was completed. From that time we have no continuous history of him. He left Jerusalem, but it is not said where he went. He probably remained in Judea; six years later we find him once more at Jerusalem, when the apostles and elders came together to consider the question whether converts should be circumcised. Peter took the lead in that discussion, and urged with remarkable cogency the principles settled in the case of Cornelius. His arguments, adopted and enforced by James, decided that question at once and for ever. (PAUL.) It is disputed point whether the meeting between PAUL and Peter, of which we have an account in ii. 10, took place at this time. The general majority of critics believe that it did, and this hypothesis, though not without difficulties, seems more probably than any other which has been suggested. The only point of real importance was certainly determined before the apostles divided. The Gentiles being henceforth specially introduced to Paul and Barnabas, while the charge of preaching to the circumcised was assigned to the elder apostles, and more particularly to Peter (Gal. ii. 7—9). This arrangement cannot, however, have been an exclusive one. Paul always addressed himself first to the Jews in every city: Peter and his old colleagues undoubtedly admitted and sought to make converts among the Gentiles. It may have been in full force only when the old and new apostles resided in the same city. Such at least was the case at Antioch, where Peter went soon afterward. There the painful collision took place between the two apostles (ii. 11 ff.); the most remarkable, and, in its bearings upon controversies at critical periods, one of the most important events in the history of the Church. (PAUL)—From this time until the date of his Epistles, we have no distinct notices in Scripture of Peter's abode or work. Peter was probably employed for the most part in building up and completing the organization of Christian communities in Palestine and the adjoining districts. There is, however, strong reason to believe that he visited Corinth at an early period. The name of Peter as founder, or joint founder, is not associated with any local Church save those of Corinth, Antioch, and Rome, by early ecclesiastical tradition. That of Alexandria may have been established by Mark, after Peter's death. That Peter preached the Gospel in the countries of Asia, mentioned in his first Epistle, appears from Origen's own words to be a mere conjecture. From that Epistle, however, it is to be inferred that toward the end of his life, Peter either visited, or resided for some time at Babylon, which at that time, and for some hundreds of years afterward, was a chief seat of Jewish culture. More important in its bearings upon later controversies is the question of Peter's connection with Rome. It may be considered as a settled point that he did not visit Rome before the last year of his life. There is no notice of his labors or presence in that city in the Epistle to the Romans. The date given by Eusebius rests on a miscalculation, and is irreconcilable with the notices of him in the Acts of the Apostles. The evidence for his martyrdom there is complete (so Mr. Cook), while there is a total absence of any contrary statement in the writings of the early Fathers. Clement of Rome, writing before the end of the first century, speaks of it, but does not mention the place, that being of course well known to his readers. Ignatius, in his Epistle to the Romans (iv.) speaks of Peter in terms which imply a special connection with their Church. In the second century, Dionysius of Corinth, in the Epistle to Soter, bishop of Rome (Eusebius, H. E. ii. 25), states as a fact universally known and accounting for the intimate relations between Corinth and Rome, that Peter and Paul both taught in Italy, and suffered martyrdom about the same time. Irenaeus, a disciple of Polycarp, who was a hearer of the Apostle John, bears distinct witness to Peter's presence at Rome. In the next century there is the testimony of Caius, the liberal and learned Roman presbyter (who speaks of Peter's tomb in the Vatican), of Origen, Tertullian, &c. In short, the
Churches most nearly connected with Rome, and those least affected by its influence, which was as yet insignificant in the East, concur in the statement that Peter was a joint founder of that Church, and suffered death in that city. The time and manner of the apostle’s martyrdom are less certain. The early writers imply, or distinctly state, that he suffered at or about the same time with Paul, and in the Neronian persecution. All agree that he was crucified (compare Jn. xxi. 18, 19). Origen says that at his own request he was crucified with his head downward. A legend relates that, when the persecution began, the Christians at Rome persuaded him to flee, but at the gate he met our Lord, who to his inquiry, “Whither goest thou?” answered, “I go to Rome, there once more to be crucified;” upon which Peter returned at once and was crucified. Thus closes the apostle’s life. Some additional facts, not perhaps unimportant, may be accepted on early testimony. His widow was accompanied him in his wanderings. Clement of Alexandria says that “Peter they we bare children, and that both took about their wives, who acted as their coadjutors in ministering to women at their own houses.” Peter’s wife is believed to have suffered martyrdom, and to have been supported in the hour of trial by her husband’s exhortation. The apostle is said to have employed interpreters. Basiliades, an early Gnostic, professed to derive his system from Glauclus, one of these interpreters. (Tonges, Gift of.) Of far more importance is the statement that Mark wrote his Gospel under the teaching of Peter, or that he embodied in that Gospel the substance of our apostle’s oral instructions. The fact is doubly important in its bearing upon the Gospel, and upon the character of our apostle. (Mark, Gospel of.) The only written documents which Peter has left, are the First Epistle, about which no doubt has ever been entertained in the Church; and the Second, which has, both in early times and in our own, been a subject of earnest controversy.—First Epistle. The external evidence of authenticity is of the strongest kind. Referred to in the Second Epistle (iii. 1); known to Polycarp and frequently alluded to in his Epistle to the Philippians; recognized by Papias (in Euseb. H. E. ii. 39); repeatedly quoted by Irenaeus, Clement of Alexandria, Tertullian, and Origen: it was accepted without hesitation by the Church of Its date, the apostle’s Epistle is placed in the Canon. The internal evidence is equally strong. It was addressed to the Churches of Asia Minor, which had for the most part been founded by Paul and his companions. Supposing it to have been written at Babylon, it is a probable conjecture (so Mr. Cook) that Silvanus (Silas), by whom it was transmitted to those Churches, had joined Peter after a tour of visitation, either in pursuance of instructions from Paul, then a prisoner at Rome, or in the capacity of a minister of high authority in the Church, and that his account of the condition of the Christians in those districts determined the apostle to write the Epistle. The assumption that Silvanus was employed in the composition of the Epistle is not borne out by the expression, “Silvanus, I have written unto you,” such words according to ancient usage applying rather to the bearer than to the writer or amanuensis. Still it is highly probable that Silvanus would be consulted by Peter throughout, and that they would together read the Epistles of Paul, especially those addressed to the Churches in those districts. We have thus a solution of the difficulty arising from correspondences both of style and modes of thought in the writings of two apostles who differed so widely in gifts and acquirements. The objects of the Epistle, as deduced from its contents, coincide with those similarly stated (1 Pet. x. 12). The harmony and strength of its teaching in a season of severe trial. 2. To enforce the practical and spiritual duties involved in their calling. 3. To warn them against special temptations attached to their position. 4. To remove all doubt as to the soundness and completeness of the religious system they had received. Such an attestation was especially needed by the Hebrew Christians, who were wont to appeal from Paul’s authority to that of the elder apostles, and above all to that of Peter. The last, which is perhaps the very principal object, is kept in view throughout the Epistle, and is distinctly stated (1 Pet. x. 12). The harmony of its teaching with that of Paul is sufficiently obvious, nor is the general arrangement or mode of discussing the topics unlike that of the apostle of the Gentiles; still the indications of originality and independence of thought are at least equally conspicuous, and the Epistle is full of what the Gospel narrative and the discourses in the Acts prove to have been characteristic peculiarities of Peter. He dwells more frequently than Paul upon the future manifestation of Christ, upon which he bases nearly all his exhortations to patience, self-control, and the discharge of all Christian duties. The apostle’s mind is full of one thought, the realization of the universal Christ, and the true representative of Israel, moved by those feelings which were best calculated to enable him to do his work as the apostle of the circumcision. But while Peter thus shows himself a genuine Israelite, his teaching is directly opposed to Judaizing tendencies. He belongs to the school, or, to speak more correctly, is the leader of the school, which at once vindicates the unity of the Law and Gospel, and puts the superiority of the latter on its true basis, that of spiritual development. The apostle of the circumcision says not a word in this Epistle of the perpetual obligation, the dignity or even the bearings of the Mosaic Law. He is full of the O.T.; his style and thoughts are charged with its imagery, but he contemplates and applies its teaching in the light of the Gospel; he regards the privileges and glory of the ancient people of God entirely in their spiritual development in the Church of God. The shape and substance of Peter’s questions of far greater difficulty than the former. We have few references, and none of a very positive character, in the writings of the early Fathers; the style differs materially from that of the First Epistle, and...
he resemblance amounting to a studied imitation, between this Epistle and that of Jude (Judg. 9, 11-17), seems scarcely possible testimony of Peter. Doubts as to its genuineness were entertained by the greatest critics of the early Church; in the time of Eusebius it was reckoned among the disputed books, and was not formally admitted into the Canon until the year 393, at the Council of Hippo. The controversy of the Epistle occupied the whole Church for a long time, and, in accordance with its asserted origin, the salutation is followed by an enumeration of Christian blessings and exhortation to Christian duties, with special reference to the maintenance of the truth already communicated (I, 1-18). Referring then to his approaching death, the apostle assigns his grounds of assurance to believers his personal testimony as eye-witness of the Transfiguration, and the sure word of prophecy, i.e. the testimony of the Holy Ghost (14-21). The danger of being misled by false prophets is dwelt on throughout ch. II., their covetousness and gross sensuality combined with pretensions to spirituality are described, while the overthrow of all opponents of Christian truth is predicted (II, 1-29) in connection with prophecies touching Christ's second advent, the destruction of the world by fire, and the promise of new heavens and a new earth wherein dwelleth righteousness. After an exhortation to attend to Paul's teaching, and an emphatic warning, the Epistle closes with ascribing glory to our Lord and Saviour Jesus Christ. We may now give briefly his answers to the objections above stated:—I. With regard to its recognition by the early Church, it was not likely to be quoted frequently; it was addressed to a portion of the Church not at that time much in intercourse with the rest of Christendom; the documents of the primitive Church are too scanty to give weight to the argument from omission. Although it cannot be proved to have been referred to by any author earlier than Origen, yet passages from Clement of Rome, Hermas, Justin Martyr, Theophilus of Antioch, and Irenaeus suggest a acquaintance with this Epistle. Eusebius and Athanasius state that Clement of Alexandria wrote a commentary on all the disputed Epistles, in which his was certainly included. Didymus (fourth century) refers to it very frequently in his great work on the Trinity. It was certainly included in the collection of Catholic Epistles kept at Alexandria and Origen. The silence of the Fathers is accounted for more easily than its admission into the Canon after the question as to its genuineness had been raised. There must have been positive attestation from the Churches to which it was first addressed. We know that the autographs of apostolic writings were preserved with care. All motive for forgery was absent. 2. The difference of style may be admitted. The only question is, whether it is greater than can be satisfactorily accounted for, supposing that the apostle employed a different person as his amanuensis. If we admit that some time intervened between the composition of the two works, that in writing the first the apostle was aided by Silvanus, and in the second by another, perhaps by Mark, that the circumstances of the Churches addressed by him were considerably changed, and that the second was written in greater haste, not to speak of possible decay of faculties, the differences may be regarded as sufficiently accounted for in admitting its genuineness. The resemblance of the Epistle of Jude may be admitted without affecting our judgment unfavourably. Supposing, as some eminent critics have believed, that this Epistle was copied by Jude, we should have the strongest possible testimony of Peter's authorship; but if we accept the more general opinion of modern critics, that the writer of this Epistle copied Jude, it is incredible that a forger should imitate the least important of the apostolic writings, Peter might choose to give the stamp of his personal authority to a document bearing so powerfully on practical and doctrinal errors in the Churches which he addressed, and, from his humility, his impressionable mind, and his self-forgetfulness when doing his Master's work, that part of this Epistle which treats of the same subjects would naturally be colored by Jude's style as the First Epistle is by Paul's. 3. The doubts as to its genuineness appear to have originated with the critics of Alexandria, where, however, the Epistle itself was formally recognized at a very early period. They rested entirely, so far as can be ascertained, on the difference of style. The opinions of modern commentators may be summed up under three heads. Many (the so-called liberal school in Germany, and some of the writers in England) reject the Epistle altogether as spurious. A few consider that the first and last chapters were written by Peter or under his dictation, but that the second chapter was interpolated. But a majority (Nitzsche, Flatt, Giesecke, Pott, Augusti, Olshausen, Stier, Thiersch, &c.) support the genuineness and authenticity of this Epistle. (Bible; Inspiration; New Testament.—Some apocryphal writings of very early date obtained currency in the Church as containing the substance of the apostle's teaching. The Preaching or Doctrine of Peter, probably identical with a work called the Preaching of Paul, or of Paul and Peter, quoted by Lactantius, may have contained some traces of the apostle's teaching. Another work, called the Revelation or Apocalypse of Peter, was held in much esteem for centuries.—The name Cephas occurs in Jn. i. 42; 1 Cor. I. 12, II. 22, Ix. 5, x. 5, vi. 5; Gal. ii. 9, i. 18, ii. 10, 14 (the last three according to the Greek text of Lachmann and Tischendorf). It has must be the word actually pronounced by our Lord in Mat. xvi. 18, and on subsequent occasions when the apostle was addressed by Him or other Hebrews by his new name. By it he was known to the Corinthian Christians.)
Phæ-le'as (fr. Gr.) = Padas (1 Esd. v. 29).
Phæ'lec (fr. Gr.) = Pelœ (Lk. iii. 35).
Phæl'lin (L. fr. Heb.) = Palle (Gen. xlv. 9).
Pha'lit (L. fr. Heb. = Palti), the son of Laish of Gallim, to whom Saul gave Michael in marriage after his mad jealousy had driven David forth as an outlaw (1 Sam. xxv. 44); afterward separated from Michael by Ish-bosheth and Absner at David's requirement (2 Sam. iii. 15 ff., A. V. "Phaltiel").
Pha'lit (L. fr. Heb. = Paltiel) (2 Sam. iii. 15).
Pha'nut-el, or Pha'net-el (L. fr. Heb. = Penzel, Rbn. N. T. Lxx.), an Asirite, father of Ansa the prophetess (Lk. ii. 36).
Phæ'nucl, or Phæ'nuel (fr. Gr.), ancestor of certain servants of the Temple who returned with Zorobabel, according to 1 Esd. v. 31; not in Ezra and Nehemiah.
Phæ'raöl [-ro] (Heb. Par'中方; Gr. Phraor; fr. Egyptian Ouor, with mase. art. Ouor = the king, (but see below), the common title of the native kings of Egypt in the Bible, corresponding to p-ra or plora (= the Sun) of the hieroglyphics (so Mr. R. S. Poole, original author of this article, after the Duke of Northumberland and General Felix). As several kings are mentioned only by the title "Pharaoh" in the Bible, it is important to discriminate them. The Pharaoh of Abraham (Gen. xii.). The Scripture narrative does not afford us any clear indications for the identification of this Pharaoh. At the time when Abraham went into Egypt, according to Hales's as well as Usher's chronology, it is generally held that the country, or at least Lower Egypt, was ruled by the Shepherd kings, of whom the most powerful was the fifteenth dynasty, the undoubted territories of which would be first entered by one coming from the E. The date at which Abraham visited Egypt Mr. Poole makes about n. c. 2081, which would accord with the time of Salatis, the head of the fifteenth dynasty, according to his reckoning.—2. The Pharaoh of Joseph (Gen. xl., xc.), was a despotic monarch, ruling all Egypt, who followed Egyptian customs, but did not hesitate to set them aside when he thought fit; who seems to have desired to gain complete power over the Egyptians; and who favored strangers. These particulars support the idea that he was an Egyptianized foreigner rather than an Egyptian. In like manner he was supposed to be associated in the head of the twelfth dynasty, on account of the mention in a hieroglyphic inscription of a famine in that king's reign. This identification, although receiving some support from a statement of Herodotus, that Scosistris, a name reasonably traceable to Sesseytris, divided the land and raised his chief revenue from the rent paid by the holders, must be abandoned, since the calamity recorded does not approach Joseph's famine in character, and the age is almost certainly too remote. If we turn to the old view that Joseph's Pharaoh was one of the Shepherd kings, we are struck with the fitness of all the circumstances of the Biblical narrative. It is stated by Eusebius that the Pharaoh to whom Jacob came was the Shepherd Apophis. Apophis belonged to the fifteenth dynasty, which was certainly of Shepherds, and the most powerful foreign line. This dynasty, according to Mr. Poole's view of Egyptian chronology, ruled for either 284 or 259 years (Africanus), or 289 years 10 months (Josephus), from about n. c. 2080. According to Hales's chronology, which Mr. Poole would slightly modify, Joseph's government fell under this dynasty, commencing about n. c. 1874, during the reign of the last but one or perhaps the last king of the dynasty, possibly in the time of Apophis, who ended the line according to Africanus. This dynasty is said to have been of Phenicians. This king Mr. Poole regards as having reigned from Joseph's appointment (or, perhaps, somewhat earlier) until Jacob's death, at least twenty-six years, from n. c. about 1874 to 1850, and as having been the fifth or sixth king of the fifteenth dynasty. Wilkinson identifies this Pharaoh with Osirtasen I, of his sixteenth dynasty of Tantès, and places his date about n. c. 1740 (Rev. II. Constable, in Fairbairn).—3. The Pharaoh of the Oppression. The first persecutor of the Israelites (Ex. i., &c.) may be distinguished as the Pharaoh of the Oppression, especially as he commenced, and probably long carried on, the persecution. The general view is that he was an Egyptian, a king of the eighteenth or nineteenth dynasty. The chief points in favor of this are the name of the city Rameses, whence it has been argued that one of the oppressors was a king Rameses, and the probable change of line. The first king of this name known was head of the nineteenth dynasty, or last king of the eighteenth. Manetho says the Israelis left Egypt in the reign of Memph, who was great-grandson of the first Rameses, and son and successor of the second. The theory that this Pharaoh was of the beginning or middle of the eighteenth dynasty seems at first sight extremely probable, especially if the Pharaoh of Joseph was a shepherd king; but Mr. Poole, in accordance with his view of Hebrew chronology, would rather make him a shepherd king (comp. the "Asyrian," J. L., ii. n. c. 1875; Lord Prudhoe makes the "new king" (Ex. i. 8) Rameses I, and the Pharaoh of Ex. ii. 11 Rameses II. (so Mr. Constable, in Fairbairn).—4. The Pharaoh of the Exodus (Ex. v. &c.). What is known of him (Plagues, the Ten; Exodus, the) is rather biographical than historical. It does not add much to our means of identifying the king by the indications of race his character affords. His character finds its parallel among the Assyrians rather than the Egyptians. Mr. Poole says that he was reigning for about a year or more before the Exodus, which he places n. c. 1652. Wilkinson, who places the Exodus n. c. 1495, supposes him Thothmes III, the fourth or fifth monarch of the eighteenth dynasty, of Theban kings; Manetho, according to Africanus, makes him Amos, the first of that line; Lord Prudhoe makes him Pithamen, the last of that dynasty (so Mr. Constable, in Fairbairn). (LEPER).—5. Pharaoh, father-in-law of Mered. In the genealogies of Judah, mention is made of "Bithiah the daughter of Pharaoh, which Mered took" (1 Chr. iv. 18). Mr. Poole, supposing that Mered lived before, or not much after, the Exodus, thinks it perhaps less probable that an Egyptian Pharaoh would have given his daughter in marriage to an Israelite, than that a Shepherd king would have made the offer, but allows that Bithiah may have been taken captive after the Exodus. The date and the circumstances, however, are all unknown.—6. Pharaoh, brother-in-law of Hadad the Edomite (1 K. x. 5).
Megiddo (2 K. xiii. 29, 30; 2 Chr. xxxv. 29-34). Nebcho seems to have soon returned to Egypt: perhaps he was on his way thither when he deposed Jehoahaz, imposed a tribute on the land, and made Jehoakim king (2 K. xiii. 30-34; 2 Chr. xxxvi. 1-4). The army was probably posted at Carchemish, and was there defeated by Nebuchadnezzar in the fourth year of Nebcho (n. c. 607), that king not being, as it seems, then at his head (Jer. xlv. 1, 2, 6, 10). This battle led to the loss of all the Asiatic dominions of Egypt (2 K. xxiv. 7).—10. Pharaoh-hophra, the next king of Egypt mentioned in the Bible, was the second successor of Nebcho, from whom he was separated by the six years' reign of Psammetichus II. The name Hophra is in hieroglyphics WAKH-(p) rada, and the last syllable is equally omitted by Herodotus, who writes Apries, and by Manetho, who writes Uaphris. He came to the throne about n. c. 589, and ruled nineteen years. Herodotus makes him the son of Psammetichus II., whom he calls Psammis, and great-grandson of Psammetichus I. Herodotus relates his great prosperity, until his army against Cyrene was routed, when the Egyptians revolting set up Amasis as king, who defeated him in battle, took him prisoner, and afterward delivered him to the Egyptians by whom he was strangled. In the Bible it is related that Zedekiah, the last king of Judah, was aided by Pharaoh against Nebuchadnezzar, in fulfilment of a treaty, and that an army came out of Egypt, so that the Chaldeans were obliged to raise the siege of Jerusalem. The city was first besieged in the ninth year of Zedekiah, n. c. 590, and was captured in his eleventh year, n. c. 588. It was evidently continuously invested for a length of time before it was taken, so that most probably Pharaoh's expedition took place n. c. 590 or 589. There may, therefore, be some doubt whether Psammetichus II. be not the king here spoken of; but the siege may have lasted some time before the Egyptians could have heard of it and marched to relieve the city, and Hophra may have come to the throne as early as n. c. 590. The Egyptian army returned without effecting its purpose (Jer. xxvii. 5-8; Ez. xvii. 11-18; comp. 2 K. xxv. 1-4). Ezekiel (xxix.-xxxii.) speaks of his arrogance and of his overthrow by Nebuchadnezzar. Jeremiah (xxlv. 50, xlv. 25, 26) yet more distinctly prophesied his end. Pharaoh is mentioned in the Book of Daniel, but there are predictions doubtless referring to the misfortunes of later princes until the second Persian conquest, when the prophecy "there shall be no more a prince of the land of Egypt" (Ex. xxx. 13) was fulfilled.

Pharaoh's (see above) Daughter: Pharaoh, the Daughter of. Three Egyptian princesses, daughters of Pharaohs, are mentioned in the Bible.—1. The preserver of Moses, daughter of the Pharaoh who first oppressed the Israelites (Ex. ii. 5-10). She appears from her conduct toward Moses to have been heifer to the throne (Heb. xi. 29 ff.). Artapanne, or Artabanes, an historian of uncertain date, calls this princess Meribah, and her father, the oppressor, Palmanothes, and relates that she was married to Chenephe, who ruled in the country above Memphis. The tradition is apparently of little value.—2. Bithiah, wife of Mered an Israelite, daughter of Pharaoh 5 of an uncertain date (1 Chr. iv. 18).—A. Wife of Solomon; most probably daughter of a king of the twenty-first dynasty (1 K. iii. 1, vii. 8, ix. 24). Some have supposed the Song of Solomon (Canticus) was written on the occasion of this marriage. She was at first brought into the city of
David (1 K. iii. 1; Jerusalem): afterward a house was built for her (1 K. vii. 8, ix. 24; Palace), because David's house had been rendered holy by the ark having been there (2 Chr. viii. 11). PHARAOH 7. Pharaoh, the Wife of. The wife of one Pharaoh, the king who received Hahad the Edomite, is mentioned in Scripture. She is called "queen," and named Pumpsis. PHARAOH 6.

Phara-thon (fr. Gr. Pharathon = Pariaton), one of the cities of Judea fortified by Bacchides during his contests with Jonathan Maccabeus (1 Mc. ix. 50). It doubtless represents an ancient Pariaton, though hardly that of the Judges.

Phares (Gr.) = Parez or Perez, the son of Judah (Mat. i. 3; Lk. iii. 33; Ess. v. 5).

Phare (fr. Heb. peri = a breach, Ges.). 1. Twin son, with Zarah, of Zerah 1, of Judah and Tamar 1 his daughter-in-law; = Phares or Perez. The circumstances of his birth are detailed in Gen. xxxviii. In the genealogical lists, his name comes before his brother's (xlii. 12, Num. xxxvi. 20, 21; 1 Chr. ii. 4, 5).

The house also which he founded (PHARZITES) was far more numerous and illustrious than that of the Zarhites (Ru. iv. 12, 18; 1 Chr. iv. 1, ix. 4, called DAVID, &c.). Its remarkable fertility is alluded to in Ru. iv. 12, "Let thy house be like the house of Pharez, whom Tamar bare unto Judah." Of Phare's personal history or character nothing is known. After the death, therefore, of Er and Onan without children, Pharez occupied the rank of Judah's second son (SHELAH), and moreover, from two of his sons sprang two new chief houses, those of the Herezonites and Hamulites. From Herson's second son Ram, or Aram, sprang David and the present house, and eventually Judah, and eventually the Messiah (Genealogy of Jesus Christ). In the reign of David the house of the Pharese seems to have been eminently distinguished. A considerable number of his mighty men (Jahobeam, the Bethlehemites, Palities, Tekoites, Ishrites, Jobab, Abishai, &c.) seem to have been of the same house; and the royal house itself was the head of the family. — (2. E. L. = Paroeh (1 Ess. vii. 36; comp. Ezr. vii. 3). Phatina (Gr.) = Perida or Perida (1 Ess. v. 33).

Pharisee, pl. Pharisees (fr. L. Pharisisus; Gr. Pharisaios; so called from the Aram. form of Heb. paritple pariftiv, pl. paritliv = separated). The Pharisee was a religious partizan, one of the Jews at the time of Christ. The name does not occur either in the O. T. or in the Apocrypha; but it is usually considered that the Pharisees were essentially the same with the Assisen mentioned in 1 Mc. ii. 42, vii. 13-17, and in 2 Mc. xiv. 6. (Essenes.) — Authorities. The sources of information respecting the Pharisees are mainly threefold: (1.) The writings of Josephus, who was himself a Pharisee (Life 9), professed to give direct accounts of their opinions (Lit. J. ii. 8, §§ 2-14; Ant. xviii. 1, § 2, and compare xiii. 5, § 9, and 10, §§ 5, 6, xvii. 2, § 4, xiii. 16, § 2, and Life 38). The value of Josephus's accounts would be much greater, if he had not accommodated them, more or less, to Greek ideas. (2.) The New Testament, including St. Paul's Epistles, in addition to the Gospels and Acts of the Apostles. (3.) The first portion of the Talmud called the Mishna, or "second law." This is by far the most important source of information respecting oral law. It is a digest of the Jewish traditions, and a compendium of the whole ritual law, reduced to writing in its present form by Rabbi Jehudah the Holy, a Jew of great wealth and influence, who flourished in the second century. He succeeded his father Simeon as patriarch of Tiberias, and held that office at least thirty years. His death some place in a year a little antecedent to 144 a. D.; others place it as late as 220 a. D., when he would have been about eighty-one years old. There is no reasonable doubt that although it may include a few passages of a later date, the Mishna was composed, as a whole, in the second century, and represents the traditions which were current amongst the Pharisees at the time of Christ (so Mr. Twisleton, original author of this article). (Ve sions, Ancien t [Tar gum]). Referring to the Mishna for details, it is proposed in this article to give a general view of the peculiarities of the Pharisees; to notice their opinions II. on a future life, and III. on free-will; IV. to make some remarks on the proselytizing spirit attributed to them at the time of Christ. I. The fundamental principle of the Pharisees common to them with all orthodox modern Jews is, that by the side of the written law regarded as a summary of the principles and general laws of the Hebrew people, there was an independent body of decisions and planations necessary for their application, with the order to transmit them by word of mouth. The classical passage in the Mishna on this subject is the following: — Moses received the (oral) law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue (Piske Abbot, I.). It is not to be supposed that all the traditions which he received directly from Jesus Christ either were believed to be direct revelations to Moses on Mount Sinai. In addition to such revelations, which were not disputed, although there was no proof from the written law to support them, and in addition to interpretations received from Moses, which were either implied in the written law or to be elicited from it by reasoning, there were three classes of traditions: (1.) Opinions on disputed points, which were the result of a majority of votes; (2.) Decrees by prophets and wise men in different ages, carrying prohibitions farther than the written law or oral law of Moses, in order to protect the Jewish people from temptation to sin or pollution; (3.) Legal decisions of proper ecclesiastical or scholastic importance. Questions, some of which were attributed to Moses, some to Joshua, some to Ezra, some also to Rabbis of later date, as Hillel and Gamaliel. Viewed as a whole, they treated men like children, formalizing and defining the minutest particulars of ritual observances. The expressions of "bondage," of "weak and beggarly elements," and of "burdens too heavy for men to bear," faithfully represent the impression produced by their multiplicity. An elaborate argument might be advanced for many of them individually, but the sting of them consisted in their aggregate number, which would tend to quench the fervor and freshness of a spiritual religion. They varied in character, one class consisting of these which, admitting certain principles, were points reasonable to define; another, of points defined which were superfluously particularized; a third, of points defined where the discussion of them at all was tedious and superstitious and flat. In order, however, to observe regulations on points of this kind, mixed with others less objectionable, and with some which, regarded from a certain point of view, were in themselves individually not unreasonable, the
Pharisees formed a kind of society. A member was called ἁλίκτερ or χαλίκτερ, and those among the middle and lower classes who were not members were called "the people of the land," or the vulgar. Each member undertook, in the presence of three other members, that he would remain true to the laws of the association. One important condition was that a member should refrain from eating and drinking with the publicans and sinners (compare Matt. xvii. 13; Lk. xviii. 13).

It was a matter of vital importance to a Pharisee that he should be well acquainted with the Pharisaical regulations concerning what was clean and unclean; for, as among the modern Hindoos (some of whose customs are very similar to those of the Pharisees), every one technically unclean is cut off from almost every religious ceremony, so, according to the Levitical law, every unclean person was cut off from all religious privileges, and was regarded as defiling the sanctuary of Jehovah (Num. xix. 20).

On principles precisely similar to those of the Levitical laws (Lev. xi. 1-47), it was possible to incur these awful religious penalties either by eating or by touching what was unclean in the Pharisaical sense. In reference to eating, independently of the slaughtering of holy sacrifices, which is the subject of two other treatises, the Mishna contains one treatise called Ḥilītah or Ḥolītah, which is specially devoted to the slaughtering of fowls and cattle for domestic use. One point in its first section is by itself vitally distinctive, "that anything slaughtered by a heathen should be deemed unfit to be eaten, like the carcass of an animal that had died of itself, and like such carcasses should pollute the person who carried it." For the guidance of Jewish sufferers most of these regulations are laid down. In reference likewise to touching what is unclean, the Mishna abounds with prohibitions and distinctions; no less than sixty minutes (compare "Touch not, take not, handle not," Col. ii. 16; also Matt. xv. 11; Lk. xi. 37-40). It would be a great mistake to suppose that the Pharisees were wealthy and luxurious, much more that they had degenerated into the vices which were imputed to some of the Roman popes and cardinals during the 200 years preceding the Reformation. Josephus compares the Pharisees to the Stoics. He says that they lived frugally, in no respect giving in to luxury, but following the leaderliness of their own nature. Those who had committed a good as a bad; although there would be hypocrisies among them, it would be unreasonable to charge all the Pharisees as a body with hypocrisy, in the sense in which we now use the word. They must be regarded as having been some of the most intense formalists whom the world has ever seen (compare Lk. vii. 36 ff; xviii. 9-14). It was alleged against them, on the highest spiritual authority, that they made the word of God of none effect by their traditions. This would be true in the largest sense, from the purest form of religion in the Old Testament being almost incompatible with such endless forms (Mie. vi. 8); but it was true in another sense, from some of the traditions being decidedly at variance with genuine religion. (Atone-ment, Day of; Corban; Divorce; Fasts; Frontlets; Passover; Sabbath; Vow, &c.)—II. In regard to a future state, Josephus presents the ideas of the Pharisees in such a light to his Greek readers that whatever his ambiguous language might possibly admit, he obviously would produce the impression upon Greeks that the Pharisees believed in the transmigration of souls. "They say that every soul is imperishable, but that the soul of good men only passes over (or transmigrates) into another body, while the soul of bad men is chastised by eternal punishment." (Jos. B. J. ii. 8, § 14). And two passages in the Gospels might countenance this idea: one in Matt. xiv. 2, where Herod the tetrarch is represented as thinking that Jesus was John the Baptist risen from the dead (though a different color is given to Herod's thoughts in Lk. ix. 7-9); and another in John ix. 2, where the question is put to Jesus whether the blind man himself had sinned, or his parents, that he was born blind? Notwithstanding these passages, however, there does not appear to be sufficient reason for doubting that the Pharisees believed in a resurrection of the dead very much in the same sense as the early Christians. This is most in accordance with St. Paul's statement to the chief priests and council (Acts xxii. 6; Paul), and it is likewise almost implied in Christ's teaching, which does not insist on the doctrine of a future life as any thing new (Matt. xii. 30; Mk. xii. 28; Lk. xiv. 34-36). On this head the Mishna is an illustration of the ideas in the Gospels, as distinguished from any mere transmigration of souls; and the peculiar phrase, "the world to come" (compare Mk. x. 50, &c.; Eternal 4), frequently occurs in it.—III. In reference to the opinions of the Pharisees concerning the freedom of the will, a difficulty arises from the very prominent position which they occupy in the accounts of Josephus, whereas nothing vitally essential to the peculiar doctrines of the Pharisees seems to depend on those opinions, and some of his expressions are Greek, rather than Hebrew. "There were three sects of the Jews," he says, "which had different conceptions and corresponding regulations, of which one was called Pharisees, the second Sadducees, and the third Essenes. The Pharisees say that some things, and not all things, are the work of fate; but that some things are in our own power to be and not to be. But the Essenes declare that fate rules all things, and that nothing happens to man except by its decree. The Sadducees, on the other hand, take away fate, holding that it is a thing of naught, and that human affairs do not depend upon it; but in their estimate all things are in the power of ourselves, as being ourselves the causes of our good things, and meeting with evils through our own inconsiderate and voluntary acts." (Jos. ant. ii. 38, § 6.) Josephus also says of the Pharisees, "When they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby what He wills is done, but so that the will of man can act virtuously or viciously" (xviii. 1, § 3, Whiston's translation). "These ascribe all to fate (or providence), and to God; and yet allow that to act what is right or the contrary, is principally in the power of men; although fate does cooperate in every action" (B. J. ii. 8, § 14, Whiston's translation). In reference to this point, the opinion of Graetz seems not improbable, that the real difference between the Pharisees and Sadducees was at first practical and political. He conjectures that the wealthy and aristocratical Sadducees in their wars and negotiations with the Syrians entered into matters of policy and calculations of prudence, while the zealous Pharisees, disdainful of worldly wisdom, laid stress on doing what seemed to be right, and leaving the event to God; and that this led to differences in formal theories and metaphysical statements.—IV. In reference to the spirit of proselytism among the
Pharisees, there is indisputable authority for the statement that it prevailed to a very great extent at the time of Christ (Mat. xxii. 15); and attention is now called to it on account of its probable importance in having paved the way for the early diffusion of Christianity. Jews at the time of Christ had become scattered over the fairest portions of the civilized world. (Captivity; Dispersion, &c.) On the day of Pentecost, Jews are said to have been assembled with one accord in one place at Jerusalem, "from every region under heaven." Admitting that this was an Oriental hyperbole (compare Jas. xxi. 25), there must have been some foundation for it in fact (Acts ii. 5-11). Now, it is not unlikely, though it cannot be proved from Josephus (xx. 2, § 3), that missions and organized attempts to produce conversions, although unknown to Greek philosophers, existed among the Pharisees. But, at any rate, the then existing regulations or customs of synagogues afforded facilities which do not exist now either in synagogues or Christian churches for presenting the Jews to a congregation (Acts xxii. 2; Lk. iv. 16). (Synagogue.) Under such auspices the proselytizing spirit of the Pharisees inevitably stimulated a thirst for inquiry, and accustomed the Jews to theological controversies. Thus there existed precedents and favorable circumstances for efforts to make proselytes, when the greatest of all missions to the Gentiles, a Jew by nature, a Pharisee by education, a Greek by language, and a Roman citizen by birth, preaching the resurrection of Jesus to those who for the most part already believed in the resurrection of the dead, confronted the elaborate ritual system of the written and oral law by a pure spiritual religion; and thus obtained the cooperation of many Jews themselves in breaking down every barrier between Jew, Pharisee, Greek, and Roman, and in endeavoring to unite all mankind by the brotherhood of a common Christianity. Proselytes.

**Pharos** (fr. Heb.) = **Parnon** (Exx. viii. 3). Pharpar (fr. Heb., probably = serif, Gec.), the sound of the two "rivers of Damascus"—"Abana and Pharpar"—mentioned by Naaman (2 K v. 12). The two principal streams in the district of Damascus are the Borada (probably = Abana) and the 'Arwaj (probably = Pharpar)—in fact, there are no others worthy of the name of "river." The northeastern branch, the 'Arwaj takes its rise in a deep valley beneath the brow of Hermon, where are a number of small fountains whose waters unite beside a village called 'Arja, the name of which it bears during the first part of its course. It thence runs first E., then S. by Kefr Hanawar to Jezzine, whence, having received another stream from the W., it flows in a general easterly direction, ultimately ending in the Bahreit Hijaneh, the most southernly of the three lakes or swamps of Danannus, about forty miles nearly E. S. E. of the point at which it started. A deep ravine of E. of Hermon, sending a little tributary into the 'Arwaj, is called Wady Babara, perhaps a relic of the name Pharpar (Porter, Damascus, i. 299 ff., and in Kitto).

**Pharzites** (fr. Heb.), the = the descendants of Pharez, the son of Judah (Num. xxvi. 20).

**Phaseah** (fr. Heb.) = **Paseah** 2 (Neh. vii. 51).

**Phase-lic** (fr. Gec.), a town on the coast of Asla Minor, on the confines of Lyca and Pamphylia, and hence probably one of the ancient cities of that tribe, and sometimes to the other. Its commerce was considerable in the sixth century B.C., for in the reign of Alexander it was one of a number of Greek towns which carried on trade somewhat in the manner of the Hellenic confederacy in the middle ages. In later times Phaselis was distinguished as a resort of the Pamphylian and Cilician pirates. Phaselis itself stood on a rock of 50 or 100 feet elevation above the sea, and was joined to the main by a low isthmus, in the middle of which was a lake, now a pestiferous marsh. On the eastern side of this was a closed port and a roadstead, and on the western a larger artificial harbor, formed by a mole run out into the sea. The remains of this may still be traced to a considerable extent below the surface of the water. The Phaselis having joined the piratical league, lost their independence and their town-lords in the war waged by the Roman consul Publius Servilius Sarrinicus in 75-76 B.C. In the interval between the growth of the Cilician piracy and the Roman expedition the Romans are represented as writing to Phaselis and other places, requiring that Simon the high-priest and the Jewish people should not be harmed, and that all Jewish fugitive criminals among them should be delivered up to Simon for punishment (1 Mc. xv. 23).

**Phasil-ron** (Gr.). An Arab tribe, "the children of Phasion." (1 Mc. ix. 66), were defeated by Jonathan.

**Phas-a-ron** = **Paphyr** (1 Eod. v. 25).

**Thebe** (L. Thebe, fr. Gr. Phoibe = pure, bright, radiant, Gr. for Phoebe, or of the moon), "servant of the Church at Cenchrea," commended to the Roman Christians by the Apostle Paul as "a su\-ccer of many and of myself also" (Rom. xvi. 1, 2). D. Deacons.

**Phe-in'ee or Phene-EE em** [nis] (L. Pheneice, fr. Gr. Phoinikes = date-stock, L. K. S. = see Pala\-tree). I. The country or region commonly known as Phœni\-cia (Acts 3. 19, xx. 3).—2. (Gr. Phoinix = date palm, Pala\-tree.) Pheneice, more properly Phæn or Phœnix, a town or haven in Crete on the southern coast (Acts xxvii. 12). The haven lay "toward the S.W. and N.W., i.e. (so Meyer) the harbor joined such a curve that it was one shore stretched away toward the N.W. and another toward the S.W. Another explanation is given under Palt (p. 822) Mr. James Smith, of Jordanhill, and others place Pheneice at the modern Lato, where (so Captain Spratt) "is the only bay of W. Fair Havens, in which a vessel of any size could find shelter during the winter months." Phæn-in-e[a] [fee-nish'e-ah or fee-nish'yah] [L. Phæni\-cia, fr. Gr. = date-land or palm-land = Phænici a tract of country of which Tyre and Sidon were the principal cities, to the N. of Palestine, along the coast of the Mediterranean Sea; bounded by that sea on the W., and by the mountain-range of Lebanon on the E. The native name of Phænicia was Kew'a-en (Canaan) or Kud, signifying broad, so named in contrast to the adjoining Afb, i.e. highland, the Hebrew name of Syria. The length of coast to which the name of Phœnicia was applied varied at different times, and may be regarded under different aspects before and after the loss of its independence. 1. What may be termed Phœnician Proper was a narrow, undulating plain, extending from the pass of Rits el-Beitul or Abzig, the Promontorium Album (i.e. White Promontory) from the ancient Literary accounts, about six miles of Tyre, to the North of Abydus, the ancient Beotrenus, twenty miles in length. This tract is only twenty-eight miles in length. Its average breadth is about a mile; near Sidon the mountains retreat to a distance of two miles, and near Tyre a distance of five miles.
2. A still longer district, which afterward became fairly entitled to the name of Phenicia, extended up the coast to a point marked by the island of Arudus (Arvad), and by Antaradus toward the N.; the southern boundary remaining the same as in Phenicia Proper. Phenicia, thus defined, is estimated to have been about 120 miles in length; while its breadth, between Lebanon and the sea, never exceeded twenty miles, and was generally much less. Scarcely sixteen geographical miles farther N. than Sidon was Berit or Basartas (Bakron), with a roadstead so well suited for the purposes of modern navigation that, under the modern name of Beirut, it has eclipsed both Sidon and Tyre as an emporium for Syria. Still farther N. was Byblus (Gena, now Jbeil), inhabited by seamen and clerks. Then came Tripolis (now Tarsus), said to have been founded by colonists from Tyre, Sidon, and Arudus, with three distinct towns, a furlong apart. Toward the extreme point N. was Arudus (Arvad), situated, like Tyre, on a small island near the mainland, and founded by exiles from Sidon. The whole of Phenicia Proper is well watered by various streams from the adjoining hills. The two largest being Nahor el-Kaumiyeh (called el-Līdūn in its upper part; probably the ancient Me. X. N. X.) which, with the upper course of the Bostrens already mentioned. The soil is fertile (Palestine, Egypt, &c.), except between the Bostrens and Beirūt. The havens of Tyre and Sidon afforded water of sufficient depth for all the requirements of ancient navigation, and Lebanon, in its extensive forests, furnished what then seemed a nearly inexhaustible supply of timber for ship-building—In reference to the period when the Phenicians had lost their independence, scarcely any two Greek and Roman writers give precisely the same geographical boundaries to Phenicia. Potemkoy makes the river Eleutherus (probably the Nahor el-Kebir) the N. boundary, and the river Chorœsus (a small stream S. of Dor) the S. boundary. Strabo represents Phenicia as the district between Orthosia (Orthiasia) and Pelusium (Sithi). In the O. T., the word Phenicia does not occur. In the Apocrypha, it is not defined, though "Phenicia" (=Phenicia) is spoken of as being, with Celestria, under one military command, in the reign of Solomon (1 Kings xxi. 19, xx. 3, and "Phenicia" only in xx. 2; but not one of these passages affords a clew as to how far the writer deemed Phenicia to extend.

Phēncians [pee-nish' yunz] = the race who in earliest recorded history inhabited Phenicia, and who were the great maritime and commercial people of the ancient world. Without dwelling on matters which belong more strictly to the articles Tyre and Sidon, it may be proper to touch on certain points connected with the language, race, trade, and religion of the Phenicians, which may tend to throw light on Biblical history and literature.—I. The Phenician language belonged to that family of languages now generally called Semitic. (Semitic Languages.) It is in fact so closely allied to Hebrew, that Phenician and Hebrew, though different dialects, may be practically regarded as the same language. This may be shown in the following way:—When we compare the two languages by Augustine and Jerome, in whose time Phenician or Carthaginian was still a living language. 2. A passage of Carthaginian preserved in the Pausanias of Plautus, and accompanied by a Latin translation as part of the play, is intelligible through Hebrew to Hebrew scholars. 3. Very many Phenician and Carthaginian names of places and persons, destitute of meaning in Greek and Latin, become significant in Hebrew. 4. The Phenician inscriptions preserved to the present day can all be interpreted, with more or less certainty, through Hebrew. Such inscriptions are of three kinds:—1st, on gems and seals; 2dly, on coins of the Phenicians and of their colonies; 3dly, on stone.—II. Concerning the original race to which the Phenicians belonged, nothing can be known with certainty, because they are found already established along the Mediterranean Sea at the earliest dawn of authentic history, and for centuries afterward there is no record of their origin. According to Herodotus (vii. 89), they said of themselves in his time that they came in days of old from the shores of the Red Sea; and in this there would be nothing improbable, as they spoke a language cognate to that of the Arabs, who inhabited the E. coast of that sea. Still neither the truth nor the falsehood of the tradition can now be proved. But there is one point respecting their race which can be proved to be in the highest degree probable, and which has peculiar interest as bearing on the Jews, viz. that the Phenicians were of the same race as the Canaanites. This is a remarkable fact, which, taken in connection with the language of the Phenicians, leads to some interesting results, is rendered probable by the following circumstances:—I. The native name of Phenicia was Canaan = lowland. This name was well given to the narrow strip of plain between the Lebanon and the Mediterranean Sea, in contrast to the elevated mountain-range adjoining. 2. Augustine states that the peasants in his part of Africa (the Carthaginian Phenicians), if asked of what race they were, would answer, in Punic or Phenician, "Canaanites." 3. The names of persons and places in the land of Caanaan—not only when the Israelites invaded it, but likewise previously, when "there were yet but a few of them," and Abraham is said to have visited it—were Phenician or Hebrew: e.g. Abimelech = Father of the king (Gen. xx. 2); Melechisedek = King of righteousness (xir. 18); Kirjath-sepher = city of the book (Josh. xv. 13).—III. In regard to the Phenician trade, as connected with the Israelites, the following points are worthy of notice:—Up to the death of David, not one of the twelve tribes as such is known to have possessed a single harbor on the sea-coast; they could not therefore become a commercial people. But when David had conquered Edom, an opening for trade was afforded to the Israelites. The command of Ezion-geber near Edath, in the land of Edom, enabled them to engage in the navigation of the Red Sea. As they were novices, however, at sailing, as the navigation of the Red Sea, owing to its currents, winds, and rocks, is dangerous even to modern sailors, and as the Phenicians, during the period of the independence of Edom, were probably allowed to trade from Ezion-geber, it was politic in Solomon to permit the Phenicians of Tyre to have docks, and build ships at Ezion-geber on condition that his sailors and vessels might have the benefit of their experience. (Herod. ii.; Pausanias, Tartessus.) 2. After the division into two kingdoms, the curtain falls on any commercial relation between the Israelites and Phenicians until the time of Hezekiah, when it is intimated that certain vessels were sold as slaves by Phenicians. It was a custom in antiquity, when one nation went to war against another, for merchants to be present in one or other of the hostile camps, in order to purchase prisoners of war as slaves (1 Mc. ii. 41; 2 Mc. v. 14). Now, this practice is alluded to in a threatening manner
against the Phenicians by the prophets (Joel iii. 4, and Am. i. 9, 10), about 800 B.C. The circumstances which led to this state of things may be thus explained. After the division of the two kingdoms, there is no trace of any friendly relation between the kingdom of Judah and the Phenicians (comp. 1 K. xvi. 31). Jehoshaphat's attempt to renew the trade of the Jews in the Red Sea failed, and in the reign of Jehoram, Jehoshaphat's son, Edom revolted from Judah, and established its independence; so that if the Phenicians wished to dispatch trading-vessels from Edom-geber, Edom was the power which it was mainly their interest to conciliate, and not Judah. Under these circumstances, the Phenicians seem not only to have purchased and sold again as slaves, and probably in some instances to have kidnapped, inhabitants of Judah, but even to have sold them to their enemies the Edomites. 3. The only other notice in the O. T. of trade between the Phenicians and the Israelites is in Ezekiel's account of the trade of Tyre (Ez. xxvii. 17). While this account supplies valuable information respecting the various commercial dealings of the most illustrious of Phenician cities, it likewise makes direct mention of the exports to it from Palestine. (BAAL; HONEY; OIL; WHEAT.) Heeren (Historical Researches, ii. 117) suggests, that the fact of Palestine being, as it were, the granary of Phenicia, explains in the clearest manner the lasting peace between the two countries. (COLORS; COMMERCE; GLASS.)—IV. The religion of the Phenicians is a subject of vast extent and considerable perplexity in details, but of its general features as bearing upon the religion of the Hebrews there can be no doubt. As opposed to Monotheism, it was a Pantheistical personification of the forces of nature, and in its most philosophical shadowing forth of the Supreme powers, it may be said to have represented the male and female principles of production. In its popular form, it was especially a worship of the sun, moon, and five planets, or, as it might have been expressed according to ancient notions, of the seven planets— the most beautiful, and perhaps the most natural, form of idolatry ever presented to the human imagination. The planets, however, were not regarded as lifeless globes of matter, obedient to physical laws, but as intelligent animated powers, influencing the human will, and controlling human destinies, (ASHERAH; ASHITORETH; BAAL, &c.) It will be proper here to point out certain effects which the circumstance of their being worshipped in Phenicia produced upon the Hebrews. 1. Their worship was a constant temptation to Polytheism and Idolatry. It can scarcely be doubted that the Phenicians, as a great commercial people, were more generally intelligent, and as we should now say civilized, than the inland agricultural population of Palestine. When the simple-minded Jews, therefore, came in contact with a people more versatile, and, apparently, more enlightened than themselves, but who nevertheless held, either in a philosophical or in a popular form, admitted a system of Polytheism, an influence would be exerted on Jewish minds, tending to make them regard their exclusive devotion to their own one God, Jehovah, however transcendent His attributes, as unsocial and morose. (Solomon; Ahab, &c.) 2. The Phenician religion was likewise in other respects detestious to the inhabitants of Palestine, being in some points essentially demoralizing. For example, it sanctioned the dreadful superstition of burning children as sacrifices to a Phenician god (Jer. xix. 5, comp. xxxii. 53). Again, parts of the Phenician religion, especially the worship of Astarte (ASHITORETH), tended to encourage dissoluteness in the relations of the sexes, and even to sanctify impurities of the most abominable description. (HARLOT; SOMONITE.)—V. The most important intellectual invention of man, that of letters, was universally ascertained by the Greeks and Romans to have been communicated by the Phenicians to the Greeks (Hdt. v. 57, 58). It was an easy step from this to believe, as many of the ancients believed, that the Phenicians invented letters (Lucan, Pharsalia, iii. 329, 321). SUMRITIC LANGUAGES; WRITING.

Phere-e-sites (fr. Gr.) = Perizittes (1 Esd. viii. 69), compare Ez. ix. 1.)

Phere-e-zite, Phere-e-zites (fr. Gr.) = Perizitte, PERIZITZES (Jd. v. 16; 2 Esd. i. 21).

Phi-be-seeth = P-I-BESITH (Ez. xxx. 17, in some copies).

Phil-chol [koJ (L. fr. Heb. = mouth of all, i. e. all-commanding, Gez.), chief captain of the army of ABIMELECH, king of the Philistines of Gerar in the days of both Abraham (Gen. xxi. 22, 23) and Isaac (xxxvi. 26). Philochol was (so Kitto, Ayre, &c.) an official title borne by different persons (compare ABIMELECH, BAR-MAG, &c.).

Phil-a-del-phia [-Te-shah; in L. pron. fil-a-del-shah] (L. fr. Gr. = city of brotherly love, L. & S.), a town on the confines of LYDIA and Phrygia (KATEKAKON MEN (i. e. entirely built), built by Attalus II. Philadelphus, king of Pergamos, probably as a mart for the great wine-producing region (the KATEKAKON MEN), which was 500 stades (about 60 miles) long and 400 broad. It was situated on the lower slopes of Mt. Tmolus, on the southern side of the valley of the AEOLIAN SEA (a river, probably = the Cogamus of antiquity), and was 27 miles S. E. of Sardis. Philadelpia came under the Roman power with the rest of this region (Asia) B.C. 133. It was taken by

Alla Sheh - ancient Philadelphia. From Macfadyen's 'Apostolical Church.' - Peters.
the Turks under Bajazet I. A. D. 1299, having made a gallant defence, and held out against them longer than any other town in Asia Minor. It is still represented by a town called Allah-shahr (city of God). Its elevation is 93 feet above the sea. The region around is highly enthusiastic, and, geologically speaking, belongs to the district of Phrygia Kiotakavan, on the western edge of which it lies. The original population of Philadelphia seems to have been Macedonian. There was, as appears from Rev. iii. 9, a synagogue of Hellenizing Jews there, as well as a Christian church. The locality continued to be subject to constant的变化 and, in the time of Strabo, rendered even the town-walls of Philadelphia unsafe. The expense of reparation was constant, and hence perhaps the poverty of the members of the Christian Church (Rev. iii. 8).

Philip — [keez] (L. fr. Gr., see below). This word occurs as a proper name in A. V. v. 5, 7, 21, where it is really the name of an office — the commander of the cavalry.

Phil-le-mon (Gr. loving, affectionate), the Christian to whom Paul addressed his Epistle in behalf of Onesimus. He was a native probably of Colossae, or at all events lived in that city when the apostle wrote to him; for Onesimus, with whom Paul associates with Philémon in Phm. 1, 2, were Colossians (Col. i. 9, 17). It is related that Philémon became bishop of Colossae, and died as a martyr under Nero. He was evidently a man of property and influence, the head of a numerous household, and exercising an expensive liberality toward his friends and the poor in general (Phm. 4—7). He was indebted to the Apostle Paul for his personal participation in the Gospel (ver. 19). It is not certain under what circumstances they became known to each other. It is evident that, on becoming a disciple, he gave no common proof of the sincerity and power of his faith. His character, as shadowed forth in the Epistle to him (ver. 5, 7, 21, &c.), is one of the noblest which the sacred record makes known to us (so Prof. Hackett).

Phil-la-tus (L. fr. Gr. = to be loved, worthy of love, L. & S.), possibly a disciple of Hymenæus, with whom he is associated in 2 Tim. i. 17. “They appear,” says Waterland, “to have believed the supernatural features of the O. T., but misrepresented them, allegorizing away the doctrine of the Resurrection, and resolving it all into figure and metaphor. The delivering over unto Satan seems to have been a form of excommunication declaring the person reduced to the state of a heathen; and in the apostolic age it was accompanied with supernatural or miraculous effects upon the bodies of the persons so delivered.” According to Walchius, they made “Resurrection = the knowledge and profession of the Christian religion, or regeneration and conversion. The names of Philætus and Hymenæus occur separately among those of Cæsar’s household.
whose relics have been found in the Columbaria at Rome.

Philip (fr. Gr. Philosophos = fond of horses, L. & S.). 1. Father of ALEXANDER THE GREAT (1 Mc. i. 1, vi. 2); king of MACEDONIA, B. C. 350-336.—2. A Phrygian, left by ANTIQUUS EPHEMANS as governor at Jerusalem (about B. C. 170), where he behaved with great cruelty toward the Jews (2 Mc. v. 22, vi. 11, viii. 8); commonly identified with—3. The foster-brother (ix. 29) of Antiochus Ephephans, whom the king upon his death-bed appointed regent of Syria and guardian of his son ANTIQUUS V., to the exclusion of LYSIAS I. (B. C. 164). He returned from Persia to assume the government, and occupied Antioch, which Lyssias stormed (1 Mc. vi. 14, 15, 25, 26, 28). He was put to death by Lysias (see Jos. xii. 9, § 7; compare 2 Mc. xiii. 23); but 2 Mc. ix. 29 says, he went into Egypt to Poltem Philometor after the death of Antiochus Ephephans.—4. Philip V., king of Macedonia, B. C. 229-179. His wide and successful endeavors to strengthen and enlarge the Macedonian dominion brought him into conflict with the Romans, then engaged in the critical war with Carthage. In 1 Mc. viii. 5, the defeat of Philip at CYNOCEPHALAE (B. C. 197) is coupled with that of PERSEUS as one of the noblest triumphs of the Romans.

Philip (see above) the APOSTLE was of Bethsaida, the city of ANDREW and Peter (Jn. i. 44), and apparently was among the Galilean peasants of that district who flocked to hear the preaching of John the Baptist. The manner in which St. John speaks of him, the repetition of his by the self-same words with which Andrew had brought to Peter the good news that the Christ had at last appeared, all indicate a previous friendship with the sons of JONA and of Zebedee, and a consequent participation in their Messianic hopes (so Prof. Plumptre, original author of this article). The close union of the two in Jn. vi. and xii. suggests that he may have owed to Andrew the first tidings that the hope had been fulfilled. The statement that Jesus found him (Jn. i. 43) implies a previous seeking. To him first in the whole circle of the disciples were spoken the words "Follow me." As soon as he has learned to know his Master, he is eager to communicate his discovery to another who had also shared the same expectations. He speaks to NATHANAEL, probably on his arrival in Cana (compare xvi. 2), as though they had not seldom communed together, of the intimations of a divine kingdom which they found in their sacred books. We may well believe that he, like his friend, was an "Israelite indeed in whom there was no guile." In the lists of the twelve apostles, in the Synoptic Gospels, his name is as uniformly at the head of the second group of four, as the name of Peter is at that of the first (Mat. x. 2; Mk. iii. 18; Lk. vi. 14); and the facts recorded by St. John give the reason of this priority. Philip, apparently, was among the first company of disciples who were with the Lord at the commencement of His ministry, at the marriage of Cana, and on His first appearance as a prophet in Jerusalem (Jn. ii.). When John was cast into prison, and the work of declaring the glad tidings of the kingdom required a new company of preachers, we may believe that he, like his companions and friends, received a new call to a more constant discipleship (Mat. iv. 18-22). When the Twelve were specially set apart for their office, he was numbered among them. The first three Gospels tell us nothing more of him individually. St. John records a few significant utterances. Clement of Alexandria assumes that Philip was the disciple who said "Lord, suffer me first to go and bury my father" (Mat. viii. 21). Jesus, before feeding the 5,000, asked Philip, in order to prove him, "Whence shall we buy bread, that these may eat?" Philip's answer, "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little," shows how little he was prepared for the work of divine power that followed (Jn. vi. 5 ft). Some Gentle proverbs ("Greeks," A. V.), who had come to keep the Passover at Jerusalem, desired to see Jesus. "Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus" (xii. 20-22). It was part of his childlike simplicity to express the craving, "Lord, show us the Father, and it sufficeth us." And the answer belonged especially to him. He had been eager to send others to see Jesus. He had thought of the glory of the Father as consisting in something else than the Truth, Righteousness, Love, that he had witnessed in the Son. "Have I been so long time with you, and still hast thou not known me, Philip? He, that bath seen me, hath seen the Father. How sayest thou, then, Show us the Father?" (xiv. 8, 9). No other fact connected with the name of Philip is recorded in the Gospels. His close relation to the sons of Zebedee and Nathanael might lead us to think of him as the partner of the two eminent disciples in the list of fishermen on the Sea of Tiberias. He is among the company of disciples at Jerusalem after the Ascension (Acts i. 13), and on the day of Pentecost. After this, all is uncertain and apocryphal. He is mentioned by Clement of Alexandria as having had a wife and children, and as having sanctified the marriage of his daughter, and as having had two daughters who had grown old unmarried, and a third, with special gifts of inspiration, who had died at Ephesus. There seems, however, in this mention of the daughters of Philip, to be some confusion between the apostle and PHILIP THE EVANGELIST. The apocryphal Acts of Philip are utterly wild and fantastic. Different traditions represent him as having visited Parthia, and Scythia, as the scene of his labors.

Philip (see above) the EVANGELIST (see EVANGELIST) is first mentioned in the account of the dispute between the Hebrew and Hellenistic disciples in Acts vi. He is one of the Seven appointed to superintend the daily distribution of food and alms, and so to remove all suspicion and partiality. (DEACON.) The persecution, of which Saul was the leader, must have stopped the "daily ministrations" of the Church. The teachers who had been most prominent were compelled to take to flight, and Philip was among them. The city of Samaria is the first scene of his activity (Acts viii.). He is the precursor of St. Paul in his work, as Stephen has been in his teaching. It falls to his lot, rather than to that of an apostle, to take that first step in the victory over Jewish prejudice and the expansion of the Church, according to its Lord's command. The scene which brings Philip and Simon Magus (Simon Magus) into contact with each other, in which the magician has to acknowledge a power over nature greater than his own, is interesting, rather as belonging to the life of the heresiar
than to that of the Evangelist. This step is followed by another. He is directed by an angel of the Lord to take the road that led down from Jerusalem to Gaza on the way to Egypt. A chariot passes by in which is a man of another race, whose complexion or dress showed him to be a native of Ethiopia. This Ethiopian eunuch, converted through Philip's instrumentality, is then baptized by him. A brief sentence tells us that Philip continued his work as a preacher at Azotus (Ashdod) and among the other cities that had formerly belonged to the Philistines, and, following the coast-line, came to Cesarea. Here, for a long period, not less than eighteen or nineteen years, we lose sight of him. Cesarea, however, seems to have been the centre of his activity. The last glimpse of him in the N.T. is in the account of St. Paul's journey to Jerusalem. To his house, as to one well known to him, St. Paul and his companions turn for shelter. He has four daughters, who possess the gift of prophetic utterance, and who apparently give themselves to the work of teaching instead of entering on the life of home (xxvi. 8, 9). He is visited by the prophets and elders of Jerusalem. (Agnus; Paul.) One tradition places the scene of his death at Hierapolis in Phrygia (Philip the Apostle); another makes him end his days at Cesarea; according to another, he died bishop of Tralles. The house in which he and his daughters had lived was pointed out to travellers in the time of Jerome.

**Philip Herod** (see above, and *Herod* I, H. Heron IV, V.

**Philippi** (I. fr. Gr., named from Philip I; see below), a city of Macedonia, in a plain between the ranges of Pangaëus and Haemus, about nine miles from the sea, and N.W. of the island of Thasos. St. Paul, on his first visit to Macedonia with Silas, embarked at Troas, made a straight run to Samothrace, and from thence to Neapolis (the port of Philippi), which he reached on the second day (Acts xvi. 11). A steep track, following mainly the course of an ancient paved road, leads from Neapolis over a line of hills anciently called Symbolum to Philippi, the solitary pass being about 1,600 feet above the sea-level. Between the foot of Symbolum and the site of Philippi, two Turkish cemeteries are passed, the gravestones of which are all derived from the ruins of the ancient city, and nearly off against the one first reached, toward the middle of the plain, is the modern Turkish village Berkeleti. This, though some miles distant (so Prof. Hackett), is the nearest village to the ancient ruins, which are not at the present time inhabited at all. Near the second cemetery are some ruins of a third race, and also a khan. The site of the ancient city is a mile or two beyond, on the opposite side of a river-bed sixty-six feet wide, through which a winter torrent flows. The walls may still be traced. Their direction is adjusted to the course of the stream; and at 550 feet from its margin is a gap indicating where the gate once was, probably the gate at which Paul and his company entered, and by which they went out to the "prayer-meeting" on the river-bank where they became acquainted with Lydia (Acts xvi. 13 f.). At Philippi the "damsel with a spirit of divination" having been dispossessed, Paul and Silas were summarily seized and imprisoned. Philippi was "a chief city of the province of Macedonia." (Hackett, &c.), or "the first city of the district of Macedonia to which Paul came" (so Conybeare & Howson, Winer, &c.), not (as the A. V. text renders) "the chief city of that part of Macedonia." (12). Paul visited Philippi probably twice subsequently (xx. 1, 2, 6), and wrote to the Christians there (Philippians). The Philippians (see next article). The Philippi which he visited was a Roman colony founded by Augustus, and the remains which strewn the ground are no doubt derived from that city. On this plain had been fought (c. 43) the battle of Philippi, in which Brutus and Cassius were defeated by Octavius (Augustus) and Antony. The political Bender of Philip of Macedonia was probably not exactly on the same site, but may have been on the elevation near the second cemetery. Philip, when he acquired possession of the site, found there a town named Datus or Datus, probably in its origin a factory of the Phenicians, who were the first that worked the gold-mines in the mountains here, as in the neighboring Thasos. The proximity of the gold-mines was of course the origin of so large a city as Philippi, but the plain in which it lies is of extraordinary fertility. The iposition too was on the main road from Rome to Asia, the Egnatian Way, which from Thessalonica to Constantinople followed the same course as the existing post-road. The ruins of Philippi are spread over several acres, but present no striking feature except two lofty gateways, supposed to belong to the time of Claudius. Traces of an amphitheatre, theatre, or stadium—for it does not clearly appear which—are also visible in the direction of the hills on the N. E. side. Inscriptions both in the Latin and Greek languages, but more generally in the former, are found. **Philippian** (= people [i. e. Christians of Philip's], *Epistle to the*). The canonical authority, Pauline authorship and integrity of the Epistle have been almost unanimously acknowledged. Marcion (A.D. 140) in the earliest known Canon held common ground with the Church teaching the authority of this Epistle: it appears in the Muratorian Fragment; among the "acknowledged" books in Eusebius; in the lists of the Council of Laodicea, A.D. 363, and the Synod of Hippo, 393; and in all sub-
sequent lists, as well as in the Peshito and later versions. Even contemporary evidence may be claimed for it. Philippian Christians who had contributed to the collections for St. Paul's support at Rome, who had been eye and ear witnesses of the return of Epaphroditus and the first reading of St. Paul's Epistle, may have been still alive at Philippi when Polycarp wrote (A. D. 107) his letter to them, in which he refers to St. Paul's Epistle as a well-known distinction belonging to the Philippian Church. It is quoted as St. Paul's by Irenæus, Clement of Alexandria, and Tertullian. A quotation from it (Phil. ii. 6) is found in the Epistle of the Churches of Lyons and Vienne, A. D. 177. The testimonies of later writers are innumerable. (Canon.)—2. Where written. The constant tradition that this Epistle was written at Rome, by St. Paul in his captivity, was impugned first by Oeder (1781), who, disregarding the fact that the apostle was in prison (L. 7, 13, 14) when he wrote, imagined that he was at Corinth; and then by Paulinus (1792), Schulz (1829), Böttger (1837), and L. Dahl (1841). In the meantime, the Epistle was written during the apostle's confinement at Cesarea (Acts xxv. 23); but the references to the "palace" (Gr. prōtōrion, Phil. i. 3; see Proton), and to "Cesar's household" (iv. 22), to his extreme uncertainty of life connected with the decision of his case (l. 19, 20, ii. 17, iii. 10), and to the discontinuation of the Gospel (i. 12–18), seem to point to Rome rather than to Cesarea.—3. When written. Assuming, then, that the Epistle was written at Rome during the imprisonment mentioned in the last chapter of the Acts, it could not have been written long before the end of the two years; for the distress of the Philippi ans, and the absence of Epaphroditus' sickness was known at Rome when the Epistle was written; St. Luke was evidently absent from Rome; and lastly, it is obvious from Phil. i. 20, that St. Paul, when he wrote, felt his position to be very critical, and we know that it became more precarious as the two years drew to a close. In a. D. 62 the infamous Tigidinus succeeded Burrus as the preceptor of friendship in the charge of St. Paul's person; and the marriage to Nemo of Poppea, who had become a Jewish proselyte, brought his imperial judge under an influence which, if exerted, was hostile to St. Paul. Assuming that St. Paul's acquittal and release took place in 62, we may date the Epistle to the Philippi ans at that year.—4. For the text, and the editor's commentary, see the Epistle to the Philippi ans. PHI LIPPUS was endeared to St. Paul, not only by the hospitality of Lydia, the deep sympathy of the converts, and the remarkable miracle which set a seal on his preaching, but also by the successful exercise of his missionary activity after a long suspense, and by the happy consequences of his undoubted endurance of ignominy, which remained in his memory (Phil. i. 30) after eleven years. Leaving Timothy and Luke to watch over the infant Church, Paul and Silas went to Thessalonica (1 Th. ii. 2), whither they were followed by the allies of the Philippians (Phil. iv. 16), and thence southward. After the lapse of five years, spent chiefly at Corinth and Ephesus, St. Paul, escaping from the incessant wranglings of the Ephesian Diana, passed through Macedonia, A. D. 57, on his way to Greece, accompanied by the Ephesians Tychicus and Trophimus, and probably visited Philippi for the second time, and was there joined by Erastus (Acts xx. 1, 2). He wrote at Philippi 2 Cor. (Corinthians, Second Epistle to the.) On returning from Greece he again found a refuge among his faithful Philippians, where he spent some days at the time of the Passover, A. D. 58, with St. Luke, who accompanied him when he sailed from Nocapolis (xx. 3–6). Once more, in his Roman captivity (A. D. 62) their care of him revived again. They sent Epaphroditus, bearing their aims for the apostle's support, and ready also to tender his personal service (Phil. ii. 25).—5. Scope and contents of the Epistle. St. Paul's aim in writing is plainly this: while acknowledging the aims of the Philippians and the personal services of their messenger, to give them some information respecting his own condition, and some advice respecting theirs. After the inscription (i. 1, 2) in which Timothy as the second father of the Church is joined with Paul, he sets forth his own condition (i. 3–26), his prayers, care, and wishes for his Philippians, with the troubles and uncertainty of his imprisonment, and his hope of eventually seeing them again. Then (i. 27–ii. 18) he exHORTS them to those particular virtues which he would rejoice to see them practising at the present time. His hope soon to hear a good report of them (ii. 19–20), either by seeing Tim othy himself, or by the arrival of Epaphroditus whose diligent service is highly commended. Reverting (iii. 1–21) to the tone of joy which runs through the preceding descriptions and exhortations—as in i. 4, 18, 25, iii. 16, 17, 18, 28—be bids them take heed that their joy be in the Lord, and warns them, as he often previously warned them (probably in his last two visits), against admitting itinerant Judaizing teachers, the tendency of whose doctrine was toward a vain confidence in mere earthly things; in contrast to this, he exHORTS them to follow him in placing their trust humbly but entirely in Christ, and in pressing forward in their Christian course, with the hope of the Resurrection-day constantly before their minds. Again (iv. 1–9), adverti ng to their position in the midst of unbelievers, he beseeches them, even with personal appeals, to be firm, united, joyful in the Lord; to be full of prayer and peace, and to lead such a life as must approve itself to the moral sense of all men. Lastly (iv. 10–26), he thanks them for the contribution sent by Epaphroditus for his support, and concludes with salutations and a benediction.—6. Effect of the Epistle. We have no account of the reception of this Epistle by the Philippians. Except doubtful traditions that Erastus was their first bishop, and that Lydia and Aramaeus was martyred in their church, nothing is recorded about their existence up to the next forty-four years. About A. D. 107 Ignatius is enounced through Polycarp on his way to martyrdom at Rome. Soon after a letter came from Polycarp to Smyrna, which accompanied, in compliance with a request of the warm-hearted Philippians, a copy of all the letters of Ignatius in the possession of the Church at Smyrna. Now, though we cannot trace the immediate effect of St. Paul's Epistle on the Philippians, yet no one can doubt that it contributed to form the character of their Church, as it was in the time of Polycarp. It is evident from Polycarp's Epistle that the Church, by the grace of God and the guidance of the apostle, had passed through those trials of which St. Paul warned it, and had not gone back from the high degree of Christian attainments which it reached under St. Paul's oral and written teaching.—7. The Church at Rome. The state of the Church at Rome should be considered before entering upon a study of the Epistle of the Philippian Ephesians. Something is to be learned of its condition about A. D. 58 from the Epistle to the Romans, about A. D. 61 from Acts xxvii. St. Paul's presence in Rome, the freedom of speech allowed to him, and the per-
sonal freedom of his fellow-laborers were the means
of infusing fresh missionary activity into the Church
(Phil. i. 12-14). It was in the work of Christ that
Epaphroditus was worn out (ii. 30).—8. Characteris-
tic features of the Epistle. Strangely full of joy and
thanksgiving amidst adversity, like the apostle's
midnight hymn from the depth of his Philippian
dungeon, this Epistle went forth from his prison at
Rome. In most other epistles he writes with a sus-
tained effort to instruct, or with sorrow, or with in-
dignation; he is striving to supply imperfect, or to
correct erroneous teaching, to put down scandalous
impurity, or to heal schism in the Church which
addresses. But in this Epistle, though he knew the
Philippians intimately, and was not blind to the
faults and tendencies to fault of some of them, yet
he mentions no evil so characteristic of the whole
Church as to call for general censure on his part,
or amendment on theirs. Of all his Epistles to
Churches, none has so little of an official character
as this. Love is its key-note.—The Epistle to the
Philippians is the earliest of the Pauline epistles,
vi.e., in A, B, C, D, E, F, G, J, K. In C, how-
ever, the verses preceding i. 22, and those fol-
lowing iii. 5, are wanting. Bible: Inspiration;
Philis'ti-a [fe-li's-te-a or fe-li's'tya] (a Latinized
form of Heb. פֶלְשָׁטִי; see PALESTINE), the land
of the PHILISTINES (Ps. ix. 8, lxviii. 4, evi1., 9).
Scripture.
* Philis'tim (fr. Heb. pl. פְלֵישָׁטִים = PHILISTINES
(Gen. x. 14).
* Philis'ti ne [-tin], pl. Philis'tine [-tin] (fr.
Heb. פְלֵישָׁטִי, pl. פְלֵישָׁטִים = native of PHILISTIA,
people of PHILISTIA). The original name of the Philis-
tines is nowhere expressly stated in the Bible (so Mr.
Bever); but as the prophets describe them as "the
Philistines from CAPHTOR" (Am. ix. 7), and "the
remnant of the maritime district of Caphtor" (Jer.
xlvii. 4), it is at the first view probable that they
were the "Caphtorims which came out of Caphtor"
who expelled the Avim from their territory and oc-
cupied it in their place (Deut. ii. 23), and that these
again were the Caphtorim mentioned in the Mosaic
genealogical table among the descendents of Mizraim
(Gen. x. 14). But in establishing this conclusion
certain difficulties present themselves: in the first
place, it is observable that in Gen. x. 14 the Philis-
tines are connected with the CASLEH rather than the
Caphtorim. The clause seems to have an
appropriate meaning in its present position, viz.
to explain when and where the name Philistine
was first applied to the people whose proper ap-
pellation was Caphtorim. But a second and more
serious difficulty arises out of the language of the
Philistines; for while the Caphtorim were Hamitic,
the Philistine language is held to have been Shemitic.
The difficulty arising out of the language may be
met by assuming either that the Caphtorim
adopted the language of the conquered Avim, or that
they diverged from the Hamitic stock when the
distinctive features of Hamitism and Shemitism were
yet in embryo. (SHEMITIC LANGUAGES.) A third
objection to their Egyptian origin is raised from the
application of the term "uncircumcised" to them (1 Sam.
xxvi. 26; 2 Sam. i. 29), whereas the Egyptians
were circumcised (Hdt. ii. 30). But this objection
is answered by Jer. ii. 25, 26, where the
same term is applied to the Egyptians. (CIRCUM-
CISION.)—The next question that arises relates to
the early movements of the Philistines. It has
been very generally assumed of late years that
Caphtor represents CRETE, and that the Philis-
tines migrated from that island, either directly or
through Egypt, into Palestine. The hypothesis pre-
supposes the Semitic origin of the Philistines; but
the Biblical statement is that Caphtorim was de-
scended from Miriam. Moreover, the name Caphtor
may only be identified with the Egyptian Coptos.
But the Cretan origin of the Philistines has been
deduced not so much from the name Caphtor as
from that of the CHERITHITES. This name in its
Hebrew form bears a close resemblance to Crete, and
is rendered Cretans in the LXX. But the mere
coincidence of the names cannot pass for much
without some corroborative testimony. Without
therefore assenting that migrations may not have
taken place from Crete to Philistia, Mr. Bevan holds
that the evidence adduced to prove that they did, is
insufficient. The last point to be decided in con-
nection with the early history of the Philistines is,
the time when they settled in the land of Canaan.
If we were to restrict ourselves to the statements of
the Bible, sufficient would conclude that they settled
in the land of Canaan a century before the first
place of Abraham; for they are noticed in his day as a pastoral tribe in the neigh-
borhood of Gerar (Gen. xxi. 52, 34, xxvi. 1, 8; ABi-
MISK). At the Exodus they were still in the
same neighborhood, but sufficiently powerful to in-
spire the Israelites with fear (Ex. xiii. 17, xv. 14).
When the Israelites arrived, they were in full pos-
session of the SHEKHALH (SEPHELA) from the "river
of Egypt" (el'Ariish) in the S. to Ekron in the N.,
and had formed a confederacy of five principal
cities, GAZA, ASHDOD, ASHKELON, GATH, EKRON (Josh.
xiii. 3). The interval between Abraham and the
Exodus seems too short to allow of the Philistines
taking the place of the Philistines in the position of the
Philistines, and their trans-
formation from a pastoral tribe to a settled and
powerful nation. But such a view has not met with
acceptance among modern critics, partly because it
leaves the migrations of the Philistines wholly un-
connected with any known historical event, and
partly because it does not explain the great in-
crease in their power in the time of the Judges.
To meet these two requirements a double migration
on the part of the Philistines, or of the two branches
of that nation, has been suggested. The view
adopted by Movers is, that the Philistines were car-
rried westward from Palestine into LOWER EGYPT by the stream of the Hyksos migra-
tion, and subsequently to Abraham; from Egypt they passed to Crete, and returned to Palestine in the early
period of the Judges. This is inconsistent with the
notices in Joshua. Ewald propounds the hypothesis of a double immigration from Crete, the first in the
ante-patriarchal period, as a consequence either of
the Canaanitish settlement or of the Hyksos move-
ment, the second in the time of the Judges, Mr.
Bevan regards the above views as speculations,
built up on very slight data and unsatisfactory, in-
asmuch as they fail to reconcile the statements of
Scripture. The hypothesis of a second immigration
is not needed to account for the growth of the Phi-
listine power. Their geographical position and their
relations to neighboring nations will account for it.
Between the times of Abraham and Joshua, the
Philistines had advanced northward into the SHEK-
HALHS or plain of Philistia. This plain has been
famed in all ages remarkable for the extreme richness
of its soil; its fields of standing corn, its vineyards
and olive-yards, are incidentally mentioned in Scrip-
ture (Judg. xv. 5), and in time of famine the land of
the Philistines was the hope of Palestine (2 K.
viii. 2). It was also adapted to the growth of military power; for while the plain itself permitted the use of war-chariots, which were the chief arm of offence, the occasional elevations which rise out of it offered secure sites for towns and strongholds. It was, moreover, a commercial country; from its position it must have been at all times the great thoroughfare between Phenicia and Syria in the N., and Egypt and Arabia in the S. The Philistines traded in slaves with Edom and Southern Arabia (Am. i. 6; Joel iii. 3, 5). They probably possessed a navy; for they had ports attached to Gaza and Ashkelon; the LXX. speaks of their ships in its version of Ls. xi. 14; and they are represented as attacking the Egyptians out of ships. They had at an early period attained proficiency in the arts of peace (1 Sam. vi. 11, xiii. 20, xvii. 5, 6; Handi-

In ancient times, the Philistine Ship attacked by Egyptians. From sculptures at Medinet Habu, in Roedel's Monuments of Egypt (1892).
The five chief cities had, as early as the days of Joshua, constituted themselves into a confederacy, restricted, however, in all probability, to matters of offence and defence. Each was under the government of a prince whose official title was seren, A.V., "lord" (Josh. xiii. 5; Judg. iii. 3, &c.), and occasionally sir, A. V., "prince" (1 Sam. xviii. 30, xxix. 3 f.). Gaza is usually mentioned first, Ekron always last. Each town possessed its own territory, and had dependent towns and villages. The Philistines appear to have been deeply imbued with superstition: they carried their idols with them on their campaigns (2 Sam. v. 21), and proclaimed their victories in their presence (1 Sam. xxxi. 9). The gods whom they chiefly worshipped were Dagon (Judg. xvi. 23; 1 Sam. v. 3-5; 1 Chr. x. 10; 1 Mc. x. 88), Ashtaroth (1 Sam. xxxix. 10), Baal-Zebub (2 K. i. 2-6), and Derceto (= Astarte). Priests and diviners (1 Sam. vi. 2) were attached to the various seats of worship. Idolatry.

Philol-a-gus (L. fr. Gr., literally = fond of talking, usually a lover of learning, learned, L. & S.), a Christian at Rome to whom St. Paul sends his salutation (Rom. xvi. 15). Pseudo-Hippolytus makes him one of the seventy disciples, and bishop of Sinope.

*Phil-o-sor-phor* (Gr.) (2 Mc. iv. 21). HOLEY VI. PHILOMETOR.

**Philosophy** (fr. Gr., literally = love of wisdom, hence the methodical pursuit of wisdom and actual possession of it, and the systematic arrangement of whatever is connected with this, including truths, principles, explanations of phenomena, &c.). It is the object of the following article (originally by Mr. Westcott) to give some account (I.) of that development of thought among the Jews which answered to the philosophy of the West; (II) of the recognition of the preparatory office of Greek philosophy in relation to Christianity; (III.) of the systematic progress of Greek philosophy as forming a complete whole; and (IV.) of the contact of Christianity with philosophy. — I. The *Philosophic Discipline of the Jews*. Philosophy, if we limit the word strictly to describe the free pursuit of knowledge of which truth is the one complete end, is essentially of Western growth. In the East the search after wisdom has always been connected with practice: it was retained because it was the Greece at first part of religion. The history of the Jews offers no exception to this remark: there is no Jewish philosophy properly so called. Yet speculation and action meet in truth; and perhaps the most obvious lesson of the O. T. lies in the gradual construction of a divine philosophy by fact, and not by speculation. The method of Greece was to proceed from life to God; the method of Israel (so to speak) was to proceed from God to life. The axioms of

honoured race like the Egyptians, with regular features, and complexion somewhat lighter than those of the Egyptians. They shaved the beard and whiskers. Their arms and accoutrements were peculiar. They were a head-dress or helmet resembling a row of feathers set in a jewelled tiara or metal band, to which were attached scales of the same material to defend the back of the head and sides of the face. The corset was quadrilateral, made either of plates or metal, reached only to the chest, was supported by shoulder-straps, and confined at the waist by a belt from which hung a scimitar, both of which were nearly to the knee. The shield was large and circular. The weapons of the Philistines were the javelin or spear for the distant fight, and the poniard and long sword for close combat. (Achs.) They used war-chariots like those of the Egyptians, also carried a row of weapons of various kinds, by two or four oxen (Oshin, Ancient Egypt, her Testimony to the Truth of the Bible, pp. 137 ff.).
one system are the conclusions of the other. The one led to the successive abandonment of the noblest domains of science which man had claimed originally as his own, till it left bare systems of morality; the other, in the fulness of time, prepared many to welcome the Christ—the Truth.—The philosophy of the Jews, using the word in a large sense, is to be sought for rather in the progress of the national life than in special books. Step by step the idea of the family was raised into that of the people; and the kingdom furnished the basis of those wider promises which included all nations in one kingdom of heaven. The social, the political, the cosmical relations of man were traced out gradually in relation to God. The philosophy of the Jews is thus essentially a moral philosophy, resting on a definite connection with God. The doctrines of Creation and Providence, of an Infinite Divine Person and of a responsible human will, which elsewhere form the ultimate limits of speculation, are here stated at the outset. The fundamental ideas of the divine government found expression in words as well as in life. The Psalms, which, among the other infinite lessons which they convey, give a deep insight into the need of a personal apprehension of truth, everywhere declare the absolute sovereignty of God over the material and moral worlds. One man among all (Sotomos) is distinguished among the Jews as the wise man.

The description which is given of his writings serves as a commentary on the national view of philosophy (1 K. iv. 30-35). The lesson of practical duty, the full utterance of "a large heart" (29), the careful study of God's creatures: this is the sum of wisdom; and it is the very problem philosophy leads to the revelation of the most sublime truth. Wisdom was gradually felt to be a Person, throne of God, and holding converse with men (Prov. viii.). She was seen to stand in open enmity with "the strange woman," who sought to draw them aside by sensuous attractions; and thus a new step was made toward the central doctrine of Christianity—the Incarnation of the Word. Two books of the Bible, Job and Ecclesiastes, approach more nearly than any others to the type of philosophical discussions. But in both the problem is moral and not metaphysical. The one deals with the conflict "the perfect and upright" with the other with the vanity of all the pursuits and pleasures of earth. The method of inquiry is in both cases abrupt and irregular; and the final solution is obtained, not by consecutive reasoning, but by an authoritative utterance, which faith welcomes as the truth, toward which all partial efforts had tended. The Captivity necessarily exercised a profound influence upon Jewish thought. (Cyrus.)

The teaching of Persia seems to have been designed to supply important elements in the education of the chosen people. But it did yet more than this. The imagery of Ez. I. gave an apparent sanction to a new form of mystical speculation. It is uncertain at what date this earliest *Kabalah* (i.e. Tradition) received a definite form; but there can be no doubt that the two great divisions of which it is composed, "the chariot" (Heb. *Merdakoth*, Ez. I.) and "the Creation" (Heb. *Pereshkh* [= "in the beginning"], Gen. I.), found a wide development before the Christian era. The first dealt with the manifestation of God in Himself; the second with His manifestation in Nature; and as the doctrine was handed down orally, it received naturally, both from its extent and form, great additions from foreign sources. On the one side it was open to the Persian doctrine of incarnation, on the other to the Christian doctrine of the Incarnation; and the tradition was deeply impressed by both before it was first committed to writing in the seventh or eighth century. At present the original sources for the teaching of the *Kabalah* are the *Sefer Ietzirah*, or Book of Creation (eighth century), and the *Sefer Has Zhouar*, or Book of Splendor (thirteenth century). Both are based upon a system of Pantheism. The contact of the Jews with Persia thus gave rise to a traditional mysticism. Their contact with Greece was marked by the rise of distinct sects. In the third century B.C. the great doctor Antigonus of Socho bears a Greek name, and popular belief pointed to him as the teacher of Zadok and Boethus, the supposed founders of Jewish rationalism. At any rate, we may date from this time the twofold division of Jewish speculation which corresponds to the chief tendencies of practical philosophy. The *Soduces* appear as the supporter of human freedom in its widest scope; the *Pharisees* of a religious Stoicism. At a later time the cycle of doctrine was completed, when, by a natural reaction the *Essenes* established a mystic asceticism. The conception of wisdom which appears in the Book of Proverbs was elaborated with greater detail afterward (Wisdom or *Soletomos*), both in Palestine (Ecclesiastes) and in Egypt (Alexandria); but the doctrine of the Word is of greater speculative interest. The first use of the term Word (Monos), based upon the common formula of the prophets, is in the Targum of Onkelos (first century B.C.), in which "the Word of God" is commonly substituted for God in His inmediacy and actual aspect to man; and it is probable that round this traditional rendering a fuller doctrine grew up. But there is a clear difference between the idea of the Word then prevalent in Palestine and that current at Alexandria. In Palestine the Word appears as the outward mediator between God and man, like the Angel of the Covenant; at Alexandria it appears as the spiritual connection which opens the way to revelation. The preface to St. John's Gospel includes the element of truth in both. (Magi; *Persians*; *Schechi-nah*).—II. The Patriotic Recognition of the Prepara-tory Office of Greek Philosophy. The divine discipline of the Greek philosopher was not the result of the lessons which it was designed to teach were embodied in the family and the nation. Yet it was not in itself a complete discipline of our nature. The reason, no less than the will and the affections, had an office to discharge in preparing man for the Incarnation. The process and the issue in the two cases were widely different, but they were in some sense complementary. 

Even in this relation holds good. The divine kingdom of the Jews was just overthrown when free speculation arose in the Ionian colonies of Asia. The teaching of the last prophet nearly synchronized with the death of Socrates. All other differences between the discipline of reason and that of revelation are implicitly included in their fundamental difference of method. In the one, man boldly aspired at once to God; in the other, God gradually disclosed Himself to man. Philosophy failed as a religious teacher practically (Rom. 1. 21, 22), but it bore the witness to an intellectual man (Phil. 2. 15). In its purest and grandest forms it was "a schoolmaster to bring men to Christ." This function of ancient philosophy is distinctly recognized by many of the greatest of the Fathers (Clement of Alexandria, Origen, Augus...
tine, etc.). But the same writers in other places sought to explain the partial harmony of Philosophy and Revelation by an original connection of the two. The use which was made of heathen speculation by heretical writers was one great cause of its disparagement by their catholic antagonists. This variety of judgment in the heat of controversy was inevitable. The full importance of the history of ancient philosophy was then first seen when all rivalry was over, and it became possible to contemplate it as a whole, animated by a great law, often trembling on the verge of truth, and sometimes by a "bold venture" claiming the heritage of faith. —III. The Development of Greek Philosophy. The various attempts to derive Western philosophy from Eastern sources have signall failed. It is true that in some degree the character of Greek speculation may have been influenced, at least in its earliest stages, by religious ideas originally introduced from the East; but this indirect influence does not affect the originality of the great Greek teachers. The very value of Greek teaching lies in the fact that it was, as far as is possible, a result of simple reason, or, if faith asserts its prerogative, the distinction is sharply marked. Of the various classifications of the Greek schools which have been proposed, none is so well adapted to bring out the fact that divides the history of philosophy into three great periods, the first reaching to the era of the Sophists, the next to the death of Aristotle, the third to the Christian era. In the first period the world objectively is the great centre of inquiry; in the second, the "ideas" of things, truth, and being; in the third, the chief body of philosophy falls back upon the practical conduct of life. After the Christian era philosophy ceased to have any true vitality in Greece, but it made fresh efforts to meet the changed conditions of life at Alexandria and Rome.—I. The pre-Socratic Schools. The first Greek philosophy was little more than an attempt to follow out in thought the mythic cosmogonies of earlier poets. What is the one permanent element which underlies the changing forms of things? — this was the primary inquiry to which the Ionic school endeavored to find an answer. Thales (about n. c. 610-542) pointed to moisture (water) as the one source and supporter of life. Anaximander (about n. c. 530-480) substituted air for water. Diogoras of Apollonia (about n. c. 450) represented this elementary "air" as endowed with intelligence, but even he makes no distinction between the material and the intelligent. The atomic theory of Democritus (about n. c. 460-387) offered another and more plausible solution. The motion of his atoms included the action of force, but he wholly omitted to account for its source. Meanwhile another mode of speculation had arisen in the same school. In place of one definite element, Anaxagoras (n. c. 610-547) suggested the unlimited as the adequate origin of all special existences. And somewhat more than a century later Pythagoras summed up the result of such a line of speculation: "All things were together; then mind came and disposed them in order." Thus we are left face to face with an ultimate dualism.—The Eleatic school started from an opposite point of view. Xenophanes (about n. c. 580) "looked up to the whole heaven and said that the One is God." Thus he ended in all things: Xenophanes saw all things in God (Thirlwall, History of Greece, ii. 151). Parmenides of Elea (n. c. 500) substituted abstract "being" for "God" in the system of Xenophanes, and distin-
guished with precision the functions of sense and reason. Zeno of Elea (about n. c. 450) developed with logical ingenuity the contradictions involved in our perceptions of things (e.g. in the idea of motion), and thus formally prepared the way for skepticism.—The teaching of Heraclitus (n. c. 560) offers a complete contrast to that of the Eleatics. So far from contrasting the existent and the phenomenal, he boldly identified being with change. Rest and continuance is death. That which is the instantaneous balance of contending powers. Creation is the play of the Creator. Heraclitus makes noble "guesses at truth," yet leaves "fate" the supreme creator.—Others had labored to trace a unity in the world in the presence of one underlying element or in the idea of a whole; Pythagoras (about n. c. 570-504) sought to combine the separate harmony of parts with total unity. Numerical unity includes the finite and the infinite; and in the relations of number there is a perfect symmetry, as all spring out of the fundamental number. Thus numbers seemed to Pythagoras to be not only "patterns" of things, but causes of their being.—2. The Socratic Schools. In the second period of Greek philosophy the scene and subject were both changed. A philosophy of ideas, using the term in its widest sense, succeeded to the speculative natures. In three generations Greek speculation reached its greatest glory in the teaching of Socrates, Plato, and Aristotle. The famous sentence in which Aristotle characterizes the teaching of Socrates (n. c. 468-399) places his scientific position in the clearest light. There are two things, he says, which we may rightly attribute to Socrates, namely, inductive reasoning, and general definition. By the first he endeavored to discover the permanent element which underlies the changing forms of appearances and the varieties of opinion; by the second he fixed the truth which he had thus gained. But, besides this, Socrates rendered another service to truth. Ethics occupied in his investigations the primary place which had hitherto been held by Physics. The great aim of his induction was to establish the sovereignty of virtue, and he determined to "know himself." He affirmed the existence of a universal law of right and wrong. He connected philosophy with action, both in detail and in general. On this side he gave the necessary power of conscience, on the other the working of Providence. Not the least fruitful characteristic of his teaching was what may be called its desultoriness. He formed no complete system. As a result of this, the most conflicting opinions were maintained by some of his professed followers who carried out isolated fragments of his teaching to extreme conclusions. Thus the Cynics, carrying out his proposition that self-command = virtue, professed an utter disregard of every thing material; the Cyrenaics, inverting the maxim that virtue is necessarily accompanied by pleasure, took immediate pleasure as the rule of action. — Plato alone (n. c. 430-347), by the breadth and nobleness of his teaching, was the true successor of Socrates; with fuller detail and greater elaborateness of parts, his philosophy was as many-sided as that of his master. Plato possessed two commanding powers, which, though apparently incompatible, are in the highest sense complementary — a matchless destructive dialectic, and a creative imagination. His famous doctrines of ideas and recollection are a solution by imagination of a logical difficulty. He attributed to general notions ("ideas") a substantive existence.
All men were supposed to have been face to face with truth; the object of teaching was to bring back impressions latent, but uneffaced. The "myths" of Plato answer in the philosopher to faith in the Christian. They point out in intelligible outlines the subjects on which man looks for revelation. Such are the relations of the human mind to truth, the presence and immortality of the soul, the state of future retribution, the revolutions of the world. —The great difference between Plato and Aristotle (n. c. 384-322) lies in the use which Plato thus made of imagination as the exponent of instinct. The dialectic of Plato is not inferior to that of Aristotle, and Aristotle exhibits traces of poetic power not unworthy of Plato; but Aristotle never allows imagination to influence his final decision. He elaborated a perfect method, and used it with perfect fairness. His writings, if any, contain the highest utterance of pure reason. Looking back on all the earlier efforts of philosophy, he pronounced a calm final judgment. For him many of the conclusions which others had maintained were valueless, because they rested on feeling, not on argument. The issue of his inquiry into the immortality of the soul was, part of it may be, immortal, but that part is impersonal. With Socrates "ideas" (general definitions) were mere abstractions; with Plato they had an absolute existence; with Aristotle they had no existence separate from things in which they were realized, though the form which answers to the Platonic idea was held to be the essence of the thing itself. With Plato and Aristotle, Ethics is a part of Politics; the citizen is prior to the man. —5. The post-Socratic Schools. After Aristotle, Philosophy took Speculation as the basis of its principles. Physics he subordinated entirely to Ethics. The happiness at which the wise man aims is to be found, he said, not in momentary gratification, but in lifelong pleasure. It does not consist necessarily in excitement or motion, but often in absolute tranquillity. The gods, supreme and immutable, are not disturbed by the distractions and emotions consequent on any care for the world or man. All things were supposed to come into being by chance, and so pass away. The individual was left master of his own life. While Epicurus asserted in this manner the claims of one part of man's nature in the conduct of life, Zeno of Citium (about n. c. 380), with equal partiality, advocated a purely spiritual (intellectual) morality. (Stoics.) The opposition between the two was complete. The infinite, chance-formed worlds of the one stand over against the one harmonious world of the other. On the one side are gods godless of material things, on the other a Being permeating and vivifying all creation. This difference necessarily found its chief expression in Ethics. For when the Stoics taught that there were only two principles of things, Matter and God, Fate or Reason, it followed that the active principle in man is of Divine origin, and that his duty is to live conformably to things as they are: All external things are indifferent. Reason was the absolute sovereign of man. In one point the Epicureans and Stoics were agreed. They both regarded the happiness and culture of the individual as the highest good. —Meanwhile, in the New Academy, Platonism degenerated into skepticism. Epicurus found an authoritative rule in the senses. The Stoics took refuge in what seems to answer to the modern doctrine of "common-sense," and maintained that the senses give a direct knowledge of the object. Carneades (n. c. 213-129) cursorily viewed these views, and showed that sensation cannot be proved to declare the real nature, but only some of the effects, of things. Skepticism remained as the last issue of speculation. —But though the Greek philosophers fell short of their highest aim, it needs no words to show the work which they did as pioneers of a universal Church. Step by step great questions were proposed —Fate, Providence —Conscience, Law —the State, the Man —and answers were given, the more instructive because they are generally one-sided. —The complete course of Philosophy was run before the Christian era, but there were yet two mixed systems afterward which offered some novel features. At Alexandria Platonism was united with various elements of Eastern speculation, and for several centuries exercised an important influence on Christian doctrine. At Rome Stoicism was vivified by the spirit of the old republic, and exhibited the extreme Western type of Philosophy. The Roman Stoics in calls for a brief notice, from its supposed connection with Christian morality (Seneca, n. c. 4 B.C.; Epictetus, about A. D. 115; Marcus Aurelius Antoninus, 121-180). The superficial coincidences of Stoicism with the N. T., in thought and even in language, are certainly numerous. But beneath this external resemblance of Stoicism to Christianity the later Stoics were fundamentally opposed to it. For good and evil they were in the third place-of the world. Their worship was a sublime egotism. Not only is there no recognition of communion between an immortal man and a personal God, but the idea is excluded. Man is but an atom in a vast universe, and his actions and sufferings are measured solely by their relation to the whole. God is "the mind of the universe," "the soul of the world," is even identified with the world itself. The Stoicism of M. Aurelius gives many of the moral precepts of the Gospel, but their foundation can find no place in his system. —IV. Christianity in contact with Ancient Philosophy. The only direct trace in the N. T. of the contact of Christians with Stoicism is that of St. Paul's visit to Athens (Acts xvii. 16; Epicureans; Stoics); and there is nothing in the apostolic writings to show that it exercised any important influence upon the early Church (comp. i Cor. i. 22-24). But Eastern speculation penetrated more deeply through the mass of the people. The "philosophy" against which the Colossians were warned seems undoubtedly of Eastern origin, containing elements similar to those afterward embodied in various shapes of Gnosticism, as a selfish asceticism, and a superstitious reverence for angels (Col. ii. 8, 16-23); and in the Epistles to Timothy, addressed to Ephesus, in which city St. Paul anticipated the rise of false teaching (Acts xx. 30), two distinct forms of error may be traced in addition to Judaism, due more or less to the same influence; one a vain spiritualism, insisting on ascetic observances (Marriage) and interpreting the resurrection as a moral change (1 Tim. i. 6, 4, 1-7; v. 20; 2 Tim. ii. 16-18); the other a manifesting a materiality of things was another. "Reason was the absolute sovereign of man. In one point the Epicureans and Stoics were agreed. They both regarded the happiness and culture of the individual as the highest good. —Meanwhile, in
and Redeemer, the Demiurge and the true God, which formed so essential a tenet of the Gnostic schools, occurs in the N. T.—The writings of the sub-apostolic age generally throw little light upon the relations of Christianity and Philosophy. The Clementine Homilies and Recognitions, however, contain a vivid delineation of the speculative struggle which Christianity had to maintain with Judaism and Heathenism. At the close of the second century, when the Church of Alexandria came into marked intellectual preeminence, the mutual influence of Christianity and Neo-Platonism opened a new field of speculation, and rather the two systems were presented in forms designed to meet the acknowledged wants of the time. Neo-Platonism was, in fact, an attempt to seize the spirit of Christianity apart from its historic basis and human elements. The want which the Alexandrine Fathers (Clement, Origen, &c.) endeavored to satisfy is in a great measure the want of our own time. If Christianity be Truth, it must have points of special connection with all nations and all periods. Christian Philosophy may be in one sense a contradiction in terms, for Christianity confessedly derives its first principles from revelation, and not from simple reason; but then, on the other hand, it is a fact that the principles of Christianity, which aims to show how completely these meet the instincts and aspirations of all ages.

**Phineas (Gr. form of PHINEHAS).**

1. PHINEHAS I (1 Esd. v. 1, viii. 2, 29; 2 Esd. i. 26; Ecclus. xiv. 23; 1 Mc. ii. 26).—2. PHINEHAS II (2 Esd. i. 2, 3).—3. PHINEHAS S (1 Esd. viii. 65).—4. PASHA. (v. 61).

Phineas (fr. Heb. = Phoenix, Gr. F phishing), in Apoc. PHINEAS. 1. Son of Eleazar I and grandson of Aaron (Ex. vi. 23). His mother was a daughter of Putiel. Phinehas, while quite a youth, by his zeal and energy at the critical moment of the licentious idolatry of Shittim, appeased the Divine wrath and put a stop to the plague which was destroying the nation (Num. xxv. 7). For this he was rewarded by the special approbation of Jehovah, and by a promise that the priesthood should remain in his family forever (10-13). He was appointed to accompany as priest the expedition by which the Midianites were destroyed (xxxii. 6). Many years later he also accompanied Josue from Shiloh to remonstrate against the altar which the Transjordanic tribes built near Jordan (Josh. xxii. 13-32). In the partition of the country he received an allotment of his own—a hill on Mount Ephraim which bore his name. Here his father was buried (xxiv. 35). During his life Phinehas appears to have been the chief of the Korahites or Korhites (1 Chr. ix. 20). (Korahites.) After Eleazar's death he became high-priest—the third of the series. In this capacity he gave the oracle to the nation during the struggle with the Benjaminites on the matter of Gibeah (Judg. xx. 28). The Pentateuch presents him as the type of an anointed and devoted priest (comp. Ps. cv. 30, 31). The priests who returned from the Captivity were enrolled as “the sons of Phinehas” (Ezr. viii. 2). The memory of this Josiah was very dear to the Jews (Ecclus. xiv. 25; I Mc. ii. 26; PHINESES 1). Josephus (iv. 6, § 12) says that so great was his courage and so remarkable his bodily strength that he never relinquished any undertaking, however difficult and dangerous, without gaining a complete victory. The later Jews are fond of comparing him to Elijah, if indeed they do not regard them as one and the same individual (so Mr. Grove). The verse which closes the Book of Joshua is ascribed to Phinehas, as the description of the death of Moses at the end of Deuteronomy is to Joshua. The tomb of Phinehas, a place of great resort to both Jews and Samaritans, is shown at Avertah, four miles S. E. of Nablus.—2. Second son of Eleazar (1 Sam. i. 9, ii. 94, iv. 11, 17, xix. 3), killed with his brother by the Philistines when the ark was captured. He is introduced, apparently by mistake, in the genealogy of Ezra (2 Esd. i. 2a, A. V. “Phineas”),—3. A priest or Levite, father of Eleazar in Ezra’s time (Ezr. viii. 33); perhaps = No. 1.

**Phison** (L. fr. Gr. form = Piano (Ecclus. xxiv. 27)).

Phison (Gr.) = Phery (burning, blazing), a Christian at Rome whom St. Paul salutes (Rom. xvi. 14). Pseudo-Hippolytus makes him one of the seventy disciples and bishop of Marathon. He is said to have suffered martyrdom April 8th.

**Phœbe** (fr. be) (L.) = Phœbe.

Phœnie (Gr. with see or see’ni). Phœ-ne’i-a [see’ni-e-th or see’niy-yah] (both L.). PHŒNICA.; PHŒNicia.

Phœ-ni’cians [see’ni-thyan]. PHŒNICIANS.

Pho’ros (Gr.) = Paro (1 Esd. v. 9, ix. 26).

Phyr’ia (fr. ]; fr. fr. fr.; = Paro or paro. With reference to the kingdom of Phrygia, which is not shown upon the geographical maps of the N. T., there is no geographical term in the N. T. which is less capable of an exact definition. There was no Roman province of Phrygia till considerably after the first establishment of Christianity in the peninsula of Asia Minor. The word was rather etiological than political, and denoted, in a vague manner, the western part of the central region of that peninsula. All over this district the Jews were probably numerous (Acts ii. 10). (Antiochus the Great.) Through this region the Apostle Paul passed in his second and third missionary journeys (xvi. 8, xviii. 23). By Phrygia we must understand an extensive district, which contributed portions to several Roman provinces, and varying portions at different times. Colossæ, Hierapolis, Iconium, &c., were Phrygian towns. PHILADELPHIA.

Phth (fr. Gr.) = Phth (Jd. ii. 23; compare Ex. xxvii. 10).


Phurb (fr. Heb. = To-Pet, fr. fr., probably applied to an African country or people. In the list it follows Cæsæ and Mærib, and precedes Canaan. We cannot place the tract of Phut out of Africa, and its position in the list would well agree with Libya. The few mentions of Phut in the Bible clearly indicate a country or people of Africa, and probably not far from Egypt (Jær. xvi. 9 [margin “Put,” in text “Libyan”], Ex. xxvii. 10 [A. V. “Put”], xxx. 5, xxxviii. 5 [in the last two, margin “Put,” in text “Libyan”]; Nah. iii. 9 [A. V. “Put”]). In the ancient Egyptian inscriptions Mr. R. S. Poole finds two names which he compares to the Biblical “Phut” or “Put.” viz. (L.) that of the tribes or peoples called the Nine Bows (IX X Petu or LX X Petu = NAPHTHUM), and (2) of that of Nubia, To-Pet (the region of the Bow), also called To-Mer-Pet (the region, the island of the Bow), whence he conjectures the name of Merœi to come. He finds also in the geographical lists the latter form as the name of a people, Aua-Mer-Pet. He also compares the Coptic Niphaut with Phut.
The first syllable being the article, the word nearly resembles the Hebrew name. It is applied to the western part of Lower Egypt beyond the Delta; and Champollion conjectures it to mean the Libyan part of Egypt, so called by the Greeks. To take a broad view of the question, Mr. Poole thinks that all the names mentioned may be connected with the Hebrew Phunt; and he supposes that the Naphethum were Mizraites in the territory of Phunt, perhaps intermixed with peoples of the latter stock. He regards the P dot of the ancient Egyptians, as a geographical designation, corresponds to the Phunt of the Bible, which would therefore denote Nubia or the Nubians.—Josephus (i. 6, § 2) says, 'That was the founder of Libya: he called the inhabitants Phuites after himself; there is a river in the country of the Moors which bears that name; whence it is that we may see the greatest part of the Greek chronic historiographers mention that river and the adjoining county by the appellation of Phunt; but its present name has been given it from one of the sons of Mizraim, who was called Lyghis (the progenitor of the Lehabim). Jerosme adopts this view, which has also been inducted by Bochart, J. D. Michaelis, Gesenius, Rosenmüller, Von Bohlen, Delitzsch, Keil, and Kalischer. The versions (LXX., Vulgate) corrobore this also (P. Holmes, D. D., in Kitto, article "Ham"). Dr. Hübner also holds that the territory of Phunt was much more extensive than that of the Lehabim (who were only a branch of Mizraim), and that, while the Lehabim bordered on Upper Egypt, the children of Phunt bordered on Lower Egypt, and extended westward along the northern coast of Africa and into the interior of the continent of Asia, according to Censorinus.

Phuntah (fr. Heb. = smooth; Gen. = Pchil), a son of Issachar (Gen. xvi. 13) = Pchil or Phchil 2.

Phygellus [φιγ'γλζ] (fr. Gr. = fugitive, Crucen), a Christian connected with those in Asia of whom St. Paul speaks as turned away from himself (2 Tim. i. 13). It is open to question whether their repudiation of the apostle was joined with a declension from the faith, and whether the open display of the feeling of Asia took place—at least so far as Phygellus and Hermogenes were concerned—at Rome. Phygellus may have forsaken (see 2 Tim. iv. 16) the apostle at some critical time when his support was expected; or he may have been a leader of the party of nominal Christians at Rome, such as the apostle describes at an earlier period (Phil. i. 15, 16) opposing him there.


*Physician [φσισθαν]. Medicine.*

Pieliseth (Heb. fr. Egyptian = the goddess Bast or Bubastis; see below), a town of lower Egypt, mentioned only in Ex. xxx. 17. In hieroglyphics its name is written Pieliseth, Piel, and Hul-Pieliseth. The Coptic forms are Bast, with the article Pi (= the) prefixed, Poubast, Poubast, &c.; the Greek Boubastis, Boubastis; and the Latin Bubastis. Bubastis was situated on the west bank of the Pelusiac or Bubastite branch of the Nile, in the Bubastite nome, about forty miles from the central part of Memphis. Herodotus speaks of its site as having been raised by those who dug the canals for Sesostris, and afterward by the labor of criminals under Sabaicus the Ethiopian, or rather the Ethiopian dominion. He mentions the temple of the goddess Bubastis more beautiful than any other known to him. It lay in the midst of the city, was built of the finest red granite, and had round it a sacred enclosure of about 600 feet square, beyond which was a larger circuit, 940 feet by 1,200. The temple is entirely ruined, but the names of Ramesses II. of the nineteenth dynasty, Userkhen I. (Osorhon I.) of the twenty-second, and Nehhhar-heb (Nectanebo I.), of the thirtieth, have been found here, as well as that of the goddess Bast. There are also remains of the ancient houses of the town, and amidst the houses on the northwest side are the thick walls of a fort which protected the temple below (Sir G. Wilkinson, in Rawlinson's Herodotus). The goddess Bast (or Bubastis), who was here the chief object of worship, = Peshet, the goddess of fire. Both names accompany a lion-headed figure, and the cat was sacred to them. Herodotus considers the goddess Bubastis = Artemis (Diana). Manetho relates that a chasm of the earth opened at Bubastis in the time of the first king of the second dynasty, and many perished. The twenty-second dynasty (Sheshak, &c.) was a line of Bubastite kings. Bubastis was taken and its walls were destroyed by the army of the Egyptians, who placed a place of some importance under the Romans.

**Picture.** In two of the passages in which "picture" is used in A. V. (Isa. 17) it denotes (so Mr. Phillott) idiological representations, either independent images, or more usually stones "portrayed," i.e. sculptured in low relief, or engraved and colored (Ex. xxxii. 14). Movable pictures, in the modern sense, were doubtless unknown to the Jews; but colored sculptures and drawings on walls or on wood, as mummy-cases, must have been familiar to them in Egypt. (Ceiling; Colors, II. 4; Embalming.) Mr. Phillott supposes the "pictures of silver" of Prov. xxv. 11, were wall-surfaces or cornices with carvings.—In Is. ii. 16, where the A. V. has "pleasant pictures," margin "pictures of desire," Dr. J. A. Alexander translates "images (i.e. visible objects) of desire, or rather admiration and delight," and understands it as a general expression for all attractive and majestic objects.

**Piece of Gold.** The A. V. translates "piece of gold" (Gen. xxv. 12) in the passage respecting Naaman, relating that he "took with him ten talents of silver, and six thousand of gold, and ten changes of raiment" (2 K. v. 5), supplies "pieces" as the word understood; but "shekels," as designating the value of the whole quantity, not individual pieces, is preferable. Money.

**Piece of Silver.** In the O. T. the word "pieces" is used in the A. V. for a word understood in the Hebrew, except one case (see below). The phrase is always "a thousand" or the like "of silver (Gen. xx. 16, xxvii. 28, xl. 22; Judg. ix. 4, xvi. 5; 2 K. vi. 25; Hos. iii. 2; Zech. xi. 12, 13). In similar passages the word "shekels" occurs in the Hebrew (Gen. xxviii. 15, &c.). In other passages the A. V. supplies the word "shekels" instead of "pieces" (Deut. xxii. 19, 29; Judg. xiii. 2, 3, 4; 2 Sam. xviii. 11, 12), and of these the first two require this to be done. The shekel was the common weight for money, and therefore most likely to be understood in an elliptical phrase. The exceptional case in which a word corresponding to "pieces" is found in the Hebrew is in Ps. lvii. 30, Heb. 31. The Heb. ratz, used here only, probably = "a piece" broken off, or a fragment: there is no reason to suppose that a coin is meant. (Money.) In the N. T. two Greek words are rendered "piece of silver," viz. drachme and argu-
of St. Luke, to the Roman denarius (A. V., "Pen-
ny"). (3.) The second word occurs in the account of the
betrayal of our Lord for "thirty pieces of silver" (Mat. xxvi. 13, xxvii. 3, 5, 6, 9). If the
most common silver pieces be meant, they would be
denarii. (PENNY.) The parallel passage (Zech.
xii. 12, 13; OLD TESTAMENT, C) must, however, be
taken into consideration, where, if our view be cor-
rect, shekels must be understood (compare Ex. xxi.
20). It is more probable that the thirty pieces of
silver were tetradrachms (= shekels; see STATERS)
than that they were denarii (so Mr. R. S. Poole).—
In Acts xix. 19 the word "pieces" is supplied in the
A. V., "50,000 pieces of silver," i.e. probably
50,000 drachms or denarii = $7,500 (Vulgate, Rhi.
N. T. Lex.). EPHESES 3; MAGIC.
Pie'ty (fr. L. pietas = dutiful conduct toward
God, parents, &c.). This word occurs but once in the
A. V. : "Let them learn first to shew piety at
home," better, "toward their own household" (1
Tim. v. 4). The curious word here instead of the
more usual equivalents of "godliness," "rever-
ence," &c., was probably determined by the spe-
cial sense of the L. pietas as toward parents. The
Greek verb here translated "to shew piety" is translated
in Acts xvii. 23 "worship." 
Pie'th, Open to the TATE.
Psik-a-lith'rus (Gk. = mouth of the caverns, but
doubtless fr. Egyptian = place where grass [or edge]
grows, Gea), a place before or at which the Israel-
ites encamped, at the close of the third march from
Rameses, when they went out of Egypt (Ex. xiv. 2,
9; Num. xxiii. 7, 8). The name is probably of that
a natural locality. The two similar name the late
M. Freznel recognized in the modern Ghaneqhetel-
boos (the bed of reeds), a place near where the pas-
sage of the Red Sea is supposed to have occurred.
EXODUS, THE.
Pilate (fr. L. Plautus = armed with a javelin,
Cruzen, &c., or probably [so Prof. Piemont] cov-
ered with a felt cap, the badge of manumitted slaves),
Pen'ti-us [-sheus] (L. of the sea, marine, Cruzen;
see below). The name indicates that he was con-
nccted, by descent or adoption, with the gens [or clan]
of the Pontii, first conspicuous in Roman his-
tory in the person of Caius Pontius Petronius, the
great Samnite general. He was the sixth Roman
procurator, our Lord's "knight," and to whom our Lord
(Jesus Custer) worked, suffered, and died, as we
learn, not only from the Scriptural authorities, but
from Tacitus (Ann. xxv. 44). He was appointed A.D.
25-6, in the twelfth year of Tiberius. One of his first
acts was to remove the headquarters of the
army from Cesarea to Jerusalem. The soldiers of
course took with them their standards, bearing the
image of the emperor, into the Holy City. No pro-
vious governor had ventured on such an outrage.
The people poured down in crowds to Cesarea, where
the procurator was then residing, and besought him
to remove the images. After five days of discus-
sion he gave the signal to some Conon to go to the other
occasions he nearly drove the Jews to insurrection;
the first, when he hung up in his palace at Jerusa-
lem some glib shields inscribed with the names of
deities, which were only removed by an order from
Tiberius; the second, when he appropriated the
revenue from the redemption of vows (Corban) to
the construction of an aqueduct. This order led to
a riot, which he suppressed by sending among the
crowd soldiers with concealed daggers, who mas-
queraded a great number, not only of rioters, but of
causal spectators. To these specimens of his ad-
ministration from private authors we must add the
slaughter of certain Galileans, which was told to
our Lord as a piece of news (Lk. xiii. 1), and on
which He founded some remarks on the connection
between sin and calamity. It must have occurred
at some feast at Jerusalem, in the outer court of
the Temple. It was the custom for the procurators
to reside at Jerusalem during the great feasts, to
preserve order, and accordingly, at the time of our
Lord's last passover, Pilate was occupying his of-
icial residence in Herod's palace (JESUS CHRIST;
JUDGMENT-HALL; PREDICIM); and to the gates of
this palace (so Bishop Cotton, original author of
this article) Jesus, condemned on the charge of
blasphemy, was brought early in the morning by
the chief priests and officers of the Sanhedrim, who
were unable to enter the residence of a Gentle, lest
they should be defiled, and unfit to eat the pass-
over (Jn. xviii. 28). Pilate therefore came out to
learn their purpose and demanded the nature of the
charge. At first they seem to have expected him
to carry out their wishes without further in-
quiry, and therefore merely described our Lord as
a disturber of the public peace; but as a Roman
procurator had too much respect for justice, or at
least understood his business too well to consent to
such a condemnation, they were obliged to devise
a new charge, and therefore interpreted our Lord's
claims in a political sense, accusing Him of assu-
ing the royal title, perverting the nation, and for-
bidding the payment of tribute to Rome (Lk. xxiii.
3; an account plainly presupposed in Jn. xviii. 33).
It is plain that from this moment Pilate was dis-
tracted between two conflicting feelings; a fear of
offending the Jews, and a conscious conviction that
Jesus was innocent. Moreover, this last feeling
was strengthened by his own hatred of the Jews,
whose religious scruples had caused him frequent
trouble, and by a growing respect for the calm dig-
nity and meekness of the Sufferer. First he exam-
ined our Lord's case, and asked him, "Art
He a king? There seems to have been in Pi-
late's mind a suspicion that the Prisoner really was
what He was charged with being (34, xix. 8, 12,
22). He accepted as satisfactory Christ's assurance
that His kingdom was not of this world, i.e., not
worthy in its nature or objects, and therefore not
to be founded by this world's weapons, though he
could not understand the assertion that it was to be
established by bearing witness to the truth. His
famous reply, "What is truth?" was the question of
a worldly-minded skeptical politician. At the
close of the interview he came out to the Jews and
declared the Prisoner to be innocent. To this they replied
that His teaching had stirred up all the people from
Galilee to Jerusalem. The mention of Galilee sug-
gested to Pilate a new way of escaping from his
dilemma, by sending on the case to IHEROD ANTIPAS;
but Herod, though propitiated by this act of cour-
tesy, declined to enter into the matter. So Pilate
was compelled to give a decision, and first by con-
vening assembled the chief priests and also the people,
he announced to them that the Accused had done
nothing worthy of death; but at the same time, in
hopes of pacifying the Sanhedrim, he proposed to

PIE PIL 

865
acquiescence in the request by Joseph of Arimathea that the body might be given up to him rather than consigned to the common grave for those who had suffered capital punishment, and his sullen answer to the demand of the Sanhedrin that the sepulchre should be guarded. We learn from Josephus (xviii. 4, §§ 1, 2) that his anxiety to avoid giving offence to Cesar did not save him from political disaster. The Samaritans were unquiet and rebellious. Pilate led his troops against them, and defeated them easily enough. The Samaritans complained to Vitellius, now president of Syria, and he sent Pilate to Rome to answer their accusations before the emperor. When he reached it he found Tiberius dead, and Caligula (Caligula) on the throne, A. D. 36. Eusobius adds that soon afterward, "weary with misfortunes," he killed himself. As to the scene of his death there are various traditions. One is that he was banished to Vienna Allobrogum (Vienne on the Rhone), where a singular monument—a pyramid on a quadrangular base, fifty-two feet high—is called Pontius Pilate's tomb. Another is that he retired to the solitude of the mountains by the lake of Lucerne, now called Mount Pilatus; and there, after spending years in its recesses, in remorse and despair rather than penitence, plunged into the dismal lake which occupies its summit. We learn from Justin Martyr, Tertullian, Eusobius, &c., that Pilate made an official report to Tiberius informing his Lord's trial and condemnation; and in a homily ascribed to Chrysostom, certain memoranda are spoken of as well-known documents in common circulation. The Acts of Pilate, now extant in Greek, and two Latin epistles from him to the emperor, are certainly spurious.

Pil'kh (Heb. a slice, Gez.), a chief of the people, probably a family, who sealed the covenant with Nehemiah (Neh. x. 24).

Pill'ar (Heb. usually am'had; Gr. stulos). The notion of a pillar is of a shaft or isolated pole, either supporting or not supporting a roof. Pillars form an important feature in Oriental architecture, partly perhaps as a reminiscence of the text with its supporting poles, and partly also from the use of flat roofs, in consequence of which the chambers were either narrower or divided into portions by columns.

(Pillars) The general practice in Oriental buildings of supporting flat roofs by pillars, or of covering open spaces by awnings stretched from pillars, led to an extensive use of them in construction. At Nineveh the pillars were probably of wood, and it is very likely that the same construction prevailed in the "house of the forest of Lebanon," with its hall and porch of pillars (1 K. vii. 2, 6). (Pallace.) The "chapters" of the two pillars Jachin and Boaz resemble the tall capitals of the Persepolitan columns (so Mr. Phillott). (Chapter; Persepolis; Temple.) But perhaps the earliest application of the pillar was the votive or monumental. This in early times consisted of nothing but a single stone or pile of stones (Gen. xxviii. 18, xxxi. 46, &c.).—Lot's wife became a "pillar" of salt (xix. 26; Heb. neil'oh = a statue, pillar, Ges.; Garrison 2). The stone Ezel (1 Sam. xx. 19) was probably a terminal stone or waymark.—The "place" set up by Saul (xxv. 13) is explained by derisive to be a trophy. The word used (Heb. yad = hand) is the same as

1 The system of administration under the Roman Republic forbade the governors of provinces to take their wives with them, but the practice had gained ground under Tiberius, and Tadullus (Ann. xi. 50) records the failure of an attempt to reinforce the old regulation.
that for Absalom's pillar (A. V. "place"). 2 Sam. xxi. 18). So also Jacob set up a pillar (Heb. mōzšērah; I mol. 15.) over Rachel's grave (Gen. xxxix. 20). The monolithic tombs and obelisks of Petra are instances of similar usage.—The Heb. 'al-Mammād, in the A. V. by a pillar (2 K. xi. 14, xxiii. 3), "at his pillar" (2 Chr. xxiii. 13), Gesenius, Keil, &c., translate on the platform, i. e. raised stand or elevated place erected for the king to stand on (= the brazen "scaffold" in 2 Chr. vi. 13). The figurative use of the term "pillar," in reference to the cloud and fire accompanying the Israelites on their march, or as in Cant. lii. 6, and Rev. vi. 11, is plainly derived from the notion of an isolated column not supporting a roof. (CLOUD, PILLAR; EARTH.)

"A pillar is the emblem of firmness and steadfastness (Jer. i. 18; Rev. iii. 12), and of that which sustains or supports (Gal. ii. 9; 1 Tim. iii. 15)" (Dr. W. L. Alexander, in Kitto). PILLAR, PLAIN OF.

Percher, Plain of the, or rather "oak of the pillar" (marg. Heb. elōhu mōzšērah), a tree which stood near Shechem, and at which the men of Shechem and the house of Millo assembled to crown Abimelech son of Gideon (Judg. ix. 6). MοΝΕΜΩΝΙΟΣ.

PIllared = pedest, stripped (Gen. xxx. 37, 38; Lev. xiii. 40 marg.). PΕΛΑΙΚΟΝ.

Once translated "of"—Heb. 'eelār, or heeled, or shoeless (Gen. xxv. 21); Ezek. i. 10; Ps. cii. 5, 10 (marg.)—"of the earth" (Is. xvi. 16, 22); "of the land" (Ps. xxi. 31); "of the pillar" (Is. lxii. 6); "of the house" (Ezra x. 24); "of the sea" (Is. xxvii. 11). "Of the pillar" is also sometimes translated "of the rock" (Ps. xliii. 12, 13; I Kings xix. 13, 16), or "of his pillar" (xxvi. 7, 11, 16).—Gr. περαχθρόνος is a "cushion for the head, a pillow" (cf. Mark iv. 28 only); in LXX. = No. 2. BED.

Pillar (Heb. = Pelatsah; Gr. = Pilais; Lat. = Pilus). The priestly house of Moaidah, or Manahid, in the time of Josiakim the son of Joshua (Neh. xii. 17).

Pine, Pine-tree, the A. V. translation of—1. Heb. šāḥar (Is. xiii. 19, lx. 13). What tree is intended is not certain. Gesenius inclines to think the oak, as implying duration; the Chaldee has a species of PLANA; the LXX. renders FIR; the Vulgate, &c., PINA;—Henderson favors "pine." Pine-trees grew on Lebanon; but the etymology is regarded as indicating some other tree.—2. Heb. shemen (Neh. viii. 15), elsewhere rendered "OIL-TREE," &c. ASH.

Pinnas-lea, the A. V. translation of Gr. phlocking (literally a little wing), which occurs only in Mat. iv. 6, and Lk. iv. 9. It is plain, 1. that phlocking with the article is not a pinnacle, but the pinnae. 2. That by the word itself we should understand an edge or border, like a feather or a fin. The only part of the Temple which answered to the modern sense of pinnae was the golden spikes erected on the roof to prevent birds from settling there. Light-foot suggests the perch or vestibule, which projected like shoulders on each side of the Temple. Robinson (N. T. Lez.), Fairbairn, &c., refer it to the highest point of the Temple-buildings, probably the elevation of the middle portion of the southern portico, which at its eastern end impended at a dizzy height over the valley of the Kidron. Mr. Philott supposes it may mean the battlement ordered by law to be added to every roof.

PIton (Heb. darkness, Grs.), a "deke" of Edom, i. e. head or founder of a tribe of that nation (Gen. xxxvi. 41; 1 Chr. i. 52). Eusebius and Jerome make the seat of the tribe at Poxon.

Pipe (Heb. hâlār'eh châlî; Gr. aulos). The "pipe" is one of the simplest, and therefore probably one of the oldest, of musical instruments. The pipe and tabret (Timbrel), instruments of a peaceful and social character, were used at the banquets of the Hebrews (Is. v. 12), and their bridal processions (Mishna), and accompanied the simpler religious services, when the young prophets, returning from the high-places, caught their inspiration from the harmony (1 Sam. vi. 20); or the pipes were frequently heard at the great festivals of their ritual, beguiled the weariness of the march with psalms sung to the simple music of the pipe (Is. xxx. 29). When Solomon was proclaimed king, all the people went up after him to Gihon, piping with pipes (1 K. i. 40).

The sound of the pipe was apparently a soft wailing note, appropriate in mourning and at funerals (Mat. ix. 23), and in the lament of the prophet over the destruction of Moab (Jer. xlvi. 36). The pipe was the type of perforated wind-instruments, and was even used in the Temple-choir, as appears from Ps. lxxix. 1, where "the players on instruments" are properly "piped." Twelve days in the year, according to the Mishna, the pipes sounded before the altar. They were of reed, and not of copper or bronze, because the former gave a softer sound. Of these there were not less than two nor more than twelve. In later times the funeral and deathbed were never without the professional pipers or flute- players (Mat. ix. 25), a custom which still exists. In the social and festive life of the Egyptians the pipe was played as prominent a part as among the Hebrews. The Egyptian single pipe was a straight tube, without any increase at the mouth; held with both hands when played; apparently not more than a foot and a half long, and often much smaller; with three or four holes sometimes with a small mouth-piece of reed or thick straw. The double pipe consisted of two pipes, perhaps occasionally united by a common mouth-piece; one, played with the left hand, having two holes and serving as a bass; the other, played with the right hand, having more holes, and giving a sharp tone. Among the instruments used in Egyptian bands, we generally find either the double pipe or the flute, and sometimes both; the former being played both by men and women, the latter exclusively by women. Any of the instruments above described would have been called by the Hebrews hâlār'eh or châlî, and not improbably they derived their knowledge of them from Egypt. The single pipe is said to have been the invention of the Egyptians alone, who attribute it to Osiris. MUSICAL INSTRUMENTS.

Pi'r (Rev. xviii. 22). MUSITEL; PIPE.

Pit (fr. Gr.) (1 Esd. v. 19), apparently a repetition of the name CAPPAD.

P'tram (Heb. wild-asslike, i. e. indomitable, Grs.), Amorite king of Jarmuth, defeated with his four confederates by Joshua, and hung at Makkedah (Josh. x. 3, 27).

In some connection with the ancient custom of sculpturing on the gravestones or sepulchral columns an uplifted hand with the arm (Robinson's Ges. Heb. Lex. s. v.).
Pir'a-athon (Heb. shir{'}if Ges.), a place “in the
land of Ephraim in the mount of the Amalekite”
(Judg. xii. 15 only); situated at the modern village of Fer'ata, on an eminence about six miles W.S.W.
of Nablus (Shechem).

Pir'a-thion-ile = the native of, or dweller in, Pir-
athon. Two such are named in the Bible. 1.
Aemani the Judge (Judg. xii. 15, 15) — 2. Benjamin
(2 Sam. xxii. 30; 1 Chr. xi. 31, xvii. 14).

Pisgah (Chal. part, piece, Ges.), a mountain range
or district (Num. xxxi. 20, xxii. 14; Deut. iii. 27,
xxiv. 1), the same as, or a part of, that called the
mountains of Abiram (comp. Deut. xxix. 39 with
xxiv. 1). It lay on the E. of Jordan, contiguous to
the field of Moab, and immediately on the Jezrelithe.
The field of Zophin was situated on it, and its high-
est point or summit—its “head”—was the Mount
Nebot. No traces of the name Pisgah have been
met with in later times on the E. of Jordan, but in
the Arabic garb of Tass el-Feschkhah (almost identical
with the Hebrew Rosh hay-pisgah = top of the Pis-
gah) it is said to be a well-known headland on the
northwestern end of the Dead Sea, a mass of moun-
tain bounded on the S. by the Wady en-Nir (Ker-
don), over against the northern part of which, on
a conical hill, about ten miles E. of Jerusalem, is
situated the great Mussulman sanctuary of Nebi
Moson (= Prophet Moses), where Mohammedan tradi-
tion (still available, of course) with the Scripture
has placed Pisgah and the burial-place of Moses.
For "the springs of Pisgah," see Ashdoth-Pisgah.

Pisid-ea (Gr. the country of the Piseda), a district of
Asia Minor, which cannot be very exactly defined,
N. of Pampylia, and stretching along the range of
Taurus. Northward it reached to, and was part-
ly included in, Puniyia, which was similarly an in-
definite district, though far more extensive. Thus
Antioch in Pisidia (Aixioci 2) was sometimes called
a Phrygian town. Both the country and its inhabi-
tants were wild and rugged; and probably here the
apostle encountered some of his “perils of robbers”
and "perils of rivers." St. Paul passed through
Pisidia twice, in his first missionary Journey (Acts
xiv. 14, xiv. 24).

Pis'on (fr. Heb. = overflowing, Ges.), one of the four
“heads” into which the stream flowing through
Eden 1 was divided (Gen. ii. 11).

Pis'ah (Heb. a spreading, P'u), an Asherite, son of
the Levite Shan (1 Chr. vii. 36).

Pit. In the A. V., this word appears with a figu-
rative as well as a literal meaning, and represents
several Hebrew words. 1. Shid" (Num. xvi. 30, 33;
Job xvii. 16), used only of the hollow, shadowy
world, the dwelling of the dead. (HELL.) 2. Shokath
or shokelah. Here the sinking of the pit is the
primary thought. It is dug into the earth (Ps. ix. 15
[Heb. 16], cxix. 85). Covered lightly over, it served
as a trap for animals or men (xxxv. 7). It thus
became a type of sorrow and confusion, from which
a man could not extricate himself, of the dreaminess
of death (Job xxxiii. 18, 24, 28, 30). To "go down
the pit" is to die without hope. 3. Bwr. In this
word, as in the cognate Bwr, the special thought is
that of a pit or well dug for water. The process of
deannoying which goes on in all languages,
seems to have confined the former to the state of
the well or cistern, dug into the rock, but no longer
filled with water (Gen. xxxvii. 20 ff., &c.). In the
phrase "they that go down to the pit," it becomes
even more constantly than the synonyms already
noticed, the representative of the world of the dead
(Ez. xxxi. 14, 16, xxxii. 18, 24; Ps. xxviii. 1, cxlix.
7). There may have been two reasons for this trans-
f orm. 1. The wide deep excavation became the
place of burial (Ex. xxxii. 24). 2. The pit, how-
ever, in this sense, was never simply equivalent to
burial-place. There is always implied in it a
thought of scorn and condemnation (Zech. ix. 11;
Is. li. 14; Jer. xxxvii. 6, 9). It is not strange that
with the associations of material horror clustering
round, it should have involved more of the idea of a
place of punishment for the guilty or unjust, than
did the shek {or the grave. In Rev. i. 1, 2, and also
the "pit" (Gr. phlre; abscus) is as a dun-
gone. Piuson; WELL.

Pitch. The three Hebrew words zepeth (Ex. ii.
3; Is. xxxiv. 9 twice), hemdor or chaimor (A. V.
"slime"), oipher (Gen. vi. 4), all represent (so Mr.
Bevan) the same object, viz. mineral pitch or asphalt,
in its different aspects: zepeth (the zift of the mod-
ern Arabs), in its liquid state; hemdor or chaimor,
in its solid state, from its red color; and oipher, in
reference to its use inoverlaying wood-work. Dr.
Thomton says: "This is the real origin of the word "pitch" of Ex. i. 3 as bytones and tar. The inflammable
nature of pitch is noticed in Is. xxxiv. 9. Mossa;
Noam.

Pitch'er (Heb. usuall cad [BARREL], once nebel
[BOTTLE]; Gr. keramion) is used in A.V. to denote
the water-jars or pitchers with one or two handles,
used chiefly by women for carrying water, as in the
story of Rebecca (Gen. xxiv. 15-20; but see Mk.
xiv. 13; Lk. xxi. 10). This practice has been, and
is still usual both in the East and elsewhere. The
vessels used for the purpose are generally carried on
the head or the shoulder. (See cut of Fountain of
Nazareth, p. 512.) The Bedoin women commonly
use skin-bottles. Such was the "bottle" carried by
Hagar (Gen. xxi. 14). The same word is used of
the pitchers employed by Gideon's 300 men
(Judg. vii. 17). Probably earthen vessels were used
by the Jews as by the Egyptians for containing both
liquids and dry provisions. (BARREL; Bottle; Pot;
VESSEL.) "Pitcher" is used figuratively of the lip of
man (Ex. xiii. 6). MEDICINE, p. 628.

Pithom (Heb. fr. Egyptian = the narrow place,
Ges.; the Atam or Tiwm, a name of the sun-god, so
R. S. Poole), one of the store-cities built by the
Israelites for the first oppressor, the Pharaoh 3,
"which knew not Joseph" (Ex. i. 11); probably in
the eastern part of Lower Egypt. Herodotus
mentions a town called Patumus (in the Arabic
name on the Canal of the Red Sea), which seems
to be that of Pharaoh's Inheritance. Probably the
military station Thoum of the Notitia. Pithom
and Pathumus have been supposed by the scholars
of the French expedition, Kitto, Ayre, &c., to be at
or near the present Abousheh, at the en-
trance of the Wady Tumilat. EXODUS; THE; RAM-
ESTS.

Pithon (Heb.), a descendant of King Saul; one of
the four sons of Micah, the son of Mephibosheth
(1 Chr. vii. 35, ix. 41).

Plague, the. The disease now called the Plague,
which has ravaged Egypt and neighboring countries
in modern times, is supposed to have prevailed there
in former ages. Manetho speaks of "a very
great plague" in the reign of Semennes, the sev-
eventh king of the first dynasty, n. c. about 2500 (so
Mr. R. S. Poole, original author of this article).
The difficulty of determining the character of the
pestilences of ancient and medieval times, even
when carefully described, warns us not to conclude
that every such mention refers to the Plague. The
Plague in recent times has not extended far beyond the Turkish Empire and the kingdom of Persia. As an epidemic it takes the character of a pestilence, sometimes of the greatest severity. The Plague, when most severe, usually appears first on the north of Lake Van, in Armenia, and afterwards breaks out in Turkey or North Africa, W. of Egypt. It ascends the river to Cairo, rarely going much further. The mortality is often enormous, and Mr. Lane remarks of the plague of 1823:—"It destroyed not less than eighty thousand persons in Cairo, i. e. one-third of the population; and far more, I believe, than double the number of the inhabitants of Egypt." The Plague is considered to be a severe kind of typhus, accompanied by buboes. Like the cholera, it is most violent at the first outbreak, causing almost instant death; later it may last three days, and even longer, but usually it is fatal in a few hours. Several Hebrew words are translated "pestilence" or "plague;" but not one of these can be considered as designating by its signification the Plague. Whether the disease be mentioned must be judged from the sense of passages, not from the sense of words. Those pestilences which were sent as special judgments, and were either supernaturally rapid or destructive, and alone, would appear to be against particular culprits, are beyond the reach of human inquiry. But we also read of pestilences which, although sent as judgments, have the characteristics of modern epidemics, not being rapid beyond nature, nor directed against individuals (Lev. xxvi. 25; Deut. xxviii. 21). In neither of these passages does it appear that the pestilence was sent by the hand of God, in any case. It seems, however (so Gesenius) of pestilential and fatal diseases (Num. xiv. 21; xxxvii. 44-50; xxviii. 13-15, Heb. ix. xxx. 8, &c.), three proper translat.et "slacker" (1 Sam. ix. 17; 2 Sam. xviii. 7, 9, xxx. 7, 8, &c.), Heb. nekaph (from the root with No. 2) — a plague, a divine judgment, mostly (so Gesenius) of a fatal disease sent from God (Ex. xii. 13; Num. xvi. 46, 47 [xxvii. 11, Heb. &c.]), once properly translated "stumbling" (Ex. xiv. 14). The verb naphush itself is translated "to plague" (Ex. xxxii. 25, &c.), "smite" (Judg. xx. 3), &c., &c. — 1. Heb. smooth — a beating or smiting, a stroke, blow, or wound, also deskat, slaughter, Gaz. (xxiv. 31; Num. xvi. 33, &c.), also translated "striped" (Dent. xvii. 5, Prov. xx. 30, "stroke" (Ezra. ix. 6, 6; Ps. cxlix. 13, &c.), gieans and gieans, Gaz. (Gen. xxi. 17; Ex. xxvii. 20, xxxii. 38, &c.), also translated "stroke" (Dent. xvii. 1, "heow" (Gen. xiv. 17), "slacker" (Jeh. x. 10, 20, &c.), &c. — 3. Heb. nape — a stroke or blow, also a spot, mark, or blemish, Gaz. (Gen. xvii. 17; Ex. xxvii. 20, xxxii. 38, &c.), also translated "stroke" (Dent. xvii. 8, &c.), "striping" (2 Sam. vii. 14, &c.), &c. The original verb naphush is sometimes translated "to plague" (Gen. xvi. 17; Ps. liii. 1, 14, or "smite" (2 K. xv. 5, &c.), but usually "to touch" (Gen. iii. 3, xxxiii. 25, 32, 35, xxxix. 8, &c.), or "stroke" (Job. xxix. 6, &c.), &c. — 6. Gr. mastix — a whip, scourge, tropically a scorpion from God, i.e. disease, plague, Rom. 3. 7. Ex. (m. iii. 19, 22, &c.), &c. — 8. Heb. tsekh — a cかομ, a path, an ascent, also a wound, a stroke or blow from God, i.e. a plague, a stone, a scorpion, Rom. 3. 7. Ex. (m. iii. 19, 22, &c.)".

There does not seem, therefore, to be any distinct notice of the Plague in the Bible.

Plague (see note 1, under Plague), the Ten; the name popularly given to the ten fearful judgments (Miracles) from Jehovah inflicted by the hand of Moses and Aaron upon Pharaoh and his people for their oppression of the Israelites.—I. The Plague. Although it is distinctly stated that the plagues prevailed throughout Egypt, yet the descriptions seem principally to apply to that part of Egypt which lay nearest to Goshen, and more especially to "the field of Zoan," or the tract about that city (so Mr. B. S. Poole, one upon Pharaoh and his people). We must look especially to Lower Egypt for our illustrations, while bearing in mind the evident prevalence of the plagues throughout the land.—II. The Occasion on which the plagues were sent is described in Ex. iii.—xii.—III. The Plague. 1. The Plague of Blood. When Moses and Aaron came before Pharaoh, a miracle was required of them. Then Aaron's rod became "a serpent" (A. V.), or rather "a crocodile." (Drago. 2.) The Egyptian magicians called by the king produced what seemed to be the same wonder, yet Aaron's rod swallowed up the on. (vii. 12). This passage, taken alone, seems to indicate that the Egyptians succeeded in working wonders, but, if compared with the others which relate their opposition on the occasions of the first three plagues, a contrary inference seems more reasonable. A comparison with other passages strengthens us in the inference that the magicians succeeded merely by juggling. (Magic). Not only was the water of the Nile smitten, but all the water, even that in vessels, throughout the country. The fish died, and the river stank. The Egyptians could not drink it, and digged around it for water. This plague was doubly humiliating to the religion of the country, as the Nile was held sacred, as well as some kinds of its fish, not to speak of the crocodiles, which probably were destroyed. Those who have endeavored to explain this plague by natural causes, have referred to the changes of color to which the Nile is subject, the appearance of the Red Sea, and the so-called rain and dew of blood of the middle ages; the last two occasions by Jews usually supposed to be of very rapid growth. But such theories do not explain why the wonder happened at a time of year when the Nile is most clear, nor why it killed the fish and made the water unfit to be drunk.—2. The Plague of Frogs. When seven days had passed after the smiting of the river, Pharaoh was threatened with another judgment, and, on his refusing to let the Israelites go, the second plague was sent. The river and all the open waters of Egypt brought forth countless frogs, which not only covered the land, but filled the houses, even in their driest parts and vessels, for the ovens and kneading-troughs are specified. The magicians again had a seeming success in their opposition. This must have been an especially trying judgment to the Egyptians, as frogs were included among the sacred animals. The frog was sacred to the goddess Heqt, who is represented with the head of this reptile.—3. The Plague of Lice. The account of the third plague is not preceded by the mention of any warning to Pharaoh. Aaron was commanded to stretch out his rod and smite the dust, which became, as the A. V. reads the word, "lice" in man and beast. The magicians again attempted opposition; but, falling, confessed that the wonder was of God (viii. 18-19). There is much difficulty as to the animals meant; but this plague...
does not seem to be especially directed against the superstitions of the Egyptians.—4. The Plague of Flies. In the case of the fourth plague, as in that of the first, Moses was commanded to meet Pharaoh in the morning as he came forth to the water, and to threaten him with a judgment if he still refused to give the Israelites leave to go and worship. He was to be punished by what the A. V. renders "swarms of flies," a "swarm of flies," or, in the margin, "a mixture of noisome beasts." The proper meaning of the word "virób (FLY) is a question of extreme difficulty. Josephus, and almost all the Hebrew commentators, explain it as meaning a mixture, and here a mixture of wild animals. The LXX. and Philo suppose it = a dog-fly. The Vulgate has "every kind of flies." It is almost certain, from Ex. viii. 29, 31 (23, 27 Heb.), that a single creature is intended. Oedipus proposes the cockroach (Blatta orientalis), a kind of beetle. Yet our experience (so Mr. Poole) does not bear out the idea that any kind of beetle is injurious to man in Egypt. If we conjecture that a fly is intended, perhaps it is more reasonable to infer that it was the common fly, which in the present day is probably the most troublesome insect in Egypt.—5. The Plague of the Murrain of Beasts. Pharaoh was next warned that, if he refused to let the people go, there should be on the day following a "very grievous Murrain," upon the horses, asses, camels, oxen, and sheep of Egypt, whereas those of the children of Israel should not die. Accordingly, "all the cattle of Egypt died; but of the cattle of the children of Israel died not one." Yet Pharaoh still continued obstinate (ix. 1-7). This plague fell upon the Egyptian sacred animals of two of the kinds specified, the oxen and the sheep; but it would be most felt in the destruction of the greatest part of their useful beasts. In modern times murrain is not an unfrequent visitation in Egypt, and is supposed to precede the Plague.—6. The Plague of Boils. The next judgment appears to have been preceded by no warning, excepting, indeed, that, when Moses publicly sent it abroad in Egypt, Pharaoh might no doubt have repented at the last moment. We read that Moses and Aaron were to take ashes of the furnace, and Moses was to sprinkle it "toward the heaven in the sight of Pharaoh, "that it might become "small boils" throughout Egypt, and "be a boil breaking forth upon man and upon beast." (Murrain.) This plague may be supposed to have been either an infliction of boils, or a pestilence like the Plague of modern times. The former is, however, the more likely explanation.—7. The Plague of Hail. The seventh plague is preceded by a warning to Pharaoh, respecting the terrible nature of the plagues that were to ensue if he remained obstinate. For the morrow a very grievous and unprecedented hail was threatened, which would kill all the unsheltered cattle and men. Accordingly, "the Lord sent thunder and hail, and the fire ran along upon the ground." Thus man and beast were smitten, and the herbs and every tree broken, save in the land of Goshen. Pharaoh acknowledged his wickedness, promised, if the plague were withdrawn, to let the Israelites go, but again broke his promise (ix. 13-35). The ruin caused by the hail was evidently far greater than by any of the earlier plagues. Hail is now extremely rare, but not unknown, in Egypt, and the narrative seems to imply that it sometimes falls there.—8. The Plague of Locusts. Pharaoh was now threatened with a plague of locusts, to begin the next day, by which every thing the hail had left was to be devoured. This was to exceed any like visitations that had happened in the time of the king's ancestors. "And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." Pharaoh again confessed his sin, the plague was removed; but again he would not let the people go (x. 1-20). This plague has not the unusual nature of the one that preceded it, but it even exceeds it in severity, and so occupies its place in the gradation of the more terrible judgments that form the later part of the series. Its severity can be well understood by the fact that there is in Egypt in a part of the country where a flight of locusts has alighted. In this case the plague was greater than an ordinary visitation, since it extended over a far wider space, rather than because it was more intense; for it is impossible to imagine any more complete destruction than that always caused by a swarm of locusts. (Locusts.) The extraordinary depth and extent of the plague of locusts we read at once of a fresh judgment. "There was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Pharaoh then gave the Israelites leave to go out only after the death of the locust; but when Moses required that they should take these also, he again refused (x. 21-29). This plague has been illustrated by reference to the Semoon and the hot wind of the Khamescon. The former is a sand-storm which occurs in the desert, seldom lasting more than a quarter of an hour or twenty minutes, but for the time often causing the darkness of twilight, and affecting man and beast. The hot wind of the Khamescon usually blows for three days and nights, and carries so much sand with it, that it produces the appearance of a yellow fog. It thus resembles the Semoon, though far less powerful and distressing in its effects. It is not known to cause actual death. (Wind.) The Plague of the Murrain of Beasts was an extremely severe sand-storm, miraculous in its violence and its duration, for the length of three days does not make it natural, since the severe storms are always very brief.—10. The Death of the First-born. Before the tenth plague Moses warned Pharaoh, "And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." He then foretold that Pharaoh's servants would pray him to go forth. "And he went out from Pharaoh in heat of anger." But Pharaoh still refused to let Israel go (xi. 4-10). The Passover was then instituted, and the houses of the Israelites sprinkled with the blood of the victims. The First-born of the Egyptians were smitten at midnight, as Moses had forewarned Pharaoh (xii. 20). The dearly miraculous nature of this plague, in its severity, its falling upon man and beast, and the singing out of the first-born,
puts it wholly beyond comparison with any natural pestilence, even the severest recorded in history, whether of the peculiar Egyptian Plague, or other like epidemics. The history of the Ten Plagues stands detached from the death of the first-born. (Exod. the Red Sea, Passage of.) Here it is only necessary to notice that with the event last mentioned the recital of the wonders wrought in Egypt concludes, and the history of Israel as a separate people begins. The gradual increase in severity of the plagues is perhaps the best key to their meaning. The Pharaoh, in the face of the series of warnings to the oppressor, to afford him a means of seeing God's will and an opportunity of repenting before Egypt was ruined. The lesson that Pharaoh's career teaches us seems to be, that there are men whom the most severe judgments do not affect so as to cause any lasting repentance. In this respect the after-history of the Jewish people is a commentary upon that of their oppressor.

Plain, the A. V. translation of seven Hebrew words.—1. Abel perhaps answers more nearly to our word meadow than any other (so Mr. Grove, after Gesenius, &c.). It occurs in the names of Abel-Mone (Gen. xi. 8, 9), Abel-Melah, Abel-Meholah (Gen. xiv. 18), and 'Abel-Ma'arim (Plain) in Judg. xi. 33, "plain of vineyards." (Abel-Ceramim = 2. Bik'ah, bik'ath (when followed by a connected noun); properly (so Gesenius) = a cleft of the mountains, a valley; often also a low plain, a wide plain, level country. (Valley 4.) The great Plain or Valley of Chelseo or Chelce, which separates the two ranges of Lebanon and Anti-Lebanon, is considered by Mr. Grove to be what is called in the Bible the bik'ah (A. V. "plain of"") Avon (Am. i. 5), and also probably the bik'ath (A. V. "valley of") Lebanon (Josh. xii. 17, xii. 7) and bik'ath (A. V. "valley of") Mizpah (xi. 8), and still known throughout Syria as el-Buk'a or Ard el-Buk'a. But Gesenius, Fürst, &c., regard this "valley" of Lebanon as that which lies at the foot of Hermon and Anti-Lebanon around the sources of the Jordan, not el-Buk'a. The Jordan "valley" at Jericho appears (so Mr. Grove) to be once mentioned under this title (Deut. xxxix. 3). Mr. Grove reasons on the title of Sennacherib of Nineveh (2 K. xx. 19, Zech. xii. 11, A. V. "Megiddon") and the "plain" of Osor as not identified. Out of Palestine we find denoted by the word bik'ah the "plain" of the land of Shinar (Gen. xi. 2), the "plain" or "valley" of Mesopotamia (Es. iii. 22, 28, viii. 4, xxxvii. 1, 2), and the "plain" in the province of Dura (Dan. iii. 1).—3. Hac-Ciclo ( = the circuit, the circumjacent tract, Ges.) is confined in its topographical sense to the Jordan Valley (Gen. xiii. 10-12, xiv. 17, 25-29; Deut. xxxix. 3; 2 Sam. xvii. 23; 1 K. vii. 46; 2 Chr. iv. 17; Neh. iii. 22, xii. 38). (Region Round about;Soap.—4. Ham-Mishor (= the evenness, hence the level region, the plain, Ges.) is thought by Mr. Grove, as well as No. 3, to be an archaic term existing from a pre-historic date. It occurs in the Bible in the following passages (Deut. iii. 10, iv. 43; Josh. xiii. 9, 16, 17, 21, xx. 8; 1 K. xx. 23, 25; 2 Chr. xxvi. 10; Jer. xviii. 8, 21). In each of these, with one exception, it is used for the district in the neighborhood ends with the death of the 2nd-born. (Exo- xon Arabs, their most noted pasture-ground. But it is used in 1 K. xx. 23, 25, apparently with the mere general sense of low land, or rather flat land, in which chariots could be maneuvered—as opposed to uneven, mountainous ground. In Jer. xxvi. 19 the term denotes (so Fürst, Henderson, &c.) "the level tract of considerable extent on Zinc Rosel, A. Y. "the rock of the plain." In Zech. iv. 7 mishor is used without the article to denote a "plain."—5. Ḥa- Arhab had an absolutely definite meaning, being restricted to the valley of the Jordan, and to its continuation S. of Decapolis (Exod. the Red Sea, Passage of). Here it is only necessary to notice that with the event last mentioned the recital of the wonders wrought in Egypt concludes, and the history of Israel as a separate people begins. The gradual increase in severity of the plagues is perhaps the best key to their meaning. The Pharaoh, in the face of the series of warnings to the oppressor, to afford him a means of seeing God's will and an opportunity of repenting before Egypt was ruined. The lesson that Pharaoh's career teaches us seems to be, that there are men whom the most severe judgments do not affect so as to cause any lasting repentance. In this respect the after-history of the Jewish people is a commentary upon that of their oppressor.

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Greek navigation began at the rise and closed at the setting of the Pleiades; in mythology, seven daughters of Atlas and Pleione, placed by Jupiter among the stars (L. & S.). The Heb. cinah (properly a heap, cluster, especially of stars, Ges.) so rendered occurs in Job ix. 9, xxviii. 31, and Am. v. 8. In the last passage our A. V. has "the seven stars," although the Geneva version translates the word "Pleiades" as in the other cases. In Job the LXX. has Pleias (singular of Pleiades), the order of the Hebrew words having been altered, while in Amos there is no trace of the original. The Vulgate renders Hyantes in Job ix. 9, Pleiades in Job xxxviii. 31, and Arethusa in Am. v. 8. The Jewish commentators are less at variance. R. David Kimchi in his Lexicon says: "R. Jonah wrote that it was a collection of stars called in Arabic Al Thauraghia." That Al Thauraghia = the Pleiades is proved by the words of Aben Ragel: "Al Thauraghia is the mansion of the moon, in the sign Taurus, and it called the celestial hen with her chickens." Hen and chickens is an old English name for the same stars. Aben Ezra held that Cinah was a single large star, Aldebaran the brightest of the Hyades, while Creli (A. V., "Orions") was Antares the heart of Scorpio. Gese- nius, First, and most modern commentators agree with Aben Ezra in rendering Cinah by "Pleiades." The Pleiades or Seven Stars constitute a well-known cluster of stars in the neck of the constellation Taurus (the Bull). Only six are usually seen by the naked eye. (Famine.) Hen or Hoo, the third god of the Assyrian triad, was known among the stars by the name of Kimmat, which Rawlinson compares with Cinah, and identifies with the constellation Draco.

Plough or Plow. Agriculture.

*Plumb-line* (Heb. ñimák) = a line with a plummet or weight attached; used by carpenters, masons, &c., for determining perpendicularity (Am. vii. 7, 8).

Handicraft: Plummet.

*Plummet*, the A. V. translation of Heb. mekhélath (Is. xxviii. 17) = mishkélath (2 K. xxi. 13) = a plummet-line, plummet, used in levelling, Ges. The "plumb-line" and "plummet" are used symbolically to denote the strict line of justice according to which God would deal with those that provoked Him (Ams. v. 7).

Psalm-thrower [pok-]. The children of Pochereth of Zebaim were among the children of Solomon's servants who returned with Zerubabel (Ezr. ii. 57; Neh. vii. 59).

Poetry, Hebrew (originally by Mr. W. A. Wright). The attributes which are common to all poetry, and which the poetry of the Hebrews possesses in a higher degree perhaps than the literature of any other people, it is unnecessary here to describe. But the points of contrast are so numerous, and the peculiarities which distinguish Hebrew poetry so remarkable, that these alone require a full and careful consideration. It is a phenomenon observed in the literature of all nations, that the earliest form in which the thoughts and feelings of a people find utterance is the poetic. Prose is an aftergrowth, the vehicle of less spontaneous, because more formal, expression. And so it is in the literature of the Hebrews. (Lamch i.) Of the three kinds of poetry illustrated by the Hebrew literature, the *lyric* occupies the chief place. The lyric nations have nothing approaching to an epic poem, and in proportion to this the lyric element prevailed more greatly, commencing in the pre-Mosaic times, flourishing in rude vigor during the earlier periods of the Judges, the heroic age of the Hebrews, growing with the nation's growth and strengthening with its strength, till it reached its highest excellence in David, the warrior-poet, and from thenceforth began slowly to decline. *Gnostic* poetry arises from the desire felt by the poet to express the results of the accumulated experience of life in a form of beauty and permanence. Its thoughtful character requires for its development a time of peacefulness and leisure; for it gives expression, not like the lyric to the sudden and impassioned feelings of the moment, but to calm and philosophical reflection. Being less spontaneous in its origin, its form is of necessity more artificial. The period during which it flourished among the Hebrews corresponds to its domestic and settled character. We meet with it at intervals up to the time of the Captivity, and, as it is chiefly characteristic of the age of the monarchy, Ewald has appropriately designated this era the "artificial period" of Hebrew poetry. From the end of the eighth century B. C. the decline of the nation was rapid, and with its glory departed the chief glories of its literature. After the Captivity we have nothing but the poems which formed part of the liturgical services of the Temple. Whether dramatic poetry, properly so called, ever existed among the Hebrews, we have no certain knowledge. We have rather the songs of Deborah and David (Judg. v.; Ps. xlvii.). The names by which the various kinds of songs were known among the Hebrews will supply some illustration of this: 1. Shir, a "song" in general, adapted for the voice alone (Gen. xxxi. 27; Judg. v. 12; 1 K. iv. 32 [v. 12 Heb.]; Ps. xxx. title, &c.). 2. Mizmôr, a "psalm," or song to be sung with any instrumental accompaniment (titles of Ps. iii. vii., and more than fifty others). 3. Neginah, probably a melody exactly adapted for stringed instruments. (Neginoth.) 4. Maschil, probably a lyrical song requiring no musical skill. 5. Micman, a term of extremely doubtful meaning. 6. Shigchot (Ps. xlvii. 14) a wild, irregularity rhythmical song; or, according to some, a song to be sung with variations.—But, besides these, there are other divisions of lyrical poetry of great importance, which have regard rather to the subject of the poems than to their form or adaptation for musical accompaniment. Of these we notice:—(1.) Tekilah (A. V. "praise"), a hymn of praise. The plural tehilim is the title of the Book of Psalms in Hebrew. The 115th Psalm is entitled "David's (Psalm) of praise." To this class belong the songs which relate to extraordinary deliverances, such as the songs of Moses (Ex. xv.) and of Deborah (Judg. v.), and Psalms xlvii. and xlviii., which have all the air of chants to be sung in triumphal processions. Such were the hymns sung in the Temple services. (2.) Kinâh (A. V. "lamentation"), the lament or dirge, of which there are many examples, whether uttered over an individual or as an outburst of grief for the

1. The kindred Heb. nouns znim (Ps. xc. 2; elsewhere "song," Job xxx. 10, &c.) and zamir (P. lxxx. 1, 2 [Heb. 2], elsewhere "melody," Ps. cxxi. 1, 2. [Heb. 3], translated "psalm," and the verb zamir is twice translated "singing psalms" (1 Chr. xvi. 9, Ps. cxv. 2)"occurred among the following praisers, xlvii. 6 [Heb. 7, 9] [Heb. 8] &c.).
calamities of the land (2 Sam. i. 19-27, iii. 33, 34. xviii. 33). (3.) Shir yiddishah (A. V. “song of loves”), a love-song (Ps. xlv. 1), in its external form at least.—Other kinds of poetry there are which are lyric in form and spirit, though not proverbs. These may be classed as (4.) Midath (A. V. “parai

nely,”) proverb, &c., properly a similitude, and then a parable, or sententious saying, couched in poetical language. Such are the songs of Baham (Num. xxiv. 6, xlv. 7, xlvii. 28, 15, 20, 21, 23), which are eminently lyrical in character; the mocking ballad in Num. xxxi. 28, which may have been intended to be a fragment of an old Amorite war-song; and the apologue of Jotham (Judg. ix. 7-20), which last are strongly satirical in tone. But the finest of all is the magnificent prophetic song of triumph over the fall of Babylon (Is. xiv. 4-27). Tidith or kidishah (= midath) in Ez. xvii. 2, an enigma (like the “bid

me” of Samson, Judg. xiv. 11), or “dark saying,” as the A. V. has it in Ps. xlix. 4 [Heb. 5], lxxviii. 2, &c.

Lastly, to this class belongs meliltah, a mocking, ironical poem (Hab. ii. 6, A. V. “taunt-

ing”). (5.) Tephilith, “prayer,” is the title of Psalms xvii., lxxvii., xc., cxlii., and Hab. iii. All these are peculiarly religious, and the title may have been assigned to them either as denoting the object with which they were written, or the use to which they were applied.—II. Gnomic Poetry. This division is occupied by a class of poems which are peculiarly Shemitic, and which represent the nearest approaches made by the people of that race to any thing like proverbial thought. Recogniz

ing there is none: we have only results, and those rather the product of observation and reflection than of induction or argumentation. As lyric poetry is the expression of the poet’s own feelings and impulses, so gnomic poetry is the form in which the desire of communicating knowledge to others finds vent. It has been already remarked that gnomic proverbs, as a whole, requires for its development a period of national tranquillity. Its germ is the floating proverbs which pass current in the mouths of the people, and embody the experiences of many with the wit of one. The sayer of sententious saying, from who our proverb comes, is a commentator. No less than 3,000 proverbs are attributed to Solomon (1 K. iv. 32; Exod. xlii. 9). [Pauvrenus, Book of.] Or of the earlier isolated proverbs but few examples remain (1 Sam. xxiv. 13; Ez. xii. 22, xvii. 2).—III. Dramatic Poetry. It is impossible to assert that no form of the drama existed among the Hebrew people; the most that can be done is to examine such portions of their literature as have come down to us, for the purpose of ascertaining how far any traces of the drama proper are discernible, and what inferences may be made from them. It is unquestionably true, as Ewald observes, that the Arab reciters of romances will many times in their own persons act out a complete drama in recitation, changing their voice and gestures with the change of person and subject. Something of this kind may possibly have existed among the Hebrews. But the mere fact of the ex

istence of these rude exhibitions among the Arabs and Egyptians shows no more in the subject when the question to be decided is, whether the Song of Songs (Canticles) was designed to be so represented, as a simple pastoral drama. Of course, in considering such a question, reference is made only to the external form of the poem, and, in order to prove it, it must be shown that the dramatic is the only form of representation which it could as

sume, and not that, by the help of two actors and a chorus, it is capable of being exhibited in a dramatic form. All that has been done, in our opinion (so Mr. Wright), is the latter. M. Régnier (Le Cou

rique des Cautules) has given a representation of the poem, and arranged it in acts and scenes, according to his own theory of the manner in which it was intended to be represented. He divides the whole into sixteen cantos, which form five acts and an epilogue. He does not regard the Song of Songs as a drama in the same sense as the productions of the Greek and Roman theatres, but as dramatic poetry in the widest application of the term, i.e. a composition conducted in dialogue and corresponding to an action. He conjectures that it is a libretto (a little book containing the words) intended to be completed by the play of the actors and by music, and represented in private families, probably at marriage-feasts, the representation being extended over the several days of the feast. We must look for a parallel to it in the middle ages, when, besides the mystery-plays, there were scenic representations sufficiently developed. The grounded

work of this hypothesis is taken away by M. Ré

ñier’s own admission that dramas of which the actors are alien to the spirit of the Semitic races. The simple corollary to this proposition must be that the Song of Songs is not a drama, but in its external form partakes more of the nature of an eclogue or pastoral dialogue. It is scarcely necessary after this to discuss the question whether the Book of Jon is a dramatic poem or not. Inasmuch as it represents an action and a progress, it is a drama as truly as any poem can be which develops the working of passion, and the alternations of faith, hope, distrust, triumphant confidence, and black despair, in the struggle which it depicts the human mind as engaged in, while attempting to solve one of the most intricate problems it can be called upon to regard. It is a drama as life is a drama, the most powerful of all tragedies; but that it is a dramatic poem, intended to be represented upon a stage, or capable of being so represented, may be confidently denied.—One characteristic of Hebrew poetry, not indeed peculiar to it, but essential to it, is that it is, with the literature of other nations, is its intensely national and local coloring. The writers were the Hebrews of the Hebrews, drawing their inspiration from the mountains and rivers of Palestine, which they have immortalized in their poetic figures, and even while uttering the sublime and most universal truths never forgetting their own nationality in its narrowest and intensest form. Examples might easily be multiplied in illustration of this remarkable characteristic of the Hebrew poets: they stand thick upon every page of their writings, and in striking contrast to the vague generalizations of the Indian philosophic poetry. In Hebrew, as in other languages, there is a peculiarity about the dictum used in poetry—a kind of poetical dialect, characterized by archaic and irregular forms of words, abrupt constructions, and unusual inflections, which distinguish it from the contemporary prose or historica

l style. It is universally observed that archaic forms and usages have survived in the language after they have fallen out of ordinary use. —But the form of Hebrew poetry is its distinguishing characteristic, and what this form is, has been a vexed question for many ages. The Therapeutæ, as described by Philo (Alexandria), sang hymns and psalms of thanksgiving to God, in divers measures and strains; and these were either new or an

—POE
cient ones composed by the old poets, who had left behind them measures and melodies of trimeter verses. According to Josephus, the Song of Moses at the Red Sea (Ex. xv.) was composed in the hexameter measure; and again, the song in Deut. xxxii. is described as a hexameter poem. The Psalms of David, according to him, were in various metres, some trimeters and some pentameters. Eusebius characterizes the great Song of Moses and the 118th (119th) Psalm as metrical compositions in what the Greeks call the heroic metre. They are said to be hexameters of sixteen syllables. The other verse compositions of the Hebrews are said to be in trimeters. Jerome says that the Book of Job, from iii. 3 to xli. 6, is in hexameters, with dactyls and spondees. The conclusion seems inevitable that these terms are employed simply to denote a general external resemblance. There are, says Jerome, four alphabetical Psalms, the 110th (111th), 111th (112th), 118th (119th), and the 144th (150th). In the first two, one letter corresponds to each clause or versicle, which is written in trimeter iambics. The others are in tetrameter iambics, like the song in Deuteronomy. In Ps. 118 (119), eight verses follow each letter: in Ps. 144 (145), a letter corresponds to a verse. In Lamentations we have four alphabetical acrostics, the first two of which are written in a kind of couplets; for three clauses which are connected together and begin with one letter (i.e. in the first clause) close with a period in heroic measure. The third is written in trimeter, and the verses in threes each begin with the same letter. The fourth is like the first and second. The Proverbs end with an alphabetical poem in tetrameter. There can be little doubt that these terms are mere generalities, and express no more than a certain rough resemblance. Joseph Scaliger was one of the first to point out the fallacy of Jerome's statement with regard to the metre of the Psalter and the Lamentations, and to assert that these books contain no verse bound by metrical law, but that their language was merely prose, animated by a poetic spirit. Gerhard Vossius says, that in Job and the Proverbs there is rhythm but no metre; i.e. regard is had to the number of syllables but not to their quantity. But, in spite of the opinions pronounced by these high authorities, there are many who believe that there is the existence of a Hebrew metre, and in the possibility of recovering it (Gomarus, Marcus Melchomius, Bishop Hare, Anton, Sir W. Jones, Greve, Bellermann, &c.). The theories proposed for this purpose were various, and the enumeration of them forms a curious chapter in the history of opinion. Among those who believed in the existence of a Hebrew metre, but in the impossibility of recovering it, were Carpzov, Lowth, Pfeiffer, Herder to a certain extent, Jahn, Bauer, and Buxtorf. Lowth "begins by asserting that certain of the Hebrew writings are not only animated with the true poetic spirit, but, in some degree, conched in poetic numbers; yet, he allows, that the quantity, the rhythm, or modulation of Hebrew poetry, not only is unknown, but admits of no investigation by human art or industry; he states, after Abrahanel, that the Jews themselves disclaim the very memory of metrical composition; he acknowledges that the artificial conformation of the sentences is the sole indication he can give of the poems; he barely maintains the credibility of attention having been paid to numbers or feet in their compositions; and, at the same time, he confesses the utter impossibility of determining whether Hebrew poetry was modulated by the ear alone, or according to any definite and settled rules of prosody" (Jebb, Sacr. Lit. p. 16). On the rhythmical character of Hebrew poetry, as opposed to metrical, the remarks of Jebb are remarkably appropriate. "Hebrew poetry," he says (Sacr. Lit. p. 20), "is universal poetry: the poetry of all languages, and of all people: the collection of words (whatever may have been the sound, for of this we are quite ignorant) is primarily directed to secure the best possible announcement and discrimination of the sense: let, then, a translator only be literal, and, so far as the genius of his language will permit, let him preserve the original order of the words, and he will infallibly put the reader in possession of all, or nearly all, that the Hebrew text can give to the best Hebrew scholar of the present day. Now, had there been originally metre, ... the poetry could not have been, as it unquestionably and emphatically is, a poetry, not of sounds, or of words, but of things." Among those who maintain the absence in Hebrew poetry of any regularity perceptible to the ear, may be mentioned Richard Simon, Wasmuth, Alstedius, the author of the book Cozri, and Rabbi Azariah de Rossi. Rabbi Azariah appears to have anticipated Bishop Lowth in his theory of parallelism: at any rate his treatise contains the germ which Lowth developed. But this system of parallelism was more completely anticipated by Schoetgen in a treatise, found in his Hora Hebræor, vol. i. pp. 1249-1268, diss. vi., "de Exergasia Sacra" (literally on sacred working out). This exergasia he defines to be the conjunction of entire sentences signifying the same thing: so that exergasia begins where one thinks that suspect parallelism does to words. But whatever may have been achieved by his predecessors, the delivery of Lowth's lectures on Hebrew Poetry, and the subsequent publication of his translation of Isaiah, formed an era in the literature of the subject. Starting with the alphabetical poems as the basis of his investigation, because that in them the verses or stanzas were more distinctly marked, Lowth came to the conclusion that they consist of verses properly so called, of verses regulated by some observation of harmony or cadence; of measure, numbers, or rhythm, and that this harmony does not result from any other but immediate or communicative parallelism. Parallelism he defines to be the correspondence of one verse or line with another, and divides it into three classes, synonymous, antithetic, and synthetic. (1.) Parallel lines synonómyon correspond to each other by expressing the same sense in different but equivalent terms, as in the following examples, which are only two of the many given by Lowth:—

1. O-Jehovah, in-thy-strength the king shall rejoice: And-in-thy-salvation how greatly shall he exalt The-desire of his heart then hast-granted unto him; And-the-request of his lips thou hast-not denied.
Ps. xxii. 1. 2.

2. For-the-worm shall consume them like a garment; And-the-worm shall eat them like weal: But-my-righteousness shall endure for ever; And-my-righteousness to-the-age of ages.—Is. li. 8.

To this first division of Lowth's Jebb objects that the name synonómyon is inappropriate, for the second clause, with few exceptions, "dissimilar" or "distinct in meaning, and generally so as to rise above it, forming a sort of climax in the sense." He suggests as a more appropriate name for parallelism of this kind, cognate parallelism (Sacr. Lit. p. 38). (2.) Lowth's second division is antithetic parallelism;
when two lines correspond with each other by an.

opposition of terms and sentiments; when the sec-

ond is contrasted with the first, sometimes in ex-

pressions, sometimes in sense only, so that the de-

grees of antithesis are various. As for example—

a wise son rejoiceth his father.

But the foolish son is the grief of his mother.”

Prov. x. 21.

The memory of the just is a blessing;—Prov. x. 7.

and the name of the wicked shall rot.”

The gnomic poetry of the Hebrews abounds with illustrations of antithetic parallelism. (5) Syn-

thetic or constructive parallelism, where the parallel

"consists only in the similar form of construction; in

which word does not answer to word, and sen-

tence to sentence, as equivalent or opposite; but

there is a correspondence and equality between dif-

ferent propositions, in respect of the shape and turn

of the whole sentence, and of the constructive parts

—such as noun answering to noun, verb to verb,

member to member, negative to negative, interro-

gative to interrogative." One of the examples of con-

structive parallels given by Lowth is Is. 1: 5, 6—

"The Lord Jehovah hath opened mine ear, 

and I was not rebellious; 

Neither did I withdraw myself backward; 

I gave my back to the scorching heat, 

And my cheeks to that which plucked off the hair; 

My face I hid not from shame and spitting."

Jebb gives as an illustration Ps. xix. 7—10. (4) To

the three kinds of parallelism above described Jebb

adds a fourth, which seems rather to be an unnec-

essary refinement upon than distinct from the others.

He denominates it introverted parallelism, in which he

says, "there are stanzas so constructed that, 

whatever be the number of lines, the first line shall 

be parallel with the last; the second with the pen-

ultimatum; and so throughout in an order that looks 

forward, or, to borrow a military phrase, from 

to centres" (Neer. Lit. p. 160). Thus—

"My son, if thine heart be wise, 

My heart also shall rejoice; 

Yea, my reins also rejoice 

When thy lips speak right things."

Prov. xxiii. 13, 16.

"Unto Thee do I lift up mine eyes, O Thou that dwellest 

in the heavens. 

Behold as the eyes of servants to the hand of their masters.

As the eyes of a maiden to the hands of her mistress.

Even so look our eyes to Jehovah our God, until he have 

mercy upon us. “—Ps. cxvii. 1, 2.

A few words may now be added with respect to the clas-

sification proposed by De Wette, in which more 

regard was had to the rhythm. The four kinds of 

parallelism are—(1) That which consists in an 

equal number of words in each member, as in Gen.

iv. 23. Under this head are many minor divisions.

(2) Unequal parallelism, in which the number of 

words in the members is not the same. This 

has five subdivisions (Ps. lxvii. 53; Job x. 1; Ps.

x. 10, i. 3, xxiii. 3). (3) Out of the parallelism 

which is unequal in consequence of the composite 

character of one member, another is developed, so 

that both members are composite (xxxi. 11). This 

has three subdivisions. (4) Rhymical parallelism 

which lies merely in the external form of the diction 

(xxi. 11, &c.). De Wette also held that there were 

in Hebrew poetry the elements of a composite 

rhymical structure like our strophes. Thus in 

Ps. xiiii. xiii., a refrain marks the conclusion of a 

larger rhymical period. The essay of Koester on 

the strophes, or the parallelism of verses in Hebrew 

poetry endeavors to show that the verses are sub-

ject to the same laws of symmetry as the verse

members; and that consequently Hebrew poetry is 

essentially strophic in character. Ewald's treatise 

requires more careful consideration; but it is 

impossible here to give a fair idea of it.—The rules 

of Hebrew parallelism, as laid down by the Jewish 

grammarians, are briefly these—1. That a sentence may 

be divided into members, some of which contain 

two, three, or even four words, and are accordingly 
termed Binary, Ternary, and Quaternary members 

respectively. 2. The sentences are composed either 

of Binary, Ternary, or Quaternary members enti-

tirely, or of the different members intermixed.

3. That in two consecutive members it is an ele-

gance to express the same idea in different words.

4. That a word expressed in either of these parallel 

members is often not expressed in the alternate member.

5. That a word without an accent, being joined to 

another word by Makkóph (a hyphen), is generally 

(though not always) reckoned with that second word 

as one.—After reviewing the various theories with 

regard to the structure of Hebrew poetry, it must 

be confessed that, beyond the discovery of very 

broad general laws, little has been done toward 

elaborating a satisfactory system. Probably this 

want of success is due to the fact that there is no 

time to discover; and that Hebrew poetry, while 

possessed in the highest degree of all sweetness and 

variety of rhythm and melody, is not fettered by 

laws of versification as we understand the term.

Ecclesiastes; Inspiration; Lamentations.

Poison, the A. V. translation of—1. Heb. kímmáh 
or kémáh, from a root signifying to be hot (Deut.

xxxii. 24, 25; Job vi. 4; Ps. lii. 4, ex. 3), often trans-

lated "wrath" (Num. xxv. 11; Ps. lix. 6, &c.), or "fury" (Gen. xxvii. 41; Lev. xxvi. 28; Is. xxvii. 4, &c.). As a poison, it in all cases denotes animal 

poison, and not vegetable or mineral. The only al-

fusion to its application is in Job vi. 4, where 

reference seems to be made to the custom of anointing 

arrows with the venom of a snake, a practice the 

origin of which is of very remote antiquity.—2. Heb.

rúš, if a poison at all, denoting a vegetable 

poison primarily, and only twice (Deut. xxxii. 33,

A. V. "venom," Job xx. 16, A. V. "poison") used 

of the venom of a serpent. In other passages where 

it occurs, it is used in the Vulg. "venenum," ex-

ccept in Hos. x. 4, where it is rendered "hemlock."

Whether poisonous or not, it was a plant of bitter 

taste. Gesenius, on the ground that the word in 

Hebrew also signifies "head," rejects the hemlock 

(Celsius), colocynthis (Odernan), henebene, and danel 

(Michelins), and proposes the "poppy" instead; 

from the "heads" in which its seeds are contained.

"Water of rúš" is then "opium," but there ap-

pears in none of the above passages to be any allu-

sion to the characteristic effects of opium.—3. Gr.

iOS (Rom. iii. 15; Jus. iii. 8), used figuratively in both 

cases, the primary reference being to the poison 

of serpents; = No. 1 in LXX. (Rust).—A clear 

case of suicide by poison is related in 2 Mc. x. 13, 

where Ptolemaeus Macron is said to have destroyed 

himself by this means. But we do not find a trace 

of it among the Jews. It has been suggested, 

indeed, that the Gr. phormakeia of Gal. v. 20 (A. V. 

"witchcraft"), signifies particularly to—1. A clear 

case of unconsciousness of magical potions and 

love-philtres. Adder; Asp; Goerdi; 2. Medicine; 

Serpent; Tares; Wormwood.

* Poll = the head (Num. i. 2, 18, &c.).

* Poll = to cut off, clip, or shave the hair (2 Sam. 

xiv. 26; Ez. xiv. 29; Mic. i. 10; margin of Jer. i. 26, 25, xxv. 32). Hair.
POL

POL\'L\'X. - CASTOR AND POLLEX.

Pol\'\l\'gy-\l\'my (fr. Gr. = many marriages or much marriage). - MARRIAGE.

Pomegranate [pum\-'n-] by universal consent is = Heb. ri\"nn\-m, a word which occurs frequently in the O. T., and is used to designate either the pomegranate-tree or its fruit. The pomegranate was doubtless early cultivated in Egypt; hence the complaint of the Israelites in the wilderness of Zin (Num. xx. 5), this "is no place of figs, or of vines, or of pomegranates." The tree, with its characteristic calyx-crowned fruit, is easily recognized on the Egyptian sculptures. The spices brought to Joshua of the pomegranates" of Canaan (Num. xiii. 22; compare Deut. viii. 8). The trees suffered occasionally from the devastations of locusts (Josh. i. 12; compare Hag. ii. 19). Mention is made of "an orchard of pomegranates" in Cant. iv. 13, and in viii. 2 of "spiced wine of the juice of the pomegranate." In iv. 3 the checks (A. V. "temples") of the Be\-loved are compared to a section of "a pomegranate within the locks," in allusion to the beautiful rosy color of the fruit. Carved figures of the pomegranate adorns the tops of the pillars in Solomon's Temple (1 K. viii. 18, 29, &c.); and worked representations of this fruit in blue, purple, and scarlet, ornamented the hem of the robe of the ephod (Ex. xxviii. 32, 33). Robinson (Jour. Roy. Asiatic Soc. xxviii. i. 55, 2d ed.) states "that the pomegranate" (ri\"nn\-m\-\n in Arabic) "is common in all the gardens," The pomegranate-tree (Panicea granatum) derives its name from the Latin pomum granatum = grained apple. It belongs to the natural order Myrtaceae.

being, however, rather a bush than a tree. The foliage is dark green; the flowers are crimson; the fruit is red when ripe, and contains a quantity of juice. The rind is used in the manufacture of morocco leather. It is a native of Asia.

Pomelo [pom\-\l\'l\'-\l\'] (pl. fr. L. = little apples, i.e. knol\-ls or balls), the A. V. translation of pl. of Heb. gu\"\l\-\l\-th (2 Chr. iv. 12, 15 only), translated "bowl." (1 K. vii. 41, &c.). The Hebrew word = convex projections belonging to the capitals of pillars. - BOWL: CHAPTER.

Pond (Heb. \og\-\n). The ponds of Egypt (Ex. vii. 19, 5) were doubtless water left by the inundation of the Nile. Ponds for fish are mentioned in Is. xix. 10. - POOL.

Pont\-us\- P\-l\'l\-t\-e. - PI\-L\-A\-TE, P\-O\-N\-T\-I\-S.

Pont\-us (L. fr. Gr. = the sea, especially the open sea; in ancient geography applied to the Euxine or Black Sea), called Pontus Euxinus or Pontus simply; then to the country at the E. end of the Black Sea, L. & S.), a large district in the N. of Asia Minor, extending along the coast of the Pontus Euxinus or Euxine Sea. It is three times mentioned in the N. T. (Acts ii. 9, 10, xviii. 2; 1 Pet. i. 1). All these passages agree in showing that there were many Jewish residents in the district. The one brilliant passage of its history is the life of the great Mithri-dates, who reigned more than half a millennium, and was at one time master of twenty-five nations, but was defeated by Pompey n. c. 66. The western part of his dominions was incorporated with the province of Bithynia; the rest was divided among various chieftains. Under Nero the whole region was made a Roman province, bearing the name of Pontus. - AQUILA.

Pool, the A. V. translation of-1. Heb. \og\-\n (Is. xxv. 3, xxxv. 7, xlii. 18, xliii. 15), also translated "pond." 2. Heb. bir\-\l\-\l\-h, usually "blessing," translated "pools" in pl. once only (Ps. lxxvii. 6). 3. Heb. bir\-\l\-\l\-\l\-, the usual word closely connected with the Arabic bire\-\l\-h, a reservoir for water. These pools, like the tanks of India, are in many parts of Palestine and Syria the only resource for water during the dry season, and the failure of them involves drought and calamity (Is. xliii. 15). Of the various pools mentioned in Scripture, perhaps the most celebrated are the pools of Solomon, about three miles S.W. of Beth\-lehem, called by the Arabs el-Durak, from which an aqueduct was carried which still supplies Jerusalem with water (Ecc. i. 6; Eccles. xxiv. 30, 31). There are three pools, partly hewn out of the rock, and partly built with masonry, but all lined with cement, and all situated in the sides of the valley of Ed\-om, with a dam across its opening, which forms the eastern side of the lowest pool. Dr. Robinson makes the upper pool 380 feet long, 236 broad at E., and 220 at W., 25 deep at E., 160 above middle pool; the middle pool 423 feet long, 250 broad at E., and 160 at W., 33 deep, 245 above lower pool; the lower pool 382 feet long, 207 broad at E., and 148 at W., 50 deep. They appear to be supplied mainly from a spring in the ground above. (See cut on p. 877.) 4. Heb. mik\-\l\-\l\-h = a gathering together, collection of waters, Ges. (Ex. xi. 19 only, margin "gathering"), translated "gathering together" in Gen. i. 10, &c.-5. Gr. kol\-\l\-\l\-h\-\l\-, Jn. v. 2, 4, 7, ix. 7, 11 = a swimming place, hence a pool, pond, reservoir, Rbn. N. T. =; in LXX. = No. 3. BETHESDA; CONDUIT; JERUSALEM III., § 9; - SILOAM.

Poor. - The general kindly spirit of the Law toward the poor is sufficiently shown by such passages as Deut. xv. 7, for the reason that (ver. 11) "the poor shall never cease out of the land." Among the special enactments in their favor the following must be mentioned. - 1. The right of glean\-ing (Lev. xix. 9, 10; Deut. xxiv. 19, 21). (Corner.) - 2. From the produce of the land in the sabbatical year, the poor and the stranger were to have their portion (Ex. xxiii. 11; Lev. xxv. 6). - 3. Return\-y upon land in the sabbatical year, with the limitation as to the own home (ver. 25-30). - 4. Prohibition of us\-\l\-ey, and of retention of pledges (ver. 33, 37; Ex. xxii. 25-27, &c.). (Depos\-it; Loan.) - 5. Permanent bondage forbidden, and manumission of Hebrew bondmen
of Solomon, El-Burak, in Wady Emna (valley of Elam) near Bethlehem, from the S. W.—From a photograph by J. Graham.—(Ayer.)

The large stones in the near fore-ground form the S.E. corner of the upper pool. The middle pool being empty, the shelving rocks on its bottom, and its smooth, planed embankment on the E. are visible. The lower pool is in the distance.

or bondwomen enjoined in the sabbatical and jubilee years (Deut. xvi. 12-15; Lev. xxv. 39-42, 47-51). (SERVANT; SLAVE). 6. Portions from the tithes to be shared by the poor after the Levites (Deut. xiv. 28, xxvi. 12, 13). (TYRE). 7. The poor to partake in entertainments at the feasts of Weeks and Tabernacles (xvi. 11, 14; see Neh. viii. 10). 8. Daily payment of wages (Lev. xix. 13). Principles similar to those laid down by Moses are inculcated in N. T., as Lk. iii. 11, xiv. 18; Acts vi. 1; Gal. ii. 10; Jas. ii. 15. In later times mendicancy, which does not appear to have been contemplated by Moses, became frequent. (AGRICULTURE; ALMS; STRANGER.)

The word “poor” often occurs in the Scriptures in a figurative sense (Mat. v. 3; Rev. iii. 17, &c.).

Poplar, the A.V. translation of Heb. libneh (Gen. xxxi. 37; Hos. iv. 13). Several authorities (Celsius, the LXX. in Hos., Vulgate, Henderson, Hamilton [in Fos.], &c.) favor the rendering of the A.V., and think the “white poplar” (Populus alba) is the tree denoted; others (the LXX. in Gen., Ar., Rosenmüller, Royle [in Kitto], First, &c.) understand the “storax-tree” (Styrax officinalis, Linn.), from which is obtained the fragrant resin called storax. Both poplars and storax or storax trees are common in Palestine, and either would suit the passages where the Hebrew term occurs. Storax is mentioned in Ecl. xxiv. 15, together with other aromatic substances. The Styrax officinalis is a shrub from nine to twelve feet high, with ovate leaves, which are white underneath; the flowers are in racemes, and are white or cream-colored.

Por'zitha, or Po-ra'tha (Heb. fr. Pers. = given by lot; Ges.), one of Haman’s ten sons slain by the Jews in Shushan the palace (Esth. ix. 8).

Porch [as in old], the A.V. translation of—1. Heb. alam or olam (1 K. vi. 5, vii. 6 ff.; 1 Chr. xxiii. 11; Ez. x. 7, &c.) = a vestibule, porch, portico; applied especially to the vestibule or porch erected on the eastern front of the Temple (Gesenius).—2. Heb. mischeru (Judg. iii. 23 only) = the open gallery or porch, from which there was access to the private apartment (Gesenius).—3. Gr. polion (Mat. xxvi. 71), probably the passage from the street into the first court of the house, in which in Eastern houses is the stone-bench, for the porter or persons waiting, and where also the master of the house often receives visitors and transacts business. The word is elsewhere uniformly translated “portal” (Lk. xvi. 20; Acts x. 17; Rev. xii. 12 ff., &c.).—4. Gr. poutolon (Mk. xiv. 68) = the place before a court, vestibule, Suidas, L. & S., Rhm. N. T. Lex.).—5. Gr. stoa (Jn. v. 2, x. 23; Acts iii. 11, v. 12), used for the colonnade or portico of Bethesda, also for that of the Temple, called Solomon’s porch. House; PALACE.

Por'ticus Festus (L.) Festes, Porcuses. *Por'phyr [of] (Fr. fr. Gr. porphura = purple) = porphyry, a hard rock, usually of feldspar, of variegated colors (purple, &c.), highly prized for its beauty when polished (Esth. i. 6 margin, text “red” sc. MARBLE).

Porter [pore] (Heb. shôér : Chal. târî ; Gr. thurîros) in the A. V. does not bear its modern significance of a carrier of burdens, but in every case = a gate-keeper, from the Latin portarius, the man who attended to the porta (= gate). LEVITES.

Pos-i-do'ni-ns (L. fr. Gr. = of [or from] Neptune [Gr. Poseidou],) an envoy sent by Nicanor to Judas (2 Me. xiv. 10).

Pos-ses-sion. DEMONIACS.

Post, the A.V. translation—1. (In a building) of—1. Heb. qayil (Ez. xl. 9 ff., xli. 1, 3), once translated “lintel” (1 K. vi. 31); usually and literally translated “ram” (Gen. xv. 9; Ex. xxiv. 1 ff., &c.). As an architectural term, Gesenius makes it “a projection in a lateral wall, serving as a post or column, i.e. a pilaster.” First defines it “a pilaster, i.e.
the projection which, always springing, pillar-like, out of adjacent recesses on both sides, fronts toward the face, reaching to the entrance and through the door-sage." (ARCH.)—2. Heb. ar. = foundation, Ges., Fii, (Is. vi. 4 only); translated usually "cubit" (Gen. vii. 15 f., &c.).—3. Heb. meizzâb = a door-post, on which a door moves on its hinges, Ges. (Ex. xii. 7, 22, 23, &c.). The posts of the doors of the Temple were of olive-wood (1 K. vi. 33).—4. Heb. saph = thine, household, Ges. (2 K. xii. 9 [Heb. 10xii. 9, &c.]), also translated "threshold" (Judg. xiv. 27, &c.), "basin" (Ex. xii. 22, &c.), &c. 5. Heb. mashekkîyôh translated "upper door-post" in Ex. xii. 7, = lin- tel, Ges., Fii, &c.—11. (= runner, courier) of Heb. râôt (2 Chr. xxx. 6, 10; Esth. iii. 13, xiii. 10, 14; Job ix. 25; Jer. ii. 51), also translated "guard." COMPEL, TO; EPISTLE; FOOTMAN 2; GEARDA 2.

Pot, a term applicable to many sorts of vessels; the A. V. translation of—1. Heb. ãsâd, properly a vessel for holding ointment, au oil-bask, Kinchei, Ges. (2 K. iv. 2 only).—2. Heb. gebît once (Jer. xxxiv. 3) = a cup, goblet, bowl, of a large size (Gen. 37. 23).—3. Heb. dîq, a box (Ex. xli. 6, Heb. 7), also translated "seething-pot" (Job xii. 20, Heb. 12), "caldron" (2 Chr. xxxv. 13), "kettle" (1 Sam. ii. 14), "basket."—4. Heb. cêlî or elî (Lev. vi. 28, Heb. 21), elsewhere translated "furniture," &c.—5. Heb. sîr = a pot (so Ges.), properly for boiling, and then generally (Ex. xxviii. 3; 1 K. vii. 45; 2 K. iv. 28 &c.), sometimes translated "caldron," once "pan" (Ex. xxvii. 3). Sir is combined with other words to denote special uses, as flesh-pot (Ex. vi. 3), wash-pot (Ps. xi. 8 [Heb. 10], civ. viii. [Heb. 10]), "seething-pot" (Jer. i. 13).—6. Heb. pêtôr = a pot for boiling, Ges. (Judg. vi. 19; 1 Sam. ii. 14), once translated "pan" (Num. xi. 8).—7. Heb. bainteach = a vase, vessel, for keeping, preserving, Ges. (Ex. xvi. 33 only).—8. Heb. dual shîlîpattayim in Ps. lxvii. 13; A. V. "Though ye have lien among the pots." Gesenius makes this word = a double enclosure surrounded with pales, and applies it to the folds or enclosures in two parts, into which the flocks are gathered at night, the phrase to lie among the folds being thus spoken proverbially of shepherds and husbandmen living in leisure and quiet. Prof. J. A. Alexander translates the clause, When ye lie down between the borders, i.e., within the boundaries of your territory, the general idea being in his view also one of peaceful prosperity. —9. Heb. dual erâgam (in part), probably (so Ges.) a cooking-furnace, range for pots, perhaps of pottery, as it could be broken; and double, as having places for two pots or more (Lev. xi. 35 only, A. V. "ranges for pots").—10. Heb. matârâph (in part) = a table-pot, crucible, Ges.; A. V. "frying-pot" (Prov. xvii. 3, xxvii. 21).—11. Heb. nekdâhah or werkhâdâh (in part) = auger-kettle, for preparing ointment, Ges.; A. V. "pot of ointment" (Job xlii. 31, Heb. 32).—12. Gr. zètas, properly a measure containing nearly a pint, but in N. T. = any small measure or vessel, a cup, pitcher, Râm. N. T. Lx. (mèk. vii. 4, 8). (Weights and Measures.)—13. Gr. sâmaon = an earthen jar, jug, pot, vase, Râm. N. T. Lx. (Heb. ix. 4 only); in LXX. = No. 7. Pitcher; Potsherd; Pottery; Water-pot.

Pot'-phar (Heb. fr. Egyptian = Potipherâd = belonging to the sun), "an officer of Pharaoh, chief of all the executioners" (A. V. "captain of the guard"), an Egyptian, to whom Joseph was sold (Gen. xxxviii. 1; compare xxxviii. 36). The word here rendered "officer" literally = enuch; but it is also used for an officer of the court, and this is almost certainly the meaning here (so Mr. R. S. Poole). Potiphar's household is exactly in accordance with the representations on the monuments. When Joseph was accused by Potiphar's wife, his master cast him into prison (19, 20). After this we hear no more of Potiphar, unless, which is unlikely, the chief of the executioners afterwards to be heard mentioned (xii. 3) be he EGYPT; PHARAOH 2.

Pot-îph'-erâh, or Pot-îp'h-erâh (Heb. fr. Egyptian = Potiphar), priest or prince of OS. His daughter ASENATH was given to Joseph to wife by Pharaoh (Gen. xlii. 45, 50, xliii. 20).

Pot'sherd (= a broken piece of earthenware), the A. V. translation of Heb. heres or cheres (Job li. 8; Prov. xxvi. 28, &c.), also translated "sherd" (Is. xxx. 14; Ex. xiii. 34), "earthen" vessel (Lev. vi. 28 [Heb. 21], xi. 33, &c.), "earthen" bottle (Jer. xix. 1), "earthen" pitcher (Lam. iv. 2), &c. Proverbially (so Gesenius) a "potsherd" = any thing vexed and contemptible (Ex. xiv. 9), also any thing very dry (Ps. xxi. 15, Heb. 10). Pot.

*Pot'tage. LENTILES.

*Pot'ter. POTTERY.

Pot'ter's Field, the; a piece of ground which, according to Matt. xxvii. 7, was purchased by the priests with the thirty pieces of silver rejected by Judas Iscariot, and converted into a burial-place for Jews not belonging to the city. Matt. xxvii. 9 alludes this as a fulfillment of an ancient prediction.

ACELDAMA; OLD TESTAMENT; C; POTTERY.

Pot'ter-y. The art of pottery is one of the most common and most ancient of all manufactures. It is abundantly evident, both that the Hebrews used earthen vessels in the wilderness, and that the potters' trade was afterward carried on in Palestine. They had themselves been concerned in the potters' trade in Egypt (Ps. lxxxvi. 6), and the wall-paintings minutely illustrate the Egyptian process. (See cut on next page.) The clay, when dug, was trodden by men's feet so as to form a paste (Is. xxi. 25; Wis. xx. 25; Jer. xviii. 2); broken; then placed by the potter on the wheel beside which he sat, and shaped by him with his hands. How early the wheel came into use in Palestine we know not, but probably it was adopted from Egypt. It consisted of a wooden disk placed on another larger one, and turned by an attendant's hand or worked by a treadle (Is. xiv. 2; Jer. xviii. 3; Ecclus. xxxviii. 29, 30). The vessel was then smoothed and coated with a glaze, and finally burnt in a furnace. There was at Jerusalem a royal establishment of potters (1 Chr. iv 23), from whose employment, and from the fragments cast away in the process, the Potter's Field perhaps received its name (Is. xxx. 14).

BAXIN; Pitcher; Pot; Potsherd; Seal; Water-pot.

Pound. 1. A weight (Heb. mîâb; Gr. litra); (Weights and Measures.)—2. A money of account (Gr. mad), mentioned in the parable of the Ten Pounds (Lk. xix. 12-27). The reference appears to be to a Greek pound, a weight used as a money of account, of which sixty went to the talent, the weight depending upon the weight of the talent. (Weights and Measures.)

Præ-to'ri-um (L) = the general's tent; or the headquarters of the Roman pretor or military governor. Judgments; Hall; PRAETORIUM.

Pot'tah, Heb. fr. Egyptian = Pothahôd = sooth (i.e., truth; &c. = Gr. déosis, prov- enché, &c.). This article (originally by Mr. Barry)
will touch briefly on (1.) the doctrine of Scripture as to the nature and efficacy of prayer; (2.) its directions as to time, place, and manner of prayer; (3.) its types and examples of prayer.—(1.) Scripture does not give any theoretical explanation of the mystery which attaches to prayer. The difficulty of understanding its real efficacy arises chiefly from two sources: from the belief that man lives under general laws, which in all cases must be fulfilled unalterably; and the opposing belief that he is master of his own destiny, and need pray for no external blessing. Now Scripture, while, by the doctrine of spiritual influence, it entirely disposes of the latter difficulty, does not so entirely solve that part of the mystery which depends on the nature of God. The reference of all events and actions to the will or permission of God, and of all blessings to His free grace—the principle that our "heavenly Father knoweth what things we have need of before we ask Him"—and the ignorance of man, who "knows not what to pray for as he ought," and his consequent need of the Divine guidance in prayer—are all dwelt upon with earnestness. Yet, while this is so, on the other hand the instinct of prayer is solemnly sanctioned and enforced in every page. Not only is its subjective effect (i. e. its producing on the mind that consciousness of dependence which leads to faith, and that sense of God's protection and mercy which fosters love) asserted, but its real objective efficacy, as a means appointed by God for obtaining blessing, both spiritual and temporal, is both implied and expressed in the plainest terms (Mat. vii. 7, 8, &c.). Thus, as usual in the case of such mysteries, the two apparently opposite truths are emphasized, because they are needful to man's conception of his relation to God: their reconcilement is not, perhaps cannot be, fully revealed. For, in fact, it is involved in that insurmountable mystery which attends on the conception of any free action of man as necessary for the working out of the general laws of God's unchangeable will. At the same time it is clearly implied that such a reconcilement exists, and that all the apparently isolated and independent exertions of man's spirit in prayer are in some way perfectly subordinated to the one supreme will of God, so as to form a part of His scheme of Providence (Mat. xxvi. 39 ff.; 2 Cor. xii. 7 ff.; 1 Jn. v. 14, 15). It is also implied that the key to the mystery lies in the fact of man's spiritual unity with God in Christ, and of the consequent gift of the Holy Spirit. All true and prevailing prayer is to be offered in Christ's name (Jn. xiv. 15, xv. 16, xvi. 25-27). So also is it said of the spiritual influence of the Holy Ghost on each individual mind, that while "we know not what to pray for," the indwelling "Spirit makes intercession for the saints, according to the will of God" (Rom. viii. 26, 27). Here, as probably in all other cases, the action of the Holy Spirit on the soul is to free agents, what the laws of nature are to things inanimate, and is the power which harmonizes free individual action with the universal will of God.—(2.) There are no directions as to prayer in the Mosaic law: the duty is rather taken for granted, as an adjunct to sacrifice, than enforced or elaborated. It is hardly conceivable that, even from the beginning, public prayer did not follow every public sacrifice. Such a practice is alluded to as common in Lk. i. 10; and in one instance, at the offering of the first-fruits, it was ordained in a striking form (Deut. xxvi. 12-15). In later times it certainly grew into a regular service, both in the Temple and in the Synagogue. But, besides this public prayer, it was the custom of all at Jerusalem to go up to the Temple, at regular hours if possible, for private prayer (Lk. xviii. 10; Acts iii. 1); and those who were absent were wont to "open their windows toward Jerusalem," and pray "toward" the place of God's Presence (1 K. viii. 46-49; Dan. vi. 10; Ps. v. 7, xxviii. 2, cxxxviii. 2). The regular hours of prayer seem to have been three (see Ps. lv. 17; Dan. vi. 10), "the evening," i.e. the ninth hour (Acts iii. 1, x. 3), the hour of the evening-sacrifice (Dan. ix. 21); the "morning," i.e. the third hour (Acts ii. 15), that of the morning-sacrifice; and the sixth hour, or "nooning" (compare Ps. cxix. 164). Grace before meat would seem to have been a common practice (see Mat. xxv. 36; Acts xxiv. 35). The posture of prayer among the Jews seems to have been most often standing (1 Sam. i. 26; Mat. vi. 5; Mk. xi. 23;
Lk. xviii. 11); unless the prayer were offered with especial solemnity and humiliation, which was naturally expressed by kneeling (1 K. viii. 54; compare 2 Chr. vi. 13; Ezr. ix. 5; Ps. xcv. 6; Dan. vi. 10), or prostration (Josh. vii. 6; 1 K. xvii. 42; Neh. vii. 6). In the Christian Church no posture is mentioned in the N. T. except kneeling (Acts vii. 60, ix. 40, xx. 56, xxxi. 6; compare Matt. xxvii. 39; Arotchias).—(3.) The only Form of Prayer given for perpetual use in the O. T. is the one in Deut. xxvi. 5-15, connected with the offering of tithes and first-fruits, and containing in simple form the important elements of prayer, acknowledgment of God's mercy, self-dedication, and prayer for future blessing. To this prayer may perhaps be added the threefold blessing of Num. vii. 24-26, couched as it is in a precatory form; and the short prayer of Moses (Num. x. 33, 36) at the moving and resting of the cloud, the former of which was the germ of Ps. lxxviii. Of the prayers recorded in the O. T., the two most remarkable are those of Solomon at the dedication of the Temple (1 K. viii. 23-53), and of Josua the high-priest, and his colleagues, after the Captivity (Neh. ix. 5-38). Both of these probably exercised a strong liturgical influence. It appears from the question of the disciples in Lk. xi. 1, and from Jewish tradition, that the chief teachers of the day gave special forms of prayer to their disciples, as the badge of their discipleship and the best fruits of their learning. All Christian prayer is, of course, based on the Lord's Prayer; but its spirit is also guided by that of His prayer in Gethsemane, and of the prayer recorded in Ju. xxvi., the beginning of His great work of intercession. The influence of these prayers is more distinctly traced in the prayers of the Epistles (Eph. iii. 14-21; Rom. xvi. 25-27; Phil. i. 2-11; Col. i. 9-15; Heb. xiii. 20, 21; 1 Pet. v. 10, 11, &c.), than in those recorded in the Acts. The public prayer probably in the first instance took much of its form and style from the prayers of the synagoguees (Acts i. 24, 25, iv. 24-30; Synagoge). In the record of prayers accepted and granted by God, we observe, as always, a special adaptation to the period of His dispensation to which they belong. In the patriarchal period, they have the simple and childlike tone of domestic supplication for the simple and apparently trivial incidents of domestic life (Gen. xx. 2, v. 18, xi. 12-14, xxiv. 21), although, of course, they take a wider range in intercession (xxviii. 23-32, xx. 7-17). In the Mosaic period they assume a more solemn tone and a national bearing; chiefly that of direct intercession for the chosen people (Num. xi. 12, xii. 10, 12; 2 Sam. xiv. 17, 18; 2 K. xiv. 4, 15-19; 2 Chr. xiv. 11, xx. 6-12, xxii. 20; Dan. ix. 20). More rarely are they for individuals (1 Sam. i. 12, xv. 11, 33; 2 K. xx. 2, &c.). A special class are those which precede and refer to the exercise of miraculous power (Ex. viii. 12, 30, xv. 25; 1 K. xvii. 29, xviii. 36, 37; 2 K. iv. 35, vil. 17, 18, xx. 11; Acts ix. 40; Jas. v. 14-16). In the N. T. they have a more directly spiritual bearing (Acts iv. 24-20, vi. 15, x. 1, 4, 31, xii. 5, xvi. 25; 2 Cor. xii. 7-9, &c.). It would seem intended of Holy Scripture to encourage all prayer, more especially intercession, in all relations, and for all righteous objects. Frontlets.

Prayer of Manasses, the. Manasses, the Prayer of.

*Preach, to* the A. V. translation of—1. Ieb.

1 To these may be added Dan. ix. 4-19.
more elevated, hill of Jerusalem, and was connected with a system of fortifications, the aggregate of which constituted the fortified barrack. It was the dominant position on the western slope, and at any rate on one side, probably the eastern — was reached by a flight of steps (the same from which St. Paul made his speech in Hebrew to the angry crowd of Jews, Acts xxii. 1 ff.). From the level below the barrack a terrace led eastward to a gate opening into the western side of the cloister surrounding the Temple, the road being carried across the Valley of Tyropoeon (separating the western from the Temple hill) on a causeway built up of enormous stone blocks. At the angle of the Temple-cloister just above this entrance, i.e. the northwest corner, stood the old citadel of the Temple hill, which Herod rebuilt and called Antonia. After the Roman power was established in Judaea, a Roman guard was always maintained in the Antonia, the commander of which for the time being seems (so Mr. Blakesley) to be the official termed "captain of the Temple" in the Gospels and Acts. The guard in the Antonia was probably relieved regularly from the barrack. The barrack was the barracks. The Pretorium camp at Rome, to which (so Mr. Blakesley, with Rosenmüller, Bloomsfield, Robinson, &c.) St. Paul refers (Phil. i. 13, A. V., "palace," margin "Cesar's court"), was erected by the Emperor Tiberius, acting under the advice of Sejanus. Before that time the guards were billeted in different parts of the city. It stood outside the walls, at some distance short of the fourth milestone, and near either to the Salarian or the Momentane road. From the first, buildings must have sprung up near it for butlers and others. St. Paul appears to have been permitted for the space of two years to lodge, so to speak, "within the rules" of the Pretorium (Acts xxviii. 30), although still under the custody of a soldier.

Prec.
special sense involving a complete interruption of progress toward an object or result.

* Prik, only in the plural "pricks." "To kick against the pricks," i.e., goads, proverbially denotes a resistance which brings only harm to the one who offers it. AGRICULTURE; GOAD.

Priest (from Gr. presbuteros = "ELDER"); Heb. cohēn; Gr. hieros). The root-meaning of the Heb. cohēn, uncertain as far as Hebrew itself is concerned, is referred by Gesenius (Theaurus) to the idea of prophecy. The cohēn delivers a divine message, stands as a mediator between God and man, represents each to the other. This meaning, however, belongs to the Arabic, not to the Hebrew, and Ewald connects the latter with the verb le'hēn (= to array, put in order). According to Saalschutz, the primary meaning of the word = "minister," and he thus accounts for the wider application of the name. Bahr connects it with an Arabic root (= to draw near). Of these etymologies, the last has the merit of answering most closely to the received usage of the word (Prof. Plumptre). In some remarkable passages it takes a wider range. It is applied to the priests of other nations or religions, to Melchizedek (Gen. xiv. 18), Potipherah (xli. 43), Jethro (Ex. ii. 16), to those who discharged priestly functions in Israel before the appointment of Aaron and his sons (Ex. xix. 22). A case in point is the difficulty presented by the word וְקָדוֹשׁ (Heb. vākōdōsh), "set apart," "holiest," a term applied to the place and to the sacred objects of the temple (Deut. xvi. 22). In 2 Samuel ii. 18, where the sons of David are described as "princes" (Heb. pl. colocōnim; A.V. "chief rulers," marg. "princes"; compare 1 Chr. xviii. 17). The received explanation is, that the word is used here in what is assumed to be its earlier and wider meaning, = rulers. Ewald sees in it an actual suspension of the usual law in favor of members of the royal house. De Wette and Gesenius, in like manner, look on it as a revival of the old household priesthoods. Prof. Plumptre conjectures that David and his sons may have been admitted, not to distinctively priestly acts, such as burning incense (Num. xvi. 40; 1 Chr. xxix. 18), but to an honorary, titular priesthood. — Origin. The idea of a priesthood connected with itself, in all its forms, pure or corrupted, with the consciousness, more or less distinct, of sin. Men feel that they have broken a law. The power above them is holier than they are, and they dare not approach it. They crave the intervention of some one likely to be more merciful and kinder than themselves, to hear their prayers, thanksgivings, and sacrifices. (ALTAR; PRAYER; SACRIFICE.) He becomes their representative in "things pertaining unto God." He may become also (though this does not always follow) the representative of God to man. The functions of the priest and prophet may exist in the same person. The priest may be also a king or chief.—No trace of an hereditary or caste-priesthood meets us in the worship of the patriarchal age. Abraham, Isaac, and Jacob perform priestly acts, offer sacrifices, "draw near" to the Lord (Gen. xii. 8, xviii. 22, xxxii. 25, xxxiii. 20). Once only does the word cohēn meet us as belonging to a ritual earlier than the time of Abraham. Melchizedek is "the priest of the most high God" (xiv. 18). In the worship of the patriarchs themselves, the chief of the family, as such, acted as the priest. The office descended with the birthright, and might apparently be transferred with it. (FIRST-BORN.) In Egypt the Israelites were treated by the priests in any manner of the kind, and that contact must have been for a time a very close one. The marriage of Joseph with the daughter of the priest of On—a priest, as we may infer from her name, of the goddess Neith (Amen-em-neith)—(xli. 45), the special favor which he showed to the priestly caste in the years of famine (xlvii. 26), the training of Moses in the palace of the Pharaoh, probably in the colleges and temples of the priests (Acts vii. 22)—all this must have impressed the constitution, the dress, the outward form of life upon which, as in the minds of the lawyer and his contemporaries, there is scarcely any doubt that a connection of some kind existed between the Egyptian priesthood and that of Israel. The latter was not indeed an outgrowth or imitation of the former. The symbolism of the one was cosmic, "of the earth, earthy," that of the other, chiefly, if not altogether, ethical and spiritual. At the time of the Exodus there was as yet no priestly caste. The continuance of solemn sacrifices (Ex. v. 1, 3) implied, of course, a priesthood of some kind, and priests appear as a recognized body before the promulgation of the Law on Sinai (xix. 22). There are signs that the priests of the old ritual were already dealt with as belonging to the "priesthood of the law," as the term was known as those that "come near" to the Lord (ib.), yet they are not permitted to approach the Divine Presence on Sinai. It is noticeable also that at this transition-stage, when the old order was passing away, and the new was not yet established, there is the proclamation of the truth, wider and higher than both, that "he whose people was to be a "kingdom of priests" (xix. 6). The idea of the life of the nation was, that it was to be as a priest and a prophet to the rest of mankind.—Consecration. The functions of the High-Priest, the position and history of the Levites as the consecrated tribe, are discussed under those heads. It remains to notice the characteristic facts connected with "the priests, the sons of Aaron," as standing between the two. Solomon as was the subsequent dedication of the Levites, that of the priests involved a yet higher consecration. A special word (Heb. kidash, A.V. = "to holy," "to hallow," "to sanctify") was appropriated to it. Their old garments were laid aside; their heads washed with clean water adorned with the holy anointing-oil (OINTMENT); the new garments of their office were put on them; special sacrifices were offered for them; the blood of the ram of consecration was sprinkled upon their right ear, foot, and hand; a wave-offering was put in their hands, &c. (Ex. xxi. 8, 9; Lev. iv. 10). The "sons of Aaron" thus dedicated were to wear during their ministrations a special apparel—at other times apparently they wore the common dress of the people. The material was "linen" (Ex. xxxviii. 42; comp. Cotton). Linen drawers from the loins to the thighs were to cover the nakedness. Over the drawers was worn the "cohēnith" or close-fitting cassock, also of fine linen, white, but with a diamond or chess-board pattern on it. This came nearly to the feet, and was to be woven in its garment-shape (comp. Jn. xix. 23). The white cassock was gathered round the body with a girdle of needlework, into which the drawers were worn. The long Priest’s robes were blue, purple, and scarlet were intermingled with white, and worked in the form of flowers (Ex. xxxvii. 39, 40, xxxix. 2; Ez. xiv. 17-19). Upon
their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. (CROWN; HEAD-DRESS.) They had besides other "clothes of service," probably simpler, but not described (Ex. xxxi. 10; Ez. xiii. 14). In all their acts of ministration they were to be barefooted (Ex. iii. 5; Josh. v. 15). In the earlier liturgical costume the ephod is mentioned as belonging to the high-priest only (Ex. xxviii. 6-12, xxix. 2-5).—Regulations. The idea of a consecrated life, thus as-

serted at the outset, was carried through a multitude of details. Each probably had a symbolic meaning of its own. Collectively they educated the power of distinguishing between things holy and profane, clean and unclean, and so ultimately between moral
goal and evil (Ez. xli. 23). Before they entered the Tabernacle they were to wash their hands and their feet (Ex. xxx. 17-21, xl. 30-32). During their ministration they were to drink no wine or strong drink (Lev. x. 9; Ez. xli. 21). Their function was to be more to them than the ties of friendship or of blood, and, except in the case of the nearest relationships (six degrees are specified, Lev. xxi. 1-5; Ez. xli. 23), they were to make no mourning for the dead. They were not to shave their heads. (HAIR.) They were to go through their ministrations with the serenity of a reverential awe, not with the frantic wildness which led the priests of Baal to cut their flesh (Lev. xix. 28; 1 K. xviii. 28), and the priests of Cybele to castrate themselves (Deut. xxiii. 1). The same thought found expression in two other forms affecting the priests of Israel. The priest was to be physically as well as liturgically perfect. (BLEMISH.) The marriages of the sons of Aaron were hedged round with special rules. There is indeed no evidence (so Prof. Plumptre) for what has sometimes been asserted, that either the high-priest or the other sons of Aaron were limited in their choice to the women of their own tribe, and we have some distinct instances to the contrary. It is probable, however, that the priestly families frequently intermarried, and certain that they were forbidden to marry an unchaste woman, or one who had been divorced, or the widow of any but a priest (Lev. xx. 7, 14; Ez. xli. 22). The prohibition of marriage with one of an alien race was assumed, though not enacted in the Law. The legitimacy of every priest depended on his genealogy. The age at which the sons of Aaron might enter upon their duties was not defined by the Law, as that of the Levites was. Aristobulus (HIGH-PRIEST) at the age of seventeen ministered in the Temple in his pontifical robes (Jos. xv. 3, § 3). This may have been exceptional, but the language of the rabbis indicates that the special
consecration of the priest's life began with the opening years of manhood.—Functions. The work of the priesthood of Israel was, from its very nature, more stereotyped by the Mosaic institutions than any other element of the national life. The duties described in Exodus and Leviticus are the same as those recognized in the Books of Chronicles and Ezekiel. They, assisting the high-priest, were to watch over the fire on the altar of burnt-offerings, and to keep it burning evermore both by day and night (Lev. vi. 2; xiii. 11), to feed the golden lamp ("candlestick") outside the veil with oil (Ex. xxvii. 20, 21; Lev. xxiv. 2), to offer the morning and evening sacrifices (Sacrifice), each accompanied with a meat-offering and a drink-offering, at the door of the Tabernacle (Ex. xxix. 38–44). These were the fixed, irrevocable duties; but their chief function was that of being always at hand to do the priest's office for any guilty, or penitent, or rejoicing Israelite. The worshipper might come at any time. (Ador- TERY; LEPER; MEAT-OFFERING; NAZARITE; PEACE- OFFERING; PURIFICATION; VOW, &c.) Other duties of a higher and more ethical character were hinted at, but were not, and probably could not be, the subject of a special regulation. The law allows the children of Israel the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chr. xvi. 3; Ez. xlv. 23, 24). The "priest's lips" were to "keep knowledge" (Mal. ii. 7). Through the whole history, except the periods of national apostasy, these acts, and others like them, formed the daily life of the priests who were on duty. The three great festivals of the year were, however, their seasons of busiest employment. Other acts of the priests of Israel, significant as they were, were less distinctively sacerdotal. They were to bless the people at every solemn meeting (Num. vi. 22–27). During the journeys in the wilderness it belonged to them to open all the vessels of the sanctuary with a purple or scarlet cloth before the Levites might approach them (iv. 5–18). As the people started on each day's march they were to blow "an alarm" with long silver trumpets (x. 1–5). With these they were to proclaim all the solemn days and days of gladness. Many other instruments were to be used by the highly-trained Levites and the schools of the prophets, but the trumpets (Consec) belonged only to the priests. The presence of the priests on the field of battle (1 Chr. xii. 23, 27; 2 Chr. xx. 21, 22) led, in the later periods of Jewish history, to the special appointment at such times of a war-priest. Other functions hinted at in Deuteron-omy might have given them greater influence as the educators and civilizers of the people. (Educa- tion.) They were to act (whether individually or collectively does not distinctly appear) as a court of APPEAL in the more difficult controversies in crim- inal or civil cases (Deut. xvii. 8–13). It must re- main doubtful, however, how far this order kept its ground during the storms and changes that followed. (JUDEGE.—Mainte-nance. Functions such as these were clearly incompatible with the common activi- ties of men. A distinct provision, therefore, was made for them. This consisted (1) of one-tenth of the tithe (Deut. xvi. 10), which the people paid to the Levites, i.e., one per cent. on the whole produce of the country (Num. xviii. 26–28), (2) of a special tithe every third year (Deut. xiv. 28, xxvi. 12), (3) of the redemption-money, paid at the fixed rate of five shekels a head, for the first-born of man or beast (Num. xvii. 14–19), (4) of the redemption- money paid in like manner for men or things spe- cially dedicated to the Lord (Lev. xxvii.). (5) Of spoil, captives, cattle, and the like, taken in war (Num. xxxi. 25–47). (6) Of the shew-bread, the flesh of the sacrifice, the morning offerings, peace-offerings, trespass-offerings (xviii. 8–14; Lev. vii. 26; xxvi. 30), and, in particular, the heave-shoulder and the wave- breast (x. 12–15), (7) Of an undefined amount of the FIRST-FRUiTS of corn, wine, and oil (Ex. xxiii. 19; Lev. ii. 14; Deut. xvii. 1–10). Of some of these, as "most holy," none but the priests were to partake (Lev. vi. 29; xxvi. 30; Ps. cxix. 10), and, in particular, the heave-shoulder and the wave-breast (x. 12–15). These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. They were, on the other hand, as far as possible removed from the condition of a wealthy order. The standard of a priest's income had to be a matter of law, and the settlement in Canaan, the priests' families had thirteen cities assigned them, with "suburbs" or pasture-grounds for their flocks (Jos. xxi. 13–19). (LEVIT.—) These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. They were, on the other hand, as far as possible removed from the condition of a wealthy order. The standard of a priest's income had to be a matter of law, and the settlement in Canaan, the priests' families had thirteen cities assigned them, with "suburbs" or pasture-grounds for their flocks (Jos. xxi. 13–19). (LEVIT.—) These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. 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a somewhat later date, reflects the contempt into which the order had fallen. There were—(1) the heads of the twenty-four courses, known sometimes as "chief priests;" (2) the large number of reputable officiating but inferior priests; (3) the plebeians or (to use the extreme formula of Rabbinic scorn) the priests of the people of the earth, ignorant and unlettered; (4) those that, through physical disqualifications or other causes, were non-efficient members of the order, though entitled to receive their tithes.—History. The new priesthood did not establish itself without struggle. (Aaron.) The rebellion of Korah 4, at the head of a portion of the Levites as representatives of the first-born, with Dathan and Abiram as leaders of the tribe of the first-born son of Jacob (Num. xvi. 1), showed that some looked back to the old patriarchal order rather than forward to the new. Prominent as was the part taken by the priests in the daily march of the host of Israel (x. 8), in the passage of the Jordan (Josh. iii. 14, 15), in the destruction of Jericho (vi. 12-16), the history of Micah 1 shows that within that century there was a strong tendency to relapse into the system of a household instead of an hereditary priesthood (Judg. xvii.). The frequent invasions and conquests of the heathen must have interfered with the payment of tithes, with the maintenance of worship, with the observance of all festivals, and with this the influence of the priesthood must have been kept in the background. For a time the prerogative of the line of Aaron was in abeyance. The capture of the Ark, the removal of the CASSEL STONE from Shiloh to Beersheba, every thing into confusion, and Samuel, a Levite, but not within the priestly family, sacrifice, and "comes near" to the Lord: his training under Eli, his Nazarite life, his prophetic office, being regarded apparently as a special consecration. Though Shiloh had become a deserted sanctuary, v. (1 Sam. xxi.) was for a time the centre of national worship, and the symbolic ritual of Israel was thus kept from being forgotten. The reign of Saul was, however, a time of suffering for them. He had manifested a disposition to usurp the priest's office (xiii. 9). The massacre of the priests at Nob (Ahimelech 1) should have put an end to this, but these unguarded or savage impulse. They could but wait in silence for the coming of a deliverer in David. One at least (Abiathar) shared his exile (xvii. 6, 9). When the death of Saul set them free they came in large numbers to the camp of David, prepared apparently not only to testify their allegiance, but also to support him, armed for battle, against all rivals (1 Chr. xii. 27). They were summoned from their cities to the great restoration of the worship of Israel, when the Ark was brought up to the new capital of the kingdom (xv. 4). For a time, however, the older order of sacrifices was carried on by the priests in the Tabernacle on the high-place at Gibeon (xvi. 37-39, xxi. 29; 2 Chron. l. 3). We cannot wonder that first David and then Solomon should have sought to guard against the evils incident to this separation of the two orders, and to unite in one great TEMPLE priests and Levites, the symbolic worship of sacrifice and the spiritual offering of praise by the priests in the Tabernacle these two kings were naturally the culminating period of the glory of the Jewish priesthood. The position of the priests under the monarchy of Judah deserves a closer examination than it has yet received. The system described above gave them for every week of service in the Temple twenty-three weeks in which they had no appointed work. To what employment could they turn? (1) The more devout and thoughtful found probably in the schools of the prophets that which satisfied them. (Levites; Prophecy.) They became teaching priests (2 Chr. xv. 3), students, and interpreters of the Divine Law. (2) Some, perhaps, in the army, served in the king's army (1 Chr. xii. 27; 2 Chr. xiii. 12, xxiii. 9; 1 Kings, 1. 5). A few chosen ones might enter more deeply into the divine life, and so receive, like Zechariah, Jeremiah, Ezekiel, a special call to the office of a prophet. (4) We can hardly sce any conclusion that makes them enter the Temple of Jehovah with a divided allegiance, and act at other times as priests of the high places (Jer. ii. 8, viii. 1, 2; Ez. xiv. 7, 12; Unijah 1). Those who ceased to be true shepherds of the people found nothing in their ritual to sustain or elevate them. They became as sensual, covetous, tyrannical, as over the clergy of the Christian Church became in its darkest periods; conspicuous as drunkards and adulterers (Is. xxviii. 7, 8, vii. 10-12). The prophetic order, instead of acting as a check, became sharers in the corruption (Jer. v. 31; Lam. iv. 13; Zeph. iii. 4). The discipline of the Captivity, however, was not without its fruits. A large proportion of the priests lost their positions or were content to remain in the land of their exile, but those who did return were active in the work of restoration (Ezr. iii. 2, x. 18, 19; Neh. viii. 9-13). But in Malachi's time the priests had become degenerate again (Mal. l. 10, vi. 7-9). The office of the scribne rose in repute as that of priest declined. No great changes affected the outward position of the priests under the Persian government. Both the Persian government and Alexander had respected the religion of their subjects; and the former had conferred on the priests immunities from taxation (Ezr. vi. 8, 9, vii. 24). The degree to which this recognition was carried by the immediate successors of Alexander is shown by the work of restoration accomplished by Simon the son of Onias (Eccles. l. 12-20); and the position which they thus occupied in the eyes of the people, not less than the devotion with which his zeal inspired them, prepared them doubtless for the great struggle which was coming, and in which the priests and the Sadducees were the chief defenders of their country's freedom. Some, indeed, at that crisis, were found among the apostates. (Alicies; Jason 4; Menelaus; Onias 5.) The majority, however, were true-hearted. (Jerusalem, pp. 432 ff.)—In the N. T. period of their history the division into four and twenty courses is still maintained (Lk. i. 5), and the heads of these courses, together with those who have held the high-priesthood (the office no longer lasting for life), are "chief priests" by courtesy, and take their place in the Sanhedrin. The number scattered throughout Palestine was, as has been stated, very large. Of these the greater number were poor and ignorant. The priestly order, like the nation, was divided between contending sects. (Pharisees; Sadducees.) The influence of Hyrcanus, himself in the latter part of his life a Sadducee, had probably made the tenets of that party popular among the wealthier and more powerful members; and the chief priests and the high-priest, the heads of the Sadducees, who were the chief" of the kindred of the high-priest. (Acts iv. 1, 6, v. 17), were apparently consistent Sadducees. The great multitude, on the other hand, who received the testimony of the Lord's resurrection and "became obedient to the faith" (v. 7) must have been free from, or must have overcome, Sadducean pre-
judges. In the scenes of the last tragedy of Jewish history the order passes away, without honor, "dying as a foul dieth." The high-priesthood is given to the lowest and vilest of the adherents of the frenzied Zealots. Other priests appear as deserting to the enemy. Josephus the historian was a priest. The destruction of Jerusalem deprived the order at one blow of all but an honorary distinction. Their occupation was gone. Many families must have altogether lost their genealogies. The influence of the Rabbis increased with the fall of the priesthood. (Education; Rabi; Synagogue.) The language of the N. T. writers in relation to the priesthood ought not to be passed over. They recognize in Christ, the first-born, the King, the Anointed, the representative of the true priestly priesthood after the order of Melchizedek (Heb. vii., viii.), from which that of Aaron, however necessary for the time, is now seen to have been a delusion. But there is no trace of an order in the new Christian society, bearing the name and exercising functions like that of priests of the old Covenant. (Bishop; Elder; Minister; Preacher.) The idea which pervades the teaching of the Epistles is that of a universal priesthood (Rom. xii.), 1; Heb. x. 19-22; 1 Pet. ii. 9; Rev. i. 6). It was the thought of a succeeding age that the old classification of the high-priest, priests, and Levites was reproduced in the bishops, priests, and deacons of the Christian Church (so Prof. Plumptre).

**Prince**, the A. V. translation of various Hebrew, Chaldee, and Greek terms, most of which are of general signification, indicating authority, leadership, or preeminence. (Captains 1, 2; Congregation; Herk 2; Governor 5, 6, 10, 11, 13; Jorbo; King; Priest, &c.) The only special uses of the word "prince" are—1. "Princes of provinces" (1 K. xx. 14), probably = governors of districts, or local magistrates. (Province.) 2. The "princes" (Chal. pl. ἀρχάρχεα or ἀρχάρχαι) mentioned in Dan. iii. 2, 3, 27, vi. 1 ff. (see Esth. i. 1) were the predecessors of the satraps of Darius Hystaspes (Persians) = "magnates" in Ezr. vii. 26, and Esth. iii. 12, viii. 9, ix. 3. Jesus Christ is "the Prince of life." (Acts iii. 15), and "the Prince of the kings of the earth" (Rev. i. 5): Satan is "the prince of this world" (Jn. xii. 31, &c.), and "the prince of the power of the air" (Eph. ii. 2). Harrison: *Priest, the A. V. translation of Heb. סורק = princes, noble ladies, Ges. (1 K. xi. 2; Is. xlix. 23 margin; Lam. i. 1), also translated "queen" (Is. xlix. 23, and "lady" (Judg. v. 29; Esth. i. 18).

*Prin-cip-al-ly* = (the authority, rule, or dominion of a prince or chief), the A. V. translation of—1. Heb. pl. marashk (Jer. xiii. 18 only, margin "head-tires"). Gesenius and Henderson translate this passage, "From your heads shall come down the crown of your glory," instead of "Your principalities shall come down, even the crown of your glory."—2. Gr. ὅγεν = a beginning, what is first in time or place. Rom. n. T. Lex. (Rom. viii. 28; Eph. i. 21, iii. 10, vi. 12; Col. i. 16, ii. 10, 15; Tit. iii. 1), usually translated "beginning" (Mat. x. 4, 8; Jn. i. 1, 2, &c.), also translated "rule" (1 Cor. xv. 24), "power" (Lk. xx. 20), "magistrates" in pl. (xii. 11.), In the passages where it is translated "magis-
trates," "princes," "principals," the word is used by metonymy (so Robinson) to denote rulers, magistrates, princes, potentates, &c.

*Print, to*, the A. V. translation of—1. Heb. בָּדֶֽהַ (Lev. xix. 28), usually and literally translated "to give" (Gen. i. 29, iii. 12 twice, &c.), also "to make" (Lev. xix. 28, &c.), &c. 2. Heb. לָקָֽק אוֹ לָקָֽקַ = to cut in, inscribe, Ges. (Job xix. 23), also translated "to grave" (Is. xxii. 16, xlix. 16), "to portray" (Ez. iv. 1), &c. Engraver; Writing.

Pri-*ca* (L. = ancient) = Prisicilla (2 Tim. iv. 19). Prisic-*el*ia [-sil-] (L. diminutive of Prisca, Rom. N. T. Lex.), the wife of Aquila. The name is Prisca in 2 Tim. iv. 19, and (according to the true reading) in Rom. xvi. 3, also (according to some of the best MSS.) in 1 Cor. xvi. 19. Such variation in a Roman name is by no means unusual. The wife's name is placed before the husband's in Rom. xvi. 5 and 2 Tim. iv. 19, and (according to some of the best MSS.) in Acts xviii. 26. Only in Acts xviii. 2, and 1 Cor. xvi. 19, has Aquila unequivocally the first place. Hence Dr. Howson and others conclude that Prisicilla was the more energetic character of the two. Yet the husband and the wife are always mentioned together. Prisicilla (so Dr. Howson) is the interpretation of the name. She was an attendant for the general service of the Church, in conjunction with home duties, as Prisca is the type of the unmarried servant of the Church, or deaconesses.

Prison (priz'n). For imprisonment as a punishment, see PUNISHMENTS. In Egypt it is plain both that special places were used as prisons, and that they were under the custody of a military officer (Gen. xl. 3, xili. 17). During the wandering in the desert we read on two occasions of confinement "in ward" (Lev. xxiv. 12; Num. xvii. 84); but as imprisonment was not directed by the Law, so we hear of none till the time of the kings, when the prison appears as an appendage to the palace, or a special part of it (1 K. xxii. 27). Later still it is distinctly described as in the king's house (Jer. xxxiii. 2, xxxvii. 21; Neh. iii. 25). This was the case also at Babylon (2 K. xxv. 27). But private houses were sometimes used as places of confinement (Jer. xxxiii. 15; Jeremiah). Public prisons other than these, though in use by the Canaanitish nations (Judg. xvi. 21, 29; Samson were unknown in Judea previous to the Captivity. Under the Herods we hear again of royal prisons attached to the palace, or in royal fortresses (Lk. iii. 20; Acts xii. 4, 10). By the Romans ANTONIA was used as a prison at Jerusalem (xxii. 10), and at Cesarea the pretorian fleet (Acts v. 18). The sacerdotal title had a prison under the superintendence of special officers (v. 18 ff., viii. 3, xxiv. 10). CHAIN; CISTERN; FETTERS; JAIL; JERUSALEM; STILLS.

Pri-*on* -gate (Neh. xii. 39), a gate of Jerusa-

lem, probably (so Gesenius) belonging to the wall enclosing the Temple. Sheep-gate.

Proch-e-rus (L. Gr. = leader of the chorus, Schol.), one of the seven deacons, named next after Stephen and Philip (Acts vi. 5). DEACON.

Pro-*con-sul* (L. one who at the close of his consulship in Rome was governor of a province, or military commander under a governor, Freund), DEPUTY.

Proev-r-tor [in Latin pronounced prokynæ-tor] (L. manager, overseer; see below). The Gr. ἐξηγεῖτω, A. V. "governor," is applied in the N. T. to the officer who presided over the imperial province of Judaea. It is used of Pontius Pilate (Mat. xxvii., xlvii.; Lk. xx. 29), of Felix (Acts xxiii., xxiv.), and of Festus (xxvii. 30). In all these cases the Vulgate equivalent is præfex (L. = president). The same office is also mentioned in Lk. iii. 1. Af-
ter the battle of Actium, Augustus divided the
provinces of the Roman empire into two portions, giving some to the senate and reserving to himself the rest. The imperial provinces were administered by legates or deputies of the emperor, also called praesides or presidentes. No question came into the emperor’s provinces, but the property and revenues of the imperial treasury were administered by the Rationeilia (L. = accountants), Procuratores (= procurators), and Actoræ (= agents) of the emperor, who were chosen from among his freedmen, or from the knights (Tac. Hist. v. 9; Dio Cassius, liii. 15). These procurators were sent both to the imperial and to the senatorial provinces. Sometimes a province was governed by a procurator with the functions of a president. This was especially the case with the smaller provinces and the outlying districts of a larger province; and such is the relation in which Judea stood to Syria. After the deposition of Anté overrides Judea was annexed to Syria, and the first procurator was Coponius sent out with Quirinius (Crenius), the next Marcus Ambivius, then Antonius Rufus, then Valerius Gratius (procurator eleven years), then Pontius Pilate. (Pilate, Pontius.) He was subject to the governor (or president) of Syria. The headquarters of the procurator were at Cesarea (Acts xxvii. 6) in the audience-chamber (29), and was assisted by a council (12) whom he consulted in cases of difficulty. The procurator, as the emperor’s representative, had the power of life and death over his subjects (Mat. xxvii. 26), which was denied to the consular (A. V. “deputy”). In the N. T. we see the procurator only in his judicial capacity. Thus Christ is brought before Pontius Pilate as a political offender, and the accusation is heard by the procurator, who is seated on the judgment-seat (Matt. xxvii. 2, 11, 19). Felix heard St. Paul’s accusation and defence from the judgment-seat at Cesarea (Acts xxiv.) and St. Paul calls him “judge” (xxiv. 10), as if this term described his chief functions. The procurator is again alluded to in his judicial capacity in I Pet. ii. 14 (A. V. “governors”). He was attended by a cohort (A. V. “band”; “Army, II”) as body-guard (Matt. xxvii. 27), and apparently went up to Jerusalem at the time of the high festivals, and there resided in the palace of Herod, which was the “praetorium,” or “judges’ hall.”

* Progenitores [gen.] (fr. L.) = parents, ancestors (Gen. xlix. 26), Genealogy.

* Probus, Il-crus, Monthly (Is. xlviii. 13), Magic.

Prophet. I. The Name. The ordinary Hebrew word for prophet is nabi, derived from the verb nabid, connected with Genesis with nabat, to bubble forth, like a fountain. If this etymology is correct, nabi = a person who, as it were, involuntarily bursts forth with spiritual utterances under the divine influence, or simply one who pours forth words. Bun- ener and Davidson suppose nabi = the man to whom announcements are made by God, i. e. inspired. (Inspiration.) But it is more in accordance with the etymology and usage of the word to regard it as signifying (actively) one who announces or pours forth the declarations of God (so Mr. Meyrick, original and emended). But whether we adopt nabi, nāḥēṣ, nāḥēṣ or nāḥēṣ, both signifying one who sees, and rendered in the A. V. “seer,” the three Hebrew words are found in 1 Chr. xxix. 29. Nāḥēṣ is a title almost appro-

priated to Samuel (1 Sam. ix. 9, 11, 18, 19; 1 Chr. ix. 22, xxvi. 28, xxix. 29). It is also applied to Zadok (2 Sam. xxv. 27), to Hanani (2 Chr. xvi. 7, 10), to prophets generally (1 Sam. ix. 9; Is. xxx. 10). It was superseded in general use by the word nābî. Hāṣēḥ and chōdēz, both signifying one who sees, and rendered in the A. V. “seer.” The three Hebrew words are found in 1 Chr. xxix. 29. Nāḥēṣ is a title almost appro-

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of restoration permanent as well as effective for the moment. For this purpose he instituted Companies, or (colleges of Prophets. One we find in his lifetime at Bethel (2 K. ii. 3), Jericho (5), Gilgal (iv. 38), and elsewhere (vi. 1). Their constitution and object were similar to those of theological colleges. Into them were gathered promising students, and here they were trained for the office which they were afterward destined to fulfill. Sometimes they were very numerous (1 K. viii. 4, xxii. 6; 2 K. ii. 16). So successful were these institutions, that from the time of Samuel to the closing of the Canon of the Old Testament, there seems never to have been wanting a due supply of men to keep up the line of official prophets. They are represented as extinct in 1 Me. iv. 16, ix. 27, xiv. 41, and Ecles. xxxvi. 15. Their chief subject of study was, no doubt, the Law and its interpretation; oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetic order. Subordinate subjects of instruction were music and sacred poetry, both of which had been handed down from the prophet of Moses (Ex. xx. 20) and the Judges (Judg. iv. 4, v. 1).—III. The Prophetic Gift. To belong to the prophetic order and to possess the prophetic gift are not convertible terms. Generally, the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case. (Amos; see Elia 9; Elsiezer 6; Gab 2; Hanan 2; Idno 4; Jahaziel 4; Jehuc 2; Micah 4; Nathan 1; Obad 1, 2; Shebakkah 1; Zedekiah 4.) The sixteen prophets whose books are in the Canon have therefore that place of honor, because they were endowed with the prophetic gift as well as ordinarily (so far as we know) according to the prophetic order. (Is. iii. 2.) What, then, are the characteristics of the sixteen prophets, thus called and commissioned, and intrusted with the messages of God to His people? (1.) They were the national poets of Judea. (2.) They were annalists and historians. A great portion of Isaiah, of Jeremiah, of Daniel, is composed of historical facts or chapters of history. (3.) They were preachers of patriotism; their patriotism being founded on the religious motive. (4.) They were preachers of morals and of spiritual religion (Is. i. 14-17, iii. v. &c.). The system of morals put forward by the prophets, if not higher, or sterner, or purer than that of the Law, is more plainly declared, and with greater, because now more needed, vehemence of diction. (5.) They were extraordinary, yet authorized, exponents of the Law (Is. viii. 3-7; Ez. xviii.; Mic. vi. 6-8; Hos. vi. 6; Am. v. 21, &c.). (6.) They held a pastoral or quasi-pastoral office. (7.) They were a political power in the state. (8.) But their most essential characteristic is that they were instruments of revealing God's will to man, as in other ways, so, specially, by predicting future events, and, in particular, by foretelling the incarnation of the Lord Jesus Christ, and the redemption effected by Him. There are two chief ways of exhibiting this fact; one, by foretelling the opening of the New Testament and the truthfulness of its authors, and of the Lord Himself, are bound up with the truth of the existence of this predictive element in the prophets. To the unbeliever it is necessary to show that facts have verified their predictions. The fulfillment of a single prophecy does not prove the prophetic power of the prophet, but the fulfillment of a long series of prophecies by a series or number of events does in itself constitute evidence. The prophets were intended to predict the events, and consequently, that prophetic power resided in the prophet or prophets. Now, the Messianic picture drawn by the prophets as a body contains at least as many traits as these:—That salvation should come through the ministry of Abraham, Isaac, Jacob, Judah, David: that at the time of the final absorption of the Jewish power, Simon (the transcumbent) should gather the nations under his rule; that there should be a great Prophet, typified by Moses; a King descended from David; a Priest forever, typified by Melchizedek: that there should be born into the world a child to be called Mighty God, Eternal Father, Prince of Peace: that there should be a Righteous Servant of God on whom the Lord would lay the iniquity of all; that Messiah the Prince should be cut off, but not for Himself: that an everlasting kingdom should be given by the Ancient of Days to one like the Son of Man. (MESSIAH.) We have also the prediction of a person of heavenly and earthly life of Jesus Christ as to be thereby shown to have been designed to apply to Him. And if they were designed to apply to Him, prophetic prediction is proved. Objection 1. Vagueness. It has been said that the prophecies are too darkly and vaguely worded to be proved predictive by the events attending the life of Jesus or the life of His person and earthly life of Jesus Christ as to be thereby shown to have been designed to apply to Him. But to this might be answered: (a.) That God never forces men to believe, but that there is such a union of definiteness and vagueness in the prophecies as to enable those who are willing to discover the truth, while the wilfully blind are not foreclosed to it. (b.) That, had the prophecies been couched in the form of direct declarations, their fulfilment would have thereby been rendered impossible, or, at least, capable of frustration. (c.) That the effect of prophecy would have been far less beneficial to believers, as being less adapted to keep them in a state of constant expectation. (d.) That the Messiah of Revelation could not be so clearly pointed out as Prophet, as Prophet, as Prophet. (e.) That the state of the Prophets, at the time of receiving the Divine revelation was such as necessarily to make their predictions fragmentary, figurative, and abstracted from the revelations of time. (f.) That some portions of the prophecies were intended to be of double application and some portions to be understood only on their fulfillment (comp. Jn. xiv. 29; Ez. xxxvi. 33).—Objection 2. Obscurity of a part or parts of a prophecy otherwise clear. The objection drawn from the unintelligibility of one part of the prophecy, a validating the proof of foresight arising from the evident completion of those parts which are under stood is akin to that drawn from the vagueness of the whole of it, and may be answered like Objection 1 above.—Objection 3. Application of the sever prophecies to a more immediate subject. It has been the task of many Biblical critics to show how different predictions of Christ and to show that they were delivered in reference to some person or thing contemporary with, or shortly subsequent to, the time of the writer. Let it be granted that it may be proved of all the predictions of the Messiah—certainly it may be proved of man—that they primarily apply to some historical and present fact: in that case a certain law, under which
God vouchsafes His prophetic revelations, is discovered; but there is no semblance of disproof of the further Messianic interpretation of the passages under consideration. Whether it can be proved by an investigation of Holy Scripture, that this relation between Divine announcements for the future and events which are to be expected under the law, and whether, if the law is proved to exist, it is of universal or only of partial application, we do not pause to determine. But it is manifest that the existence of a primary sense cannot exclude the possibility of a secondary sense.1 (Old Testament, B.1.—Objection 4. Miraculous character. There is no question that if Miracles are, either physically or morally, impossible, then prediction is impossible. —IV. The Propphetic State. We learn from Holy Scripture that it was by the agency of the Spirit of God that prophets received the Divine communication (Num. xvi. 17, 25, 29; 1 Sam. x. 6, xix. 24; Jer. xxii. 16; Ez. xii. 3, 2; 2 Pet. i. 21). (Mistrel.) The prophet held an intermediate position in communication between God and man. God communicated with him by His Spirit, and he, having received this communication, was the speaker of God to man (comp. Ez. vii. 1, and iv. 16). But the means by which the Divine Spirit communicated with the human spirit, and the conditions of the human spirit under which the Divine communications were received, have not been clearly stated. They are, however, indicated. In Num. xii. 6—9 (comp. Joel ii. 28 and Dan. i. 17) we have an exhaustive diversity of the different ways in which the revelations of God are made to man. 1. Direct declaration and manifestation. "I will speak mouth to mouth, apparently, and the similitude of the Lord shall be beheld." 2. Vision. 3. Dream. The theory of Philo and the Alexandrian school, that the prophet was in a state of entire unconsciousness when under the influence of Divine inspiration, identifies Jewish prophecy in all essential points with the heathen mantiké (Gr. = divination) as distinct from prophetaia, or interpretation. According to the belief of the heathen, of the Alexandrian Jews, and of the Montanists, the vision of the prophet was seen while he was in a state of ecstatic unconsciousness, and the enunciation of the vision was made by him in the same state. The Fathers of the Church opposed the Montanist theory with great uniformity. It does not seem possible to draw any very precise distinction between the prophetic "dream" and the prophetic "vision." In the case of Abraham (Gen. xv. 1) and of Daniel (Dan. vii. 1), they seem to melt into each other. In both, the external senses are at rest, reflection is quiescent, and intuition energizes. The action of the ordinary faculties is suspended in the one case by natural, in the other by supernatural or extraordinary causes. (Dreams.) The prophetic trance, in which the prophets and other inspired persons, at least, received Divine revelations, would seem to have been of the following nature. (1) The bodily senses were closed to external objects as in deep sleep. (2) The reflective and discursive faculty was still and inactive. (3) The spiritual faculty was awakened to the highest state of energy. Hence revelations in trances are described by the prophets as "seen" or "heard" by them, for the spiritual faculty energizes by immediate perception on the part of the inward sense, not by inference and thought. Hence, too, the prophets' visions are unconnected and fragmentary, as they are not the subject of the reflective but of the perceptive faculty; and succession in time is disregarded or unnoticed. Hence, too, the imagery with which the prophetic

1 Prof. C. Bartlett (in B. S. xviii. 727 f.) presents the references in Mat. iii. 15 to Hos. ii. 1, in Heb. 1.5 to 2 Sam. vii. 14—16, in Heb. x. 5—7 to Ps. xi. 6 (comp. verse 12), in Jer. xxvi. 26 to Ps. lxix. 21 (comp. verse 8), in Jer. xix. 1 to Ex. v. 46, in Gal. iii. 16 to Gen. xii. 15 and xvii. xiii. in Heb. ii. 6—8 to Ps. ii. 4, in Mat. i. 22, 23, to Is. vii. 14, in Mat. xiv. 7 to Is. xxix. 19, and the references in 1 Cor. x. 4 to the Israelites as drinking "of the spiritual Rock that followed them, and that Rock was Christ," &c., as "affording specimens of the more general interpretation of the subject of Messianic prophecy. The problem is to discover some fundamental and central principle, according to which these various kinds of passages are interpreted, so as not to infringe the authority of the N. T. More especially important, if the authority of the Old Testament be harmonized, is the question whether Bartlett enumerates five theories which attempt to meet, in whole or in part, the difficulties of this problem: 1. The theory of the twofold significance or "double sense" —primary and secondary—lower and higher—literal and allegorical or typical. This view asserts but one signification of the language, but assigns to that one signification repeated applications, either to events which happen in the same set of events related as members of an ascending series, the fulfilment in this case rising from a lower to a higher sphere, 1. from a type to a typism, 2. from a genuine to an infinite or indefinite typism to a fulfillment in each of a series of representatives or persons constituting in Christ, &c. Thus Is. xi. 3, and xx. 12; xli. 14, 15, and xvi. 13 refer to the prophet's contemporaries, and are applied in Mat. xiii. 14 ff., and xv. 7, 8, by our Saviour Himself to the Jews of His time. They were, says Lange (on Mat. xiii. 14 and xv. 5) "most completely fulfilled when the Jews resisted the Gospel itself." Isaiah's prophecy was, in these respects, a typical prophecy of the times of Jesus," &c. Hence Bartlett's explanation of the "partial" one having taken place in the contemporaries of the prophet. He regards likewise Is. xxix. 13 as a paradigm more general of the "parable" of which which shall be ever having their successive illustrations in His dealings with men." Hengstenberg and Prof. J. A. Alexander regard the "righteous person, the righteous servant of Jehovah," or "the righteous man in general," as "representing the whole class of the righteous," &c., and regard his work as comprehensible of being "appropriated," to a certain extent, by any suffering being in whatever circumstances. They make it "fully verified only in Christ, the head and representative of the class in question." "The theory of the organic connection and development of the dispensations is not common or the following observations on this point to that of the N. T. It finds one continuous scheme of God running unbroken through the two dispensations, of which the one is the old dispensation, and the other the New. It persists to the latter, being typical, or rather representative, of it. This earlier train of arrangements being not ultimate, but, by the conversion of the better promises, more representative, points forward, and thus even the language describing them involves a prophecy, while also the utter
writings are colored, and the dramatic cast in which they are moulded. But though Scripture language seems to point out the state of dream and of trance, or ecstasy, as a condition in which the human instrument received the Divine communications, it does not follow that all the prophetic revelations were thus made. The greater part of the Divine communications may have been made to the prophets in their waking and ordinary state, while the visions were exhibited to them in the state either of sleep, or of ecstasy.—Had the prophets a full knowledge of that which they predicted? It follows from what we have already said that they had not, and could not have. They were the "spokesmen" of God (Ex. vii. 1), the "mouth" by which His words were uttered, or they were enabled to view, and empowered to describe, pictures presented to their spiritual intuition; but there are no grounds for believing that, contemporaneously with this miracle, there was wrought another miracle, enlarging the understanding of the prophet, so as to grasp the whole of the Divine counsels which He was gazing into, or which He was the instrument of enunciating (Dan. xii. 5; Zech. iv. 5; 1 Pet. i. 10; Inspiration.)—V. Interpretation of Predictive Prophecy. A few rules, deduced from the nature of prophecy, are (1) Interpret all literal statements of time according as history may show them to be necessary with respect to the past, or inference may show them to be likely in respect to the future, because, as we have seen, the prophetic visions are abstracted from relations in time. (2) Distinguish the form from the idea. (3) Distinguish in like manner figure from what is represented by it. (4) Make allowance for the imagery of the prophetic visions, and for the poetical diction in which they are expressed. (5) In respect to things past, interpret by the apparent meaning, checked by reference to events: in respect to things future, interpret by the apparent meaning, checked by reference to the analogy of the faith. (6.) Interpret according to the principle which may be deduced from the examples of visions explained in the O. T. (7.) Interpret according to the principle which may be deduced from the examples of prophetic interpretations in the N. T. (Old Testament, B.)—VI. Use of Prophecy. Predictive prophecy is at once a part and an evidence of revelation: at the time the prophet lived, and until its fulfillment, a part and an evidence of the faith. But after it has been fulfilled, an evidence. 2 Pet. i. 19 describes it as "a light shining in a dark place," or "a taper glimmering where there is nothing to reflect its rays," i.e. throwing some light, but only a feeble light as compared with what is shed from the Gospel history. But after fulfillment, "the word of prophecy" becomes "more sure" than before; i.e. it is no longer merely a feeble light to guide, but it is a firm ground of confidence, and, combined with the apostolic testimony, serves as a trustworthy evidence of the faith. As an evidence, fulfilled prophecy is as satisfactory as any thing can be, for who can know the future except the Ruler who disposed the future events; and from whom can come prediction except from Him who knows the future?—VII. Development of Messianic Prophecy. (Messiah; Saviour; Son of God.) Hengstenberg arranges the list of the prophets chronologically thus: Hosca, Joel, Amos, Obadiah, Jonah, Micah, Isaiah, Nahum, Haggai, Zechariah, Micah, Zephaniah, Obadiah, Zephaniah, Malachi. Kell arranges the minor prophets with their dates thus (B. S. xxiv. 785): Obadiah (n. c. 859-884), Joel (875-848), Jonah (824-783), Amos (810-753), Hosca (790-725), Micah (755-710), Nahum (710-689), Habakkuk (650-624), Zephaniah (628-623), Haggai (519), Zechariah (from 519 on), Malachi (433-422).—VIII. Prophecies of the New Testament. So far as their predictive powers are concerned, the O. T. prophets find their N. T. counterparts in the writer of the Apocalypse (Antichrist; Revelation of St. John); but in their general character, as specially illumined revealers of God's will, their counterpart will rather be found, first, in the great Prophet of the Church (Jesus Christ), and His forerunner John the Baptist, and next in all those persons who were endowed with the extraordinary gifts of the Spirit in the apostolic age, the speakers with tongues and the interpreters of tongues, the prophets and the discerners of spirits, the teachers and workers of miracles (1 Cor. xii. 10, 28). That predictive powers did occasionally exist in the N. T. prophets is proved by the case of Agabus (Acts xxi. 28), but this was not their characteristic. The prophets of the N. T. were supernaturally-illuminated expositors and preachers. (For "false prophets," see Divination; Idolatry; Magic.)—Prophet-ess (Heb. neibah; Gr. prophētēs) = a female prophet, spoken of Miriam (Ex. xvi. 20), Deborah (Judg. iv. 4), Hulda (2 K. xii. 14; 2 Chr. xxxiv. 22), Noadiah (2 Neh. vi. 14), Anna (Lk. ii. 36), and assumed by "Jabez" in Rev. ii. 20. In L. vii. 6, "prophetess" = wife of the prophet. —Prop-hi-la'tion [pro-pish-l-a'shon] (fr. L.), the A. V. translation of—1. Gr. hilarōn = propitiation, expiation, for propitiator, i.e. one who makes atone-ment. (1 Jn. ii. 4, 10).—2. Gr. hiliastēria = an eresiptory sacrifice, propitiatory, Rm. n. T. Lex. (Rom. iii. 25), translated "mercy-seat" in Heb. ix. 5. —Pro' rex (L. for the king) = viceroy or regent (2 K. i. 17 marg. n.). —Pros-elyte (fr. Gr. prosoulotos = a new-comer; the LXX. translation of Heb. ger). The Hebrew word thus translated in the LXX is in the A. V. commonly rendered "stranger" (Gen. xv. 13; Ex. ii. 22; Is. v. 17, &c.). In the N. T. the word = one who has come over to Judaism (Mat. xxiii. 15; Acts ii. 10, vi. 5, xiii. 43). The existence, through all stages of the history of the Israelites, of a body of men, not of the same race, but holding the same faith and adopting the same ritual, is a fact which, from the very beginning of the national history, has been historiically. This article (originally by Prof. Plumptre) considers the condition of the proselytes of Israel in the five great periods into which the history of the people divides itself: viz. (I.) the age of the patriarchs; (II.) from the Exodus to the commencement of the monarchy; (III.) the period of the monarchy; (IV.) from the Babylonian Captivity to the destruction of Jerusalem; (V.) from the destruction of Jerusalem downward.—I. The position of the family of Israel as a distinct nation, with a special religious character, appears at a very early period to have exercised a power of attraction over neighboring races. In the case of the Shechemites, the sons of Jacob require circumcision as an indispensable condition (Gen. xxxiv. 14). This, and apparently this only, was required of proselytes in the pre-Mosaic period.—II. The life of Israel under the Law, from the very first, presupposes and provides for the incorporation of many of other races. The "children of Ezekiel, Daniel, Haggai, Zechariah, Malachi. Kell arranges the minor prophets with their dates thus (B. S. xxiv. 785): Obadiah (n. c. 859-884), Joel (875-848), Jonah (824-783), Amos (810-753), Hosca (790-725), Micah
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the proselytes of this period the KENITES
were probably the most conspicuous (Judg. i. 16).
The presence of the class was recognized in the
solemn declaration of blessings and curses from Ebal
The period after the
and Gerizim (Josh. viii. 33).
conquest of Canaan was not favorable to the admis-

The Jews of Paleshad, however, its darker side.
tine were eager to spread their faith by the same
weapons as those with which they had defended it.
TheIdumeans(EDOMiTEs)had the alternative offered
them by John Hyrcanus, of death, exile, or circumThe Itureans (!TUREA) were
cision (Jos. xiii. 9, 3).
converted in the same way by Aristobulus (Jos. xiii.
1 1,
Where force was not in their power, they
3).
obtained their ends by the most unscrupulous fraud.

Among

The people had no strong faith,
sion of proselytes.
The Gibeonites (Josh.
no commanding position.
the only instance of a conversion, and
ix.) furnish
their condition is rather that of slaves compelled to
conform than of free proselytes.
(NETHINIM.) III.
With the monarchy and the consequent fame and
influence of the people, there was more to attract
Jers from the neighboring nations, and, accordingly,

many names (ARAUXAH

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DOEO

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EBED-

URIAH 1 ; ZELEK)
ITIIMAH SHEB.NA (?)
-t the presence of men of another race conThe CHERETHITES
forming to the faith of Israel.
and PELKTIIITES consisted probably of foreigners
who had been attracted to the service of David, and
were content for it to adopt the religion of their
convert of another kind, the type, as it
riaster.
has been thought, of the later proselytes of the gate
is XAAMAN the Syrian (2 K. v. 15, 18) recognizing
Jehovah as his God, yet not binding himself to any
The position of
rigorous observance of the Law.
MELECH

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during this period appears to have
On the one
undergone considerable changes.
hand, men (Doeg, &c. ; see above) rose to power
It might well be a sign of the times
and fortune.
in the later days of the monarchy that they became
"
" head " and not the " tail " of
very high," the
the proselytes

The picture had,
however, another side. They were treated by David
and Solomon as a subject-class, brought under a
system of compulsory labor from which others were
The
exempted (1 Chr. xxii. 2; 2 Chr. ii. 17, 18).
statistics of this period, taken probably for that
purpose, give their number (probably, i. e. the number of adult working males) at 153,600 (ib.).
They
were subject, at other times, to wanton insolence
and outrage (Ps. xciv. 6). They became the special
objects of the care and sympathy of the prophets
(Jer. vii. 6, xxii. 3 ; Ez. xxii. 7, 29 ; Zech. vii. 10
Mai. iii. 5).
IV. The proselytism of the period
after the Captivity assumed a different character.
It \v;is for the most
part the conformity, not of a
Even as
subject-race, but of willing adherents.
early as the return from Babylon we have traces of
those who were drawn to a faith which they recognized as holier than their own (Xeh. x. 28).
With
the conquests of Alexander, the wars between
Egypt
and Syria, the struggle under the MACCABEES (AuTIOCHUS IV., &c.), the expansion of the Roman empire, the Jews became more widely known and their
power to proselyte increased. (DISPERSION, JEWS
or THE.) In most of the
cities of the
the people (Deut. xxviii. 43, 44).

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empire
great
were men who had been rescued from idolatry and
its attendant
debasements, and brought under the
power of a higher moral law. The converts who
were thus attracted, joined, with varying strictness,
in the
worship of the Jews. In Palestine itself the
influence was often stronger and better.
Even Roman centurions learned to love the conquered na-

synagogues for them (Lk. vii. 5), fasted
and prayed, and
gave alms, after the pattern of the
strictest Jews
(Acts x. 2, 30), and became preachers
of the new faith to the soldiers under them
(v. 7).
Such men, drawn
by what was best in Judaism, were
naturally among the readiest receivers of the new
truth which rose out of
in many
it, and became
cases the nucleus of a Gentile Church.
Proselytism

tion, built

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Those who were most active in proselyting were precisely those from whose teaching all that was most
true and living had departed. The vices of the Jew
were engrafted on the vices of the heathen (Mat.
xxiii. 15).
The position of such proselytes was indeed every way pitiable. At Rome, and in other
large cities, they became the butts of popular scurrility.
They had to share the fortunes of the Jews.
At a later time, they were bound to
(AQUILA.)
make a public profession of their conversion, and
to pay a special tax.
Among the Jews themselves
their case was not much better.
For the most part
but
the convert gained
little honor even from those
who gloried in having brought him over to their
sect and party.
Proselytes were regarded as the
One proverb coupled them with
leprosy of Israel.
the vilest profligates as hindering Messiah's coming,
and another taught that no wise man would trust a
proselyte even to the twenty-fourth generation.
The better Rabbis did their best to guard against
Anxious to exclude all unworthy conthese evils.

grouped them, according to their moLove-proselytes, where they were
drawn by the hope of gaining the beloved one
(2.) Man-for-Woman, or Woman-for-Man proselytes,
where the husband followed the wife's religion or
conversely (3.) Esther-proselytes, where conformity
was assumed to escape danger, as in the original
verts, they
tives,

as

(1.)

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Purim (Esth. viii. 17) (4.) King's-table-proselytes,
who were led by the hope of court-favor and promotion, like the converts under David and Solomon;
(5.) Lion-proselytes, where the conversion origi;

nated in a superstitious dread of a Divine judgment,
as with the Samaritans of 2 K. xvii. 26.
None of
these were regarded as fit for admission within the
with
with
covenant.
When they met
one
whose
motives they were satisfied, he was warned that, in
a pera
he
was
himself
to
becoming Jew,
attaching
secuted people, and must expect only suffering in
this life, his reward in the next.
On the part of
some there was a disposition to dispense with circumcision, which others regarded as indispensable
5 ;
Acts xi. 2 ff., xv. ; PAUL). The
(Jos. xx. 2,
comp.
centurion of Lk. vii. (probably) and Acts x., possibly the Grecians (HELLENIST) of Jn. xii. 20 and
Acts xiii. 42, are instances of men admitted on the

(PAUL.) The phrases "religious
"
" devout Greeks "
proselytes
(xvii.
(Acts xiii. 43),
"
"
devout persons " (ver. 17), " devout men
4), or
viii. 2), often inaccurately supposed to de(ii. 5,
scribe the same class
the Proselytes of the Gate

former footing.

were probably used generally of all converts, or, if
with a specific meaning, applied to the full Proselytes of Righteousness.
(See below, V.) V. The
teachers who carried on the Rabbinical succession
consoled themselves, as they saw the new order waxing and their own glory waning, by developing the
decaying system with an almost microscopic minuteness.

The precepts of the Talmud may

indicate the

practices and opinions of the Jews from the second
to the fifth century.
They are very untrustworthy
as to any earlier time. The points of interest which
present themselves for inquiry are (1.) The Classi:

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fication of Proselytes. (2.) The ceremonies of their admission. The division which has been in part anticipated, was recognized by the Talmudic Rab-
bis, but received its full expansion at the hands of Maimonides. The term "Proselytes of the Gate" was derived from the frequently occurring description 
in the Law, "the stranger that is within thy gates." (Ex. xx. 10, &c.). To them were referred the greater part of the precepts of the Law as to the "stranger." Converts of this class were not bound by circumcision and the other special laws of the Mosaic code. It was enough for them to ob-
serve the seven precepts of Noah, i.e. the six sup-
pposed to have been given to Adam against (1.) idolatry, (2.) blasphemy, (3.) bloodshed, (4.) unclean-
ness, (5.) theft, (6.) obedience, with (7.) the prohibi-
tion of "flesh with the blood thereof." given to 
Noah. The proselyte was not to claim the privi-
leges of an Israelite, might not redeem his first-born, 
or pay the half-shekel. He was forbidden to study 
the Law under pain of death. The later Rabbis, 
when Jerusalem had passed into other hands, held 
that it was unlawful for him to reside within the 
holly city. In return they allowed him to offer 
whole burnt-offerings for the priest to sacrifice, and 
to contribute money to the Corban of the Temple. 
They held out to him the hope of a place in the 
paradise of the world to come; 

They insisted that the profession of his faith should be 
public and in the presence of three witnesses. The Jubilee 
was the proper season for his admission. All this 
seems so full and precise, that we cannot wonder 
that it has led many writers to look on it as repre-
senting a reality. It remains doubtful, however, 
whether it was ever more than a paper-scheme of 
what ought to be, disguising itself as having actually 
been. All that can be said therefore is, that in the 
time of the N. T. we have independent evidence 
(see IV., above) of the existence of converts of two 
degrees, and that the Talmudic division is the for-
mal systematizing of an earlier fact. The "prose-
lytes of the gate" were "devout" persons of the N. T. were, 
evertheless, probably limited to the circumcised. —In 
contrast with these were the Proselytes of Right-
eousness, known also as Proselytes of the Covenant, 
perfect Israelites. Here also we must receive what 
we find with the same limitation as before. All 
seems at first clear and definite enough. The pros-
elyte was recognized as a convert; if these 
were satisfactory, he was first instructed as to the 
Divine protection of the Jewish people, and then 
circumcised. Often the proselyte took a new name. 
All this, however, was not enough. The convert 
was still a "stranger." His children would be 
counted as "bastards," i.e. aliens. Baptism was re-
quired to complete his admission. When the wound 
was healed, he was stripped of all his clothes, in 
the presence of the three witnesses who had acted 
as his teachers, and who now acted as his sponsors, 
the fathers of the proselyte, and led into the tank or pool. 
As he stood there, up to his neck in water, they repeated the great commandments of 
the Law. These he promised and vowed to keep, 
and then, with an accompanying benediction, he 
plunged under the water. The baptism was followed, 
as long as the Temple stood, by the offering or Cor-
ban, consisting of two turtle-doves or pigeons (com-
pare Lev. xii. 18), for which was substituted, after 
the destruction of Jerusalem, the Kohathites, plow to offer it as an offering as soon as the Temple should be rebuilt. For women-
proselytes, there were only baptism and the Corban, 
or, in later times, baptism by itself. —It is obvious 
that this account suggests many questions of grave 
interest. Was this ritual observed as early as the 
commencement of the first century? If so, was the 
baptism of John, or that of the Christian Church 
in any way derived from, or connected with, the 
baptism of proselytes? If not, was the latter 
any way borrowed from the former? Prof. Plum-
per thus sums up the conclusions which seem fair 
to be drawn from the controversial works on this sub-
ject:—(1.) There is no direct evidence of the prac-
tice being in use before the destruction of Jerus-
alem. (2.) The negative argument drawn from the 
silence of the O. T., of the Apoecrypha, of Phil-
and of Josephus, is almost decisive against the 
belief that there was in their time a baptism of pros-
elytes, with as much importance attached to it as 
we find in the Talmudists. (3.) It remains prob-
ably however, that there was a baptism in use at a period 
considerably earlier than that for which we have 
direct evidence. The symbol was in itself natural 
and fit. (4.) The history of the N. T. itself suggest-
the existence of such a thing. (Jn. i. 35, ii. 21.) 
A sign is seldom chosen, unless it already has 
meaning for those to whom it is addressed. To 
fitness of the sign in this case would be in propor-
tion to the relations already connected with it. 
(5.) It is, however, not improbable that there ma-
be been a reflex action in this matter, from the 
Christian to the Jewish Church. The Rabbis 
saw the new society, in proportion as the Gentile ele-
ment in it became predominant, throwing off cir-
cumcision, relying on baptism only. There was 
nothing to lead them to give a fresh prominence 
to what had been before subordinate. Two facts 
more are still of interest, which are not quite noticed. (a.) It formed 
part of the Rabbinic hopes of the kingdom of 
the Messiah that then should there be no more pros-
elytes. (b.) Partly, perhaps, as connected with the 
feeling, partly in consequence of the ill-repute in 
which the word had fallen, there is, throughout 
the N. T. a solemn avoidance of it. It is used for 
that term only (see above). —Novice. 

* Procts' titl. HARLOW. 

Proverbs, Book of. 1. Title. The title of this book in Hebrew is, as usual, taken from the first word, mishlēy (= proverbs of), or more fully for the first two words, mishlēy Shelōmōn (= proverbes of Solomon), and is in this case appropriate to the contents. By this title the book is known in the Talmud. The Heb. māshišlē (pl. māšīšlēm, construct mishlēy, as above), rendered in the A. 

"by-word," "parable," "proverb," expresses even more than is conveyed by its English re-

representatives. The primary idea involved in it 

that of likeness, comparison (so Mr. Wright, origin-
a author of this article). Probably all proverbial say-
ings were at first of the nature of similes, but the term māshišlē soon acquired a more extended signi-
cance. It was applied to denote such short, point 
sayings as do not involve a comparison directly, but 
still convey their meaning by the help of a figure 
(e. g. Prov. 1. 1, xxv. 1, xxvi. 7, 9; Eccel. xii. 9; Job xii. 11; many of which, however, still involve a compari-
son (Prov. xxv. 3, 11-14, &c., xxvi. 1-5, &c.). Such comparisons are either expressed, or 

omitted, as the occasion requires. The comparison left for the hearer or reader to sup-

Next we find it used of those longer pieces in which a single idea is no longer exhausted in a sentence
but forms the germ of the whole, and is worked out into a didactic poem. Many instances of this kind occur in the first section of the Book of Proverbs: others are found in Job xxvii, xxx. (Parable.) The Book of Proverbs, according to the introductions to the first books which describe its character, contains besides various formal kinds of mishnah, sententious sayings of other kinds, mentioned in i. 6. The first of these is the kiddush chidush (apparently = a knotty, intricate saying, the solution of which demands experience and skill), rendered in the A.V. "dark saying," a "dark speech," and "hard question," a "riddle," and once (Hab. ii. 8) "proverb." Another was the midrash (Prov. i. 6, A.V. "the interpretation," margin "an eloquent speech"), probably = a dark, enigmatical saying, which might assume the character of sarcasm and irony, though these were not essential to it.—II. Canonicity of the book and its place in the Canon. The canonicity of the Book of Proverbs has never been disputed except by the Jews themselves. It appears to have been one of the points urged by the school of Shammai, that the contradictions in the Book of Proverbs rendered it apocryphal. It occurs in all the Jewish lists of canonical books, and is reckoned among the thirteen books of the wisdom literature, which form the third great division of the Hebrew Scriptures. (BIBLE, III. 3.) The Proverbs are frequently quoted or alluded to in the N.T., and the canonicity of the book thereby confirmed. (Compare Prov. iii. 11, 12, with Heb. xii. 5, 6; Prov. iii. 34 with Jas. iv. 6; Prov. xx. 20 with Mat. xxv. 4 and Mk. xii. 10; Prov. xxvii. 11 with 2 Pet. ii. 22, &c. CANNON: INSPIRATION; OLD TESTAMENT.)—III. Authorship and date. The superscriptions prefixed to several portions of the Book of Proverbs, in i. 1, x. 1, xxv. 1, attribute the authorship of those portions to Solomon the son of David, king of Israel. With the exception of the last two chapters, which are distinctly assigned to other authors, it is probable that the statement of the superscriptions is in the main correct, and that the majority of the proverbs contained in the book were or collected by Solomon. According to Bartolocci, quoted by Carpzov, the Jews ascribe the composition of the poems of Songs of Songs, youth, the Proverbs, to him and his wife, the wise woman, and the Ecclesiastes to his old age. But in the Seder Olam Rabbah they are all assigned to the end of his life. There is nothing unreasonable in the supposition that many, or most of the proverbs in the first twenty-nine chapters originated with Solomon. Whether they were left by him in their present form is a distinct question. The book consists of three main divisions, with two appendices. 1. Chs. i-ix. form a connected mishnah (see I. above), in which Wisdom is praised and the youth exhorted to devote themselves to her. This portion is preceded by an introduction and title describing the character and general aim of the book. 2. Chs. x. 1-xxiv. with the title, "the Proverbs of Solomon," consist of three parts:—i. x.-xxi, 16, a collection of single proverbs, and detached sentences out of the region of moral teaching and worldly prudence; xii.-xxiv. 21, a more connected mishnah, with an introduction (xii. 17-22), which contains the solutions of righteous sentences 22-34, with the inscription, "these also belong to the wise," a collection of unconnected maxims, which serve as an appendix to the preceding. 3. The third division, xxv.-xxix., according to the superscription, is a collection of Solomon's proverbs, consisting of single sentences, which the men of the court of Hezekiah copied out. The first appendix, ch. xxx., "the words of Agur," is a collection of partly proverbial and partly enigmatical sayings; the second, ch. xxxi., is divided into two parts, "the words of King Lemuel" (1-31), and an alphabetical acrostic in praise of a virtuous woman, which occupies the rest of the chapter.—At first sight it is evident that there is a marked difference between the collections of single maxims and the longer didactic pieces, which both come under the general head mishnah. The collection of Solomon's proverbs made by the men of Hezekiah (xxv.-xxix.) belongs to the former class of detached sentences, and in this respect corresponds with those in the second main division (x. 1-xiii. 16). The expression in xxi. 1, "these also are the proverbs of Solomon," implies that the collection was made as an appendix to another already in existence, which we may not unreasonably presume to have been that which stands immediately before it in the present arrangement of the book. Upon one point modern critics are agreed, that the germ of the book in its present shape is the portion x. 1-xiii. 16, to which is prefixed the title, "the Proverbs of Solomon." At what time it was put into the form in which we have it is not exactly determined. Ewald suggests as a probable date about two centuries after Solomon (compare xxv. 1). That all the proverbs in this collection are not Solomon's is extremely probable (so Mr. Wright); that the majority of them are his there seems no reason to doubt, and this fact would account for the general title in which they are all attributed to him. The poetical style, says Ewald, is the simplest and most antique imaginable. Most of the proverbs are examples of antithetic parallelism, the second clause containing the contrast to the first. Each verse consists of two members, with generally (in Hebrew) three or four, but seldom five words in each. (Poesy, I. 16, &c.) Furthermore, the proverbs in this collection have the peculiarity of being contained in a single verse. In addition to the distinctive form assumed by the proverbs of this earliest collection, may be noticed the occurrence of frequency and peculiar words and phrases—e.g. "fountain of life" (x. 11, xiii. 14, xxv. 27, xvii. 22), the "earth" (xvi. 24), "snare of death" (xiii. 14, xiv. 27), &c.—With regard to the other collections, opinions differ widely both as to their date and authorship. Ewald places next in order chs. xxv.-xxix., the superscription to which fixes their date about the end of the eighth century B.C. "These are also the proverbs of Solomon, which the men of Hezekiah copied out," or compiled. The memory of these learned men of Hezekiah's court is perpetuated in Jewish tradition. In the Talmud they are called the starah, "society" or "academy" of Hezekiah, and it is there said, "Hezekiah and his academy wrote Isaiah, Proverbs, Song of Songs, Ecclesiastes." Many of the proverbs in this collection are repetitions, with slight variations, of some in the previous section. We may infer from this that the compilers of this section made use of the same sources from which the earlier collection was derived. The question now arises, as in the former main division, "are these proverbs Solomon's?" Jahn says Yes; Berthold, No; for xxv. 2-7 could not have been by Solomon or any king, but by a man who had lived for a long time at court. In xxxi. 11, it is no monarch who speaks, but an instructor of youth; xxviii. 16 censes the very errors which stained the reign of
Solomon, and the effect of which deprived his son and successor of the ten tribes; xxxii. 23-27 must have been written by a sage who led a nomad life. The peculiarities of this section distinguish it from the older proverbs in x.-xxii. 16. Some of these may be briefly noted. The use of the interrogation "seest thou?" in xxvii. 12, xxix. 20 (compare xxii. 20), the manner of comparing two things by simply placing them side by side and connecting them with the simple copula "and," as in xxv. 3, 20, xxvi. 3, 7, 9, 21, xxvii. 15, 20. We miss the pointed antithesis by which the first collection was distinguished. The verses are no longer of two equal members. The character of the proverbs is clearly distinct. Their construction is looser and weaker, and there is no longer that sententious brevity which gives weight and point to the proverbs in the preceding section. Ewald assigns this portion of the book to the end of the eighth century B.C. All that we know about the section xxi.-xxiv. is, that in Heze-
kiah's time, i.e. in the last quarter of the eighth century B.C., it was supposed to contain what tradition had handed down as the proverbs of Solomon, and that the majority of the proverbs were believed to be his; there seems no good reason to doubt.—The date of the sections i.-ix., xxii. 17-xxiv. 1, has been variously assigned. That they were added about the same period Ewald infers from the occurrence of favorite words and constructions, and that that period was a late one he concludes from the traces of a degeneracy from the purity of the Hebrew. It is a remarkable fact, and one showing the extreme difficulty of arguing from internal evidence, that the same details lead Ewald and Hitzig to precisely opposite conclusions: the former placing the date of i.-ix. in the first half of the seventh century, while the latter regards it as the oldest portion of the book, and assigns it to the ninth century. Their arguments, it must be confessed, are by no means conclusive, and we must ask for further evidence before pronouncing so positively as they have done upon a point so doubtful and obscure. In one respect they are agreed, namely, with regard to the unity of the section. Ewald finds in these chapters a certain development which shows that they must be regarded as a whole and the work of one author. The poet intended them as a general introduction to the collections of Solomon, and of the Mosaic age in general. But, as Bertheau remarks, there appears nowhere throughout this section any reference to what follows, which must have been the case had it been intended for an introduction. The unity of plan is no more than would be found in a collection of admonitions by different authors referring to the same subject, and is not such as to necessitate the conclusion that the whole is the work of one. There is observable throughout the section, when compared with what is called the earlier collection, a complete change in the form of the proverbs. The single proverb is seldom met with, while the characteristics of this collection are connected descriptions, continuous elucidations of a truth, and longer speeches and exhortations. The style is more highly poetical, the parallelism is synonymous and not antithetic or synthetic, as in x.-xxii. 16; and another distinction is the usage of Elohim (= "God") in ii. 3, 17, iii. 4, which does not occur in x.-xxii. 16. Amidst this general likeness, however, there is considerable diversity. It is not necessary to lay so much stress as Bertheau appears to do upon the fact that certain paragraphs are distinguished from those with which they are placed, not merely by their contents, but by their external form; nor to argue from this that they are the work of different authors. There is more force in the appeal to the difference in the formation of sentences and the whole manner of the language a indicating diversity of authorship. With regard to the date as well as the authorship of this section, it is impossible to pronounce with certainty. In its present form it did not exist till probably some time after the proverbs which it contains were composed. At whatever time it may have reached its present shape there appears no sufficient reason to conclude that Solomon may not have uttered man or most of the proverbs here collected.—The section xxiii. 17.-xxiv. contains a collection of proverbs marked by certain peculiarities. (1) The structure of the verses is not so regular as in the preceding section, x. 1-xxii. 16. (2) A sentence is seldom completed in one verse, but mostly frequent in two verses are often closely connected (xxiii. 1-8, 19-21); sometimes as many as five (xxiv. 30-34). (3) The form of address, "my son," so frequent in the first nine chapters, occurs also here xxiii. 19, 20, xxiv. 13; and the appeal to the hearer is often made in the second person. Ewald regards this section as a kind of appendix to the earlier collection of the proverbs of Solomon, added no long after the introduction in the first nine chapters, though not by the same author. He thinks it probable that the compiler of this section added also the collection of proverbs made by the learned men of the court of Hezekiah, to which he wrote the superscription in xxv. 1. This theory of course only affects the date of the section in its present form, and the conclusions as to the general character of the period in the time of Solomon.—The concluding chapters (xxx., xxxi. are in every way distinct from the rest and from each other. The former, according to the super-
reader as the "book of wisdom," of which the first and last chapters report that he was written by "King Jotham." Whoever he was he appears to have had for his pupils Ithiel and Ucal, whom he addresses in xxx. 1-6, which is followed by single proverbs of Agur's. Ch. xxxi. 1-9 contains "the words of King Lemuel, the prophecy that his mother taught him." The last section of all (xxxii. 10-31 is an alphabetical acrostic in praise of a virtuous woman. It is descriptive form stamps it as the production of a late period of Hebrew literature, perhaps about the seventh century B.C. The coloring and language point to a different author from the previous section xxx. 1-xxxii. 9.—Mr. Wright concludes from a consideration of the whole question of the manner in which the Book of Proverbs arrived at its present shape that the nucleus of the whole was the collection of Solomon's proverbs in i.-xxii. 16; that to this was added the further collection made by the learned men of the court of Hezekiah (xxv.-xxxii.); that these two were put together and united with xxii. 17-xxiv. 22.


ters of the book to his previous collection. With regard to the date at which the several portions of the book were collected and put in their present shape, the conclusions of various critics are uncertain and contradictory.

11. The view of Soest and others as given above, it may be added that the Rabbins and the earlier school of commentators attribute the whole book to Solomon, even chapters xxx, xxxi. being assigned to him by Rashi and his school. Keil, Llahn, &c., maintain the ancient view (see above). Delitzsch regards the first portion (i.-xxv. 29) as a Prophet's oratorio, the introdution (i.-ix.) and appendix (xxii.-xxiv. 22) being written by the compiler, "a highly gifted didactic poet, and an instrument of the Spirit of revelation;" and the second portion (xxv.-xxx.) as published in Hezehiah's time, the introductory (xxvii.-xxviii) and closing (xxx., xxxi.) portions being set on each side of the collection of Solomon's proverbs as a kind of foil (Rev. E. Venables, in Kitto). Rev. H. Constable (in Fairbairn) ascribes chs. i.-xxiv. to the time and hand of Solomon; and regards xxx.-xxxii. according to xxv. 1, as also Solomon's own sayings copied out and collected in Hezehiah's reign by that king's older contemporaries, but previously committed to writing xxv. 22 (as of Agur, probably "the man of Massa." (so Bunsen; A. V., "the prophecy"). and brother of Lemuel (so Hitzig), and xxxi. as written by the mother of "Lemuel king of Massa." * Provid'ner = food for cattle (Gen. xxiv. 25, &c.). Baxx; Corn; Grass; Hay; Heads; Ox, &c. *Provid'ence = foresight, forethought (Acts xxiv. 2). God.

Province (fr. L.; Heb. and Chal. midattah; Gr. eparcheia). (1.) In the O. T. this word appears in connection with the wars between Ahab and Benhadad (1 K. xx. 14, 15, 19). The victory of the former is gained chiefly by the young men ("armor-bearers," Keil) of the princes of the province," i.e., probably, of the chiefs of tribes in the Gilead country (so Prof. Humphre; Prof. Stuart [on Ecd. ii. 8]) and Furst consider the word as used of divisions of a kingdom for the collection of revenue, like the commissariat districts of Solomon in 1 K. iv. 7 ff.; correspondingly, perhaps, 1 K. iv. 1 ff. (2.) More commonly the word is used of the divisions of the Chaldean (Dan. ii. 49, iii. 1, 30) and the Persian kingdoms (Ezr. ii. 1; Neh. vii. 6; Esth. i. 22, ii. 3, &c.). Each of the Persian provinces, which were the smaller sections of a satrapy, had its own governor, who communicated more or less regularly with the central authority for instructions (Ezr. iv., v.). Each province had its own system of finance, subject to the king's direction (Hdt. iii. 89). The total number of the provinces is given at 127 (Esth. i. 1, viii. 9), the satrapies being twenty. (Compel; Eipsteil; Governor 7; Persians; Taxes.) (6) In the N. T. we are brought into contact with the administration of the provinces of the Roman Empire. Judaea was a sub-province in Syria. (Achaea; Asia; Cilicia; Cypros; Dep'ts; Governor 13; Procurator; Publican.) The right of any Roman citizen to appeal from a provincial governor to the emperor is asserted by St. Paul as a well-known fact. Of Acts xxv. 12 we recognize the assessors appointed to take part in the judicial functions of the governor. *Prov'ision [vri'sh un] = a supply of roon, except in the phrase "to make provision" (1 K. iv. 7; 1 Chr. xix. 19; Rom. xii. 14), i.e. to prepare and lay up, or make ready for use, a supply of materials, food, or whatever else is needed or desired.

*Prunh'g-Hook. Knife.

*Psalm [sahm] (Heb. usually mizmôr; Gr. psalmoi) = a song in praise of God (1 Cor. xiv. 26; Eph. v. 19; Col. iii. 16), especially one of those contained in the Book of Psalms (so called from LXX, pílhos). In Lk. xvi. 24 the "Psalms" are named as the beginning of the Hagiographa (Bible, II. 3) and as the portion of this containing the most direct Messianic elements (Van Oosterzee in Lange's Comm., i. c.). Hymn; Music; Poetry, Hebrew; Psalms, Book of.

Psalms [salma] (see above and below). Book of. (Abridged from Mr. Thurneysen's "History of the Collection as a Whole." It does not appear how the Psalms were, as a whole, anciently designated. Their present Hebrew appellation is Tehillah = Praise. But in the actual superscriptions of the psalms the word Tehillah is applied only to Ps. cxiv., which is indeed emphatically a praise-hymn. (Poetry, Hebrew, L.; Psalm.) The LXXI. entitled them Psalmoi or "Psalms." The Christian Church obviously received the Psalter or Book of Psalms from the Jews not only as a constituent portion of the Holy Scripture (Bible; Canon; Inspiration; Old Testament), but also as the liturgical hymn-book which the Jewish Church has always used in the Temple. The number of separate psalms contained in it is, by the concordant testimony of all ancient authorities, one hundred and fifty; and the avowedly "supernumerary" psalm which appears at the end of the Greek and Syriac Psalters being manifestly apocryphal. In the details, however, of the numbering, both the Greek and Syriac Psalters differ considerably from the Hebrew Psalter (Bible, I.; Book of). The LXXI. (and so the Vulgate) joined together Psalms ix., x., and cxiv., cxv., and then divided Psalm cxv.i. and Psalm cxvii.; the Syriac joined Psalms cxv., cxv., and divided Psalm cxvii. Of the three divergent systems of numbering, the Hebrew (as followed in our A. V.) is, even on internal grounds, to be preferred. The verse-numbering of the A. V. frequently differs from the Hebrew in consequence of the Jewish practice of reckoning the superscription as the first verse.—2. Component Parts of the Collection. Ancient tradition and internal evidence concur in parting the Psalter into five great divisions or classes,— (1) Ps. i.—xxv., (2) xxvi.—xxviii., (3) xxix.—xxx., (4) xxxi.—cxix., (5) cxiv.—cxvii., the Messiah being essentially given from the latter two parts.

The doxologies at the end of Psalms xii., lxiii., lxix., cxvii., ev., mark the ends of the first four of the five books. It suggests itself at once that these books must have been originally formed at different periods. This is by various further considerations rendered all but certain, while the few difficulties which stand in the way of admitting it vanish when closely examined. Thus, there is a remarkable difference between the several books in their use of the divine names Jehovah and Elohim, to designate Almighty God. In Book i. (i.-xxii.), the former name is found 272 times, while Elohim occurs but 15 times. (We here take no account of the superscriptions or doxology, nor yet of the occurrences of Elohim when prefixed with a possessive suffix.) In Book II. (xxii.-lxii.), Elohim is found more than five times as often as Jehovah. In Book III. (lxiii.-lxix.), the preponderance of Jehovah is distinctly marked. In Book IV. (xc.-cvii.), the name Jehovah is exclusively employed; and so also, virtually, in Book V. (cvii.-cl.), Elohim being there found only in two passages incorporated from earlier psalms. Those who maintain, therefore, that the psalms were all collected and arranged at once, contend that the collector distributed the
psalms according to the divine names which they severally exhibited. We find the several groups of psalms which form the respective five books distinguished from each other, in great measure, by their superscriptions. Book I. is exclusively Davidic, thirty-seven of the forty-one psalms having his name prefixed, two others (l., li.) being prelatory, and the other two (x., xxxii.) closely connected with those before them. Book II. falls, by the superscriptions of its psalms, into two distinct subdivisions, a Le- vitic (xiii.-l.) and a Davidic (li.-lxxi.), supplemented by lxxii. the Psalm of Solomon. In Book III., the psalms are all ascribed, explicitly or virtually, to the various Levite singers, except on Psalm lxxiii., which bears the name of David. In Books IV., V., we have, in all, seventeen psalms marked with David's name. In reasoning from the superscriptions, we have to meet the preliminary inquiry, Are the superscriptions authentic? For the affirmative it is contended that they form an integral, and till modern times almost undisputed portion of the Hebrew text of Scripture; that they are in analogy with other biblical superscriptions or subscriptions, Davidic or otherwise (comp. 2 Sam. i. 18, probably based on an old superscription; xxiii. 1; SAMUEL, Books-of; Is. xxxviii. 9; Hab. iii. 1, 19); and that their diversified, unsystematic, and often obscure and enigmatic character is inconsistent with the theory of their having originated at a later period. On the other hand is urged their analogy with the untrustworthy subscriptions of the N. T. epistles; also the fact that many arbitrary superscriptions are added in the Greek version of the Psalter. Mr. Thrupp believes (with Tholuck, Hengstenberg, Delitzsch, Oehler) that a. Alexander, when rightly interpreted, fully trustworthy, and that every objection to the correctness of any one of them can be fairly met. Let us now trace the bearing of the superscriptions upon the date and method of compilation of the several books. Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship. We may well believe that the compilation of the book was also David's work. Book II. appears by the date of its latest psalm (xlvii.) to have been compiled in the reign of Hezekiah. It would naturally comprise, 1st, several or most of the Levitical psalms to that date, and 2dly, the remainder of the psalms of David previously accomplished. To these latter, the collector, after properly appending the single psalm of Solomon, has affixed the notice that "the prayers of David the son of Jesse are ended" (Ps. lixii. 20): evidently implying, at least apparently, that no more compositions of the royal psalmist remained. Now, then, do we find, in the later Books III., IV., V., further psalms yet marked with David's name? The name "David" is used to denote, in other parts of Scripture, after the original David's death, the head of the Davidic family; and so, in prophecies, the MESSIAH of the seed of David, who was to sit on David's throne (1 K. xii. 16; Hos. iii. 5; Is. lv. 2; Jer. xxx. 9; Ez. xxxiv. 23, 24). Thus, then, we may explain the meaning of the later Davidic superscriptions in the Psalter (and so of "Asaph," "Heman," " Ethan"). The psalms to which they belong were written by Heze- kiah, by Josiah, by Zeredabbel, or others of David's posterity, and this explanation removes all serious difficulty respecting the history of the later Books of the Psalter. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two psalms, to the reign of Manasseh: it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the psalms up to the date of the Captivity; Book V. the Psalms of the Return. There is nothing to distinguish these two books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah. Many critics have assigned various psalms to the age of the Maccabees. The three named by De Wette as bearing, apparently, a Maccabean impress, are Psalms xlv., li., lxiv.; and in fact these, together with Ps. lixiv., are perhaps all that would, when taken alone, seriously suggest the hypothesis of a Maccabean date. But even in the case of these, the internal evidence, when more narrowly examined (superscription and verses 7, 8, of Ps. li. ; no mention of the Captivity in xlv.; lixiv. 9 unnatural 200 years after prophecy ceased; lixiv. 6, "kings- doms;" comp. 1 Mc vii. 6, 7), proves to be in favor of an earlier date.—3. Connection of the Psalms with the Jewish History. The psalms grow, essentially and gradually, out of the personal and national career of David and of Israel. That of Moses (Ps. xc.), which, though it contributed little to the production of the rest, is yet, in point of actual date, the earliest, faithfully reflects the long, weary wanderings, the multiplied provocations, and the consequent punishments of the wilderness. With David, however, Israelitish psalmody virtually commences. Previous mastery over his harp had probably already prepared the way for his future storms, when the anointing oil of Samuel descended upon him, and he began to drink in special measure, from that day forward, of the Spirit of the Lord. Then vi- nalysis of his reign (xxi.-xxxiv.) shows that they may be divided into two: the time of Saul and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of His enemies (Ps. viii.). His next psalms (livii., livii.) are of a different character; his persecutions at the hands of Saul had commenced. Other psalms also (lvii., xxxiv., lvii., liii., lv., xxxv., xxxvii., liii. [except verse 6, comp. xiv.], xxiii., xxxiii., xxxviii., xxxvi., xl.), may be referred to the period before David ascended the throne. When David's reign has begun, it is still with the most exciting incidents of his history, private or public, that his psalms are mainly associated. Then lengthen (xxxvi., xxxvii., xxxviii.) or heighten (liii., liii.) the Psalms, and the Psalter of Hebron may lay exclusive claim. But after the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in xxxiv.-xxxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of psalms for public use. Psalm xxx is of the same date, composed for the dedication of David's new palace. Other psalms (ix., lxii., xx., xxxix.) show David's feelings in the midst of his foreign wars. Ps. li. is connected with the dark episode which made David tremble not only for himself, but also for the city on which he had labored. To the period of David's flight from Absalom we may refer iii., viii., li., lii., liii., liii. Even of those psalms which cannot be referred to any definite occasion, several reflect the general historical circumstances of the times. Thus Ps. ix. is a thanksgiving for the delivery of the

1 The best arrangement for the ordinary student of the Psalter is the arrangement of the book itself. Uniform tradition agrees in representing it as highly probable that this arrangement was the work of Ezra. The inspired collector and editor of the Canon (Prof. J. A. Alexander, Preface to The Psalms translated and explained).
land of Israel from its former heathen oppressors. Ps. x. is a prayer for the deliverance of the Church from the high-handed oppression exercised from within. The psalmist has, in the main, a set theme, the virtual internal lechitism by which the Church of God was weighed down. So that there remain very few, e. g. xv.—xxvii., xix., xxxii. (with its choral appendage xxxiii.), xxxvi., of which some historical account may not be given. A season of reference to the close of his reign is due David to compose his grand personal thanksgiving for the deliverances of his whole life, Ps. xviii.; the date of which is approximately determined by its place in the history (2 Sam. xxii.). Probably at this period he finally arranged for the sanctuary-service that collection of his psalms which now constitutes the First Book of the Psalter, designedly excluding from it all (ii.—ixxii.) unfit for immediate public use, and prefixing by way of preface Psalms i. and ii., the concluding psalm (xlii.) seeming to be a sort of ideal summary of the whole. The course of David's reign was not, however, as yet complete. The solemn assembly convened him for the dedication of the materials of the future Temple of God; and it would naturally call forth a renewal of his best efforts to glorify the God of Israel in psalms; and to this occasion we doubtless owe the great festal psalms lxv.—lxvii., lxviii., containing a large review of the past history, present position, and prospective glories of God's chosen people. The supplications of Ps. lix. suit best with the renewed distress occasioned by the sedition of Adonijah. Ps. lx. to, which Ps. lxx., a fragment of a former psalm, is introductory, forms David's parting strain. Yet that the psalmody of Israel may not seem finally to terminate with him, the glories of the future are forthwith anticipated by his son in Ps. lix.—For a time the single psalm of Solomon remained the only addition to those of David. If, however, religious psalmody were to revive, somewhat might be not unreasonably anticipated from the great assembly of King Asa (2 Chr. xv.); and Ps. l. may well be assigned the origin of the Asaph (comp. § 2 above) on that occasion. Of another revival of psalmody under Jehoshaphat (2 Chr. x.). Psalms xxvi., xxvii., were the fruits. Ps. lxxv. connects itself most readily with the splendors of Jehoshaphat's reign. After psalmody had thus revived, there would be no reason why it should not thenceforward manifest itself in seasons of anxiety, as well as of festivity and thanksgiving. Hence Ps. xlix. Psalms xlix.—lxxv, lxvi., are best assigned to the reign of Ahaz. The reign of Hezekiah is naturally rich in psalms. Psalms lxvi., lxviii., lxvi., lxvi., connect themselves with the resistance to the supremacy of the Assyrians and the Divine destruction of their host. We are now brought to a series of psalms of peculiar interest (lxvii.—lxviii.), springing out of the political and religious history of the separated ten tribes. In date of actual composition they commence before the times of Hezekiah. The earliest is probably Ps. lixx., a supplication for the Israelish people at the time of the Syrian oppression. Ps. lixx. is an earnest appeal to them; lix., a stern reproof of the oppression prevalent in Israel (Am. iv.); lix., a prayer for deliverance from the confederacy of enemies (Joel iii.; Am. i.); lixii., probably at the opening of Hezekiah's reign, reproves the disobedience of the Israelites in the incense offering and rekindles afresh the sets forth the Temple at Jerusalem as the appointed centre of religious worship and the heir of David's house as the sovereign of the Lord's choice; lixiv. represents the thanks and prayers of the northern pilgrims coming up, for the first time in 250 years, to celebrate the annual festival. Then, in the same manner as it well be the thanksgiving for the happy restoration of religion then; lixvii. the lamentation of the Jewish Church for the Captivity of the ten tribes soon afterward; in lixiv. the king himself ("David," see § 2, above) and in lixviii. the Levites anticipated the future welcome of all the Gentiles into the Church of God; lixix. may be a picture of the evil days that followed through Manasseh's transgressions; and in lixviii., lixix. we have the pleadings of the nation with God in Manasseh's captivity. All these psalms (except lixixv.) are referred by their superscriptions to the Levite singers ("Asaph," see above: "sons of Korah"), and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation.

The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and prolept the hope that God's salvation might be realized in the Hebrews' ultimate outpouring of His judgments as the nation never yet had known. Labor and sorrow must be the lot of the present generation; through these mercy might occasionally gleam, but the glory which was eventually to be manifested must be for posterity alone. The psalms of Book IV. bear generally the impress of this feeling. Psalms cl., cli. ("of David," see above) readily refer themselves to Josiah as their author.—We pass to Book V. Ps. evil is the opening psalm of the Return, sung probably at the first Feast of Tabernacles (Ezr. iii.). The ensuing Davideic psalms (evii.—cx.) may well be ascribed to Zerubbabel. Ps. cxviii., with which cxv.—cxviii. (and in the estimation of some cxviii. and even cxvii., cxvii.) stand connected, was sung at the laying of the foundation of the second Temple. We here pass over the questions connected with Ps. cxvii. but a directly historical character belongs to cxv.—cxvii., styled in our A. V. "Songs of Degrees." (Deut. xxxii.) Internal evidence refers these to the period when the Jews under Nehemiah were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may signify "Songs of goings up upon the walls," the psalms being, from their brevity, well adapted to be sung by the workmen and guards whilst engaged in their respective duties. Theodoret thinks the "Solomon" of Ps. cxvii. = Zerubbabel; more probably = Nehemiah (compare "David" of cxvii., cxviii., cxv., etc., and see above). Psalms cxvii., cxvii., connect themselves with the fast in Neh. ix. Of somewhat earlier date, it may be, are Ps. cxviii.—cx. and the ensuing Davideic psalms. Of these, cxviii. is a psalm of the new birth of Israel, from the womb of the Babylonish captivity, to a life of righteousness; cxv.—cxviii. may be a picture of the trials to which the unrestored exiles were still exposed in the realms of the Gentiles. Hencewhatever, as we approach the close of the Psalter, its strains rise in cheerfulness; and it fittingly terminates with Psalms cxvii.—cxv., which were probably sung on the occasion of the thanksgiving procession of Neh. xii., after the rebuilding of the walls of Jerusalem had been completed. (Arieloth Shahar; Almonoth; Altaschith; Ethith; Higgai; Jeduthun; Joah Hathiel; Machaneh; Maschil; Micaiah; Mesec; Musical Instruments; Myth-Labens; Negeinath; Neginoth; 57
PSA

Nehiloth; Selah; Sheminith; Shiggayion; Shoshannim; Shoshannim-eduth; Shushan-eduth.

Moral Characteristics of the Psalms. Foremost among these meets us, undoubtedly, the universal recourse to communion with God (Ps. Lxxvi. 1, &c.). Connected with this is the faith by which the psalmist, wherever he lives in God rather than in himself (Lxxvi. 1). It is of the essence of such faith that his view of the perfections of God should be true and vivid. The Psalter describes God as He is: it glistens with testimonies to His power and providence, His love and faithfulness, His holiness and righteousness; it correspondingly testifies against every form of idol that men would substitute in the living God's place.

The Psalms not only set forth the perfections of God: they proclaim also the duty of worshipping Him by the acknowledgment and adoration of His perfections. They encourage all outward rites and means of worship. Among these they recognize the ordinance of sacrifice as an expedient by which the worshipper's heart is directed to God's service (iv., v., xxi., lii.). But not the less do they repudiate the outward rite when separated from that which it was designed to express (xi., lii., ixix.). Similar depth is observable in the view taken by the psalmists of human sin. In regard to the Law, the psalmist, while warmly acknowledging its excellence, feels yet that it cannot so effectually guide his own unassisted exertions as to preserve him from error (xix., lii., cxxix.).

The Psalms bear repeated testimony to the duty of instructing others in the ways of holiness (xxxi., xxviii., lii.). They indirectly enforce the duty of love, even to our enemies (vii. 4, xxvi, 18, cix. 4). On the other hand, they impress, in the strongest terms, the judgments of God on transgressors.

This brings us to notice, lastly, the faith of the psalmists in a righteous recompense to all men according to their deeds (xxxvii., &c.).—5. Prophetic Character of the Psalms. The moral struggle between godliness and ungodliness, so vividly depicted in the Psalms, culminates, in Holy Scripture, in the life of the Incarnate Son of God upon earth. The Psalms themselves definitely anticipated the Saviour, and His nation. At least three psalms may be termed directly and exclusively Messianic (ii., xiv., &c., perhaps lxxii.). It would be strange if these few psalms stood, in their prophetic significance, absolutely alone among the rest: the more so, as Ps. ii. forms part of the preface to the First Book of the Psalter, and would, as such, be entirely out of place, did not its general theme virtually extend itself over those which follow, in which the interest generally centres in the figure of the suppliant or worshipper himself. And hence the impossibility of viewing the psalms generally, notwithstanding the historical drapery in which they are outwardly covered, as only the past devotions of the historical David or the historical Israel. All the psalms of a personal rather than of a national character are marked in the superscriptions with the name of David, as proceeding either from David himself or from one of his descendants. It results from this, that while the Davidic psalms are partly personal, partly national, the Levitical psalms are uniformly national. It thus follows that only those psalmists who were types of Christ by external office and lineage as well as inward piety were charged by the Holy Spirit to set forth beforehand, in Christ's own name and person, the sufferings that awaited Him and the glory that should crown them. These other psalms are indeed also prospective; but in general they anticipate rather the struggles and the triumphs of the Christian Church than those of Christ Himself. (MESSIAH; OLD TESTAMENT, B; PROPHECT.) Passages from the Psalms are quoted or embodied in the N. T. more than seventy times. OLD TESTAMENT, C.

PSA

Psalter [sawl-'] (fr. Gr.) = the Book of Psalms.

private individuals, as such, ought not to satisfy their retentive sentiments by inflicting evil on transgressors; but conscience compels us to recognize the general good requires, in satisfying this sentiment (v. 10, lxxvi. 8, 9; compare Rom. xiii. 1, &c.). (3.) The principle that while we may give over an event, viewed in one aspect, that of involving certain calamities, we may rejoice in the same event, viewed in a different aspect, that of involving transcendent blessings. The success of the upright is the defeat of the wicked (Ex. xv. 1; Ps. vii. 15, 16, xxxviii. 8, 9, 10, lvii. 11, cxviii. 7-9; compare Mat. xxv. 31-41; Rev. xviii. 20-24, &c.). (5.) The principle that we may pray for a special event when the blessings involve the sinner who to a sinner whom He may simply confide to be thus abandoned. We may not devise for ourselves a peculiarity of style, which may yet be duly prescribed by heavenly wisdom for other penmen. (6.) We imagine all of them must be explained on one and the same principle. Different songs and different parts of the same song may be justified on different grounds; and a statement proving some verse of a Psalm to be correct may be inapplicable to some other verses. Threatenings may have been uttered with a tacit condition, "if he turn not" (compare Ps. vii. 9, 11, 12: the imprecations on the Jews must be explained differently from those on the Gentiles; for whom the general atonement had not been distinctly made known, &c. The Improvised Psalms illustrate this). There are times when a man, as a single individual, and for his own personal advantage, should not resist his enemy; but resist them as the public and in union with God (Ps. 2. 4, 13, 15, lxxi. 2-5, 12-18, cxviii. 21, 22, &c.). (2.) The principle that
Psalter of Solomon; see Solomon, VII.

Psalter (fr. Gr., see below). The psalter was a

stringed instrument of music to accompany the voice.
The Heb. nēḇēl, or neḇēl, is uniformly so rendered in the A. V., except in Is. v. 12, xiv. 11, xxii. 24 margin, and Am. vii. 5, where it is trans-
lated vioł. The ancient vioł was a six-stringed guit-
ar. In the Prayer Book version of the Psalms, the

Hebrew word is rendered “lute.” This instrument

resembled the guitar, but was superior in tone, be-
ing larger, and having a convex back, somewhat
like the vertical section of a gourd, or more nearly
resembling that of a pear. These three instru-
ments, the psalter or saurai, the vioł, and the lute,
are frequently associated in the old English poets,
and were clearly instruments resembling each other,
though still different. The Gr. psaltērion, from

which our word is derived, denotes a stringed in-

strument played with the fingers instead of a plect-
rum or quill. The LXX renders the Heb. nēḇēl or

neḇēl by the Gr. psaltērion in Neh. xii. 27, &c.;
organon (= instrument; Organ) in Am. v. 23, vi.
5; and nabla in 1 Sam. x. 5, &c. Josephus appears to
have regarded the Gr. nabla = Hebr. neḇēl. He

says that the difference between the kinnora

( Heb. cinnor, V. Harp) and the nabla was, that
the former had ten strings and was played with the
plectrum, the latter had twelve notes and was
played with the hand. We have strong presumptive
evidence that nabla = neḇēl; and that the nabla =
psaltērion appears from the Glossary of Philoxenus.
Of the psalter among the Greeks one kind had

only two or three strings, the other as many as
	twenty, but sometimes only five. Both Isidorus

and Cassiodorus describe the psalter as triangular

in shape, like the Greek delta (Δ), with the sound-

ing-board above the strings, which were struck
downward. The neḇēl or Hebrew “psaltery” was
probably of various kinds, as Kimchi says in his
note on Is. xxii. 24, differing from each other both
with regard to the position of the pegs and the
number of the strings. The neḇēl ʾdōr (A. V.
“psaltery and an instrument of ten strings,” Ps.
xxiii. 2, xiv. 3 [Heb. 4], cxiv. 9) appears to have been
an instrument of the psaltery kind which had ten
strings, and was the original instrument according
to some accounts. (Musical Instruments, 3.)

The “psaltery” is associated with religious ser-

vices (1 Sam. v. 5; 2 Sam. vi. 5; 1 Chr. xiii. 8, xv.
16, 20, 28; 2 Chr. v. 12, xx. 29, xxix. 25; Neh.
in. 27; Ps. xxiii. 2, lix. 22, &c.), but it had its part
also in private festivities, and was associated with
banquets and luxurious indulgence (Is. v. 12, xiv.
11, xxii. 24; Am. vi. 5). The psaltaries of David
were made of cypress (2 Sam. vi. 5), those of Solo-

mon of algum or alnog trees (1 K. x. 12; 2 Chr.
in. 11). Among the instruments of the band which
played before Nebuchadnezzar’s golden image on
the plains of Dura, we again meet with the “psal-
tery” (Dan. iii. 5, 10, 15), Chal. pašartūn, ap-

parently merely a modification of the Gr. psaltērion.

Psalter, and Psalter-us [ tol-mee- us ] (L). Proleme and

Polemeus; Polemy.

Polemy [ tol-mi ] (Gr., named fr. Polemy) =


in. 38; 2 Mc. iv. 45); a courtier who possessed

great influence with Antiochus Epiphanes. He was
induced by a bribe to support the cause of Mene-

laus (iv. 45-50), and was afterward active in forcing

the Jews to apostatize (vi. 8). He took part in the
great expedition which Lysias organized against
Judas (1 Mc. iii. 38).—2. Son of Agesarchus, a Me-
galopolitan; surnamed Macron, governor of Cyprus
during the minority of Polemy Philometor. He

afterward deserted the Egyptian service to join An-
tiochus Epiphanes. He stood high in the favor of
Antiochus, and received from him the government
of Phœnicia and Cœlesyria (2 Mc. viii. 8, x. 11, 12).
On the accession of Antiochus Eupator, his concili-
atory policy toward the Jews brought him into suspi-
cion at court. He was deprived of his government,
and in consequence of this disgrace poisoned him-
self about n. c. 164 (x. 13).—3. Son of Albeus; a

man of great wealth, who married the daughter of
Simon the Maccabee (Maccabees), and being in-
vested with the government of the district of Jeri-
cho, formed the design of usurping the sovereignty
of Judea. With this view he treacherously mur-
dered Simon and two of his sons (1 Mc. xvi. 11-
16); but John Hyrcanus received timely intimation
of his design, and escaped. Hyrcanus afterward
besieged him in his stronghold of Docus, but in
consequence of the occurrence of the Sabbatical
year, he was enabled to make his escape to Zeno
Cotylas, prince of Philadæphæia.—4. A citizen of
Jerusalem, father of Hyrcanus, and the succes-
lor of Esther (Esth. xi. 1).—5. Polemy VI. Philo-
metor (L. [so Mr. Westcott]; 1 Mc. i. 18, x. 51
ff.; xi. 1 ff.; 2 Mc. i. 10, iv. 21).—6. Son of Dosithe-
us (Esth. xi. 1).—Polemy.

Polemy-[ tol ] (L. Polemenas, fr. Gr. Poleménas

= warrite), the dynastic name of the Greek kings
of Egypt, the successors of Alexander the Great;
in A. V. “Polemeek” and “Polemeeks” (see Alex-
andria; Dispersion, Jews of the; Hellenist;
Philosophy).—1. Polemy I. Soter (Gr. Savour),
known as the son of Lagos, a Macedonian of low
rank, was generally supposed to have been an il-
legitimate son of Philip I. He distinguished him-
self greatly during the campaigns ofAlexander;
and whose death, foreseeing the necessary subdivision
of the empire, he secured for himself the govern-
ment of Egypt, where he proceeded at once to lay
the foundations of a kingdom (n. c. 323). He al-
dicated in favor of his youngest son Polemy II.
Philadelphus, 14 years before his termination, and
took place in n. c. 283. Polemy Soter is described
very briefly in Dan. xi. 5 (“the king of the south”)
as one of those who should receive part of the em-

pire of Alexander when it was “divided toward the
four winds of heaven.” In one of his expeditions
into Syria, probably in n. c. 229, Polemy treacher-
ously occupied Jerusalem on the Sabbath. He carried
many Jews and Samaritans captive to Alexandria,
but allowed them full citizenship there. Afterward
many Jews voluntarily emigrated to Egypt.—2.

Polemy II. Philadelphus (L. fr. Gr. = fond of
his brother), youngest son of Polemy I., was made
king two years before his death, to confirm the ir-
regular succession. The conflict between Egypt
and Syria was renewed during his reign in con-
sequence of the intrigue of his half-brother Magas.
“But in the end of years they [the kings of Syria
and Egypt] joined themselves together [in friend-
ship]. For the king’s daughter came to the king of
Babylonia, and made an agreement [as bride] to the king of the north [Antiochus II.],
to make an agreement” (so Mr. Westcott, using for
history the language of Dan. xi. 6). The unhappy
issue of this marriage is noticed under Antiochus
II. The liberal encouragement which Polemy be-
stowed on literature and science gave birth to a new school of writers and thinkers. (Alexandria; Philosophy; Septuagint.) It was impossible that the Jew, who was now become as true a citizen of the world as the Greek, should remain passive in the conflict of opinions. From this time the Jew was familiarized with the great types of Western literature, and in some degree amazed at imitating them. An elder Philo celebrated Jerusalem in a long hexameter poem. Another epic poem, "on the Jews," was written by Theodotus. The work of Aristotle's 1 on the interpretation of the Law was a still more important result of the combination of the old faith with Greek culture, as forming the groundwork of later allegories. A second time and in a new fashion Egypt disciplined a people of God. It first impressed upon a nation the firm unity of a family, and then in due time reconnected a matured people with the world from which it had been called out.—5. 

Philo-my III. Euregetes [called; (Gr. benevolent), the eldest son of Ptolemy Philadphus and brother of Berenice the wife of Antiochus II. The repudiation and murder of his sister furnished him with an occasion for invading Syria (about B.C. 246). He "stood up, a branch out of her stock [sprung from the same parents] in his [Antiochus'] right and set himself at [the head of] his army, and came against the multitudes of the king of the north [Antiochus], and dealt against them and prevailed" (so Mr. Westcott, as above; Dan. xi. 7). He extended his conquests as far as Antioch, and then eastward to Babylon, but was recalled to Egypt by tidings of seditions there. His success was brilliant and complete. "He carried captives into Egypt the gods [of the conquered nations] with their molten images, and with their precious vessels of silver and gold" (xi. 8). This capture of sacred trophies, which included the recovery of images taken from Egypt by Cambyses, earned for the king the name Euregetes—recorded in the inscriptions which he set up at Aulae in memory of his achievements. After his return to Egypt (about B.C. 243) he suffered a great part of the conquered provinces to fall again under the power of Seleucus. But the attempts which Seleucus made to attack Egypt terminated disastrously to himself. He first collected a fleet which was almost totally destroyed by a storm at sea, and if by some impiety he "came against the realm of the king of the south, and [being defeated] returned to his own land [to Antioch]" (xi. 9). After this, Ptolemy "desisted some years from [attacking] the king of the north" (xi. 8).

The remainder of his reign seems to have been spent chiefly in developing the resources of the empire. His policy toward the Jews was like that of his predecessors.—4. 

Philome IV. Philopator (Gr. loving his father, spoken ironically). After the death of Ptolemy Euregetes the line of the Ptolemies rapidly degenerated. Ptolemy Philopator, his eldest son, who succeeded him, was to the last degree sensual, effeminate, and delayed. But externally his kingdom retained its power and splendor; and when circumstances forced him to action, Ptolemy himself showed ability not unworthy of his race. The description of the campaign of Raphia (n. c. 217) in Daniel gives a vivid description of his character (so Mr. Westcott, as above). The sons of Seleucus [Seleucus Ceraunus and Antiochus the Great] were stirred up, and assembled a multitude of great forces; and one of them [Antiochus] came and overpowered and passed through [even to Pelusium]; and he returned [from Seleucia, to which he had re-

After a few years of peace, Seleucus, who had succeeded his father, reentered Egypt with a large army. The campaign was disastrous for the Syrian king, and Ptolemy was victorious. He occupied the entire country, and Seleucus was forced to retreat. Ptolemy now assumed the supreme power at Alexandria; and Antiochus, under the pretext of recovering the crown for Philopator, besieged Alexandria. But his selfish designs were apparent: the brothers were reconciled, and Antiochus was
obliged to acquiesce for the time in the arrangement which they thought just, but he prepared for another invasion of Egypt, and was already approaching Alexandria, when he was met by the Roman embassy led by Caius Popilius Lnasus, who, in the name of the Roman senate, insisted on his immediate retreat (v. c. 168), a command which the late victory at Pydna made it impossible to disobey. These campaigns, which are interesting in connection with the visits of Antiochus to Jerusalem in B. C. 170 and 168, are briefly described in Dan. xi. 25-30. After the discomfiture of Antiochus, Philometor was for some time occupied in resisting the ambitious designs of his brother, who made two attempts to add Cyprus to the kingdom of Cyrene, which was allotted to him. Having effectually put down these attempts, he turned his attention again to Syria. During the brief reign of Antiochus Epiphanes he seems to have supported Philip 3 against the regent Lysias (compare 2 Me. ix. 29). After the murder of Eupator by Demetrius I., Philometor espoused the cause of Alexander Balas, the rival claimant to the throne, because Demetrius had made an attempt on Cyprus; and when Alexander had defeated and slain his rival, he accepted the overtures which he made, and gave him his daughter Cleopatra in marriage (v. c. 150: 1 Me. x. 51-58). But, according to 1 Me. x. 1, 10, &c., the alliance was not made in good faith, but only to secure possession of Syria. According to others, Alexander himself made a treacherous attempt on the life of Ptolemy (compare 1 Me. x. 10), which caused him to transfer his support to Demetrius II., to whom also he gave his daughter, whom he had taken from Alexander. The whole of Syria was quickly subdued, and he was crowned at Antioch king of Egypt and Asia (xi. 13). Alexander made an effort to recover his crown, but was defeated by the forces of Ptolemy and Demetrius, and shortly afterward put to death in Arabia. But Ptolemy did not long enjoy his success. He fell from his horse in the battle, and died within a few days (xi. 18), B. C. 145. Ptolemy Philometor is the last king of Egypt noticed in the Apocrypha, and his reign was marked also by the erection of the temple at Leontopolis. The consecration of a new centre of worship placed a religious as well as a political barrier between the Alexandrine and Palestinian Jews. (Alexandria; Onias 5.) Henceforth the nation was again divided. The date of the building of this temple at Leontopolis may perhaps be placed after the conclusion of the last war with Ptolemy Physcon (about B. C. 164). In Palestine the erection of this second temple was not condemned so strongly as might have been expected. The circumstances under which it was erected were evidently accepted as in some degree an excuse for the irregular worship. The Jewish colony in Egypt, of which Leontopolis was the immediate religious centre, was formed of various elements and at different times. The settlements under the Greek sovereigns, though the most important, were by no means the first. In the later times of the kingdom of Judah many "trusted in Egypt," and took refuge there (Jer. xliii. 6, 7). This colony, formed against the command of God, was devoted to complete destruction (xiv. 27), but probably the Persians, acting on the same policy as the Ptolemies, encouraged the settlements of Jews in Egypt to keep in check the native population.—

The following table by Mr. Westcott gives the descent of the royal line of the Ptolemies as far as it is connected with Biblical history. The sign (\(=\)) in this table denotes marriage of those between whom it stands, and in several cases marks this connection between brother and sister. The numerals (1, 2, 3, &c.) point out those belonging to the family by birth.

**GENEALOGICAL TABLE OF THE PTOLEMIES.**


5. Berenice — Antiochus II.


15. P. VIII. Soter II. (B. C. 119-81).

Pu'a (fr. Heb.) = Phevah or Prah 2, the son of Issachar (Num. xxvi. 23); ancestor of the Puxites. Pu'ah (Heb. mouth? Gez.; see No. 3 below). 1. Father of Tola, a man of Issachar, and JUDGE of Israel after Abimelech (Judg. x. 1).—2. Son of Issachar (1 Chr. vii. 1) = Phevah and Pu'a. 3. (Heb. mother made. But b'd Gez.) One of the two midwives whom Pharaoh commanded to kill the Hebrew male children after their birth (Ex. i. 15). The A. V. calls them "Hebrew midwives;" but the original may be translated "the midwives of the Hebrew women." The two, Shiphrah and Puah, are supposed to have been the chief and representatives of their profession. Mr. Wright (with Josephus, Henry Ayre, &c.) supposes them Egyptians; Bush, Scott, Dr. W. L. Alexander (in Kitto), &c., regard them, with the A. V., as Hebrews; and a Jewish tradition does not make Shiphrah = Jochabeh, and Puah = Miram.

Pu'ah (fr. Egyptian) = Pri-rezeth (Ex. xxx. 17 marg.).

Pub'il-can (fr. L. publicanus; Gr. telonis; see be
low). The class thus designated in the Synoptic Gospels were employed as collectors of the Roman revenue. The Roman senate found it convenient, as a period early as, if not earlier than, the second Punic war, to form the direct taxes (L. reductores) and the customs or imposts (L. portatores) to capitalists who undertook to pay a given sum into the treasury (L. in publicum), and so received the name of publicani = publicans. Contracts of this kind fell naturally into the hands of the knights (L. equestres), as the richest class of Romans. Not unfrequently they went beyond the means of any individual capitalist, and a joint-stock company was formed, with one of the partners, or an agent appointed by them, acting as managing director (L. magister = master). Under this officer, who resided commonly at Rome, transacting the business of the company, paying profits to the partners and the like, were the sub-magistri (L. = sub-masters, or deputies) living in the provinces. Under them, in like manner, were the collectors (L. portatores), the actual custom-house officers, who examined each bale of goods exported or imported, assessed its value more or less, and wrote out the ticket, and enforced its payment. The latter were commonly natives of the province in which they were stationed, as being brought daily into contact with all classes of the population. The Gr. τελωνεία, pl. τελωναί, which etymologically might = the publicani or publicans properly so called, popularly, and in the N. T. exclusively, = the portatores or collectors. The publicani were thus an important section of the knights or equestrian order. The system was, however, essentially vicious. The publicani were handed together to support each other's interest, and at once resented and defied all interference. They demanded severe laws, and put every such law into execution. They encouraged their agents, the collectors or portatores (the "publicans" of the A. V.), in the most vexatious or fraudulent exactions, and a remedy was all but impossible. The popular feeling ran strong even against the equestrian capitalists. The underlings overcharged whenever they had an opportunity (Lk. iii. 18). They brought false charges of extortion to the hope of excusing his non-compliance (xix. 8). They detained and opened letters on mere suspicion. It was the basest of all livelihoods. All this was enough to bring the class into ill-favor everywhere. In Judea and Galilee there were special circumstances of aggravation. The employment brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all made matters worse. The scribes who discussed the question (Mat. xxii. 15), for the most part answered it in the negative. (Judas or Galilee.) In addition to their other faults, accordingly, the "Publicans" of the N. T. were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, willing tools of the oppressor. They were classed with sinners (ix. 11, xi. 19), with harlots (xxii. 21, 22), with the heathen (xviii. 17). The Talmud enumerates three classes (murderers, thieves, publicans), with whom promises need not be kept. No money known to come from them was received into the alms-box of the synagogue or the Corban of the Temple. They were not fit to sit in judgment or give testimony. The class thus practically excommunicated furnished some of the earliest disciples both of John the Baptist and of our Lord. The publican who cried "God be merciful to me a sinner" (Lk. xvii. 15), may be taken as the representative of those who had come under John's influence (Mat. xx. 32; Lk. iii. 12, 13). (Matthew.) The position of Zachaeus as a chief man (Cap. ixi. 2), implied a gradation of some kind among the people thus employed. Possibly the balsam-trade, of which Jericho was the centre, may have brought larger profits, possibly he was one of the deputies or sub-magistri in immediate communication with the Bureau at Rome.

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Publius (Pul, publius) was perhaps a son of Fabullus, a Christian friend of Timothy at Rome (2 Tim. iv. 21). Paperbroch, the Bollandist editor, while printing the legendary histories, distinguishes between two saints of this name, both Roman senators; one St. Peter's host and St. Paul's friend, martyred under Nero; the other, the grandson of the former, living about A. D. 130. Earlier writers are disposed to believe in the existence of one Publius only. Martial, the Spanish poet, who went to Rome A. D. 66, or earlier, in his twenty-third year, and dwelt there for nearly forty years, mentions two contemporaries, Pudens (an imoral Umbrian, who went, as a military officer, to the remote N.), and Claudia (beautiful and witty, of Bocchus, or Bocchus, and mother of a flourishing family), as husband and wife (Epig. iv. 13). Modern researches among the Columbaria at Rome, appropriated to members of the imperial household, have brought to light an inscription in which Pudens appears as a servant of Tiberius or Claudius. Although the identity of St. Paul's Pudens with any one of these legendary figures is not approved, yet it is difficult to believe that these facts add nothing to our knowledge of the friend of Paul and Timothy (so Mr. Bullock).

Pulites (fr. Heb. sing. Pathu, taken collectively = descendant of Pathuah [which means Jah is revelation], Pul), the, according to 1 Chr. ii. 58, belonged to the families of Kirjath-jeairim.

Pul (Heb., see below), a country or nation once mentioned, if the Masoretic text be here correct, in the Bible (Is. lxvi. 19). The name = that of Pul, king of Assyria. It is spoken of with distant nations: "The nations to [be] Tarsish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off." If a Mizrâî Lôd be Intended, Pul may be African. It has accordingly been compared by Boehart and J. D. Michaelis with the island Phile (which in Egyptian = border, for country, Gs.). The common LXX. reading suggests that the Hebrew had originally Put, in the latter sense, elephant? or better, lord, king, Gs.), an Assyrian king, the first of those monarchs mentioned in Scripture. He made an expedition against Menahem, king of Israel, about B. C. 770. Menahem appears to have inherited a kingdom already included among the dependencies of Assyria. He and the Assyrian system the monarchs of tributary kingdoms, on ascending the throne, ap-
applied for “confirmation in their kingdoms” to the Lord Paramount, and only became established on receiving it. We may gather from 2 K. xv. 19, 20, that Menahem neglected to make any such application to Pul—a neglect which would have been regarded as a plain act of rebellion. Possibly, he was guilty of more overt and flagrant hostility, “Menahem smote Tiphaahu” (2 K. xv. 16). Pul marched an army into Palestine to punish his revolt, when Menahem made his submission, and paid 1,000 talents of gold to Pul, who then confirmed him as king. The Assyrian monuments (so Rawlinson, original author of this article) have a king, whose name is read very doubtfully as Vulbash or Ixashush, at about the period when Pul must have reigned. His probable date is n. c. 800–730, while Pul, as we have seen, ruled over Assyria in n. c. 770. The Hebrew name Pul is undoubtedly curtailed; for no Assyrian name consists of a single element. If we take the “Phalos” or “Phaloch” of the LXX. as probably nearer the original, we have a form very different from Vul-bash or Ix-ashush. Vulbash reign’d at Calah (Vimard) from about n. c. 800 to 730. He states that he made an expedition into Syria, wherein he took Damascus; and that he received tribute from the Medes, Armenians, Phenicians, Samartians, Daneseenes, Philistines, and Eilomites. He also tells us that he invaded Babylonia, and received the submission of the Chaldeans. His wife bears the name of Samiramis. He was probably the last Assyrian monarch of his race. The list of Assyrian monumental kings, traceable without a break and in a direct line to him from his seventh ancestor, here comes to a stand: Assyria: Nineveh.

Punishments. The earliest theory of punishment current among mankind is doubtless the one of simple retaliation, “blood for blood.” (Blood, the translation of the Hebrew plural nouns zere-d and zere-din, which literally = seeds of any kind. “Pulse” now = the grains of leguminous veg-tables (peas, beans, &c.) (A. V., 2 Sam. xvi. 39); but in Dan. i. probably = uncooked grain of any kind, whether barley, wheat, melilot, vetches, &c. Food.)

Notes on the passage.

Pul as the A. V. transliteration of the Heb. migdil in Neh. viii. 4 only, usually translated “tower” (Gen. xi. 4, 5, &c.). Gesenius and Fürst make the Hebrew in Neh. viii. 4 = an elevated stage, pulpit (comp. lx. 4).

Pulse occurs in the A. V. only in Dan. i. 12, 10, as the translation of the Hebrew plural nouns sa-bim and zere-din, which literally = seeds of any kind. “Pulse” now = the grains of leguminous vegetables (peas, beans, &c.) (A. V., 2 Sam. xvii. 39); but in Dan. i. probably = uncooked grain of any kind, whether barley, wheat, melilot, vetches, &c. Food.

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"recorded," but not always executed.—III. Punishments in themselves are twofold, Capital and Secondary. 1. Of the former kind, the four following are mentioned: (a.) Execution in the presence of the assembly (Ex. xii. 4; Lk. xx. 6; Jn. x. 31; Acts xiv. 5). In the case of idolatry, and probably in other cases also, the witnesses, of whom there were to be at least two, were required to cast the first stone (Deut. xii. 8; xvii. 7; Jn. viii. 7; Acts v. 58). The Rabbins and modern writers add, that the first stone was cast by one of them on the chest of the convict, and if this failed to cause death, the bystanders proceeded to complete the sentence. (b.) Hanging is mentioned as a distinct punishment (Num. xiv. 4; 2 Sam. xxi. 6, 9); but generally, in the case of Jews, follows death by some other means. (c.) Burning, in pre-Mosaic times, was the punishment for unchatlesty (Gen. xxxviii. 24). Under the Law it is ordered in the case of incest with a mother-in-law, and of unchatlesty of a priest's daughter (Lev. xiv. 14, xxi. 9); but it is also mentioned as following death by other means (Deut. xiii. 29), and sometimes, when it was never used except after death. Among other nations burning appears to have been not unusual, and in a modified form was not unknown in war among the Jews (2 Sam. xii. 31; Jer. xxix. 22; Dan. iii. 20, 21). A tower of burning embers is mentioned in 2 Mc. xiii. 4-8. (d.) Death by the sword or spear is named in the Law (Ex. xix. 13, xxii. 27; Num. xxv. 7), and occurs frequently in regal and post-Babylonian times (1 K. ii. 25, 34, xix. 1; 2 Chr. xii. 4, &c.). (e.) Strangling is said by the Rabbins to have been regarded as the most common, but least severe of the capital punishments, and is said to have been performed by immobilizing the convict in clay or mud, and then strangling him by a cloth twisted round the neck.—Besides these ordinary capital punishments, we read of others, either of foreign introduction or of an irregular kind. (f.) Crucifixion. (g.) Drowning, though not ordered under the Law, was practised at Rome, and is said by Jerome to have been in use among the Jews. (h.) Sawing asunder (Izianit) or crushing between instruments (2 Sam. xxi. 23, and perhaps Prov. xx. 26; Heb. xi. 37). (i.) Poundmg in a mortar, or beating to death, is alluded to in Prov. xxvii. 22, but not as a legal punishment, and cases are described (2 Mc. vi. 28, 29). (j.) Precipitation, attempted in the case of our Lord at Nazareth (Lk. iv. 29), and carried out in that of captives from the Edomites (2 Chr. xvi. 15), and of St. James, who is said to have been cast from "the pinnacle" of the Temple (see also 2 Mc. vi. 10).—Criminals executed by law were buried outside the city-gates, and heaps of stones were flung upon their graves (Jos. vii. 25, 26; 2 Sam. xviii. 17, Jer. xxii. 19).—Of secondary punishments among the Jews the original principles were: (a.) retaliation, "eye for eye," &c. (Ex. xxi. 24, 25). (b.) Compensation, identical (restitution), or analogous; payment for loss of time or of power (Ex. xxi. 18-36; Lev. xiv. 18-21; Deut. xix. 21), double payment for trespass, and double to fivefold for theft, the thiefs sometimes to be hanged, &c. (Ex. xxi. 19; Deut. xix. 18). (c.) Slavery. Slave against a wife's honor was to be compensated to her parents by a fine of 100 shekels, and the traducer himself to be punished with stripes (Deut. xix. 18, 19). (e.) Stripes, not to exceed forty (Deut. xxi. 22); whence the Jews took care not to exceed the number (Lk. xvi. 13, 14); for vengeance with thorns is mentioned (Judg. viii. 16). The stocks are mentioned (Jer. xx. 2): passing through fire (2 Sam. xii. 31); mutilation (Judg. i. 6; 2 Mc. vii. 4; 2 Sam. iv. 12); plucking out hair (Isa. l. 6); in later times, imprisonment and confiscation or exile (Esth. iv. 16; Jer. xxvi. 22, xxxviii. 13; Lk. xv. 4; Captivity; Prison). As in earlier times imprisonment formed no part of the Jewish system, the sentences were executed at once (Esth. viii. 8-11). The command for witnesses to cast the first stone shows that the duty of execution did not belong to any special officer (Ex. xix. 12).—Of punishments inflicted by other nations we have the following notices:—In Egypt the power of life and death and imprisonment rested with the king, and to some extent also with officers of high rank (Gen. xli. 3, 22, xlii. 20). Death might be commuted for slavery (xlii. 19, xliv. 9, 25). In Egypt, and also in Babylon, the chief of the executioners, A. "captain of the guard," was a great officer of state (Gen. xxxviii. 36; Dan. ii. 14, &c.). Putting out the eyes of captives, and other cruelties, as fleeing alive, burning, tearing out the tongue, &c., were practised by Assyrian and Babylonian conquerors (1 Sam. x. 2; 2 K. xiv. 7; Jer. i. 16).—(Judg. Trial.)—Of punishments inflicted by other nations we have the following notices:—In Egypt the power of life and death and imprisonment rested with the king, and to some extent also with officers of high rank (Gen. xli. 3, 22, xlii. 20). Death might be commuted for slavery (xlii. 19, xliv. 9, 25). In Egypt, and also in Babylon, the chief of the executioners, A. "captain of the guard," was a great officer of state (Gen. xxxviii. 36; Dan. ii. 14, &c.). Putting out the eyes of captives, and other cruelties, as fleeing alive, burning, tearing out the tongue, &c., were practised by Assyrian and Babylonian conquerors (1 Sam. x. 2; 2 K. xiv. 7; Jer. i. 16).—(Judg. Trial.)—Of punishments inflicted by other nations we have the following notices:—In Egypt the power of life and death and imprisonment rested with the king, and to some extent also with officers of high rank (Gen. xli. 3, 22, xlii. 20). Death might be commuted for slavery (xlii. 19, xliv. 9, 25). 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of uncleanness from "a running issue" in males, and menstruation in women, required ablation of the person and garments after seven days, and an offering of two turtle-doves or young pigeons on the eighth (1-15, 19-59). Contact with persons in the above states, or even with clothing or furniture that had been used by them while in those states, involved uncleanness in a minor degree, requiring ablation generally the same day, in one case after seven days (5-11, 21-24). The purification after childbirth was at the end of forty days for a son and eighty for a daughter, the sacrifice being a lamb of the first year with a pigeon or turtle-dove, or for the poor two turtle-doves or young pigeons (xli. 4 f.; Lk. ii. 22-24). The uncleannesses already specified were comparatively of a mild character: the more severe were connected with death, which, viewed as the penalty of sin, was in the highest degree contaminating. To this head we refer the two cases of (1) touching a corpse, or a grave (Num. xix. 16), or even killing a man in war (xxx. 19); and (2) leprosy, regarded by the Hebrews as a living death. In the first of these two cases, the "water of separation," prepared by mixing "running water" with the ashes of an unblemished red heifer which had been slain by the high-priest's eldest son and wholly burnt over a vessel of "running (i.e. living or spring) water," into which the blood fell; the other bird, with cedar-wood and hyssop and scarlet, was dipped by the priest into the mixed blood and water, and, after the leper to be cleansed had been sprinkled seven times with the same liquid, was let loose; and the leper washed himself and his clothes, and shaved his head. Then, having passed seven days away from his tent, he repeated the washing, shaved all his hair, and brought to the tabernacle his prescribed offerings of two he lambs, a yearling ewe-lamb (or, if poor, one lamb and two turtle-doves or young pigeons), fine flour mingled with oil, and a large number of leavened cakes of fine flour (Num. xix. 18-22). The two stages of the proceedings indicated, the first, which took place outside the camp, the readmission of the leper to the community of men; the second, before the sanctuary, his readmission to communication with God. In the first stage, the slaughter of the one bird and the dismissal of the other, symbolized the punishment of death deserved and fully remitted. In the second, the use of oil and its application to the same parts of the body as in the consecration of priests (Lev. viii. 23, 24), symbolized the rededication of the leper to the service of Jehovah. The ceremonies in the purification of a house or a garment infected with leprosy, were identical with the first stage of those for the leper (xiv. 33-53). The necessity of purification was extended in the post-Babylonian periods to a variety of unauthorized cases. Cups and pots, brasse vessels and couches, were washed as a matter of ritual observance (Mk. vii. 4). The washing of the hands before meals was conducted by all who can afford to do so. These ablutions required a large supply of water (Jn. vi. 6). We know not the specific causes of uncleanness in those who came up to purify themselves before the Passover (Jn. xi. 55), or in those who had taken upon themselves the Nazirite's vow (Acts xxi. 24, 26); in either case it may have been contact with a corpse, though in the latter more probably a general purification preparatory to the accomplishment of the vow.—The distinctive feature in the Mosaic rites of purification is their expiatory character. The idea of uncleanness was not peculiar to the Jew, but with all other nations simple ablation sufficed; no sacrifices were demanded. The Jew alone was taught by the use of expiatory offerings to discern to its full extent the connection between the outward sign and the inward fount of impurity.

Pu'rim (Heb. pl. fr. Pers. = lots, Gers.), the annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of Haman (Esth. ix.). (Esther; Mordecai.) Haman appears to have been very superstitious, and much given to casting lots (iii. 7). The Jews gave the name Purim, of Lots, to the commemorative festival, because he had thrown lots to ascertain what day would be auspicious for him to carry into effect the bloody decree which the king had issued at his instance (ix. 24). The festival lasted two days, and was regularly observed on the 14th and 15th of Adar; but if the 14th happened to fall on the Sabbath, or on the second or fourth day of the week, the commencement of the festival was deferred till the next day. The traditions of the Jews, and their modern usage respecting it, are curious. A preliminary fast was appointed, called the fast of Esther, to be observed on the 13th of Adar, in memory of the fast which Esther and her maids observed (iv. 16). If the 13th was a Sabbath, the fast was put back to the 15th day of the week. According to modern custom, as soon as the stars begin to appear, when the 14th of the month has commenced, candles are lighted up in token of rejoicing, and the people assemble in the synagogue. After a short prayer and thanksgiving, the reading of the Book of Esther commences. The book is written in a peculiar manner, on a roll called the Roll (Heb. Megillah) (Bible, III. 3. 6). The reader reads in a histrionic manner, suiting his tones and gestures to the changes in the subject matter. When he comes to the name of Haman the whole congregation cry out, "May his name be blotted out," or "Let the name of Haman perish." The names of the sons of Haman (ix. 7-9) are read as one word to signify that they were hanged all at once. When the roll is read through the whole congregation exclaim, "Cursed be Haman; blessed be Mordecai; cursed be Zeresh (the wife of Haman); blessed be Esther; cursed be all idolaters; blessed be all Israelites, and blessed be Harbonah who hanged Haman." The volume is then solemnly rolled up. In the morning service in the synagogue, on the 14th, after the prayers, the passage is read from the Law (Ex. xxvii. 8-16) which relates the destruction of the Amalekites, the people of Agag (1 Sam. xv. 8), the supposed ancestor of Haman (Esth. iii. 1). The roll is then read again in the same manner. The 14th of Adar, as the very day of the deliverance of the Jews, is more solemnly kept than the 13th; but when the service in the synagogue is over all give themselves up to merrymaking. On the 15th the rejoicing is continued. Offerings for the poor are also made this day. When the month of Adar used to be doubled, in the Jewish leap-year, the festival was repeated on the 14th and 15th of the second Adar. It was suggested first by Kepler that the "feast of the Jews" of Jn. v. 1, was the feast of Purim (and so Petavius, Olshausen, Stier,
Wieseler, Winer, Anger, &c.). It seems to be generally allowed that the opinion of most of the Fathers (and of Calvin, Beza, &c.) that the feast was Pentecost, and that of Cocceius that it was Tabernacles, are precluded by the general course of the narrative, and especially by Jn. iv. 35, compared with v. 1. The interval indicated by a comparison of these texts could scarcely have extended beyond Nisan. The choice is thus left between Purim and the Passover. The principal objections to Purim are (a) that it was not necessary to go up to Jerusalem to keep the festival; (b) that it is not very likely that our Lord would have made a point of paying especial honor to a festival which appears to have had but a very small religious element in it, and seems rather to have been the means of keeping alive a feeling of national revenge and hatred. That the Passover = the feast in Jn. v. 1 has been maintained by Ireneus, Eusebius, Theodoret, Luther, Grotius, Hengstenberg, Seander, Tobschek, Robinson, and the majority of commentators. The only real objection to the Passover seems to be that Jn. v. 1 says "a (not the) feast of the Jews." But this difficulty, though not small, does not seem sufficient to outweigh the grave objections against the feast of Purim. Jesus Christ, p. 468.

**Purpie**.—Colons, II. 1; Dress, II.

**Passover.**—The Hebrews, when on a journey, were provided with a bag in which they carried their money (Gen. xii. 35; Prov. i. 14, vii. 20; Is. xlvii. 6; Lk. xiv. 33, xxiii. 36; Jn. xii. 6, xiii. 29), and, if they were merchants, also their weights (Deut. xvii. 13; Mic. vi. 11). The cinnab also served as a purse (Matt. x. 9; Mk. vii. 6).

**Put (Heb.)**.—Purr (1 Chr. i. 8; Jer. xlvii. 9 margin; Nah. iii. 9).

**Put-e-oil** (L. plural = little wells, or sinking sc. springs; see below), the great landing-place of travellers to Italy from the Levant, and the harbor to which the Alexandrian corn-ships brought their cargoes. Her St. Paul tarried seven days with Christian brethren, when on his way to Rome (Acts xxvii. 13). Put-eoli was at that period a place of very great importance, at the N. E. angle of the celebrated bay, now "the bay of Naples," and in early times "the bay of Cumie," but then called "the bay of Puteoli." Close to it was Baiae, one of the most fashionable of the Roman watering-places. The earlier name of Puteoli, when the lower part of Italy was Greek, was Dierearchia. The word Pu-teoli was a true Roman name, and arose from the strong mineral (sulphurous) springs which are characteristic of the place. Cicero had a villa in the neighborhood, Vespasian gave the city peculiar privileges, and here Hadrian was buried. In the fifth century Puteoli was ravaged both by Alaric and Genseric, and never afterward recovered its former eminence. It is now a fourth-rate Italian town, Pozzuoli: a cross-road from Puteoli joined the Appian Way at Capua. (App. Forc.; Three Taverns.) Among the remains of Puteoli are the aqueduct, the reservoirs, the great amphitheatre, the building called the Temple of Scarpis, and sixteen piers of the ancient mole, which is formed of the concrete called Pozzo-lana.

**Putiel** (Ilebl. afflicted of God, Ges.). One of the daughters of Putiel was wife of Eleazar the son of Aaron, and mother of Phinehas (Ex. vi. 25).

**Pyarg** (fr. Gr. πυγαργος; L. pugargus) occurs only (Deut. xiv. 5) in the list of clean animals as the rendering (after the LXX., Vulgate, &c.) of the Heb. אֲדֹלֵא, the name apparently of some species of antelope. The Greek πυγαργος denotes an animal with a "white rump," and is used by Herodotus as the name of some Libyan deer or antelope. It is usual to identify the pugarg of the Greek and Latin writers with the Addax of North Africa, Nubia, &c. (Addax nassucculatus); but Mr. Houghton is inclined to consider the pugarg as a generic name to denote any of the white rumped antelopes of North Africa, Syria, &c.

**Pythen** (L. fr. Gr.), in mythology, the name of a serpent slain by Apollo, who was hence called the Pythian Apollo or Pythion; in Acts xvi. 16 margin, a soothsayer or ventriloquist supposed to be inspired by the Pythian Apollo (Rhe. N. T. Lex., L. & S.).

**DIVINATION 5; MAGIC.**

**Q**

Quails, the translation by the A. V., the most important old versions, and most modern authorities, of the Heb. שָׁלֹא or שלוא, used collectively (Ex. xvi. 18; Num. xi. 32; Ps. ev. 40), once soleim in plural (Num. xi. 31), which twice miraculously satisfied the appetites of the Israelites in the Wilderness of the Wanderings. Rudbeck endeavored to show that שלוא = locusts; Herrmann von der Hardt made them = locust birds (Pastor roves; Mr. Forster advocated red geese (Coturnix rutila); Rudbeck favored flying-fish, of the genus Exocetus; Ehrenberg other flying-fish, which he named Trigla (Dactylopterus) Isrealitarum, &c. Some writers, while they hold that the original word denotes "quails," are of opinion that a species of Sand-grouse (Pterocles Alchata), frequent in the Bible lands, is also included under the term. It is clear, however (so Mr. Houghton), that the soleim of the Pentateuch and Ps. ev. denotes the common European "quail" (Coturnix drachdihomana), and no other bird. The Hebrew word שלוא undoubtedly = the Arabic saltou, a "quail." The expression "as it were two cubits (high) upon the face of the earth" (Num. xi. 31) is explained by the LXX., Vulgate, and Josephus, to refer to the height at which the quails flew above the ground, in their exhausted condition from their long flight. As to the enormous quantities which the least successful Israelite is said to have taken, viz. "ten homers,"
by Onkelos and the Arabic versions of Suidas and Epenetus, in Num. vi. 31. Quails migrate in immense numbers. The Israelites would have little difficulty in capturing large quantities of these birds, as they arrive at places sometimes so completely exhausted by their flight as to be readily taken, not in acts only, but by the hand. They "spread the quails round about the camp," to dry them. The Egyptians similarly prepared these birds. The expression "quails from the sea" (xii. 31) must not be restricted to denote that the birds came from the sea as their starting-point, but must be taken to show the direction from which they were coming. The quails were, at the time of the event narrated in the sacred writings, on their spring journey of migration northward. "It was at even" that they began to arrive; and they no doubt continued to come all the night.

Many observers have recorded that the quail migrates by night. The European quail (Coturnix coturnix), the only species of the genus known to migrate, has a very wide geographical range on the Eastern Continent. The common quail of the United States (Aphelocoma coerulescens) is of a different, though allied, genus. 

Partridge.

* Quick's (J.Disq. lii. 25.) Indol. 20.

Quar'tus (L. fourth), a Christian of Corinth (Rom. xvi. 14); he was one of the seventy disciples; and it is also said that he ultimately became bishop of Berytus (Byblos).

Quar-t'er-on (fr. L. = a four), a military term, signifying a guard of four soldiers, two of whom were attached to the person of a prisoner, while the other two kept watch outside the door of his cell (Acts ii. 4).

Queen (Heb. me'lakh, skigal, gibird; Gr. basileus). Of the three Hebrew terms cited as "queen" in the A. V., the first alone is applied to a queen-consort (I K. x. 1 ff.; 2 Chr. ix. 1 ff.); the first (Esth. i. 9 ff., vii. 1 ff.; &c.; Cant. vi. 8, 9) and second (Neh. ii. 1 ff.; Ps. xlv. 9) equally to a queen-consort, without, however, implying the dignity which in European nations attaches to that position; and the third (I K. xv. 13; 2 Chr. xv. 10; also so Mr. Bevan, &c.; see below) 2 K. x. 13; and Jer. xiii. 18, xix. 2) to the queen-mother, to whom that dignity is transferred in Oriental courts. The etymology, though somewhat obscure, accords with their application. Melakh is the feminine of melakah, "woman." Skigal simply means "wife" (Dan. v. 2, 3). Gibirdh, on the other hand, is expressive of authority; = powerful or mistress. It would therefore be applied to the female who exercised the highest authority; and this, in an Oriental household, is not the wife but the mother of the master. Strange as such an arrangement at first sight appears, it is one of the inevitable results of polygamy (so Mr. Bevan).

The title "queen" (Heb. gibirah, see above) in I K. xi. 19 is referred to the queen-consort by Gesenius, First, and Kittel; but Henderson refers it to the queen-mother, and Mr. Bevan (after the LXX.) would read here "sister instead of "queen;" in 2 K. x. 13 also to the queen-consort by Gesenius, &c., but to the queen-mother by Keil and Henderson; in Jer. xiii. 18 and xxix. 2 (compare 2 K. xiv. 12) also to the queen-mother by Henderson and Mr. Bevan (as above). Athallah; Bevan; Combe; J. Delitzsch; Malchian; N. Neuburger; Queen of Heavens.

Queen of Heaven. In Jer. vii. 18, xlv. 17, 18, 19, 25, the Heb. melakah hashokhamayin is thus rendered in the A. V., margin "frame or workmanship of heaven." Kimchi says "workmanship of heaven;" i.e. the stars; and some interpret the "queen of heaven," i.e. a great star which is in the heavens." Rashii favors the latter; and the Targum renders throughout "the star of heaven." Kircher favors some constellation, the Pleiades or Hyades. It is generally believed that the "queen of heaven" is the moon, worshipped as Ashtoreth or Astarte, to whom the Hebrew women offered cakes in the streets of Jerusalem. The Babylonian Venus was also styled "the queen of heaven." Mr. Layard identifies Iera, "the second deity mentioned by Diodorus, with Astarte, Melitta, or Venus," and "the queen of heaven," frequently mentioned in the sacred volumes.

The planet which bore her name was sacred to her, and in the Assyrian sculptures a star is placed upon her head. She was called Belitis, because she was the female form of the great divinity, or Baal. With the cakes (cooking) which were offered in her honor, with incense and libations, Selden compares the "bread" (Bar. vi. 42) burnt by the women who sat by the wayside near the idolatrous temples for prostitution. Rashii says the cakes had the image of the god stamped on them, and the Teshuvae that they contained pine-cones and raisins.

* Quick in A. V. = alive, living. It stands for—1. Heb. hay or chay (from the Hebr. live, living, Gens. (Num. xvi. 30; Ps. iv. 15 [Heb. 10], cxix. 5), also translated "alive" (Num. xvi. 33, &c.), "living" (Gen. viii. 1, 17, 21, &c.), &c.—2. Heb. mishma or mishma, a noun kindred to No. i., the quick, &c. (Lev. xiii. 10, 24), translated "reviving" (Ex. ix. 8, 9), &c.—3. Gr. participates, from αἷος, to live, used mostly in the phrase "the quick and the dead" (Rev. iv. 4, 10; xiv. 13). A. M. of this word was 3. Tim. iv. 1; 1 Pet. iv. 5); once applied to the name of God as living or active, enduring, sure (Heb. iv. 12), often translated "living" (Mat. xvi. 10, xxii. 32, &c.) or "alive" (Acts i. 3, 41, &c.), &c.—In Is. x. 3 the Heb. hirikh or hirik, (from rakhir, or rach, to breathe), in A. V. "he shall make him of quick understanding," margin "scent or smell," is translated "his delight shall be" by Gesenius, with whom J. A. Alexander, Barnes, &c., substantially agree.

* Quick'en, to, in A. V. = to make alive. It represents—1. Heb. hirakah or chiyq (from hirakah or chiyq, to live, to make alive); (Deut. xxxii. 40, 41; Jer. xxix. 10, 11; Ezek. xxx. 20, 22, 23; Acts ii. 47; xvi. 31; Gal. i. 12), translated "to make alive" (1 Cor. xv. 22); translated to "quicken," i.e. to give spiritual or eternal life to (Jn. vi. 63; 1 Cor. xiv. 45), and in the same sense "to give life" (2 Cor. iii. 6; Gal. iii. 21). Life; Quick; Regeneration.

Quick'sands (Gr. Sertis; L. Surtis, fr. Ar. sert = desert, Howram), the more properly "the Syrtis" (Acts xxvii. 17), the broad and deep bight on the North African coast between Carthage and Cyrene. This region was an object of peculiar dread to the ancient navigators of the Mediterranean, partly because of the drifting sands and the heat along the shore itself, but chiefly on account of the shallows and the uncertain currents of water in the bay. There were properly two Syrtes: the eastern or larger, now called the Gulf of Sidra (referred to in Acts i. c.); and the western or smaller, now called the Gulf of Caves. (Act.
Quinquies Memmius (L.) (2 Mc. xli. 34). See Memmius, Qunctus, and Ammius, Titus.

Quiver = a case or sheath for holding arrows (Arms, l. 3); the A. V. translation of 1. Heb. τήλη, a root which signifies to hang (Gen. xxvii. 3 only). The Hebrew may denote either a quiver (so LXX., Vulgate, Gesenius, &c.) or a suspended weapon—for instance, such a sword as in our own language was formerly called a "hanger" (Onkelos, Peshito, Arabic).—2. Heb. κονίκος (Job xxxix. 23; Ps. cxvii. 5; Is. xxii. 6, xlix. 2; Jer. v. 16; Lam. iii. 13). The root of this word is uncertain. It is connected with arrows only in Lam. lii. 13. The LXX. usually translate it "quiver," but "bow" in Job xxxix. 23, and "desire" in Ps. cxvii. 5. As to the thing itself, there is nothing in the Bible to indicate either its form or material, or in what way it was carried. See cuts under Arms and Chariot.

R

Ra-a-mah (Heb. a trembling, Ges.), a son of Cesh, and father of the Cushite Sheba and Dedan. The tribe of Raamah became renowned as traders (Ez. xxvii. 22) and probably settled on the shores of the Persian Gulf. The name Raamah seems to be re-couered in Regina, a city of the Arabian shore of the Persian Gulf, mentioned by Ptolemy.

Ra-am-ila(h. (Heb. = Reeliah, Ges.), one of the chiefs who returned with Zerubbabel (Neh. vii. 7); = Reeliah in Ezr. ii. 2.

Ra-amos (seez) (Heb.) = Rameses (Ex. i. 10).

Rab-bah (Heb. a great city, metropolis, Ges.), the name of several ancient places both E. and W. of the Jordan. 1. A very strong place E. of the Jordan, which when its name is first introduced in the sacred records was the chief city of the Ammonites. (Ammon.) In five passages (Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ez. xxii. 20) it is styled "Rabbah (or 'Rabbah') of the Ammonites," or "of the children of Ammon," but elsewhere (Josh. xiii. 25; 2 Sam. xi. 1, xii. 27, 29; 1 Chr. xxi. 1; Jer. xlix. 3; Ez. xxi. 5; Am. i. 14) simply "Rabbah." When first mentioned it is in the hands of the Ammonites, and is mentioned as containing the bed or sarcophagus of the giant On (Deut. ii. 11). It was not included in the territory of the tribes E. of Jordan. The border of Gad stops at "Archi, which faces Rabbah" (Josh. xiii. 25). David's first Ammonite campaign appears to have occurred early in his reign. A part of the army, under Abiashai, was sent as far as Rabbah to keep the Ammonites in check (2 Sam. x. 10, 14), but the main force under Joab remained at Medeba (1 Chr. xix. 7). After the defeat of the Syrians at Helam, the Ammonite war was resumed, and this time Rabbah was made the main point of attack (2 Sam. xi. 1). Joab took the command, and was followed by the whole of the army. The siege must have lasted nearly, if not quite, two years. (Bath-sheba; David; Craph.)

The valleys of the Ammonites appear to have formed a main feature of the siege (xi. 17, &c.) At the end of that time Joab succeeded in capturing a portion of the place—the "city of waters," i.e., the lower town, so called from its containing the perennial stream which rises in and still flows through it. But the citadel, which rises abruptly on the north side of the lower town, a place of very great strength, still remained to be taken: and Joab insists on preserving for his king the honor of this capture. The waters of the lower city once in the hands of the besiegers, the fate of the citadel was certain. The provisions also were at last exhausted, and shortly after David's arrival the fortress was taken, and its inmates, with a very great booty, and the idol of Moab, fell into his hands. We are not told whether the city was demolished, or whether David was satisfied with the slaughter of its inmates. In the time of Amos, two centuries and a half later, it had again a "wall" and "palace," and was still the sanctuary of Moab—"the king" (Am. i. 14). So it was also at the invasion of Nebuchadnezzar (Jer. xlix. 2), when its dependent towns are mentioned, and when it is named in such terms as imply that it was of equal importance with Jerusalem (Ez. xxxii. 20). At Rabbah, no doubt Balaam, king of the children of Ammon (Jer. xi. 14), held such court as he could muster; and within its walls was plotted the attack of Ishmael 6, which cost Gedaliah his life, and drove Jeremiah into Egypt. In the period between the O. and N. T., Rabbah appears to have been a place of much importance, and the scene of many contests. It lay on the road between Heshbon and Bostra (Bozrah 2), and was the last place at which a stock of water could be obtained for the journey across the desert, while as it stood on the confines of the richer and more civilized country, it formed an important garrison-station for repelling the incursions of the wild tribes of the desert.

From Ptolemy Philadelphia (P. c. 285-247) it received the name of Philadelphia. B. c. 218, it was taken from Ptolemy Philopator by Antiochus the Great, after a long and obstinate resistance. Its ancient name, though under a cloud, was still used: it is mentioned by Polybius under the hardly altered form of Rabbanam. It was taken from the Arabs by Herod the Great, B. c. 30. At the Christian era Philadelphia formed the eastern limit of the region of Perea. It was one of the cities of the Decapolis, and as far down as the fourth century was esteemed one of the most remarkable and strongest cities of Coele Syria (Celostria). Its magnificent theatre (said to be the largest in Syria), temples, and other public buildings, were probably erected in the second and third centuries. Philadelphia became the seat of a Christian bishop, and was one of the nineteen sees of "Palestina tertia," which were subordinate to Bostra. The church still remains "in excellent preservation," with the fine site of the ancient city, twenty-two miles from the Jordan, about fourteen from Heshbon, and twelve from el-Salt (Ramoth-pileg). It lies in a valley which is a branch, or perhaps the main course, of the Wady Zerka, usually identified with the Jabbok. The Moet' Ammn, or water of 'Ammán, a mere streamlet, rises within the basin which contains the ruins of the town. When the Moslems conquered Syria they found the city in ruins; and in ruins remarkable for their extent and desolation even for Syria, the "land of ruins," it still remains. The public buildings are said to be Roman, in general character like those at Jerash (Gerasa), except the citadel, which is described as of large square stones put together without cement, and is probably more ancient than the rest. The remains of private houses scattered on both sides of the stream are very extensive.—2. Although there is no trace of the fact in the Bible, there can be no doubt that the name of Rabbah, or Rabba, was attached in Biblical times to the chief city of Moab. Its Biblical name is An, but in the fourth century A. D. it possessed the special title of Rabbath Moab. This name was for a time displaced by Arcopolis.
Rabba lies on the highlands at the southeast quarter of the Dead Sea, between Kerak and Tiberias. — 3. A city of Judah, named with Kirjath-jearim in Josh. xv. 60 only. No trace of its existence has yet been discovered.—4. In one passage (Josh. xi. 8) Zidon is mentioned with the suffix Rabba—Zidon-rabba. This is preserved in the margin of the A. V., though in the text it is translated “great Zidon.”

Rab'ba (Heb. construct of Rabbāh) of the Children of Ammon, and Rab'ba'h of the Am'mon-ites = RABBATH 1 (Dent. iii. 11; Ez. xxii. 20).

Rabbi (Heb. my master, Rbn. N. T. Lex.; see below), a title of respect given by the Jews to their doctors and teachers, and often addressed to our Lord (Mat. xxiii. 7, 8) xxvi. 25, 49; Mk. ix. 5, xi. 21, xiv. 45; Jn. i. 38, 49 [Ge. 39, 50], iii. 2, 26, iv. 31, vi. 25, ix. 2, xi. 8; A. V. “master” in Mat. xxvi., Mk., and Jn. ix., ix., xii.). The title is interpreted in express words by St. John, and by implication in St. Matthew, to mean Master, Teacher (Jn. i. 39, compare xi. 28, xiii. 13; Mat. xxiii. 8). The same interpretation is given by St. John of the kindred title Rabmoni (Jn. xx. 16), which in Mk. x. 51 is translated in A. V. “Lord.” The i which is added to the Heb. and Chal. rab (≈ great, a great one, i. e. teacher, master, doctor) and rabbin or rabbi (≈ our teacher, our master) has been thought to be the pronominal affix = My; but it is to be noted that St. John does not translate either of these by “My Master,” but simply “Master,” so that the i would seem to have lost any special significance as a possessive pronoun intimating appropriation or

endearment, and, like the “my” in English or French titles of respect (e. g. “My lord,” Monsieur, Monsieur), to be merely part of the formal address. The title Rabbi is not known to have been used before the reign of Herod the Great, and is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai. Rabbi was considered a higher title than Rab, and Rabban higher than Rabbi.

Rabbi (Heb. my great master, Rbn. N. T. Lex.) (Jn. xx. 16). Rabb. 

Rab-μαγ (Heb. fr. Pers. chieftain, i. e. chief of the Magi, Ges.; chief priest? Sir H. Rawlinson) is found only in Jer. xxxix. 3, 13. In both places it is a title borne by Ne'gel-Sha'arezer, probably = the king called by the Greeks Neigial-Siras. This king, and certain other important personages, bear the title in the Babylonian inscriptions (so Rawlinson). It is written indeed with a somewhat different vocalization, being read as Rabu'Eninga by Sir H. Rawlinson.

Rab'sa-rees [-seez] (L.) = Rabshakeh (Eccles. xviii. 18).

Rab-sa'ris, or Rab-sa'ris (Heb., see below). I.

An officer of the king of Assyria sent up with Tatan and Rabshakeh against Jerusalem in the time of Hezekiah (2 K. xviii. 17).—2. One of the princes of Nebuchadnezzar, who was present at the capture of Jerusalem, b. c. 588 (Jer. xxxix. 3, 13).—Rab-saris is probably (so Mr. Edinurp, with Henderson, Kell, &c.) rather the name of an office than of an individual, the word signifying chief eunuch; in Dan. i. 3, Ashpenaz is called the master of the eunuchs (Heb. Rab-sa'rim). Not improbably we have in Jer. xxxix, not only the title of the Rab-saris given, but his name also, either Sararchim (ver. 9) or (ver. 13) Nebi-shan.

Rab-sha'keh, or Rab-sh'akeh (Heb. chief cup-
RAC

RAC

one of the officers of the king of Assyria, sent against Jerusalem in the reign of Hezekiah. Sennacherib, having taken other cities of Judah, was now besieging Lachish; and Hezekiah, terrified at his progress, and losing for a time his firm faith in God, sent to Lachish with an offer of submission and tribute. But Sennacherib, not content with this, sent a great host against Jerusalem under Tartan, Rab-saris, and Rabshakeh; not so much, apparently, with the object of immediately engaging in the siege of the city, as with the idea that, in its present disheartened state, the sight of an army, combined with the threats and specious promises of Rabshakeh, might induce a surrender at once. Many have imagined, from the familiarity of Rabshakeh with Hebrew, that he was either a Jewish deserter or an apostate captive of Israel, being unable to obtain any promise of submission from Hezekiah, who, in the extremity of his peril returning to trust in the help of the Lord, was encouraged by the words and predictions of Isaiah. Rabshakeh went back to the king of Assyria, who had now departed from Lachish (2 K. xvii., xix.; 2 K. xxxvi., xxxvii.).

Isaiah, xxxvi., xxxvii.). The A. V. takes Rabshakeh as the name of a person; it may, however, be rather the name of the office which he held at the court, that of chief cupbearer (compare Rab-mag; Rab-saris).

Raca (L. fr. Chal. sōkâd = worthless), a term of reproach used by the Jews of our Saviour’s age (Mat. v. 22).

Race, Games.

Râchab [kab] (Gr.) = Rahab the harlot (Mat. i. 5).

Râchel [kal] (Heb. traffic, Ges.), one of the places to which, as one of his haunts during his wandering life, David sent a portion of his plunder from the Amalekites as a present (1 Sam. xxx. 29 only).

Râchel [as in child] (L. fr. Heb. = a ere), also written Rachel, the younger of the daughters of Laban. She became the wife of Jacob, and mother of Joseph and Benjamin. The incidents of her life may be found in Gen. xxxii.-xxxiii., xxxiv. The beauty of Rachel, the deep love with which she was endeared by Jacob from their first meeting by the well of Haran, when he showed to her the simple courtesies of the desert-life, and kissed her and told her he was Rebekah’s son; the long servitude with which he patiently served her; in which the seven years “seemed to him but a few days, for the love he had to her;” their marriage at last, after the fraud which substituted the elder sister (Leah) in the place of the younger; and the death of Rachel at the very time when in giving birth to another son her own long-delayed hopes were accomplished, and she had become still more endeared to her husband; his deep grief and ever-living regrets for her loss (Gen. xlviii. 7): these things make up a touching tale of personal and domestic history which has kept alive the memory of Rachel. Yet from what is related to us concerning her character there does not seem much to claim any high degree of admiration and esteem. The discontent and fretful impatience shown in her grief at being for a time childless, moved even her fond husband to anger (xxx. 1, 2). She appears, moreover, to have shared all the duplicity and falsehood of her family. See, e.g., Rachel’s stealing her father’s images, and the ready dexterity and presence of mind with which she concealed her theft (xxxii.). From this incident we may also infer that she was not altogether free from the superstitions and idolatry which prevailed in the land whence Abraham had been called (Josh. xxiv. 2, 14). (Teraophim.)—Rachel’s tomb. Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel’s grave un-
Rahab (Heb. wide, broad, large, Ges.), or Rēḥāḇ (Gr. fr. Heb.), a celebrated woman of Jezi-
cro, who received the spies sent by Joshua to spy out the land, hid them in her house from the
pursuit of her countrymen, was saved with all her family
when the Israelites sacked the city; and became
the wife of Salmon, and ancestress of the Messiah.

At the time of the arrival of the Israelites in Ca-
naan she was a young unmarried woman, dwelling
in a house of her own among her kinsmen, and
her husband, and mother and brothers and sisters, living in Jeri-
cho. She was a "harlot," and probably combined
the trade of lodging-keeper for wayfaring men.
She seems also to have been engaged in the manu-
facture of linen and the art of dyeing, for which
the Phenicians were early famous; since we find
the flat roof of her house covered with stalks of
flax put there to dry, and a stock of scarlet or
 crimson line in her house. Her house was on
the wall, probably near the town gate, convenient for
persons coming in and going out of the city.
Rahab therefore had been well informed with regard to the
events of the Exodus. She had heard of the pas-
 sage through the Red Sea, of the utter destruction
of Sihon and Og, and of the irresistible progress of
the Israelitish host. The effect upon her mind had
been to lead her to a firm faith in Jehovah as the
true God, and to the conviction that He purposed to
give the land of Canaan to the Israelites. Her re-
ception of the spies was the result of the interces-
sion of Rahab. She concealed them, hid them in her
house, and the whole family found a safe shelter in
the house of her kindness. The Rahab of the book
of Judges is the woman in the story of the spies,
and not Rahab the wife of Shobah, as supposed by
some.

KING JAMES VERSION

Rahab (Heb. ṱḏāḇ, broad, large, Gr. Ῥέαβ, Rēḥāḇ, Rahab), the "harlot," or "innkeeper," who
received the spies sent by Joshua to spy out the land, hid them in her house and
the Israelites were saved.

The name Rahab appears in the Bible as a personification of the city of Jericho.

Rahab is mentioned in the Bible as receiving the spies sent by Joshua to spy out the
land of Canaan. She hid them in her house and saved their lives. She was commended
by God for her faith and was included in the genealogy of Jesus Christ. The passage
from Judges 2:1-7 describes Rahab's story.

Rahab's name means "harlot," and this is significant in understanding her role in God's
plan. She was a "harlot," but she was also a woman of faith who demonstrated love for
the strangers visiting her city. Her story is a testimony to God's grace and mercy.

Her faith is celebrated in the genealogy of Jesus Christ, indicating her role in God's
redeeming work. Rahab's story is a reminder that God can use even the most unlikely
people in his great plan to bring about his purposes.

Rahab's story is a reminder that God can use even the most unlikely people in his
great plan to bring about his purposes. Rahab's faith and willingness to help others
are examples of God's desire to save all people through his Son, Jesus Christ.
notice that it is very possible that to a woman of her country and religion such a calling may have implied a far less deviation from the standard of morality than it does to us, and moreover, that with a purer faith she seems to have entered upon a purely life. As a case of casuistry, her conduct in deceiving the king of Jericho's messengers with a false tale, and, above all, in taking part against her own countrymen, has been much discussed. With regard to the first, strict truth, either to Jer or her sworn, was a virtue so utterly unknown before the promulgation of the Gospel, that, as far as Rahab is concerned, the discussion is quite superfluous. Her taking part against her own countrymen is fully justified by the circumstance that fidelity to her own country would in her case have been infidelity to God, and that the higher duty to her Maker eclipsed the lower duty to her native land. If her own life of shame was in any way connected with that idolatry, one can readily understand what a further stimulus this would give, now that her heart was purified by faith, to her desire for the overthrow of the nation to which she belonged by birth, and the establishment in her midst of which she wished to belong by community of faith and hope. This view of Rahab's conduct is fully borne out by the references to her in the N. T. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. xi. 31). St. James fortifies his doctrine of justification by works, by an allusion "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (Jas. ii. 25). And in like manner Clement of Rome says, "Rahab the harlot was saved for her faith and hospitality." JAMES, GENERAL EPISTLE OF; JUSTIFY.

Rahab (Heb. rah-bah, Gr. rhiphah, σατυρα, a sea-monster, Gen.; see below), a poetical name of Egypt (Ps. lxxxix. 10; Is. ii. 9). The same word signifies fierceness, insolence, pride; if Hebrew, when applied to Egypt it would indicate the national character of the inhabitants (so Mr. R. S. Poole). This word occurs in Job xxxv. 12 (A. V. "the proud," margin "pride"); where it is usually translated "tyrant," the A. V. instead of being treated as a proper name. Rahab, as a name of Egypt, occurs once only without reference to the Exodus (Ps. lxxxvii. 4). In Is. xxx. 7 the name is alluded to (A. V. "strength;"); Gesenius translates violence [i.e. the violent] they sit still.

Raham (Heb. rah-am, Gr. rhiphah), son of Shema and father of dorcum in the genealogy of the descendants of Caleb the son of Hezron (1 Chr. ii. 44).

Rahel (Heb.) = Rachel (Jer. xxxi. 15 in some copies).

* Raham = clothing. DRESS.

Rain, the A. V. translation of the Heb. md ldr (Ex. ix. 26, 34; Deut. xi. 11, 14, 17, xxviii. 12, 24, xxix. 2, &c.; Job xxxvii. 6 twice, xxxviii. 28; Zech. x. 1 twice, &c.); also of gezem, which, when it differs from md ldr, signifies a more violent rain (Gen. vii. 12, viii. 2; Lev. xxvi. 4; 1 K. xvii. 7, 14, xviii. 41, 44, 45; Ezr. x. 9 [A. V. "great rain," margin "showers"]; 15 [A. V. "much rain"]; Ez. i. 28, xlii. 11, 13, xxxiv. 26 [twice [A. V. "showers" in Ex. xiii. and xxxiv.], xxviii. 22, &c.]), and is also used as a generic term, including the early and latter rain (Jer. v. 24; Joel ii. 23). Early Rain, the rains of the autumn, Heb. be'or (Deut. xi. 14, A. V. "first rain;" Jer. v. 24, A. V. "former rain"), also margin "rain of the spring," Heb. be'or (Deut. xi. 14, A. V. "former rain"). Latter Rain, the rain of spring, Heb. mahalakh (Deut. xi. 14; Job xix. 23; Prov. xvi. 15; Jer. iii. 8, v. 24; Hos. vi. 3; Joel ii. 25; Zech. x. 1). The early and latter rains are mentioned together (Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Joel 2:18; Zech. x. 1). Another word, of a more poetical character, is Heb. plural r'di^o^b, translated in our version "showers" (Deut. xxxii. 2; Ps. lxv. 10 [Heb. 11], xxxii. 6; Jer. iii. 3, xiv. 22; Mic. v. 7 [Heb. 6]). The Hebrews have also zeron = violent rain, storm, tempest, accompanied with Rain (A. V. "storm") in v. 6 and xxx. 4 twice; * tempest" and "clouds" in xxxv. 2; "tempest" and "flaming" 3 in xxxvi. 30 and xxxxi. 3; "overflowing" in Hab. iii. 10; "showers" in Job xxxviii. 4, the heavy rain which comes down on mountains); segreg (A. V. "very rainy," Prov. xxxii. 15 only) = continuous and heavy rain; pl. s'irim = showers, ves. (Deut. xxxii. 2 only, A. V. "small rain"); in the N. T. "rain" twice answers to the Gr. brekei (Mat. vii. 25, 27), which in LXX. = Heb. gezem; but usually to the Gr. kritos (Acts xvii. 22, xxxii. 2; Heb. vi. 7; Jas. v. 7, 18; Rev. xi. 6), which in LXX. = Heb. gezem and md ldr. The Greek verb brekei is translated "to rain" (Lk. xvii. 29; Jas. v. 4, 17; 2 Pet. ii. 19; 3:5; Acts xiv. 17; Rom. xiv. 25; 40), twice "to wash" (Lk. vii. 38, 44). In a country comprising so many varieties of elevation as Palestine, there must of necessity occur corresponding varieties of climate. For six months in the year no rain falls, and the harvests are gathered in without any of the anxiety with which we are so familiar before the work is interrupted during some month. But, in this long absence of rain, the whole land becomes dry, parched, and brown, the cisterns are empty, the springs and fountains fail, and the annual rains are eagerly looked for, to prepare the earth for the reception of the seed. These early rains, commence about the latter end of October or beginning of November, in Lebanon a month earlier: not suddenly, but by degrees; the husbandman has thus the opportunity of sowing his fields of wheat and barley. The rains come mostly from the W. or S. (Lk. xii. 41, continuing for two or three days at a time, and falling chiefly during the spring. This early period of rain lasts for several days of fine weather succeed (Prov. xxv. 23). In November and December the rains continue to fall heavily, but at intervals; afterward they return, only at longer intervals, and are less heavy; but at no period during the winter do the rains (snow falls in the elevated regions) entirely cease. Rain continues to fall more or less during March; it is very rare in April, and even in Lebanon the showers that occur are generally light. With respect to the distinction between the early and the latter rains, Robinson observes that there are not at the present day any particular periods of rain or succession of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued season of rain without any regularly intervening term of prolonged fine weather. Unless, therefore, there has been some change in the climate, the early and the latter rains, for which the husbandman waited with longing, seem rather to have implied the first showers of autumn which revived the parched and thirsty soil, and prepared it for the seed; and the latter showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields (Jas. v. 7; Prov. xvi. 15). AGRICULTURE; CLIMATE; THUNDER, - Rain furnishes the writers of the O. T. with appropriate and beautiful
metaphors, varying in character according as they regard it as the beneficent and fertilizing shower (Deut. xxxii. 2; 2 Sam. xxiii. 4; Job xxix. 23; Ps. lxxvi. 6; Hos. vi. 3, &c.), or the destructive storm pouring down the mountain-side and sweeping away the labor of years (Job xx. 23; Ps. xi. 6; Prov. xxviii. 3; Ez. xxviii. 22).

Rain bow answers to the Heb. kesbeth, A. V. "bow" (Gen. ix. 13-16; Ez. i. 28; Arms. l. 3); Gr. tacon (Ecles. xliii. 11); Gr. iris (Rev. iv. 3, x. 1). The rainbow is the token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh. The right interpretation of Gen. ix. 13 (A.V. "I do set [Heb. adham, literally I have given; see O.A.r.d. 4] my bow in the cloud, and it shall be for a token of a covenant between me and the earth") seems to be (so Mr. Eddrup, with Henry, Gleig, Kitto, Ayre, Wordsworth, &c.) that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it as the sign of His love and the witness of His promise (Ecles. xliii. 11). Many regard Gen. ix. 13 as indicating the first appearance of the rainbow then, because (so Dr. Barth) there was no rain until the flood, or because (so Keil and Delitzsch), though there was rain before the flood, the atmosphere was differently constituted, &c.—The figurative and symbolical use of the rainbow as an emblem of God's mercy and faithfulness must not be passed over. In Rev. iv. 3 it is said that "there was a rainbow round about the throne, in sight like unto an emerald;" amidst the awful vision of surpassing glory is seen the symbol of Hope, the bright emblem of Mercy and of Love.

*Raising from the Dead. Resurrection.*

Ra'chats [-ræz]. VINE.

Rak'mem (Heb. = Rakem). Among the descendants of Maachir the son of Manasseh, by his wife Maachah, are mentioned Ulam and Rakem, apparently sons of Sheresh (1 Chr. vii. 16).

Rak'oth (Heb. shorare, Ges.), a fortified town of Naphtali, named between Hamath and Chinnereth (Josh. xix. 35); according to the Rabbins, on the site afterward occupied by the city of Tiberias.

Rak'toon (Heb. thinness, Ges.), a city of Dan (Josh. xix. 40), apparently not far from Joppa.

Ram (Heb. high, Ges.). 1. Second son of Hebron, and father of Amminadab (Ru. iv. 19; 1 Chr. ii. 9, 10); = ARAM 4.-2. The first-born of Jerahmeel, and nephew of No. 1 (ii. 25, 27).—3. Elihu, the son of Barachel the Buzite, is described as "of the kindred of Ram" (Job xxxii. 2). Ewald identifies Ram with ARAM 2.

Ram represents usually and appropriately the Heb. apil, which occurs in the O.T. more than 180 times (Gen. xv. 9, xxii. 13 twice, &c.). "Rams" is also thrice the A.V. translation of the Chal. pl. "apilis" (Ex. vi. 9, 17, vii. 17), properly = male, but specifically male sheep, ram, Ges.; twice of Heb. pl. attidin (Gen. xxxi. 10 [marg. "he-goats"], 12), = he-goats, Ges. and A. V. elsewhere; and once (Ex. xxi. 22 marg., Heb. 27) of Heb. cérin,

The artificial tower was usually occupied by two warriors: one discharged his arrows against the besieged, whom he was able, from his lofty position, to harass more effectually than if he had been below: the other held up a shield for his companion's defense. ENGINE; WAR.

Ra'ma (L. = Ramah) (Matt. ii. 18, referring to Jer. xxxi. 15). The original passage may allude to a massacre of Benjaminite or Ephraimite prisoners
RAM

(see verses 9, 18), at the Ramah in Benjamin or in Mount Ephraim (so Mr. Grove). This is seized by the Evangelist and turned to a touching reference to the slaughter of the Innocents at Bethlehem, near which was (and is) the sepulchre of Rachel. Dr. Thomson thinks this Rama or Ramah must have been near Bethlehem, and subject to the same calamity. He says, a heap of rubbish, not 400 yards from Rachel's tomb, is now pointed out as Ramah (Timm. ii. 501-509). "Prothero, note!"

Rachel.

Ramah (Heb. a high place, Ges.), a word which in its simple or compound shape forms the name of several places in the Holy Land; one which, like Gibeah, Geba, Gibon, or Mizpeh, betrays the aspect of the country. (Palestine, ii. 46.) As an apppellative it is found only in one passage (Ez. xvi. 24-39), in which it occurs four times, rendered in the A. V. "high place." I. One of the cities of Benjamin (Josh. xviii. 25), named between Gibeon and Beeroth. There is a more precise specification of its position in the catalogue of the places N. of Jerusalem which were disturbed by the approach of the king of Assyria (Is. x. 28-32). At Michmash he crosses the ravine; and then successively dislodges or alarms Geba, Ramah, and Gibeah of Saul. Geba is Jeha, on the southern brink of the great valley; and a mile and a half beyond it, directly between it and the main road to the city, is er-Ram (or Ramah), a heap of rubbish, commanding a wide prospect—now a miserable village of a few half-deserted houses, but with remains of columns, squared stones, and perhaps a church, indicating former importance (Robinson, i. 576). Its distance from the city is five English miles. Its position is in close agreement with the notices of the Bible (Judg. iv. 5, xix. 18; Jer. x. 1, &c.). In the struggles after the disruption of the kingdom, Ramah, as a frontier town, commanding the northern road from Jerusalem, was taken, fortified, and re-taken (1 K. xv. 17, 21, 22; 2 Chron. vii. 1, 5, 6; 2 Sam. x. 5). Its proximity to Gibeah is implied in 1 Sam. xiv. 8; Hos. v. 8; Ezek. ii. 26; Neh. xiii. 3. The last two passages—show also that its people returned after the Captivity. The Ramah in Neh. xi. 33 occupies a different position in the text, and may be a distinct place situated further W., nearer the plain.—2. The home of Elkannah, Samuel's father (1 Sam. i. 19, ii. 11), the birthplace of Samuel himself, his home and official residence, the site of his altar (vii. 17, viii. 4, xiv. 34, xvi. 19, xix. 18, xx. 31), and finally his burial-place (xxv. 1, xxvii. 3) = Ramathaim-zophim. All that is directly said as to its situation is that it was in Mount Ephraim (i. 1), and this would naturally lead us to seek it in the neighborhood of Shiloh. But the whole tenor of the narrative of Samuel's public life (in connection with which alone this Ramah is mentioned) is so restricted to the region of the tribe of Benjamin, and to the neighborhood of Gibeah of Saul (vii. 17), that it seems impossible not to look for Samuel's city in the same locality (so Mr. Grove, original author of this article). On the other hand, the boundaries of Mount Ephraim are nowhere distinctly set forth. In the month of an ancient Hebrew the expression would mean that portion of the mountainous district which was at the time of speaking in the possession of the tribe of Ephraim. Mount Ephraim is mentioned as including the palm-tree of Deborah between Bethel and Jericho (Judg. iv. 5), and Bethel itself (Josh. xviii. 22). Jeromiah connects Ramah of Benjamin (so Mr. Grove; see Ram

MA) with Mount Ephraim (Jer. xxxii. 6, 9, 15, 18). In this district, tradition, with a truer instinct than it sometimes displays, has placed the residence of Samuel. The Onomastikon of Eusebius says, "Armamim Seiphah: the city of Helkan and Samuel; it lies near Diospolis, thence came Joseph, in the Gospel's said to be from Arimathea." Diospolis is Lydda, the modern Ludd, and the reference of Eusebius is no doubt to Ramlah, the well-known modern town two miles from Lydda. But Ramah is on the plain, not in Mount Ephraim (compare No. 6 below). Another tradition, however, that just alluded to, common to Moslems, Jews, and Christians, up to the present day, places the residence of Samuel on the lofty and remarkable eminence of Neby Samwil (= Prophet Samuel), which rises four miles to the N. W. of Jerusalem (see cut under Gibeon, and map of the environs of Jerusalem, and Mizpah). The height of this eminence (greater than that of Jerusalem itself), its commanding position, and its peculiar shape, render it the most conspicuous object in all the landscapes of that district, and make the names of Ramah and Zophim exceedingly appropriate to it. Since the days of Arculf (about A.D. 700) the tradition appears to have been continuous. The miserable modern village bears marks of antiquity in cisterns, &c. The mosque is said to stand on the foundations of a Christian church, which probably Justinian built or added to. The ostensible tomb is a mere walled hill; but below it is a cave or chamber, apparently excavated, like that of the patriarchs at Hebron. Here, then, Mr. Grove is inclined to place the Ramah of Samuel. It is usually assumed that the city in which Saul was anointed by Samuel (1 Sam. ix. x.) was Samuel's own city Ramah; but Mr. Grove regards it as different, and near Rachel's tomb (x. 2; Rachel: Zephi, the Lord's). On the assumption that Ramathaim-zophim was the city of Saul's anointing, various attempts have been made to find a site for it in the neighborhood of Bethlehem. (a.) Gesenius suggests the Jebel Perceidas, four miles S. E. of Bethel, i.e. the ancient Herodium, "the Frank mountain," of more modern times. (b.) Dr. Robinson proposes Sdbem, in the mountains six miles W. of Jerusalem, as the possible representative of Zophim. (c.) Van der Velde, following Rev. S. Wolcott (B. S. for 1843, pp. 44 ff.), argues for Râneh (or Ramât el-Khblîlya, a well-known site of ruins about two and a half miles N. of Hebron. (d.) Dr. Penor adopts er-Râm, which he places a short distance N. of Bethlehem, E. of Rachel's sepulchre (compare Rama). Two suggestions in an opposite direction must be noticed:—(a) That of Ewald, who places Ramathaim-zophim at Râm-Allah, a mile W. of el-Birah (Be'erkon), and nearly five N. of Neby Samwil. (b.) That of Schwarch, who, starting from Gibeah of Saul as the home of Ish, fixes upon Râneh N. of Samaria and W. of Sinúr, which he supposes also to be Ramoth of Jarmuth, the Levitical city of Issacher. The fortified city of Naphtali (Josh. xiii. 36), named between Adamah and Hazor; apparently, if the order of the list may be accepted, in the mountainous country N. W. of the Lake of Gennesaret; not improbably the place named Râneh, discovered by Dr. Robinson, lying on the main track between Akele and the N. end of the Sea of Galilee, and about eight miles E. S. E. of Safed.—4. A place on the boundary (A. V. "coast") of Ascalon (Josh. xiv. 29) and Zophim (or Ketito), mentioned in Zeph. iv. 7, and Mr. Grove (apparently), would make this = Râneh, about three miles E. of Tyre; Rob
RAM

915

RAM

in son (iii. 78) identifies it with another Râmeh, a village more than ten miles S. E. of Tyre; while Van den Berghe would place it at el-Hameh, a village on the N. side of the Leontes, about twenty miles E. by N. from Tyre.—R. RAMOTH-GILEAD in 2 K. viii. 29 and 2 Chr. xxvi. 6 only.—G. A place mentioned among those re habited by the Benjamites after the Captivity (Neh. xli. 35). It may be the Ramoth of Benjamin (above, No. 1) or the Ramoth of Samuel; but Mr. Grote would place it at el-Hameh, its position in the list (remote from Geba, Michmash, Bethel, ver. 31, compare Ezr. ii. 26, 28) seems to remove it further W., to the neighborhood of Lod, Hadid, and Ono. The situation of the modern Ramleh agrees very well with this.

Ra'math-le'hî (Heb. the height [or hill] of Lehi [the jaw-bone], Ges.), the name bestowed by Samuel on the scene of his slaughter of the thousand Philistines with the jaw-bone of an ass (Judg. xv. 17). "He cast away the jaw-bone out of his hand, and called that place Ramath-lehi" (A. V. margin. "I. e. the lifting up of the jaw-bone, or the casting away of the jaw-bone"). LUH; RAMATH OF THE SOUTH.

Ra'math-miz'peh (Heb. the height of Mizpeh, or of the watch-tower), a place mentioned in Josh. xii. 26 only, apparently on the northern boundary of Gad; probably (so Mr. Grove) = Mizpeh 1 and Ramoth-Gilead.

Ra'math (Heb. construct of Ramah) of the South, a city of Simeon (Josh. xix. 8), apparently at its extreme southern limit, and = Bâalath-beer; also probably = South Ramoth. Mr. Rawlows (in Fairburn) would identify it with Jebel Barahir, a hill about forty-five miles S. W. of Beer-sheba; Wilton (The Nogd) would place it at the ruined site called Kanab (Kisah? Tamar?), on the southern declivity of the low ridge named Kubbet el-Baul, about twenty miles S. E. of Beer-sheba. Van de Velde takes it as = Ramath-lehi, which he finds at Teli el-Kaleh, near Beer-sheba.

Ram-a'thah-im-zô'phim (fr. Heb., see below), the full name of the town [Ramath 2] in which Ekanah, the father of the prophet Samuel, resided. It is given in its complete shape in the Hebrew text and A. V. but once (1 Sam. i. 1). Ramathaim, if interpreted as a Hebrew word, is dual (fr. ramâk = the double eminence). This may point to a peculiarity in the shape or nature of the place, or to the occurrence of the tendency familiar to all students, which exists in language to force an archaic or foreign name into an intelligible form (so Mr. Grove). Of the force of "Zôphim" no probable explanation has been given. It was an ancient name on the E. of Jordan (Num. xxiii. 14), and there, as here, was attached to an eminence. Even without the testimony of the LXX. there is no doubt, from the narrative itself, that the Ramath of Samuel—where he lived, built an altar, died, and was buried—was the same place as the Ramoth or Ramathaim-zophim in which he was born. Of its position nothing, or next to nothing, can be gathered from the narrative. It was in Mount Ephraim (1 Sam. i. 1). It had apparently attached to it a place called Nâth (xix. 18; &c., xx. 1); and it had also in its neighborhood a great well, the well of Secoh (xix. 22). RAMAH 2; RAMATHEM.

Ra'má-thêm (fr. Gr., see below), one of the three great Fastnesses on the E. of Jordan, and the key to an important district, as is evident not only from the statement of 1 K. iv. 13, that it commanded the regions of Argob and of the towns of Jair, but also from the obscurity with which it was attacked and captured by the Syrians and Jews in the reigns of Ahab, Ahaziah, and Jehoram. It seems probable (so Mr. Grove, with Winer, &c.) that it was identical with Ramath-mizpeh (Josh. xiii.
which again there is every reason to believe occupied the spot on which Jacob had made his covenant with Laban. It was the city of refuge for the tribe of Gad (Deut. iv. 43; Josh. xx. 8, xxi. 38). We next encounter it as the residence of one of Solomon’s commissariat officers (1 K. iv. 13). In the second Syrian war Ramoth-gilead played a conspicuous part. During the invasion related in 1 K. xv. 20, on which the subsequent incursion, this important place had been seized by Ben-hadad I. from Omri, Ahab, with Jehoshaphat, planned an attack upon it, but the attempt failed, and he lost his life (1 K. xxii.; 2 Chr. xviiii.). It probably remained in possession of the Syrians till the suppression of the Moabite rebellion gave Jehoram time to renew the siege. He was more fortunate than Ahab. The town was taken by Israel, and held in spite of all the efforts of Hazael (who was now on the throne of Damascus) to regain it (2 K. ix. 14). Jehoram was severely wounded in the encounter, and retired to his palace at Jezreel (2 K. viii. 28, ix. 15; 2 K. xii. 6). The fortress was left in charge of Jezur, who here anointed king (2 K. ix.). He drove off to Jezreel, but did not return. Henceforward Ramoth-gilead disappears from our view. Eusebius and Jerome specify the position of Ramoth as fifteen miles from Philadelphia (Rabarab 1); but Eusebius places it W., and Jerome E. of Philadelphia. The latter position is obviously untenable. The former is a mistake of the modern town of es-Salt, of which Geserius, Porter (in Kitty), Fairbairn, Robinson, &c., would identify with Ramoth-gilead. Es-Salt has about 3,000 inhabitants, and occupies a strong and picturesque situation, on the summit of a steep hill, crowned with a castle, and having its lower slopes covered with terraced vineyards. In the cliffs and ravines beneath it are many tombs and grottoes. Its raisins are esteemed the best in Palestine (Porter). Ewald proposes a site further N., at Reimun, a few miles W. of Jerash (Gerasa). Mr. Grove is disposed to place it at or near a site named Jer’ad (= Gilead), which is mentioned by Sotzer as four or five miles N. of Salt.

Ramoth in Gill-ed (Deut. iv. 43; Josh. xx. 8, xxi. 38; 1 K. xxii. 3) = Ramoth-gilead.

Rams’ Horns. Cornet; Jubilee.

Rams’ skins dyed red formed part of the materials that the Israelites were ordered to present as offerings for the making of the Tabernacle (Ex. xxv. 5), of which they served as one of the inner coverings. There is no doubt that the A. V., following the LXX. and Vulgate, and the Jewish interpreters, is correct (so Mr. Houghton). The original words, it is true, admit of being rendered “skins of red rams.” The red ram is by Col. C. H. Smith identified with the Aoudad sheep (Ammotragus trossulus).


‘Rasom = price of redemption or expiation; the A. V. translation of—1. Heb. cophar, literally a cover or that which covers (Ex. xxx. 12; 1 Sam. xix. 3 margin [text "brakh"]); Job xxxii. 31, 34 [margin "atonement"], xxxvii. 16; Ps. xlix. 7 [Heb. 8]; Prov. xii. 25, xvi. 8, xxi. 18; Is. xiii. 12; Jer. v. 22, margin [text "brakh"]); also translated “sum of money” (Ex. xxx. 10), “satisfaction” (Num. xxxvi. 31, 32).—2. Heb. ydorin (Ex. xxiii. 12), also translated “reparation” (Ps. xlix. 7 [Heb. 9]).—3. Gr. anthropon, properly an equivalent for redemption, i.e. ransom (Rim. v. 7).—4. Heb. dethon, used tropically only (Mat. xx. 28; Mk. x. 45); in LXX. = No. 1. Penitences; Saviour; Slave; War.

Rapha (Heb. high, tall! Gr.); 1. A Philistine giant, father or ancestor of a family of tall men (margin of 2 Sam. xxi. 16 ff. and 1 Chr. xx. 4, 6). (See Raphaim under GIANTS. —2. A son or descendant of Benjamin (1 Chr. viii. 2).—2. S. of Binea, a descendant of Saul (1 Chr. viii. 57); = Raphail 4.

Rapha-el, or Raphak (L. fr. Heb. = the divine helper, Mr. Westcott; whom God heals, Ges.). "one of the seven holy angels which . . . go in and out before the glory of the Holy One" (Tob. xii. 15). According to another Jewish tradition, Raphael was one of the four angels which stood round the throne of God (Michael, Uriel, Gabriel, Raphael). In Tobit he appears as the guide and counsellor of Tobias.

Azariah 5; Tobit, Book of.


Raphon (L.), a city of Gilead, under the walls of which Judas Maccabaeus defeated Timotheus (1 Mc. vii. 37 only). It may have been identical with Rapha, mentioned by Flinn as one of the cities of the Decapolis. In Kiepert’s map accompanying Wetzstein’s Hawram, &c. (1860), a place named Er-Reibie is marked, on the E. of Wady Heré, and S. of es-Sanamie (Ashereth Karmain?). If Er-Reibie be Raphaela, we should expect to find large ruins.

Rapha (Heb. heyled, Ges.), father of Palti, the Builder of Sarepta (1 K. iv. 16). No mention is made of it in various passages in the Bible. A ravenc was sent out by Noah from the ark to see if the waters were abated (Gen. viii. 7). This bird was not allowed as food by the Mosaic law (Lev. xi. 15). The Heb. ’arph is doubtless used in a generic sense, and includes other species of the genus Corus, such as the crow (Corus Corone), and the hooded crow (Corus Coides). The European raven (Corus Corone, Linn.) and the American raven (Corus cinnorivos, Bartram) are very closely allied species, the largest of the crow family, omnivorous, but by preference carnivorous, living on small animals of all kinds, carrion, &c. The Hebrew and A. V. in Gen. viii. 7 read: “the raven went forth to and fro [from the ark] until the waters were dried up;” but the LXX., Vulgate, and Syriac represent the raven as “not returning until the water was dried from off the earth.” The subject of Elijah’s sustenance at the brook Cherith by means of ravens (1 K. xvii. 4, 6) has given occasion to much fanciful speculation. It has been attempted to show that the ’ardim ("ravens") were the people of Orho, a small town near Cherith. Others have found in the ravens merely merchants; while Michaelis has attempted to show that Elijah merely plundered the ravens’ nests of hares and other game. 1. To the ravens who lived in Palestine, and to its habit of flying restlessly about in constant search for food to satisfy its voracious appetite, may
perhaps be traced the reason for its being selected by our Lord and the inspired writers as the special object of God's providing care (Jub xxxviii. 41; Ps. cxvii. 9; Lk. xii. 24).

Raz'is (Gr. fr. Heb. = consumption, destruction, or a tumult, crowd?) W. L. Alexander, in Kitto), one of the elders of Jerusalem, who killed himself under peculiarly terrible circumstances, that he might not fall "into the hands of the wicked" (2 M. xiv. 37-48). In dying he is reported to have expressed his faith in a resurrection (ver. 46). This act of suicide, which was wholly alien to the spirit of the Jewish law and people, has been rightly urged by Protestant writers as an argument against the inspiration of 2 Maecabees (so Mr. Westcott). Razzor. Besides other usages, the practice of shaving the head after the completion of a vow, must have created among the Jews a necessity for the special trade of a barber (Num. vi. 9, 18, xiii. 17; Lev. xiv. 8; Judg. xiii. 5; Is. vii. 20; Ez. v. 1; Acts xviii. 18). The instruments of his work were probably, as in modern times, the razor, the basin, the mirror, and perhaps also the scissors (see 2 Sam. xiv. 26). Like the Levites, the Egyptian priests were accustomed to shave their whole bodies. Beard; Hair; Handicraft; Knife; Purification; Steel.

Re-alah [-a'yah], or Re-alia (fr. Heb. = Re'al-ah), a Reubenite, son of Meah, and apparently prince of his tribe (1 Chr. v. 2). Re'al-ah [-a'yah], or Re-alah (Heb. whom Jehovah cares for, Ges.). 1. Son of Shobal, the son of Judah (1 Chr. iv. 2); = Harvard?—2. Ancestor of a family of Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 47; Neh. vii. 50).

Reapping. Agriculture.

Re'ba (Heb. a fourth part, Ges.), one of the five kings of the Midianites slain by the children of Israel, when Balaam fell (Num. xxxi. 8; Josh. xiii. 21).

Re-be'can, the Latinized Greek form of Rebekah (Rom. ix. 10 only).

Re-be'kah (Heb. = a cord with a noose, not unlike a female who ensnares by her beauty, Ges.), also written Rebecca, daughter of Bethuel (Gen. xxii. 23) and sister of Laban, married to Isaac, her father's cousin. She is first presented to us in the account of the mission of Eliezer to Padan-aram (xxiv.), in which his interview with Rebekah, her consent, and marriage are related. For nineteen years she was childless: then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born, and while the younger was more particularly the companion and favorite of his father (Gen. xxvi, 23-25), there was a grief of mind to her (xxvi. 33). When Isaac was driven by a famine into the lawless country of the Philistines, Rebekah's beauty became, as was apprehended, a source of danger to her husband (xx.); compare Abraham. It was probably a considerable time afterward when Rebekah suggested the deceit practised by Jacob on his blind father. She directed and aided him in carrying it out, foreseeing the probable consequence of Esau's anger, and prevented it by moving Isaac to send Jacob away to Padan-aram (xxvii.) to her own kindred (xxix. 12). It has been conjectured that she died during Jacob's sojourn in Padan-aram. Her burial is incidentally mentioned by Jacob (xlix. 31). St. Paul (Rom. ix. 10) refers to her as being made acquainted with the purpose of God regarding her children before they were born.

* Re-ceipt* [seekt] of Custom. Publican; Taxes.

Re'chab [-kab] (Heb. the horsecarner). 1. Father or ancestor of Jehonadab and the Rechabites (2 K. x. 15, 23; 1 Chr. ii. 55; Jer. xxxv. 6-19); identified by some writers with Hobab. —2. One of the two "captains of bands," whom Ishbosheth took into his service, and who conspired to murder him (2 Sam. iv. 2). —3. Father of Malchiah, ruler of "part" of Beth-haccerem (Neh. iii. 14).

Re'chab-ites (fr. Heb. = descendants of Rechab). The tribe thus named appears before us in one memorable scene. Their history before and after it lies in some obscurity.—(1) In 1 Chr. ii. 55, the house of Rechab is identified with a section of the Kenites, who came into Canaan with the Israelites and retained their nomadic habits, and the name of Hemath is mentioned as the patriarch of the whole tribe. It has been inferred from this passage that the descendants of Rechab belonged to a branch of the Kenites settled from the first at Jaboz in Judah; but probably this passage refers to the locality occupied by the Rechabites after their return from the Captivity. Of Rechab himself nothing is known. He may have been the father, he may have been the remote ancestor of Jehonadab. The name may have pointed, as in the robber-chief of 2 Sam. iv. 2, to a conspicuous form of the wild Bedouin life, and Jehonadab, the son of the Rider, may have been, in part at least, for that reason, the companion and friend of the Hebrews of Israel who, seeking to escape as with the fury of madness (2 K. ix. 20), Bouldine infers from 2 K. ii. 12, xiii. 14, that the two great prophets Elijah and Elisha were known, each of them in his time, as the "chariot" (Heb. rechab) of Israel. He infers from this that the special disciples of the prophets, who followed them in all their austerity, were known as the "sons of the chariot." (Heb. binyy rechab), and that afterward, when the original meaning had been lost sight of, this was taken as a patronymic, and referred to an unknown Rechab.—(II) The personal history of Jehonadab has been dealt with elsewhere. He and his people had all along been worshippers of Jehovah, circumscribed though not reckoned as belonging to Israel, and probably therefore not considering themselves bound by the Mosaic law and ritual. The worship of Baal was accordingly not less offensive to them than to the Israelites. The luxury and license of Phenician cities threatened the destruction of their nomadic life (Am. ii. 7, 8, vi. 3-6). A contest was raised against both evils, and as in the case of Elijah, and of the Nazarites of Am. ii. 11, it
took the form of asceticism. There was to be a more rigid adherence than ever to the old Arab life. They were to drink no wine, nor build house, nor sow seed, nor plant vineyard, nor have any. All their days they were to dwell in tents, as remembering that they were strangers in the land (Jer. xxxv. 6, 7). This was to be the condition of their retaining a distinct tribal existence. For two centuries and a half they adhered faithfully to this rule. The Nabateans (NEBAIOTH) and Wahabees (ARABIA) supply us with a striking parallel.—(III.) The invasion of Judah by Nebuchadnezzar, in B.C. 607, drove the Rechabites from their tents. Some inferences may be safely drawn from the facts of Jer. xxxv. The names of the Rechabites show that they continued to be worshippers of Jehovah. They are already known to the prophet. One of them (ver. 3; Jeremiah 3) bears the same name. Their rigid Nazarite life gained for them admission into the house of the Lord, into one of the chambers assigned to priests and Levites, within his precincts. Here they were tempted and their steadfastness is a reproof for the unfaithfulness of Judah and Jerusalem. The history of this trial ends with a special blessing: "Jonadab, the son of Rechab, shall not want a man to stand before me forever" (ver. 19). Prof. Plumptre in the words "shall not want" as not only pointing to the perpetuation of the name and tribe, but as meaning also that the Rechabites acted as the servants and ministers of Jehovah—that they were solely adopted into the families of Israel, and were recognized as incorporated into the tribe of Levi. (But compare Num. iii. 39, xvi. 40, &c.—(1).) Prof. Plumptre alleges in support of his view the following traces of their after-history in the Biblical and later writers:—(1.) The singular heading of the Ps. lxxxi. in the LXX. version, indicating that the "sons of Jonadab" shared the captivity of Israel. (2.) The mention of a son of Rechab in Neh. iii. 14, as cooperating with the priests, Levites, and princes in the restoration of the wall of Jerusalem. (3.) The mention of the house of Rechab in 1 Chr. ii. 55. The Rechabites have become Scirens. They give themselves to a calling which, at the time of the return from Babylon was chiefly, if not exclusively, in the hands of Levites (so Prof. Plumptre). The close association of the Rechabites and the descendants of David in 1 Chr. iii. 1, shows also in how honorable an esteem they were held at the time when that book was compiled. (4.) The account of the martyrdom of James the Just given by Hegesippus. While the Scribes and Pharisees were stoning him, "one of the priests of the sons of Rechab, the son of Rechab, who are mentioned by Jeremiah the prophet," cried out, protesting against the crime. Dr. Stanley supposes the name "priests" here used loosely, as indicating the abstemious life of James and other Nazarites, and points to the fact that Epiphanius ascribes to Simon the brother of James the words which Hegesippus puts into the Rechabite's mouth. Calmet supposes the man was one of the Rechabite Nethinim, whom the informant of Hegesippus took, in his ignorance, for a priest. (5.) Some later notices are not without interest. Benjamin of Tudela, in the twelfth century, mentions that near ElJubur (= Pumbeditha) he found Jews called Rechabites. They tilled the ground, kept flocks and herds, abstained from wine and flesh, and gave titles to teachers who devoted themselves to studying the Law, and weeping for Jerusalem. A later traveller, Dr. Joseph Wolff, gives a yet stranger and more detailed report. The Jews of Jerusalem and Yemen told him that he would find the Rechabites of Jer. xxxv. living near Mecca. When he came near Sheba, he came in contact with a tribe, the Beni-Khar barbar, who identified themselves with the sons of Jonadab. One of them, Mousa, read to Dr. Wolff from an Arabic Bible Jer. xxxv. 5-11, and affirmed that it was fulfilled in them, and that they were 60,000 in number. After a second interview with Mousa, he describes them as keeping strictly to the old rule, calls them now by the name of the Ben-Arakah, and says that Beni Israel of the tribe of Dan live with them. Signor Pierotti read a paper "On recent notices of the Rechabites" before the British Association, in October, 1862. He met with a tribe about two miles S.E. of the Dead Sea, who called themselves by that name, had a Hebrew Bible, said their prayers at the tomb of a Jewish Rabbi, and told him the same stories as had been told to Wolff thirty years before.

Rechab [kah] (Heb. the side, hinder part, Ges.). In 1 Chr. iv. 12, Beth-rachah, Paseah, and Tehinnah the father, or founder, of Ir-ahashah, are said to have been the "men of Rechab."
"Red Sea" (Ex. x. 19, xiii. 18, xv. 4, 22, xxiii. 31; Num. xiv. 23, &c.). It is perhaps written in Heb. šiphâh in Num. xxi. 14, rendered "Red Sea" in A. V. (Numbers, B); and in like manner in Deut. i. 1, šiphô, A. V. "Red Sea," margin "Zophi." The LXX. always render it ἥδε ἑρανθαλάσσα (except in Judg. xi. 16). The same Greek name occurs in Acts vii. 36 and Heb. xii. 29. Of the names of this sea (1) Heb. yăm signifies "the sea," or any sea. It is also applied to the Nile (exactly as the Arabic bâhr is so applied) in Nah. iii. 8. (2) Heb. ים-סּוּף. The meaning of šôph, and the reason of its being applied to this sea, that have given rise to much learned controversy. Gesenius renders it ῥαῦθος, ῥεῖς, ῥεῖς, σαρω, sea-weed. It is mentioned in the O. T. almost always in connection with the sea of the Exodus; it also occurs in the narrative of the escape of Moses (Ex. ii. 3, 9), and in Is. x. 9, where it is rendered "Red Sea" in the A. V. It only occurs in one place besides those already referred to: in Jon. ii. 5, Heb. שֶׂעִי (A. V. "weeds"). The šôph of the sea, it seems quite certain, is a sea-weed resembling wool (so Mr. E. S. Poole, original author of this article). Such sea-weed is thrown up abundantly on the shores of the Red Sea. But it may have been also applied to any substance derived from the sea, as the most singular rash, such as the papyrus, and hence by a synecdoche to such rash itself. (3) Heb. יָד, signifies "a river." Gesenius says it is almost exclusively applied of the Nile (and so Först, Porter [in Kitto], Fairbairn, &c.); but Mr. Poole thinks that in the passages relating to the escape of Moses it applies to the ancient expansion of the Red Sea toward Tânis (Zoa, Avâris), or to the ancient canal through which the water of the Nile passed to the "tongue of the Egyptian Sea." (4) Gr. ἥδε ἑρανθαλάσσα (Acts vii. 36; Heb. xii. 29); L. mare Erotheorum. The authors of theories concerning the origin of this appellation may be divided into two schools. The first have ascribed it to some natural phenomenon; such as the singularly red appearance of the mountains of the western coast; the red color of the water sometimes caused by the presence of zoophytes; the red coral of the sea; the red seaweed; and the red storks that have been seen in great numbers. The second school have endeavored to find an etymological derivation. Of these the earliest (European) writers proposed a derivation from Eoa (red), by the Greeks trans-lated literally. The Greeks and Romans tell us that the sea received its name from a great king, Erythros (Gr. Pēdros), who reigned in the adjacent country: the stories that have come down to us appear to be distortions of the tradition that Himyar was the name of apparently the chief family of Arabia Felix, the great South-Arabian kingdom, whence the Himyrites, and Hamerites. Himyar appears to have been derived from the Arabic abārān, red. We can scarcely doubt, on these etymological grounds, the connection between the Phoenicians and the Himyrites, or that this is the true origin of the appellation of the Red Sea. But when the etiological side of the question is considered, the evidence is much strengthened. The South-Arabian kingdom was a Sotlite (or Semnite) nation mixed with a Cushite. The Red Sea was the boundary of the Sotlite, and the leading Sea of the Red men—Ancient Limits. The most important change in the Red Sea has been the drying up of its northern extremity, "the tongue of the Egyptian Sea." The land about the head of the gulf has risen, and that near the Mediterranean become depressed. The head of the gulf has conse-

quenty retired gradually since the Christian era. Thus the prophecy of Isaiah has been fulfilled (xi. 13, xiv. 5): the tongue of the Red Sea has dried up for a distance of at least fifty miles from its ancient head. An ancient canal conveyed the waters of the Nile to the Red Sea flowing through the Wady Tumegâlût, and irrigating with its system of water-channels a large extent of country (see maps under Egypt, and Exodus, the). The drying up of the head of the gulf appears to have been one of the chief causes of the neglect and ruin of this canal. The country, for the distance above indicated, is now a desert of gravelly sand, with wide patches about the old sea-bottom, of rank marsh-land, now called the "Bitter Lakes." At the northern extremity of this salt waste is a small lake sometimes called the Lake of Heropiôlos, now Birkel et-Timâsh (the Lake of the Crocodile), and supposed to mark the ancient head of the gulf. The canal that connected this with the Nile was of Pharaonic origin, anciently known as the Fossa Repra (L. = King's Canal), and the Canal of Hero. The time at which the canal was extended, after the drying up of the head of the gulf, to the present head is uncertain, but it must have been late, and probably since the Mohammedan conquest. Branches of the ancient channel throughout its entire length to the vicinity of Bubastis (Pi-beseth), exist at intervals in the present day. The land N. of the ancient head of the gulf is a plain of heavy sand, merging into marsh-land near the Mediterranean coast, and extending to Palestine. This region, including Wadi-Tumegâlût, was probably the frontier-land occupied in part by the Israelites, and open to the incursions of the wild tribes of the Arabian desert.—Physical Description. In extreme length the Red Sea stretches from the Straits of Bâb el-Mendeb (or rather Râs Bâb el-Mendeb) in latitude 12° 40' N., to the modern head of the Gulf of Suez, latitude 30° N., about 1,400 English miles (see map under Arabia). Its greatest width may be stated roughly at about 200 geographical miles; this is about latitude 16° 30', but the navigable channel is here really narrower than in some other portions. From shore to shore, its narrowest part is at Râs Be'nds, latitude 31° 11', on the African coast; to Râs Draghst, to the north a little north of Yembo', the port of Medîna; and thence northward to Râs Mohammed, the sea maintains about the same average width of 100 geographical miles. At Râs Mohammed, the Red Sea is split by the granite peninsula of Sinaï into two gulfs: the westernmost, or Gulf of Suez, is now about 180 geographical miles in length, with an average width of about 18, though it contracts to less than 10 miles: the easternmost, or Gulf of El-'Akabeh, is only about 90 miles long, from the Straits of Tiran, to the 'Akabeh (Elath), and of proportionate narrowness. The navigation of the Red Sea and Gulf of Suez, near the shore, is very difficult from the abundance of shoals, coral-reefs, rocks, and small islands; but in mid-channel, exclusive of the Gulf of Suez, there is generally a width of 100 miles clear, except the Dëdâlas reef. The bottom in deep soundings is in most places sand and stones, from Suez as far as Juddâh; and thence to the south-east for many miles, as shown in the excellent Admiralty chart is 1,054 fathoms, in latitude 22° 30'. Journeying southward from Suez, on our left is the peninsula of Sinaï: on the right is the desert coast of Egypt, of limestone formation like the greater part of the Nile valley in Egypt, the cliffs on the sea-margin stretching
landward in a great rocky plateau, while more inland a chain of volcanic mountains (ranging about latitude 28° 4′ and running S.) rears its lofty peaks at intervals above the limestone, generally about 15 miles distant, and some of them 6,000 feet or more in height. This coast is especially interesting in a Biblical point of view, for here were some of the earliest monasteries of the Eastern Church, and in those secluded and barren mountains lived very early Christian hermits. South of the "Elba" chain (about latitude 22°), the country gradually sinks to a plain, until it rises to the highland of Geesha, latitude 15°, and thence to the straits extends a chain of low mountains. The greater part of the African coast of the Red Sea is sterile, sandy, and thinly peopled. The Gulf of E'-Akabeh (i.e., "of the Mountain-road") is the termination of the long valley of the Ghór or 'Arabah that runs northward to the Dead Sea. It is itself a narrow valley; the sides are lofty and precipitous mountains, of entire barrenness; the bottom is a river-like sea, running entirely northward for its whole length of about 90 miles. The northerly winds rush down this gorge with uncommon fury, and render its navigation extremely perilous; while most of the few anchorages are open to the southerly gales. The western shore is the peninsula of Sinaï. The Arabian chain of mountains skirts the eastern coast. The sea, from its dangers and storms, is entirely destitute of boats. The Arabian coast outside the Gulf of 'Akabeh is skirted by the range of Arabian mountains, which generally leave a belt of coast country, called Tihānēh, or the Ghór. This tract is generally a sandy parched plain, thinly inhabited; these characteristics being especially strong in the N. The mountains of the Heydah consist of ridges running parallel toward the interior, and increasing in height as they recede. The distant ranges have a rugged pointed outline, and are granitic; nearer the sea many of the hills are fossiliferous limestone, while the beach hills consist of light-colored sandstone, fronted by and containing large quantities of shells and masses of coral. Some of the mountains on this side are from 6,000 to 7,700 feet high. The coast-line itself, or Tihānēh, N. of Yenbo, is of moderate elevation, varying from 50 to 100 feet, with no beach. To the southward to Juddah it is more sandy and less elevated. The coral of the Red Sea is particularly abundant, and beautifully colored and variegated. It is often red, but the more common kind is white; and of hewn blocks of this many of the Arabian towns are built.—The earlier navigation of the Red Sea (passing by the pre-historical Phenicians) is mentioned by Herodotus. "Sesostris (Rameses II.) was the first who, passing the Arabian Gulf in a fleet of long vessels, reduced under his authority the inhabitants of the coast bordering the Erythrean Sea." Three centuries later, Solomon's navy was built "in Ezioni-geber which is beside Eloth (Elath), on the shore of the Red Sea in the land of Edom" (1 K. ix. 26). It is possible that the sea has retired here as at Suez, and that Ezioni-geber is now dry land. Jehoshaphat also "made ships of Tarshish to go to Ophir for gold: but they went not, for the ships were broken at Ezioni-geber" (2 K. v. 48). The scene of this wreck has been supposed to be Elath-Dhabah. The fashion of the ancient ships of the Red Sea, or of the Phenician ships of Solomon, is unknown. From Pliny we learn that the ships were of papyrus and like the boats of the Nile (Egypt); and this statement was no doubt in some measure correct. El-Mak-reezer, in the first half of the fifteenth century, thus describes the ships that sailed from Egypt to the Arabian coast, "Their jelbehs, which carry the pilgrims on the coast, have not a nail used in them, but their planks are sewed together with fibre, which is taken from the cocoon-tree, and they caulk them with the fibres of the wood of the date-palm; then they 'pay' them with butter, or the oil of the palm Christi, or with the fat of the kibeh (white shark? Squalius Carcolarius). . . . The sails of these jelbehs are of mats made of the dôm-palm." The fleets appear to have sailed about the autumnal equinox, and returned in December or the middle of January. The Red Sea, as it possessed for many centuries the most important sea-trade of the East, contained ports of celebrity. Of these, Elath and Ezioni-geber alone appear to be mentioned in the Bible. The Heropoliite Gulf (Gulf of Suez) is of the chief interest: it was near to Goshen; it was the scene of the passage of the Red Sea; and it was the "tongue of the Egyptian Sea." It was also the route of the ships of the Phoenicians from the Red Sea to the Indian Ocean. Heropoliitis is doubtless the same as Hera, and its site is probably identified with the modern Aboo Kasheyel, at the head of the old Gulf. (Rameses.) Suez is a poor town, and has only an unsafe anchorage, with very shoal water. On the shore of the Heropoliite gulf was also Arshnoe, founded by the Ptolemies; its site has not been settled. Berenice, founded by the same, on the southern frontier of Egypt, rose to importance under the Ptolemies and the Romans; it is now of no note. On the western coast was also the anchorage of Myos Hormos, a little N. of the modern town El-Kaeser, which now forms the port of communication with the old route to Coptos. On the Arabian coast the principal ports are Jelebehs, Yenbo (the port of Medina), Juddah (the port of Mecca), and Makkah, by us commonly written Mocha. The commerce of the Red Sea was, in very ancient times, unquestionably great. The earliest records tell of the ships of the Egyptians, the Phenicians, and the Arabs. (Alexandria; Egypt; Phenicia.) But the shoaling of the head of the gulf rendered the navigation, always dangerous, more difficult; it destroyed the former anchorages, and made it necessary to carry merchandise across the desert to the Nile. This change appears to have been one of the main causes of the decay of the commerce of Egypt. Since the time of Mohammed the Red Sea trade has been insignificant.

Red Sea, Passage of the. The passage of the Red Sea was the crisis of the Exodus. (Exodus, The.) It was the miracle by which the Israelites left Egypt and were delivered from the oppressor. (Pharaoh.) The points that arise are the place of the passage, the narrative, and the importance of the event in Biblical history. 1. It is usual to suppose that the most northern place at which the Red Sea could have been crossed is the present head of the Gulf of Suez. An examination of the country N. of Suez has shown, however, that the sea has receded many miles (so Mr. R. S. Poole, original author of this article). The old bed is indicated by the Birket-el-Timah (Lake of the Crocodile), and the most southern Bitter Lakes, the northermost part of the former probably corresponding to the head of the gulf at the time of the Exodus.—It is necessary to ascertain the route of the Israelites before we can attempt to discover where they crossed the sea. The point from which they started was Rameses, a place certainly in the land of Goshen, which we identify.
with the Wadi-t-Tumaydil (see maps under Egypt and Exodus, THE). After the mention that the people journeyed from Rameses to Succoth, and before that of their departure from Succoth, a passage occurs, which has given rise to the interpretation of part of the journey, and not a change in the route: "God led them not [by] the way of the land of the Philistines, although that was near; . . . but God caused the people to turn [by] the way of the wilderness of the Red Sea" (Ex. xiii. 17, 18). At the end of the second day's journey the the camping-place was at Elim "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6). Here the Wadi-t-Tumaydil was probably left, as it is cultivable and terminates in the desert. After leaving this place the direction seems to have changed. The first passage relating to the journey, after the mention of the encamping at Etham, is a command given to Moses: "Speak unto the children of Israel, that they turn [or 'return'] and encamp [or 'that they encamp again'] before Pi-hahiroth, between Miged and the sea, over against Baal-zephon" (Ex. xiv. 2). This explanation is added: "And Pharaoh will say of the children of Israel, They [are] enangled in the land, the wilderness and deserts, [are] encumbering the A. V., "that they turn and encamp," seems the most probable of those given. At the end of the third day's march, for each camping-place seems to mark the close of a day's journey, the Israelites encamped by the sea. The place of this last encampment, and that of the passage, if Mr. Poole's views as to the mode of the route are correct, would not be very far from the Persepolitan monument, about thirty miles N. of the present head of the Gulf of Suez. Local tradition favors the common opinion that the Israelites passed near the present head of the gulf; but local tradition in Egypt and the neighboring countries, judging from the evidence of history, is of very little value. The Moslems suppose the Pharaoh of the Exodus resided at Memphis. From opposite Memphis a broad valley leads to the Red Sea. It is in part called the Wadi-t-Tech of the Wandering. From it the traveller reaches the sea beneath the lofty Gebel-et-Takah, which rises sheer out of the sea, but in that direction, except by a narrow way along the seashore, which Pharaoh might have occupied. The sea here is broad and deep, as the narrative is generally held to imply. All the local features seem suited for a great event. The supposition that the Israelites took an upper route, now that of the Meeza caravan, along the desert to the N. of the elevated tract between Cairo and Suez, must be mentioned, although it is less probable than that just noticed, and offers the same difficulties. It is, however, possible to suppose that the Israelites crossed the sea near Suez without attaining it through the Wadi-t-Tech. If they went through the Wadi-t-Tumaydil, they might have turned southward from its E. end, and so reached the neighborhood of Suez; but this would make the third day's journey more than thirty miles at least. Mr. Poole therefore thinks that the only opinion warranted by the narrative is that already stated, which supposes the passage of the sea to have taken place near the southernmost part of its ancient extension.—The last camping-place to be before Pi-hahiroth. It appears that Miged was behind Pi-hahiroth, and, on the other hand, Baalzephon and the sea. From Pi-hahiroth the Israelites crossed the sea. The only points bearing on geography in the account of this event are (a.) that the sea was divided by an E. wind, whence we may reasonably infer that it was crossed from W. to E., and (b.) that the whole Egyptian army perished, which shows that it must have been some miles broad, probably at least twelve miles. 2. A careful examination of the Red Sea shows that its most likely passage is necessary to a right understanding of the event. When the Israelites had departed, Pharaoh repented that he had let them go. Mr. Poole supposes he started from Zoan to pursue them. The strength of Pharaoh's army is not further specified than by the statement that "thereafter went up six hundred chosen chariots, and [or 'even'] all the chariots of Egypt, and captains over every one of them" (xvi. 7; Charior). With this army, which, even if a small one, was mighty in comparison to the Israelite multitude, encumbered with women, children, and cattle, Pharaoh overtook the people "encamping by the sea" (9). When the Israelites saw the oppressor's army they were terrified and murmured against Moses (11, 12). Then Moses encouraged them, bidding them see how God would save them. It seems from the narrative that Moses did not know at this time how the people would be saved, and spoke only from a heart full of faith, for we read, "And the Lord said unto Moses, Wherefore dost thou cry unto Me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry [ground] through the midst of the sea" (15, 16). That night the two armies, the fugitives and the pursuers, were encamped near each other. Between them was "the pillar of the cloud," darkness to the Egyptians and a light to the Israelites. Perhaps in the camp of Israel the sounds of the hostile camp might be heard on the one hand, and on the other the roaring of the sea. But the pillar was a barrier and a sign of deliverance. The time was now come for the great decisive miracle of the Exodus. "And Moses stretched out his hand over the sea: and the Lord caused the sea to go back [by] a strong east wind all that night, and made the sea dry [laid], and the waters were divided. And the children of Israel went through the midst of the sea upon the dry [ground]: and the waters were a wall up [on] their right hand, and on their left" (21, 22, compare 29). The narrative distinctly states that a path was made through the sea, and that the waters were a wall on either hand. The term "wall" does not appear to oblige us to suppose, as many have done, that the sea stood up like a cliff on either side, but should rather be considered to mean a barrier, as the former idea implies a seemingly-needed addition to the miracle, while the latter seems to be not discordant with the language of the narrative. It was during the night that the Israelites crossed, and the Egyptians followed. In the morning watch, the last third or fourth of the night, or the period before sunrise, Pharaoh's army was in full pursuit in the divided sea, and was there miraculously troubled, so that the Egyptians sought to flee (23-25). Then was Moses commanded again to stretch out his hand, and the sea returned to its strength, and overwhelmed the Egyptians, of whom not one remained alive (26-28). From Ps. lxix. 15-20 we learn that at the time of the passage of the sea there was a storm of rain with thunder and lightning, perhaps accompanied by an earthquake. 3. The importance of this event in Biblical history is shown by the manner in which it is spoken of in the books of the O. T. written in later times (Job xxvi. 10-18). In them it is the chief fact of Jewish history.—It may be inquired how it is that
there seems to have been no record or tradition of this miracle among the Egyptians. This question involves that of the time in Egyptian history to which this event should be assigned. The date of the Exodus according to different chronologers varies more than three hundred years; the dates of the Egyptian dynasties ruling during this period of three hundred years vary full one hundred. If the lowest date of the beginning of the eighteenth dynasty be taken and the highest date of the Exodus, both which Mr. Poole considers the most probable of those which have been conjectured in the two cases, the Israelites must have left Egypt in a period of which monuments or other records are almost wanting. Chronology; Miracles; Moses.

**Reed.** Under this name may be noticed several Hebrew and Greek words:—1. Heb. ḥēmān occurs in Job xl. 26 (A. V. xli. 2, "hook"), xli. 12 (A. V. xlii. 20, "caldron"); Is. ix. 14 (A. V. "rush"). It is mentioned also as an Egyptian plant (A. V. "rush") in Is. xix. 15; while from viii. 5 (A. V. "bubrush") we learn that it had a pendulous panicle. There can be no doubt that it denotes some aquatic reed-like plant, whether of the Natural order Cyperaceae (Sedges), or that of Gramineae (Grasses). Celsius has argued in favor of the *Arundo phragmites*; Mr. Houghton is inclined to adopt his opinion. This is a stout grass-like reed, often an inch in diameter at the base, six to twelve feet high, found in both continents in swamps and about pends and streams, sometimes used for thatching, fencing gardens, &c., and, when split, for making strings, mats, &c. The *Arundo phragmites* (now the *Phragmites communis*), if it does not occur in Palestine and Egypt, is represented by a very closely allied species, viz, the *Arundo sinoa* of Delisle. The drooping panicle of flowers of this plant will answer well to the "bowing down the head" of which Isaiah speaks. The kindred ḥēmān (Pson; Pool) is once translated "reed" (Jer. li. 32) by the A. V., Gesenius, &c.—2. Heb. ḥānā, in A. V. "rush" (Job viii. 11; Is. xxxv. 7) and "bubrush" (Ex. li. 3; Is. xviii. 2), without doubt denotes the celebrated paper-reed of the ancients (*Papyrus Antiquorum*), a plant of the Sedge family (*Cyperaceae*), formerly common in some parts of Egypt. According to Bruce the modern Abyssinians use boats made of the papyrus reed. (Egypt, pp. 254–5.) The ancient material called "papyrus," used for writing, was made from the soft cellular portion of the stem, cut lengthwise into thin slices, which were placed in two layers, one across the other, glued together, pressed and dried. The lower part of the papyrus reed was used as food by the ancient Egyptians. The papyrus reed is not now found in Egypt; it grows, however, in Syria. Mr. Tristram found it growing luxuriantly, with a stem sixteen feet long and three inches in diameter, in a marsh near Khun Minyeh on the edge of the Lake of Tiberias (*Genessaret*), and forming "an impenetrable wilderness" in the marsh of the Ḥalēch, ancient "waters of Merom" (*Trm. 436, 597*). The papyrus-plant (*Papyrus Antiquorum*) has an angular stem from three to six feet or more in height; it has no leaves; the flowers are in very small spikelets, which grow on thread-like flowering branchlets which form a bushy crown to each stem.—3. Heb. pl. ṣārōth is erroneously translated "paper-reed" in Is. xix. 7—4. Heb. ḥānāh = a reed of any kind; it occurs in numerous passages of the O. T., and sometimes denotes the "stalk" of wheat (Gen. xli. 5, 22), or the "branches" of the candlestick (Ex. xxv., xxxviii.); in Job xxi. 22, it denotes "the bone" of the arm between the elbow and the shoulder; in Ez. xlii. it denotes a measuring "reed" of six cubits. It is translated "reed" in 1 K. xiv. 15; 2 K. xvii. 21; Job xli. 21; Ps. lxviii. 30 marg. (Heb. 31); Is. xix. 6, xxxv. 7, xxxvi.
except once (3 Jn. 13, A. V. "pen," "writing"); in LXX. = No. 4 in Is. xliii. and Ez. xl. In Mat. xxvii. 48 and Mk. xv. 36 it denotes the stalk or stem of hyssop (so Robinson, Lange, Royle [in Kitto], Barnes; comp. Jn. xix. 20); in Rev. a measuring-reed or rod.

Ree-ei’lah [heb.] (fr. Heb. = whom Jehovah makes trouble, i. e. who fears Jehovah, Ges.), one of the children of the province who went up with Zerubbabel (Ezr. ii. 2). In Neh. vii. 7 he is called Ramiel, and in 1 Esd. v. 8 Reesias.

Re-e-em [fr. Gr.] = Bigvai in Ezr. ii. 2 (1 Esd. v. 8).

Re-e-ei’las [fr. Gr.] = Reeliah of Ramiel (1 Esd. v. 8).

Re-dner (Heb. tsôrêph, mitôrêph). The refiner’s art was essential to the working of the precious metals. It consisted in the separation of the dross from the pure ore, which was effected by reducing the metal to a fluid state by the application of heat, and by the aid of solvents, such as alkali (Is. i. 25) or lead (Jer. vi. 29), which, amalgamating with the dross, permitted the extraction of the unadulterated metal. The instruments required by the refiner were a crucible or furnace, and a bellows or blow-pipe. He sat at his work (Mal. iii. 3), and could thus better watch the process, and let the metal run off at the proper moment. (Handicraft; Metals; Mines.) The notices of refining are chiefly figurative, and describe moral refinement as the result of chastening (Is. i. 25; Zech. xiii. 9; Mal. iii. 2, 3).

Re-gem [or in get] (Heb. friend, sc. of God, Ges.), son of Jahdai, among Caleb’s descendants (1 Chr. ii. 47).

Re-gem-mel’eh [hek] (Heb. friend of the king, Ges.). Sherazer and Regem-melech were sent on behalf of some of the Captivity to make inquiries at the Temple concerning fasting (Zech. vii. 2). The expression “the people of the land” (ver. 5) seems to indicate that those who sent to the Temple were not the captive Jews in Babylon, but those who had returned to their own country; hence in verse 2 “Bethel” (A. V. “house of God”) is probably to be taken as the subject of the verb— and Bethel, i. e. the inhabitants of Bethel, sent “so Mr. Wright, cit. (note on Mt. xlix. 11, with Henderson, &c.). Mr. Wright supposes Regem-melech (comp. 1 Chr. xxvii. 33) was probably an Assyrian title of office.

*Re-ge-n’era’tion* [jen-] (fr. L. = a being born again, new birth), the A. V. translation of Gr. palingenesis, which occurs twice only in the N. T. (Mat. xix. 28; Tit. iii. 5). In Mat. i. the best interpreters connect the phrase “in the regeneration,” not with the preceding words “followed me,” but with the succeeding clauses, and consider “when the Son of Man shall sit in the throne of His glory” as explanatory of “in the regeneration.”

Robinson (N. T. Lex.) makes the word here = renovation, restoration, restitution, from decay and ruin to a former state; and regards it as spoken of the complete external manifestation of the Messias’s kingdom when all things are to be delivered from their present corruption and restored to spiritual purity and splendor (comp. Acts iii. 21). In Tit. iii. 5 the word is used tropically on a moral or spiritual sense (comp. Jn. iii. 3 ff. “born again,” &c.) to denote the beginning of a Christian life, which involves a change by grace from a carnal to a Christian state, from sinful to holy affections. Death; Faith; Life; Messiah; Spirit, the Holy, &c.

*Region, the A. V. translation of—*. Heb. hebel
or chelb (literally a rope or cord) in the phrase "the region of Argon" (Deut. iii. 4, 13; 1 K. iv. 13), once translated "the country of Argoth" (Deut. iii. 14). In Zeph. ii. 5-7, the same Hebrew word is translated "transit" as applied to the region bordering on the Mediterranean Sea; also in Josh. xix. 29 in the phrase "from the coast to Abilah." The word is also translated "cord" (Josh. ii. 15; Exod. xii. 6, &c.), "line" (2 Sam. viii. 2; Ps. xvi. 6, &c.), "rope" (1 K. xx. 31, 32, &c.), "lot" (Deut. xxxii. 9, &c.), "portion" (Josh. xvii. 5, 14, &c.), "band" (Ps. exii. 61), "company" (1 Sam. v. 10), &c.—2. Heb. mishpâhâ (= high place, height, Ges.) in the phrase "the region of Dor" (1 K. iv. 11), elsewhere translated "the coast" (Josh. xii. 23), or "borders of Dor" (xii. 2)—3. Gr. klima = a climate, climate, region,Rom. vii. 7, 2. (2 Cor. xii. 11; Gal. i. 21), also translated in the plural "parts" (Rom. xv. 23).—i. Gr. chôra (Mat. iv. 16; Lk. iii. 1; Acts vii. 1, xiii. 43, xvi. 6), usually translated "country" (Mat. ii. 11, 19, &c.); also "land" (Mk. i. 5, &c.), &c. See also the next article.  
**Reign round a bont;** the (Gr. he peri chorus, in LXX., = huc Cicero; Plain 3). The Greek term in Mat. iii. 5 and Lk. iii. 5 (A. V., "country about") denotes the populous and flourishing region which contained Jezebel and its dependencies, in the Jordan valley, enclosed in the projecting front of the hills of Quarantana. It is also applied (so Mr. Grove) to the district of Gennesaret (Mat. xiv. 35 [A. V., "country round about"]; Mk. vi. 55; Lk. iv. 37 [A. V., "country round about"]; v. 17).  
**Re-ha-blah** (fr. Heb. = whom Jehovah enlarges, i.e. makes free and happy, Ges.), only son of Eliezer, the son of Moses (1 Chr. xxiii. 17, 24, xxvi. 25).  
**Rehob (Heb. a street, area, broad place, Ges.).** 1. Father of Hadadezer, king of Zobah, whom David smote at the Ephruthites (2 Sam. viii. 3, 12).—2. A Levite, or family of Levites, who sealed the covenant with Nehemiah (Neh. x. 11).  
**Rehob (see above).** 1. The northern limit of the exploration of the spies (Num. xiii. 21). It is specified as being "as men come unto Hamath," i.e. at the commencement of the territory of that name, by which in the early books of the Bible the great valley of Lebanon (Celsorhia; Plain 2; Valley 4), the eastern limit of the ancient Aramean region, is designated. This seems to fix the position of Rehob as not far from Tell el-Kudîy and Bînîsî, Dr. Robinson proposes to identify Rehob and Beth-rehob with Hanîm, Dr. W. M. Thomson with Bînîsî. Imas-much, however, as Beth-rehob was "far from Zidon" (Judg. xviii. 28), it must be distinct from—2. A town of Asher, apparently near Zidôn (Josh. xiii. 28)—3. Asher contained another Rehob (xix. 30); but the situation of this, like the former, remains unknown. One of the two was allotted to the Gershônite Levites (xxi. 31; 1 Chr. vi. 75), and of one of the Canaanites retained possession (Judg. i. 51).  
**Reho-bo'am** (fr. Heb. = he enlarges the people, Ges.), son of Solomon, by the Amnonite princess Naamah (1 K. xiv. 21, 31), and his successor as king (xi. 43). From the earliest period of Jewish history we perceive symptoms that the confederation of the tribes was but imperfectly cemented. The powerful Ephraim could never brook a position of inferiority (Judg. vii. 1, xii. 1). When Solomon's strong hand was withdrawn the crisis came. Rehoboam selected Shechem as the place of his coronation, probably as a concession to the Ephraimites, and perhaps in deference to old and wise counsellors of his father, whose advice he afterward unhappily rejected (1 K. xii. 1 ff.). The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counsellors, and then the young men "that were grown up with him, and which stood before him." Rejecting the advice of the elders to conciliate the people at the beginning of his reign, he returned as his reply the frantic bravado of his contemporaries: "My little finger shall be thicker than my father's loins. . . . I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions" (i.e. scourged with sharp points, Bishop Cotton, with Gesenius, &c., explains). Thereupon rose the formidable song of insurrection, heard once before when the tribes quarrelled after David's return from the war with Absalom. Rehoboam sent Adoram or Abdonim (iv. 6; 2 Sam. xx. 24) to reduce the rebels to reason, but he was stoned to death by them; whereupon the king and his attendants fled to Jerusalem. Jeroboam, having at the invitation of his friends returned from Egypt and taken part with the Israelites in demanding a remission of burdens, was now summoned by them to be their king. 1 K. xii. 3 should be translated (according to Sebastian Schmidt, Kell, &c.) "and they sent and called him" (a continuation of the parenthesis in the latter part of verse 2), "that Jeroboam and all the congregation of Israel came, and spake unto Rehoboam," &c. This translation, when the Hebrew admits, removes the apparent contradiction between verse 3 and verse 20, which states that "when all Israel heard that Jeroboam was come again, they sent and called him unto the king. Hearken, thou to their voice; and proclaim words unto them." Bishop Cotton, however, supposes that ver. 3 has been interpolated. On Rehoboam's return to Jerusalem he assembled an army of 180,000 men from the two faithful tribes of Judah and Benjamin, in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Hézîqiah (xii. 24); still during Rehoboam's lifetime peaceful relations between Israel and Judah were never restored (2 Chr. xii. 15; 1 K. xiii. 30). Rehoboam now occupied himself in strengthening the territories which remained to him, by building a number of fortresses (2 Chr. xi. 6-10). The pure worship of God was maintained, and the king was not to be rough in his conduct. The introduction of heathen abominations into his capital: the lascivious worship of Ashthoreth was allowed to exist by the side of the true religion, "images" were set up, and the worst immoralities were tolerated (1 K. xiv. 22-24). These evils were punished and put down by the terrible calamity of an Egyptian invasion. In the fifth year of Rehoboam's reign the country was invaded by a host of Egyptians and other African nations under Shishak, numbering 1,200 chariots, 60,000 cavalry, and a miscellaneous multitude of infantry. The line of fortresses which protected Jerusalem to the W. and S. was forced, Jerusalem itself was taken, and Rehoboam had to purchase an ignominious peace by delivering up all the treasures with which Solomon had adorned the Temple and palace, including his golden shields, 200 of the larger, and 200 of the smaller size (x. 16, 17; Amos, ii. 5). After the Egyptians had retired, Rehoboam comforted himself by substituting stone columns for the Ark, which was forced from him in procession by the body-guard, as if nothing had been changed since his father's time. Shishak's success is commemorated by sculptures discovered by Champollion on the outside of the great temple.
Karnak, where among a long list of captured towns and provinces occurs the name Melki Judah (kingdom of Judah). After this great invasion, the moral condition of Judah seems to have improved (2 Chr. xii. 12). He died n. c. 958, after a reign of seventeen years, having ascended the throne n. c. 975 at the age of forty-one (1 K. xiv. 21; 2 Chr. xii. 13). He had eighteen wives, sixteen concubines, twenty-eight sons, and sixty daughters. He wisely disposed his sons in command of the new fortresses about the country. ISRAEL, KINGDOM OF; JEHAM, KINGDOM OF.

Re-ho-both (Heb. wide places, streets, Ges.; wide places, sprees, i. e. extension, FÜ.), the third of the series of wells dug by Isaac (Gen. xxvi. 22). Isaac had leftBeer-sheba and its turbulent inhabitants before he dug this well. A Wady Rabaib, containing the ruins of a town of the same name, with a large well, lies about twenty miles S. W. of Beer-sheba, and has been identified with Rehoboth by Williams, Stewart, Van de Velde, Bonar, Porter (in Kitto), Rowlands (in Fairbairn), though Dr. Robinson (and apparently Mr. Grove) thinks it too far S.

Re-ho-boh (see above), the city; one of the four cities built by Asshur, or by Nimrod in Asshur (Gen. x. 11). Nothing certain is known of its position. Bunsen and Kalisch propose as the representative of Rehoboth a place called Rabahab-mélāth, on the E. bank of the Euphrates, about twelve miles below the mouth of the River. Its distance fromKalach-Sherghat and Nimrāl (nearly 200 miles) is perhaps an obstacle to this identification. Sir H. Rawlinson suggestsSelēntīyāh near Nimrāl. (NINEVEH). Jerome considersRehoboth Fr. (A. V. “the city Rehoboth”) as referring to Nineveh, and as meaning “the streets of the city” (and so A. V. margin). See the next article.

Re-ho-bōth (see above) by the River, the city of Saul or Shaul, an early king of the Edomites (Gen. xxxvi. 37; 1 Chr. i. 48). The affix, “the river” (Heb. wādēr; River 1), fixes the situation of Rehoboth as on the Euphrates. The name still remains attached to two spots on the Euphrates, each said to contain extensive ancient remains; one (with which Schultens, Bochart, Winer, Gesenius, &c., identify this Rehoboth), simply Rabah, on the right bank, eight miles below the junction of the Khabur, and about three miles W. of the river; the other, four or five miles further down on the left bank. The latter is said to be called Rabahab-mélāth, i. e. “royal,” and is on this ground identified by the Jewish commentators with the city of Saul; but whether this is accurate, and whether that city, or either of the two sites just named, is also identical with Nimrod’s “city Rehoboth” (see above), is not yet known.

Re-hum (Heb. compassionate, Ges.). 1. One of the “children of the province” who went up from Babylon with Zerubbabel (Ezra ii. 2); = Něhumm. 2. “Rehum the chancellor,” one of those who wrote to Artaxerxes to stop the rebuilding of the Temple (iv. 8, 9, 17, 25); perhaps a kind of lieutenant-governor of the province under the king of Persia, holding apparently the same office as Tatnai. 3. A Levite of the family of Bani, who assisted in rebuilding the walls of Jerusalem (Neh. iii. 17). 4. One of the chief of the people, who sealed the covenant with Nehemiah (x. 25). 5. A priestly family, or the head of a priestly house, who went up with Ezra and Nehemiah (xii. 2); = Hanum? perhaps No. 1.

Re'el (Heb. friendly, social, Ges.), a person mentioned (1 K. i. 8 only) as having remained firm to David's cause when Adonijah rebelled. Jerome makes him = Hiram the Zairite, i. e. Ira the Zairite. Ewald suggests that he = Ramád.

Re'ins (fr. L. renes = kidneys), the A. V. translation of—1. Heb. כַּפַּיָּשׁ. In ancient physiology the kidneys were believed to be the seat of desire and longing, and were hence often joined with the heart (Ps. vii. 9, xxvi. 2; Jer. xi. 20, xvii. 10, &c.).—2. Heb. קַלְפֵיתִים или קַלְפִיתִים once (Isa. xi. 5), elsewhere translated "lions." (Gen. xxxv. 11; Job xxxviii. 3, &c.).—3. Gr. nephros, pl. nephroi (Rev. ii. 23); in LXX. = No. 1.

Re'ken (Heb. vegetation, flower-gardenings, Ges.; = Rakem). 1. One of the five "kings" of Midian slain by the Israelites (Num. xxxi. 8; Josh. xiii. 21).—2. One of the four sons of Hebron; father of Shammai (1 Chr. i. 43, 44).

Re'ken (see above), a city of Benjamin (Josh. xviii. 27): site unknown. May there not be (so Mr. Grove) a trace of the name in 'A'rin Karim, the well-known spring W. of Jerusalem?

Rem-a-llāh (fr. Heb. = whom Jehovah decks, Ges.), father of Pekah, king of Israel (2 K. xv. 25-37, 16, 15), viii. 5; 2 Chr. xxvii. 8; Is. vi. 1-9, viii. 6).

Re'meth (Heb. height, Ges.), a city of Issachar (Josh. xix. 21); perhaps = the RAMOTH of 1 Chr. vi. 73. Porter (in Kitto) suggests its identity with Wazir, a small village on a rocky summit about five miles N. of Jenin (En-gannim).

Remon (L. fr. Heb.) = Rimmon, a city of Simeon (Josh. xii. 7).

Rem'on-me-tho'ar (fr. Heb. Rimmon ham-métho'ar, see below), a place on the eastern boundary of Zebulun (Josh. xix. 13 only). Methoar does not really form a part of the name; but (being a participle) the stretching, extending, G. (should be translated (as in the margin of the A. V.) —"Rimmon which reaches to Neah" (so Mr. Grove, with Gesenius, Fürst, Rashi, &c.). This Rimmon, Parchi says, is called Rumaneh, and stands an hour S. of Sepphoris. If for S. we read N., this is in close agreement with the statements of Robinson and Velde, who place Rumundance on the southern border of the Plain of Buttauf, three miles N. N. E. of Saffarích. It is difficult, however, to see how this can have been on the eastern boundary of Zebulun. Rimmon 2.

Rem'phan (fr. Gr.) (Acts vii. 43) and Chi'mun [k'-mun] (fr. Heb.) (Am. v. 20) have been supposed to be names of an idol worshipped by the Israelites in the wilderness, but seem to be the names of two idols. Much difficulty has been occasioned by this corresponding occurrence of two names so wholly different in sound. The most reasonable opinion seemed to be that Chi'mun was a Hebrew or Semitic name, and Remphan an Egyptian equivalent substituted by the LXX. The former, rendered Saturn in the Syr., was compared with the Ar. and Pers. Kizān = the planet Saturn. Egyptology has, however, shown that this is not the true explanation (so Mr. R. S. Poole, original author of this article). Among the foreign divinities worshipped in Egypt, two, the god Renep, perhaps pronounced Renny, and the goddess Ken, perhaps Kom often occur. Besides these divinities represented on the monuments of Egypt which have Egyptian forms or names, or both, others have foreign forms or names, or both. Of the latter, some appear to have been introduced at a very remote age. The foreign divinities that seem to be of later introduction are Renep, and the goddesses Ken, Anla, and Astarla. The first and second of these have foreign forms; the third and
fourth have Egyptian forms: there would therefore seem to be an especially foreign character about the former two. Repu, pronounced Rempa (t), is represented as an Ashtote, with the full beard and upturned lips which is the general type of face given on the monuments to most nations E. of Egypt, and to the Rebu or Libyans. This type is evidently that of the Shemites. His hair is bound with a fillet, which is ornamented in front with the head of an antelope. Ken is represented perfectly naked, holding in both hands corn, and standing upon a lion. She is also called Nahsh, and appears to be Amansis, Astarta is of course the Ashtoret of Canaan. The names of these deities occur as early as the period of the eighteenth and nineteenth dynasties, and it is therefore not improbable that they were introduced by the Shepherds. Repu and Ken occur together, and Ken is a form of the Syrian goddess, and also bears some relation to the Egyptian god of productive,
baw word here = feelings of compassion, Targum, Gen., Fü., Henderson, &c. Compare Refent 1.

Re-pha-eh, or Re-phá-e-l (Heb. whom God heals, Ges.; = Raphael), a Levite porter, son of Shemah, the firstborn of Obed-edom (1 Chr. xxvi. 7).

Re-pháh (Heb. rich, Ges.), son of Ephrain, and ancestor of Joshua (1 Chr. vii. 23).

Re-pha'ah (Heb., whom Jehovah healed, Ges.), 1. The sons of Rephaiah appear among the descendants of Zerubbabel in 1 Chr. iii. 21-23. A Simeonic chiefain (iv. 42)-2. Son of Tola, the son of Issachar (vii. 2).-1. Son of Binea, and descendant of Saul (iv. 43); = Raphael 3-5. Son of Hare, and ruler of the "half-pani" of Jerusalem (Neh. iii. 9), who aided in repairing the wall.

Re'phá'im, Re'phá-im (Heb. plural répháim), GIANTS 3.

Re-phá'im (see above), the Valley of (see below), a spot which was the scene of some of David's most remarkable adventures (2 Sam. v. 7-22, xvi. 31; 1 Chr. xi. 15; xv. 11), and was fertile (Is. xvii. 5). He twice encountered the Philistines there, and inflicted a destruction on them and on their idols so signal that it gave the place a new name. Probably during the former of these two contests the incident of the water of Bethlehem (2 Sam. xxii. 13, 26, &c.) occurred. The "hold" (ver. 14) in which David found himself, seems (though it is not clear) to have been the cave of Adullam.

This narrative seems to imply that the valley of Rehob was near Bethlehem. Josephus mentions it as "the valley which extends (from Jerusalem) to the city of Bethlehem." Since the latter part of the 2nd millennium (H. of G.) the name has been attached to the upland plain which stretches S. of Jerusalem, and is crossed by the road to Bethlehem—el-Bu'akah of the modern Arabs. Mr. Grove regards this plain, though appropriate in respect to its proximity to Bethlehem, as not answering at all to the meaning of the Hebrew tênêk, which designates an enclosed valley. But Porter (in Kitto) and Bonar (Land of Promise) maintain that though a wide plain with a scarcely perceptible S. W. slope, it is really a valley, being surrounded on all sides by low hills. A position N. W. of the city is adopted by Fürst, apparently on the ground of the terms in Jer. ii. 18, xvi. 16 (A. V. valley of the giants)." Tohler (in Kitto) and Porter (ix. 12) identify it with the Wady el-Jasin, one of the side valleys of the Wady Beih Fatima. (Elah, Valley of.) The valley appears to derive its name from the ancient Rehobim. GIANTS 3.

Re-Phá-l-im (Heb.残忍, or stay, Mr. Hayman; re-refractions, Ges.; planta, Fü.), a station in the march of the Israelites from Egypt to Sinait (Ex. xvii. 1, 8, xix. 2). Lepsius's view is that Mount Serbal is the true Horeb, and that Rehoboam is Wady Feiran. (Paran.) This would account for the expectation of finding water here, which, however, from some unexplained cause failed. In Ex. xvii. 6, "the rock in Horeb" is named as the source of the water miraculously supplied. (Massah; Meribah 1.) On the other hand, the language used Ex. xix. 1, 2, seems precise, as regards the point that the journey from Rehoboam to Sinai was a distinct stage. The name Horeb is by Robinson taken to mean an extended range or region, some part of which was named Rehoph, a name which itself was the geographical designation of an upland place at el-Ma'leh, running from N. E. to S. W., on the west side of Jebel el-Far'ah, opposite the northern face of the modern Horeb. It joins the Wady Feiran. The exact spot of Robinson's Rehobim is a defile in the el-Sheikh described by Burchhardt as at about five hours' distance from where it issues from the plain Er-Rahih, narrowing between abrupt cliffs of blackened granite to about forty feet in width. Here is also the traditional "Seat of Moses." Keil and Delitzsch, Porter (in Kitto), Rowlands (in Fairbairn), also place Rehoboam in some part of Wady el-Sheikh, Mr. Hayman (original author of this article), Stanley, Ritter, Stewart, &c., with Lepsius, place Rehobim in Wady Feiran. The fertility and richness of the Wady Feiran account, as Stanley thinks, for the Amalekite's struggle to retain possession against those whom they viewed as intrusive aggressors.

Re-rapha-eh (G. L.), the A. V. translation of—

1. Heb. participle nimás = rejected, worthless, Ges., Fü., &c. (fr. nuwâs, to reject), spoken of silver (Jer. vi. 30, margm "refuse"), translated "condemned" (Ps. xv. 4).—2. Gr. adj. adokinos = (so R. N. T. Lex.) not approved, rejected; used figuratively in N. T. mostly of persons, worthy of condemnation (Rom. i. 28; 2 Tim. ii. 8), disapproved, disallowed (1 Cor. ix. 27, A. V. "cast away;") 2 Cor. xiii. 7), hence worthless (Tit. i. 16), once of land, worthless, waste (Heb. vi. 8, A. V. "rejected").

Re'sen (Heb. a curb, bridge, Ges.), mentioned only in Gen. x. 12, as one of the cities built by Asshur, between Niniveh and Calah. Many have been inclined to identify it with Resina or Reshena of the Byzantine authors, and of Potlemy, near the source of the western Khabour, and most probably the modern Ras-el-âin. Bochart found Resen in the Larissa of Xenophon, the modern Ninâd (= Calah, according to Rawlinson). Assyrian remains of some considerable extent are found between Ninâd and the remains of Niniveh opposite Mosul, near the modern village of Selamiyeh, and Rawlinson conjectures that these represent the Resen of Genesis. The latter Jews appear to have identified Resen with the Kishel-Sherqah ruins. Assyria; Ninop.

Re'sh (Heb. repâh = head), the twentieth letter of the Hebrew alphabet (Ps. cxix.). Writing.

Re-shéph (Heb. flame, lightning, fever, Ges.), son of Ephraim and brother of Rehoboam (1 Chr. vii. 25).

Res-ur-rec-tion (fr. L.) = a rising again from the dead. This is the proper and usual A. V. translation of the Gr. anastasis, once rendered "rising again," l. e. the raising of the dead with "fall," i. e. downfall or destruction (Lk. ii. 34); and twice, with a preposition, rendered by a verb (Acts xxvi. 23, A. V. "that should rise," Heb. xi. 33, A. V. "raised to life again;" both literally from a resurrection). The word is used (so Rbn. N. T. Lex.) in the N. T., except in Lk. i. c., to denote the rising again of the body from death, the return of the dead body to life, with reference—(a.) To individuals who have returned to life on earth (Heb. xi. 33; see above, and compare 1 K. xvii. 17 ft. and 2 K. iv. 20 ft.), usually of JEsus Christ in this application (Acts i. 22, li. 31, iv. 33, xvii. 18; Rom. i. 4, vi. 5; Phil. iii. 10; 1 Pet. i. 3, iii. 21). (b.) To the future and general rising from the dead at the end of the world, a truth which Jesus taught in opposition to the Sadducees, &c. (Mat. xxii. 23 ft.; Mk. xii. 18 ft.; Lk. xx. 27 ft.; Jn. x. 24; Acts iv. 2, xvii. 32, xxii. 6, 8, xxiv. 15, 21, xxvi. 23 (see above); 1 Cor. xiv. 12, 2; 2 Tim. ii. 18 [Hymeneus; Philetas]; Heb. vi. 2). "The resurrection of life" (i. e. of the saints or people of God unto eternal happiness) is contrasted with the "resurrection of damnation" (i. e. of the wicked
unto eternal punishment; compare Mat. xxv. 31-41) in Jn. v. 29, and is "the better resurrection" of Heb. xi. 35, &c. better than the being raised again to this mortal life on earth, and "the resurrection of the just" (Lk. xiv. 14), or simply "the resurrection" (xx. 35, 36). The first resurrection in Rev. xx. 5, 6, is by some (Rbn. N. T. Lex., &c.) considered as "resurrection of the just" in Lk. xiv. 14, and that in xx. 35, 36; Prof. Stuart (on the Apocalypse, ii. 539 ff., 443), Joseph Mede, &c., regard it as a literal, but partial resurrection (viz. of martyrs and saints especially faithful) before the general resurrection; others (Archbishop Whately, Essays on the Future State; Dr. T. Scott; Barnes, on Rev. xx. 4-6; and others) regard it as a figurative resurrection, i.e. a revival of the principles or spirit (compare ver. 4, 14, "souls," "second death," also Rom. vi. 4 ff.; Col. iii. 1; Mat. xii. 18, &c.) of the martyr-saints, a remarkable prevalence of their characteristics, as if they were alive and ruling everywhere;millenarians hold that it is a literal resurrection of all the dead saints preceding their period with Christ on earth for a thousand years, &c. In Jn. xi. 25, "Jesus said to me... I am the resurrection," i.e. "the author of the resurrection."—The Gr. egeis (literally a waking up from sleep, a rising up; compare Dan. xii. 2) occurs once in the N. T. to denote the "resurrection" of Jesus (Mat. xxviii. 55); and the compound eanvastasi (literally a rising up out of; see anaistes above) is once used for the "resurrection" of the righteous dead or saints (Phil. iii. 11; see above).—The Gr. verb anaistw (literally to make stand up or raise up, and to stand up or rise up; from this comes anaistes above) is often used with reference to the resurrection or restoration of the body to life, both transitively (Jn. vi. 39 [A. V. "raise up again"], 40, 44, 54 ["raise up"], &c.) and intransitively (Mat. xii. 41 [A. V. "rise"], xx. 19 ["rise again"], xvii. 9 ["be risen again"], &c.). So also the Gr. verb egeirh (literally to awaken, to wake up, and, in the middle voice, to awake, to arise, Rbn. N. T. Lex.) is used either of a restoration to life (Mat. x. 8 [A. V. "raise," &c. the dead], xxv. 2 ["is risen"], xxvii. 52 ["arose"], xxviii. 63 ["rise again"], &c.) or of the future resurrection (1 Cor. xv. 15, 16, 29, 32 [A. V. "rise" in all these], 35, 42-44, 52 ["raised" in these], &c.). In 1 Cor. xv. an argument for a future resurrection of believers, &c., is drawn from the resurrection of Jesus Christ. 

Reu, or Reu (Heb. friend, sc. of God, Gen.), son of Peleg, in the line of Abraham's ancestors (Gen. xi. 18-21; 1 Chr. i. 25) = Ragae 2.

Reuben (Heb. see yr, a son! Ges., A. V. margin; or, provided in my afflicion, Gen. xxxv. 327 Ges.; or, the pity of God, Jos.), Jacob's firstborn child (Gen. xxv. 22), son of Leah, apparently not born till an un
usual interval had elapsed after the marriage (31). The notices of the patriarch Reuben in the Book of Genesis and the early Jewish traditional literature are unusually frequent, and on the whole give a favorable view of his disposition. To him, and him alone, the preservation of Joseph's life appears to have been due. His anguish at the disappearance of his brother, and the frustration of his kindly artifice for delivering him (xxxvii. 22), his recollection of the minute details of the painful scene many years afterward (xlii. 22), his offer to take the sole responsibility of the safety of the brother who had succumbed to Joseph's placation in the family (xlii. 37), all testify to a warm and (for those rough times) a kindly nature. Of the repulsive crime which mars his history, and which turned the blessing of his dying father into a curse—his adulterous connection with the daughter (more fully known from the Scriptures only the fact (xxxvii. 22). These traits, slight as they are, are those of an ardent, impetuous, unbalanced, but not ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood-fire of the nomad tent, and as quickly subsiding into apathy when the fuel was withdrawn.—At the time of the migration into Egypt Reuben's sons were four (xvi. 9; 1 Chr. v. 8). From them sprang the chief families of the tribe (Num. xxvi. 5-11). Danath and Abiram were of this tribe (xvi. 1, xxvi. 8-11). The Genesis at Mount Sinai (i. 29, 31, ii. 11) shows that at the Exodus the tribe had 46,500 men above twenty years of age, and fit for active warlike service. On the borders of Canaan there were 43,710 (xxvi. 7). In the wilderness the position of Reuben was on the southern side of the Tabernacle. The "camp" of Reuben was formed of his own tribe and the Gadites, and thus he was together with the Gadites, had maintained through the march to Canaan the ancient calling of their forefathers. (Patriarch; Shepherd). Their cattle accompanied them from Egypt (Ex. xii. 38). It followed naturally that when the nation arrived on the pasture lands E. of the Jordan, the three tribes of Reuben, Gad, and the half of Manasseh, should prefer a request to their leader to be allowed to remain in a place so perfectly suited to their requirements. The part selected by Reuben had at that date the special name of the Mishor (Plais 4), with reference possibly to its evenness. Under its modern name of the Zebed it is still esteemed beyond all others by the Arab sheppemasters. The country E. of Jordan apparently was not included in the original land promised to Abraham. When the Reubenites and their fellows approach Moses with their request, his main objection is that by what they propose they will discourage the hearts of the children of Israel from going over Jordan into the land which Jehovah had given them (Num. xxxvii. 2). Only on their undertaking to fulfill their part in the conquest of the western country, the land of Canaan proper, and thus satisfying him that their proposal was grounded in no selfish desire to escape a full share of the difficulties of the conquest, does Moses consent to their proposal.—From this time it seems as if a bar, not only of distance, and of the intervening river and mountain-wall, but also of difference in feeling and habits, gradually grew up more substantially between the eastern and western tribes. The first act of the former after the completion of the conquest, and after they had taken part in the solemn cereal in the valley between Elah and Gerizim, shows how wide a gap already existed between their ideas and those of the western tribes. The pile of stones which they erected on the western bank of the Jordan to mark their boundary was erected in accordance with the unalterable habits of Beloniu tribes both before and since. It was in fact identical with that in which Lahan and Jacob engaged at parting, with that which is constantly performed by the Bedouins of the present day. But by the Israelites W. of Jordan, who were fast relinquishing their nomad habits and feelings for those of more settled permanent life, this act was completely misunderstood, and was construed into an attempt to set up a rival altar to that of the Sacred Tent.—No judge, no prophet, no hero of the
tribe of Reuben is handed down to us. In the dire extremity of their brethren in the N. under Deborah and Barak, they contented themselves with debt to the rulers of the Midean; Reuben lingered among his sheepfolds and preferred the shepherd's pipe and the bleating of the flocks to the clanging of the trumpet and the turmoil of battle. His individuality fades more rapidly than God's. No person, no incident, is recorded, to place Reuben before us in any distinctive form, as a member of the community (if community it can be called) of the Reubenites, the Gadites, and the half-tribe of Manasseh (1 Chr. xii. 37). Thus remote from the central seat of the national government and of the national religion, it is not to be wondered at that Reuben relinquished the faith of Jehovah. The last historical notice which we possess of them, while it records this fact, records also as its natural consequence that the Reubenites and Gadites, and the half-tribe of Manasseh were carried off by Pael and Tigrath-pileser (v. 23, 26).

* Reven-ene (fr. Heb.) = a descendant of Reuben and member of the half-tribe (Num. xxvi. 7; Deut. iii. 11, 12; 1 Chr. 42).

Reuel (Heb. friend of God, Ges.). 1. One of the sons of Eua, by his wife Bashemath, sister of Ishmael (Gen. xxxvi. 4, 10, 13, 17; 1 Chr. i. 35, 37). -2. One of the names of Moses' father-in-law (Ex. ii. 18); the same which, through adherence to the LXX. form, is given in another passage of the A. V. RAGEL. -3. Father of Eliasaph, the leader of the tribe of Gad, at the time of the census at Sinai (Num. ii. 14). -1. A Benjamite, ancestor of Eliab (1 Chr. ix. 8).

Reunah (Heb. raisel, high, Ges.), concubine of Nabor, Abraham's brother (Gen. xxii. 24).

* Revelation (fr. L.); Gr. apokalupsis; both literally = an uncovering or unveling, hence a disclosure or manifestation, especially from God, of what was before unseen or unknown. The word "revelation" or "revelations" occurs mostly in the Epistles (Rom. xi. 5, xvi. 25; 2 Cor. xii. 1, 7, &c.), once in Rev. i. 1. The infinite wisdom and power and skill of God are made known in the Unction: the great truths which He has revealed to mankind are contained in the Bible (Inspiration; Miracles; Prophet): His grace and glory are especially manifested in Jesus Christ, the Son of God, and Saviour. "Revelation" is popularly used to designate the Revelation of St. John.

Revelation (see above) of St. John, often called the Apocalypse, from the Gr. title Apokalypsis Johnou. - A. Canonical Authority and Authorship. The question as to the canonical authority of the Revelation resolves itself into a question of authorship. Was St. John the Apostle and Evangelist the writer of the Revelation? This question was first mooted by Dionysius of Alexandria. The doubt which he modestly suggested has been confidently proclaimed in modern times by Luther, and widely diffused through his influence. But the general belief of the mass of Christians in all ages has been in favor of St. John's authorship. The evidence adduced in support of that belief consists of (1.) the assertions of the author, and (2.) historical tradition. (1.) The author's description of himself in chs. i. and xxii. is certainly equivalent to an assertion that he is the apostle. (2.) He names himself simply "John," without prefix or addition. He is also described as (b) a son of Simon of Galilee; (c.) one who had borne testimony as an eye-witness of the word of God and of the testimony of Christ—terms which were surely designed to identify him with the writer of Jn. xix. 35, i. 14, and 1 Jn. i. 2; (d.) in Patmos for the word of God and the testimony of Jesus Christ; (e.) a fellow-sufferer with those whom he addressed; (f.) the authorized channel of the most direct and important communication ever made to the seven Churches of Asia, of which Churches John the Apostle was at that time the spiritual governor and teacher; (g.) a fellow-servant of angels and a brother of the prophets. All these marks are found united together in the Apostle John, and in him alone of all historical persons. A candid reader of the Revelation, if previously acquainted with St. John's other writings and life, must inevitably conclude that the writer intended to be identified with St. John. Yet Luke conjectures that some Asiatic disciple and namesake of the apostle may have written the book in the course of some missionary labors or some time of sacred retirement in Patmos. Unless we are prepared to give up the veracity and divine origin of the whole book, and to treat the writer's account of himself as a mere fiction of a poet trying to cover his own insignificance with an honored name, we must accept the description of St. John as a document of fact, equally credible with the rest of the book, and in harmony with the simple, honest, truthful character which is stamped on the face of the whole narrative (so Mr. Bullock, original author of this article). Besides this direct assertion of St. John's authorship, there is also an implication of it running through the book. Generally, the instinct of single-minded, patient, faithful students has led them to recognize not merely the same Spirit as the source of this and other books of Holy Scripture, but also the same peculiarly-formed human instrument employed both in producing this book and the fourth Gospel (John, Gospel, or), and in speaking the characteristic words and performing the characteristic actions recorded of St. John. - (2.) Historical testimonies in favor of St. John's authorship. (a.) Justin Martyr, about A. D. 150, says:—"A man among us whose name was John, one of the apostles of Christ, in a revelation which was made to him, prophesied that the believers in our Church shall live a thousand years in Jerusalem." (b.) The author of the Muratorian Fragment, about A. D. 170, speaks of St. John as the writer of the Apocalypse. (c.) Melito of Sardis, about A. D. 170, wrote a treatise on the Revelation of John. Eusebius (H. E. iv. 25) mentions this among the books of Melito; and it may be presumed that he found no doubt as to St. John's authorship in the book of this ancient Asiatic bishop. (d.) Theophilus, bishop of Antioch (about 180), in a controversy with Hermogenes, quotes passages out of the Revelation of John. (e.) Irenaeus (about 185), apparently never having heard a suggestion of any other author than the apostle, often quotes the Revelation as the work of John. He describes John, the writer of the Revelation, as the same who was leaning on Jesus' bosom at supper, and asked Him who should betray Him. (f.) Apollonius (about 200) of Ephesus (?), in controversy with the Montanists of Phrygia, quoted passages out of the Revelation of John, and narrated a miracle wrought by John at Ephesus. (g.) Clement of Alexandria (about 200) quotes the book as the Revelation of John, and as the work of an apostle. (h.) Tertullian (A. D. 207) quotes by name "the Apostle John in the Apocalypse." (i.) Hippolytus (about 230) is said, in the inscription on his statue at Rome, to have composed an apology for the Apocalypse and Gospel of St. John the Apostle. (j.) Origin
(about 233), in his Commentary on St. John, quoted by Eusebius (H. E. vi. 25), says of the apostle, "he wrote also the Revelation." The testimonies of later writers, in the third and fourth centuries, in favor of St. John's authorship of the Revelation are equally distinct and far more numerous. All the foregoing writers, testifying that the book came from an apostle, believed that it was a part of Holy Scripture. It is also quoted as having canonical authority by Papias, Cyprian, and in the Epistle from the churches of Lyons and Vienne, a. d. 177. It was admitted into the list of the third Council of Carthage, a. d. 257. Such is the evidence in favor of St. John's authorship and of the canonical authority of this book. (BIBLE; CANON; INSPIRATION; NEW TESTAMENT.)—The following facts must be weighed on the other side. Marcion, who regarded all the apostles, except St. Paul, as corrupters of the truth, rejected the Apocalypse and all other books under the N. T. which he deemed not written by St. Paul. (LUKE, GOSPEL OF.) The Alogi, an obscure sect, about a. d. 180, rejected the Revelation, saying it was the work, not of John, but of Cerinthus. But the testimony which is considered the most important of all in ancient times against the Revelation is contained in a fragment of Dionysius of Alexandria (a. d. 240), through the influence of the heretical Gnostics and perhaps the oldest bishop in that age. He testifies that some writers before him altogether repudiated the Revelation as a forgery of Cerinthus; that many brethren, however, prized it very highly, and Dionysius would not venture to reject it, but received it in faith as containing things too deep and too sublime for his accustomed standing. He expresses the impression which in the name of which "John" is mentioned, and the general character of the language, are unlike what we should expect from John the Evangelist and Apostle; that there were many Johns in that age. He would not say that John Mark was the writer, since it is not known that he was in Asia. He supposed it must be the work of some John who lived in Asia. To this extent, and no further, Dionysius is a witness against St. John's authorship. It is obvious that he knew of no authority for attributing it to any other John. A weightier difficulty arises from the fact that the Revelation is one of the books absent from the ancient Peshito version. (VERSIONS, ANCIENT.) Eusebius is not quoted at all in his quotations from the "Revelation of John," and the uncertainty of his opinion about it is best shown by his statement that "it is likely that the Revelation was seen by the second John (the Ephe- sian presbyter), if any one is unwilling to believe that it was seen by the apostle." Jerome states that the Greek Churches felt, with respect to the Revelation, a similar doubt to that of the Latins respecting the Epistle to the Hebrews. (HEBREWS, EPISTLE TO THE.) Neither he nor Augustine shared such doubts.—B. Time and Place of Writing. The date of the Revelation is given by the great majority of critics as a. d. 95-97. Ireneaus says: "It (i.e. the Revelation) was seen no very long time ago, but almost in our own generation, at the close of Domi- tian's reign." Eusibus also records that, in the persecution under Domitian, John the Apostle and Evangelist was banished to the island Patmos for his testimony of the divine inspiration. There is no mention of the island of the first three centuries of any other time or place. Unsupported by any historical evidence, some commentators have inferred, from the style and contents of the book, that the Revelation was written as early as the time of Nero. It has been in- ferred from i. 9, 10, that the Revelation was written in Ephesus, immediately after the apostle's return from Patmos. But the style in which the messages to the seven Churches are delivered rather suggests the notion that the book was written in Patmos.—C. Lan- guage. The doubt first suggested by Harenberg, whether the Revelation was written in Aramaic, has met with little or no reception. The silence of all ancient writers as to any Aramaic original is alone a sufficient answer to the suggestion. Lücke has also collected internal evidence to show that the original is the Greek of a Jewish Christian. Lücke has also examined in minute detail the peculiarities of language which obviously distinguish the Revelation from every other book of the N. T. He urges with great force the difference between the Revelation on one side and the fourth Gospel and first Epistle on the other, in respect of their style and composition and the mental character and attainments of the writer of each. Henegasten maintains that they are by one writer. It may be admitted that the Revelation has many surprising grammatical peculiarities. But much of this is accounted for by the fact that it was probably written down, as it was seen, "in the Spirit," while the ideas, in all their novelty and vastness, filled the apostle's mind, and rendered him less capable of marking out the language. Petersen suggests that there are many interesting and significant repetitions and equivalents. After the title of the book, the description of the writer, the blessing on the readers, and the salutation of the seven Churches of Asia (i. 1-4), John touches the keynote of the whole book—the Person of Christ, the redemption wrought by Him, His sec- ond coming to judge mankind, the painful, hopeful discipline of Christians in this present world (5-9). The first vision (i. 7-iii. 22) shows the Son of Man with His injunction, or Epistles to the seven Churches. In the next vision (iv. 1-viii. 1) John in heaven sees God on His throne, the seven-sealed book or roll produced and received by the slain Lamb, the Re- deemer, amid universal adoration, and seven seals opened by Him in order, the apostle narrating the signs which he sees as they are opened. Then come the seven angels who sound the seven trumpets (viii. 2-xi. 19), the reign of Christ with the judgment of the dead and the destruction of the earth's destroy- ers being proclaimed at the last. The second half of the Revelation (xii.-xxii.) comprises a series of visions both weighty and remarkable in their compactness. It may be described generally as a prophecy of the assaults of the devil and his agents (= the dragon, the ten- horned beast, the two-horned beast or false prophet, and the harlot) upon the Church, and their final de- struction. (ANTICHRIST; BABYLON 2; JUDGMENT; RESURRECTION; RIDDLE, &c.) It appears to begin with a reference to anterior events, and closes with views of the final judgment, the new heaven and the new earth, the new Jerusalem with its people and their way of life, the last sixteen verses containing a solemn asseveration of the truth and importance of the foregoing sayings, a blessing on those who keep them, a warning of His speedy coming, and of the nearness of the time when these prophecies shall be fulfilled.—D. Interpretation. A short account of the different directions in which attempts have been made to interpret the Revelation, is all that can be given in this place. The interval between the ap- oстоль age and that of Constantine has been called the Chiliasm period of Apocalyptic interpretation. The visions of St. John were chiefly regarded as repre- sentations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be ex- emplified or fulfilled in the reign of Antichrist, the
coming of Christ, the millennium, and the day of judgment. Immediately after the triumph of Constantine, the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expectation of the Lord's speedy advent, and their spiritual conceptions of His kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman empire, become Christian, was regarded no longer as the object of prophetic denunciation, but as the scene of a millennial development. This view, however, was soon met with by the figurative interpretation of the millennium as the reign of Christ in the hearts of all true believers. As the barbarous and heretical invaders of the falling empire appeared, they were regarded by the suffering Christians as fulfilling the woes denounced in the Revelation. The views to which the reputation of Abbot Joachim (of Calabria, d. 1500) gave currency, and the foundation of that great historical school of interpretation which up to this time seems the most popular of all. Modern interpreters are generally placed three great divisions. a. The Historical or Continuous expositors, in whose opinion the Revelation is a prophecy of a continuous process, or series of events from the first century to the end of time (Mede, Sir I. Newton, Vitringa, Bengel, Woodhouse, Faber, E. B. Elliott, Wordsworth, Hengstenberg, Ebrard, Alfred mainly, &c.). b. The Preterist expositors, who are of opinion that the Revelation has been almost, or altogether, fulfilled in the time which has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and Paganism, signalised in the downfall of Jerusalem and of Rome (Aleasr, Grotius, Hammond, Bossuet, Calmet, Wetstein, Elchhorn, Hug, Herder, Ewald, Liecke, De Wette, Stuart, Lee, Maurice, &c.). c. The Futurist expositors, who believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come (Dr. J. H. Todd, Dr. S. R. Maitland, B. Newton, C. Maitland, I. Williams, De Burgh, &c.).—Two methods have been proposed by which the student of the Revelation may escape the incongruities and fallacies of the different interpretations, whilst he may derive edification from the heterogeneous materials contained. It has been suggested that the book may be regarded as a prophetic poem, dealing in general and inexact descriptions, much of which may be set down as poetic imagery, mere embellishment. But such a view would be difficult to reconcile with the belief that the book is an inspired prophecy. A better suggestion is made, or rather revived, by Dr. Arnold in his Sermons On the Interpretation of Prophecy: that we should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense: that there may be one or more than one typical, imperfect, historical fulfilment of a prophecy, in each of which the higher spiritual fulfilment is shadowed forth more or less distinctly. Old Testament, note II; Prophecy.


Re-vé'nee. King; Publican; Taxes.

Re-zeph (fr. Heb. = a stone heated to roast meat or to boil on it, Gest.), one of the places of which Samsoner hered to his descendant (Acts xxiv. 12; Is. xxxvii. 12); a day's march W. of the Euphrates, on the road from Racca to Haman (so Gesenius, Theiner, &c.); E. of the Euphrates, near Baghdad (so Hitzeig).

Re-z'la. (fr. Heb. = delight, Ges.), an Asherite chief, of the sons of Ulla (1 Chron. vii. 39).

Re-zin (fr. Heb. = lover, friend? or firm, stable? or prince? Ges.; a holding together, regulation, hence dominion, Fii.). I. A king of Damascus, contemporary with Pekah in Israel, and with Josiah and Ahaz in Judæa. He attacked Jotam during the latter part of his reign (2 Kings xv. 37); but his chief war was with Ahaz, whose territories he invaded, in company with Pekah (about n. 6. 714). The combined army laid siege to Jerusalem, where Ahaz was, but "could not prevail against it" (Is. xii. 1; 2 Kings xv. 5). Rezin, however, "recovered Elath to Syria" (xvi. 6). Soon after this he was attacked, defeated, and slain by Tegath-Pi'lezer, II., king of Assyria (xvi. 9). (Isaiah.)—2. Ancestor of a family of Nethinim, who returned with Ezra (Ezra ii. 48; Neh. vii. 50).

Re-zon (Heb. prince, Ges.), son of Eliadah; a Syrian, who when David defeated Hadadezer, king of Zobah, put himself at the head of a band of free-booters and set up a petty kingdom at Damascus (1 Chron. vi. 23). He may have been an officer of Hadadezer, who, foreseeing the destruction which David would inflict, prudently escaped with some followers; and may have taken his band of the remnant of those who survived the slaughter. Rezon's settlement at Damascus could not have been till some time after the battle in which Hadadezer's power was broken, for David at the same time defeated the army of Damascus Syrians who came to the relief of Hadadezer, and put garrisons in Damascus. From his position at Damascus Rezon harassed the kingdom of Solomon during his whole reign.

Rhe-gi-um [re'gi-em] (L. fr. Gr. ῥηγόνιμοι = to break; or break through, because the sea ancienlly broke through there between Italy and Sicily; Pape, L. & S., &c.), an Italian town on the Bruttian coast, at the southern entrance of the straits of Messina; mentioned (Acts xxvii. 13) in the account of St. Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta. (See map under Paul.) The figures on its coins are the "twin brothers" (Castor and Pollux) who gave the name to St. Paul's ship. The place was originally a Greek colony: it was miserably destroyed by Damascene Syria in the days of Augustus; but it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire. The modern Reggio is a town of 10,000 inhabitants, about six miles across the straits from Messina.

Rhia (Gr., see below), son of Zorobabel in the Genealogy of Jesus Christ (Luke iii. 27). Lord A. C. Hervey has conjectured that "Rhica" is no person, but merely the title Röch, i. e. "Prince," originally attached to the name of Zorobabel.

Rhii-noc'e-ro's [ri-no'ko-s] (fr. Gr.), Rhii-noc'e-ro's in some copies, plural of Rhii-noc'ros (Is. xxxiv. 7 margin). Unicon of the god Neptun, or [so others] from its abounding in ro'se (comp. Rota).}

Rhodes [pronounced like roads] (fr. Gr. Rhodos; L. Rodos); thus name [from ordinary shipwreck from its far distant, or [so others] from its abounding in roses (comp. Rota)]. St. Paul touched at this island on his return voyage to Syria from the third missionary journey (Acts xxi. 1). Rhodes is immediately opposite the high Carian and Lycean headlands at the S. W. extremity of the pen-
insula of Asia Minor. Its position has had much to do with its history. Its res., eminence began (about 400 B.C.) with the founding of that city at the N. E. extremity of the island which still continues to be the capital. After Alexander's death it entered on a glorious period, its material prosperity being largely developed, and its institutions deserving and obtaining general esteem. Its Colossus, a statue of Apollo, 207 cubits or 105 feet high, was one of the wonders of the ancient world. As we approach the time of the consolidation of the Roman power in the Lev., we have a notion of Jewish residents in Rhodes (1 Mc. xv. 23). The Romans, after the defeat of Antiochus, assigned, during some time, to Rhodes certain districts on the mainland (Carlia; Lyclia); and after these were withdrawn, the island still enjoyed (from Augustus to Vespanian) a considerable amount of independence. Its Byzantine history is again eminent. Under Constantine it was the metropolis of the "Province of the Islands." It was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the Knights of St. John. (Malta.) Its soil is fertile, and its climate delightful. Its present population is 25,000, viz. 21,000 Turks, 6,000 Greeks, 1,000 Jews. (New Amer. Cyc.)

Rho[16] (L. r. gr.), a Jew who betrayed the plans of his countrymen to Antiochus Epipator (2 Mc. xiii. 21).

Rho'dus (L.) = Rhodes (1 Mc. xv. 33).

Rl'hai (Heb. = Jeriai, Ges.), father of Ittai the Benjamin of Gibeah (2 Sam. xxiii. 29; 1 Chr. xi. 31).

Rib'and = ribbon; the A. V. translation of Heb. padh'il once (Num. xv. 38). Hm. of Garment; Gace.

Rib'lah (Heb. fertility, Ges.). 1. One of the landmarks on the eastern boundary of the land of Israel, as specified by Moses (Num. xxxiv. 11). It was between Shechem and the Sea of Chinnereth (Genes. viii. 33). It is thus called "east" (A. V. "Ain"). Sheph'ham has not yet been identified, and which of the great fountains of northern Palestine is intended by "the spring" is uncertain (so Mr. Grove; but see Ain 1). Mr. Grove (with Parchi, &c.) thinks it hardly possible, without entirely disarranging the specification of the boundary, that this Riblah can be the same with "Riblah in the land of Hamath." But Gesenius (Heb. Lex.), Robinson (ii. 507, iii. 544-6), Thomson (B. S. v. 698), Porter (ii. 335, in Kitto, &c.), Winer, Fürst, &c., make Riblah in Num. xxxiv. = Riblah in 2 K. and Jeremiah.-2. "Riblah in the land of Hamath," a place on the great road between Palestine and Babylon, at which the kings of Babylonia were accustomed to remain while directing the operations of their armies in Palestine and Phoenicia. Here Nebuchadnezzar waited while the siege of Jerusalem and of Tyre were being conducted by his lieutenants; here Zedekiah's eyes were put out, his sons having been slain before his eyes, and here the nobles of Jerusalem were also slain (Jer. xxxix. 5, 6, i. 9, 10, 26, 27; 2 K. xxv. 6, 20, 21). In like manner Pharaoh-necho, after his victory over the Babylonians at Carchemish, returned to Riblah and summoned Jehohaz from Jerusalem before him (xxvii. 33). This Riblah has no doubt been discovered; still named Riblkeh, a miserable village in a vast and fertile plain, on the right (E.) bank of the el-Asy (Orontes), upon the great road which connects Balbek and Hamah, about thirty-five miles N. E. of the former and twenty miles S. W. of the latter place.

Dislath.

Rid'le [-dl] (Heb. hid;hah or chiddâh = something entangled, intricate, Ges.). The Hebrew word (so Mr. Farrar, original author of this article) is used for artifices (Dan. viii. 23, A. V. "dark sentence"), a proverb (Prov. i. 6, "dark saying") in this and the next two; Proverbs, Book xvi. 34 (Ps. xliii. 4 (Heb. 3), xlvii. 2), an oracle (Num. xiii. 8, "dark speech"), a PARABLE (Ez. xvii. 2, "riddle"), and in general any wise or intricate sentence (Heb. ii. 6, "proverb"), as well as a "riddle" in our sense of the word (Judg. xiv. 12-19). The riddles which the queen of Sheba came to ask of Solomon (1 K. x. 1; 2 Chr. ix. 1) were rather "hard questions" referring to profound inquiries. Solomon is said, however, to have been very fond of the riddle proper. The Greek word aignima (= enigma, riddle) occurs only once in the N. T. (1 Cor. xiii. 12, "darkly;" compare Num. xiii. 8); but, in the wider meaning of the word, many instances of it occur in our Lord's discourses. All ancient nations, and especially the Orientals, have been fond of riddles. We find traces of the custom among the Arabs (Koran xxv. 59), and indeed several Arabic books of riddles exist; but these are rather emblems and devices than what we call riddles, although they are very ingenious. They were also known to the ancient Egyptians, and were especially used in banquets both by Greeks and Romans. Riddles were generally proposed in verse, like the celebrated riddle of Saismon, which, however, was properly no riddle at all, because the Philistines did not possess the only key on which the solution could depend. Francis Junius distinguishes between the greater enigma, where the category of wiser or obscure information is continuous throughout the passage (as in Ez. xvii. 2), and the lesser enigma, where the difficulty is concentrated in the peculiar use of some one word. It only remains to notice the single instance of a riddle occurring in the N. T., viz. the number of the beast (Rev. xiii. 16-18). This belongs to a class of riddles very rare among Egyptian mystics, the Gnostics, some of the Fathers, and the Jewish Cabalists. The most exact analogies to the enigma on the name of the beast are to be found in the so-called Shy'lline verses. It would be absurd to doubt that St. John (not greatly removed in time from the Christian forgers of the Shy'lline verses) intended some one name, and the simple or obscure information is continuous, as Junius supposes, the name Lateinos (= Latin) to be intended. NUMBER 10; REVELATION OF ST. JOHN.

Riding. Ass; Camel; Cart; Chariot; Horse; Mule; Wagon.

Righteousness (Heb. usually tsdâdik, sometimes gâshâr, &c.; Gr. dikaios) denotes one who pursues an undeviatingly right course, one whose character and conduct are in strict accord with justice and truth (Ex. ix. 27; Ps. cxix. 137; Rom. iii. 10; Rev. xvi. 5, &c.; it is likewise applied to actions, &c., which are right or just as they should be (Deut. iv. 8; Rev. xvi. 7, xii. 4, &c.). In the language of common life those are called "righteous" whose general aim is to be right and to obey God, though they are not faultless (Gen. xxiii. 23 ff.; Ps. i. 5, 6; Mat. x. 31 thirce, xxxv. 37, 46; 1 Pet. iv. 18, &c.). JUSTIFY; Perfect; Righteousness, &c.

Righteousness (Heb. tsdâdik, tsdâdikh; Chal. tsdâdik; Gr. dikaios) usually, sometimes dikaiomai, to do or be what is just and right, the being righteous.

Righteousness in the strict sense belongs only to God and sinless beings (Dan. ix. 7; Jn. xv. 8, 10, &c.); but
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RIV

933

the "FAITH" of the true believer or of the friend of God is "counted unto him for righteousness" (Rom. iv. 3, compare iii. 22 ff., &c.). ATONEMENT; JUDGMENT; SAVIOUR, &c.

Rimmon (Heb., see next article), a Benjamite of Beeroth, father of Rechab and Banah, the murderers of Ishbo-sheth (2 Sam. iv. 2, 5, 9).

Rimmon (Heb., see below), a deity worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (2 K. v. 18). Serarius refers the name to the Heb. rimmon, a pomegranate, a fruit sacred to Venus, who is thus the deity worshipped under this title. Ursinus explains Rimmon as the pomegranate, the emblem of the fertilizing principle of nature, a symbol of frequent occurrence in the old religions. But Selden, Le Clerc, Vittring, Rosenmüller, Gesenius, &c., think that Rimmon is from the Hebrew root rimon, to be high, and signifies most high. Movers regards Rimmon as the abbreviated form of HADAD-RIMMON, hadad being the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadad-rimmon would then be the sun-god of the late summer who ripens the pomegranate and other fruits.

Rimmon (Heb. a pomegranate, Ges.). 1. A town in the S. of Judah (Josh. xv. 22), allotted to Simeon (xix. 7, A. V. "Remmon;" 1 Chr. iv. 32). In each of the above lists the above is the same name of the two are joined, and appear in the A. V. as EN-RIMMON. It is named as "S. of Jerusalem" in Zech. xiv. 10. 2. A city of Zebulun belonging to the Merarite Levites (1 Chr. vi. 77); probably = Remmon-vethoar and Dimnah.

Rimmon-pa'ez (fr. Heb. = pomegranate of the breach, Ayre), a march-station in the WILDERNESS OF THE WANDERING (Num. xxxii. 19, 20), supposed by Rowlands (in Fbr.) to be at Jebei Rihanin, about seventy-five miles S. W. of Beer-sheba.

Rimmon (Heb. pomegranate, Ges.), the Rock, a cliff or inaccessible natural fastness, in which the six hundred Benjaminites, who escaped the slaughter of Gibeath, took refuge (Judg. xx. 43, 47, xxi. 10). It is described as in the "wilderness," i.e. the wild uncultivated country (only) lie on the east of the central highlands of Benjamin, on which Gibeath was situated—between them and the Jordan Valley. The name is identified with the modern Rimonin, a village three miles E. of Bethel, on the summit of a conical chalky hill, visible in all directions, and commanding the whole country.

Ring (Heb. tabbo'a, yqnl; Gr. daktylos). The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet. It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xli. 42), by Ahaeus to Haman (Esth. iii. 10), by An-

The Egyptians, Greeks, and Romans often wore a profusion of rings. (ORNAMENTS, PERSONAL; SEAL.) The custom appears also to have prevailed among the Jews of the Apostolic age; for in Jas. ii. 2 a rich man is described as not simply "with a gold ring," as in the A. V., but golden-ringed (Gr. chrusodaktulos). In Ez. i. 18 "rings" (Heb. yab in two forms of pl.) are the token of the priestly order.

Rnu'nah (Heb. shout, outcry, Ges.), a son of Shimon among the descendants of Judah (1 Chr. iv. 20).

Riphath (Heb. a breaking in pieces, i.e. extreme terror, Sim.), second son of Gomer, and brother of Ashekaz and Togarmah (Gen. x. 3). The Hebrew text in 1 Chr. i. 6 has, by a copyist's error, Dipath.

The name has been variously identified with that of the Riphean Mountains (Knobel), the river Rhabas in Bithynia (Bochart), the Ribii, a people living E. of the Caspian Sea (Schultes), and the Riphians, the ancient name of the Paphlagonians (Josephus). The weight of opinion is, however, in favor of the Riphean (or Riphean) mountains, which are identified with the Caucasus range in the N. E. of Daedias. TONGUES, CONFUSION OF.

*Rising from the Dead. RESURRECTION.

Rls'sah (Heb. a ruin, Ges.), a march-station in the WILDERNESS OF THE WANDERING (Num. xxxii. 21, 22), supposed by Winer = Rasa in the Tab. Peut., 82 Roman miles from Allah (Elah), and 206 S. of Jerusalem; by Wilton = Rasa, a "village in Bashan" (Ain el-Jughd), a few miles S. W. of Beer-sheba; by Rowlands (in Fbr.) at el-Rusaby, about 55 miles S. W. of Beer-sheba, in Wady el-Arish.

Rith'mah (Heb. the plant called broum, Ges.), a march-station in the WILDERNESS OF THE WANDERING (Num. xxxii. 18, 19), probably N. E. of Hazeroth (so Mr. Hayman); supposed by Rowlands (in Fbr.) to be at Suheil er-Remanah or Wady Abou Retemah, a broad valley or plain a few miles W. of his Kadosh.

River. In the sense in which we employ the word, viz. for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. With the exception of the Jordan and the Lit'vai, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot glares of stony, or else reduced to very small streams deeply sunk in a narrow bed, and concealed from view by a dense growth of shrubs. For the various aspects of the streams of the country which such conditions inevitably produced, the ancient Hebrews had only exact terms, which they employed habitually with much precision.

1. The perennial river = Heb. mishar, possibly used of the Jordan in Ps. lxi. 6 (A. V. "flood"), lxiv. 15; of the great Mesopotamian and Egyptian rivers generally in Gen. ii. 10 ff.; Ex. vii. 19;
RIV

2 K. xvii. 6; Ez. iii. 15, &c.; with the article, "the river," invariably = the EUPHRATES (Gen. xxxi. 21; Ex. xxiii. 31; Num. xivv. 6; 2 Sam. x. 16, &c., &c.).

(Abraha; Ashur; Eden; Habor; Phrar; River of Egypt 1). The kindred Chal. nahr is translated "river," i.e., Euphrates, in Ezr. iv.-vi., and "stream" in Dan. vii. 10.—2. The term for the fleeting fugitive torrents of Palestine is nahal or naphal, for which our translators have used promiscuously, and sometimes almost alternately, "valley" (Num. xxi. 12, xxxii. 9, &c., "brook" (Gen. xxv. 29 [Heb. 25]; Ex. xi. 25, 24, xiv. 14, 15, Deut. ii. 13, 14; 1 K. xviii. 40, &c.), and "river" (Lev. xi. 9, 10; Deut. ii. 24, 36, 37, iii. 8, 12, 16 twice "[valley]" here once), iv. 48, x. 7; Josh. xii. 1, 2 [thrice], xiii. 9, 16 [twice each], &c.). Many of the wadys of Palestine are deep, abrupt chasms or rents in the solid rock of the hills, and have a savage, gloomy aspect. Unfortunately our language does not contain any single word which has both the meanings of the Hebrew nahal or naphal and its Arabic equivalent wadi, which can be used at once for a dry valley and for the stream which occasionally flows through it. (Arnon; Besor; Brook 4; Cherith; Esco; Gaash; Gerar; Jokob; Kanah; Lut; Nahr; River of Egypt 2; Shihor; Tim; Sorek; Valley 3; Zered)—3. Heb. yārō, a word of Egyptian origin, applied to the Nile only (Gen. xii. 1 ff.; Ex. i. 22, ii. 3, 5, iv. 9, v. 15 ff., &c.), and, in the plural, to the canals by which the Nile water was distributed throughout Egypt, or to streams having a connection with that country (Ex. vii. 13; Num. xiii. 22; Judges ii. 24; Job xxvii. 10; Ps. lxviii. 44, &c.). It is translated "flood" (Jer. xlv. 7, 8; Am. viii. 8, ix. 5), and also in pl. "brooks" (Brook 2), and "streams" (Is. xxxii. 21 only).—4. Heb. yabal (from a root signifying to well, to flow, se. copiously and with impetus, Ges.) occurs once only (Jer. xvii. 8). The Heb. el-yabal or el-yabal bālāyāt (Dan. vii. 2, 3, 6), and yabul is used only in the plural with waters (Is. xxx. 25 [A. V., "streams of waters"], xlv. 4 ("water courses")).—5. Heb. pelq = a brook; rivulet; commonly taken as a channel or canal from the idea of drooling, Ges. (Job xxix. 6; Ps. i. 38; ii. 1; Jer. xxxii. 10; Ezek. viii. 16, xxx. 1; Is. xxxv. 25, xxxvi. 2; Lam. iii. 48), once translated "streams" (Ps. xlv. 4 [Heb. 5]). The kindred pl. pelqāyōth ( = brooks, streams, Ges.) is translated "divisions" in Judg. v. 15, 16, and "rivers" in Job xx. 17.—6. Heb. aphik (from a root signifying to hold, to contain, Ges.) may signify a torrent or any rush or body of water (Cant. v. 12; Ez. vi. 5, xxxi. 12, xxxii. 6, xxiv. 13, xxx. 8, xxxiv. 4, 6; Joel i. 20, iii. 18 [iv. 18, Heb.], also translated "channel" (2 Sam. xxii. 16; Ps. xviii. 15 [Heb. 16]; Is. viii. 7), "stream" (Job vi. 15; Ps. cxxvii. 4), "brook" (Ps. xliii. 1 [Heb. 2]).—7. Gr. potamos ( = a river, stream, torrent, flood, Rev. vi. 11) (Mk. 7. 3; Jer. vi. 28; Acts xvi. 13; Rev. viii. 10; Lv. 14, xiv. 4, 12, xxii. 1, 2), also translated "flood" (Matt. vii. 25, Rev. xii. 15, 16), "stream" (Lk. vi. 48, 49), "waters" in pl. (2 Cor. xi. 26); in LXX. = 1 & 3, above. "Little rivers" in Ez. xxxi. 4 = the pl. of the Heb. elsewhere translated CONDUCT.

RIV of Egypt. Two Hebrew terms are thus rendered in the A. V.: 1. Nahr Misirgyn (Gen. xv. 18), "the river of Egypt," i.e., the Nile, and here the Pelusiac or easternmost branch. (River 1.) —2. Nahal (or naphal) Misirgyn (Num. xxxiv. 5; Josh. xv. 4, 47; 2 K. xxiv. 7; Is. xxvii. 15, in the last passage translated "the stream of Egypt"), according to the common opinion, designates a desert stream on the border of Egypt, still occasionally flowing in the valley called Wady el-Arish. The centre of the valley is occupied by the bed of this torrent, which only flows after rains, as is usual in the desert valleys. This stream is first mentioned as the point where the southern border of the Promised Land touched the Mediterranean, which form ed its western border (Num. xxxiv. 3-6). In the later history we find Schickon's kingdom extending from the "entering in of Hamath unto the river of Egypt" (1 K. viii. 63), and Egypt is limited in the same manner where the borders of the eastern provinces is mentioned (2 K. xxiv. 7). If, with the generality of critics, we think that this "river of Egypt" is the Wady el-Arish, we must conclude that the same Sinneh or Sinor is also applied to the latter, although elsewhere designating the Nile, for these two terms are used interchangeably to designate a stream on the border of the Promised Land.

Rizpah (fr. Heb. = a cool, LXX. and Rabbis; a hot stone, Ges.), concubine to King Saul, and mother of his two sons Armion and MYRNOSITH 1. Mr. Grove supposes Rizpah a foreigner, a Hivite, descended from the ancient land of Chebar, in connexion with the death of Saul and occupation of the country W. of the Jordan by the Philistines. Rizpah accompanied the other members of the royal family to their new residence at Mahanaim; and here her name is first introduced to us as the subject of an accusation levelled at Anner by Ishbosheth (2 Sam. xii. 3). It is noteworthy more of Rizpah till the tragic story which has made her name familiar (2 Sam. xxii. 8-11). Every one can appreciate the love and endurance with which the mother watched over the bodies of her two sons and her five relatives, to save them from an indignity peculiarly abhorrent to the whole of the ancient world (Ps. lxxx. 2). But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A. V. implies, "hung;" they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah. The victims were sacrificed at the beginning of the Passover, after the "hearing of the border" of a "king of Edom" (Is. viii. 6-10; Ps. xli. 13) on the Pessah— and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed.

Read occurs but once in the A. V., viz. in 1 Sam. xxvii. 10, where it = "raid" or "inroad." C Available...
The gazelle is found in Egypt, Barhary, and Syria.

1. Heb. ga'ul’dah (Prov. v. 19 only) = the female of the wild or mountain goat, Ges.

2. Heb. a fuller, Ges. (1 K. i. 9 margin). Ex-ROGEL.

Ro'ge-llm (Heb. fuller’s place, Ges.), the residence of Barzillai the Gileadite (2 Sam. xvii. 27, xix. 31) in the highlands E. of the Jordan; site unknown.

Ro'gah (Heb. outer, Ges.), an Asherite chief, of the sons of Shamer (1 Chr. vii. 34).

Ro'mus (fr. Gr.) = Reiem I (1 Ked. v. 8).

Roll (Heb. and Chal. magillah). A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. The Heb. gillayôn in Is. viii. 1, rendered in the A. V. as “roll,” more correctly means tabled.

BIBLE; WRITING.

Ro'man i-t-e-zr (Heb. I have exalted his help, Ges.), a son of Heman, and chief of the twenty-fourth division of the Temple-choir in David’s time (1 Chr. xxiv. 31).

*Ro'man, originally and properly a native or inhabitant of Rome (Jn. xi. 48, &c.); also one who had the rights and privileges of a citizen of Rome (Acts xvi. 37, 38, &c.). LATIN; ROMAN EMPIRE.

Ro'man (= of Rome) Empire. The history of the Roman Empire, properly so called, extends from the battle of Actium, A. D. 31, when Augustus became sole ruler of the Roman world, to the abolition of Augustus, A. D. 47. The dominion of Rome over a large number of conquered nations had, however, reached wide limits some time before the monarchy of Augustus was established. The notices of Roman history in the Bible are confined to the last century and a half of the commonwealth and the first century of the imperial monarchy. There is no historic mention of Rome in the O. T. (Daniel.) 1 Mc. i. 10 first mentions Rome as the place where Antiochus Epiphanes was a hostage. About 161 B.C. Judas Maccabaeus heard of the Romans as the conquerors of Phile, Persia, and Antiochus (1 Mc. viii. 3, 9). To strengthen himself against Demetrius, king of Syria, the Romans sent their adherents to Rome (vii. 17), and concluded a defensive alliance with the senate (viii. 22-32). This was renewed by Jonathan (xii. 1) and by Simon (xv. 17). In 63 B.C., when Syria was made a Roman province by Pompey, the Jews were still governed by one of the Asmonean princes. (HIGH-PRIEST; MACCABEES.) Aristobulus had lately driven his brother Hyrcanus from the high-priesthood, and was now in his turn attacked by Aretas, king of Arabia Petrea, the ally of Hyrcanus. Pompey’s lieutenant, Marcus Aemilius Scaurus, interfered in the contest n. c. 64, and the next year Pompey himself marched an army into Judea and took Jerusalem. From this time the Jews were practically under the government of Rome. Hyrcanus retained the high-priesthood and a titular sovereignty, subject to the watchful control of his minister Antipater, an active partisan of the Roman interests. Finally, Antipater’s son, Herod the Great, was made king by Antony’s interest, n. c. 40, and confirmed in the kingdom by Augustus, B.C. 30. The Jews, however, were all this time tributaries of Rome, and their princes in reality were mere Roman procurators. On the banishment of Archelaus, A.D. 6, Judea became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Cesarea. Such were the relations of the Jewish people to the Roman government at the time when the N. T. his-
tory begins. (Appeal; Province; Taxes, &c.) In illustration of the sacred narrative it may be well to give a short general account of the position of the emperor, the extent of the empire, and the administration of the provinces at the time of our Lord and His apostles. 1. When Augustus became sole ruler of the Roman world he was in theory simply the first citizen of the republic, intrusted with temporary powers to settle the disorders of the state. The old magistracies were retained, but the various powers and prerogatives of each were conferred upon Augustus. Above all he was the emperor (L. Imperator). This word, used originally to designate any one intrusted with the imperial or full military authority over a Roman army, acquired a new significance when adopted as a permanent title by Julius Cæsar. By his use of it as a constant prefix to his name in the city and in the camp he openly asserted a paramount military authority over the state. The empire was nominally elective, but practically it passed by adoption; and till Nero's time a sort of hereditary right seemed to be recognized. (Cæsar; Claudius; Néo; Tiberius.) 2. Extent of the Empire. Cicero's description of the Greek states and colonies, as a "fringe on the skirts of barbarism," has been well applied to the Roman dominions before the conquests of Pompey and Julius Cæsar. The Roman Empire was still confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria. Cæsar added Gaul. The generals of Augustus overrun the northwestern portion of Spain, and the country between the Alps and the Danube. The boundaries of the empire were now, the Atlantic on the west, the Euphrates on the east, the deserts of the Sahara, the cataracts of the Nile, and the Aralian deserts on the S., the British Channel, the Rhine, the Danube, and the Black Sea on the N. The only subsequent conquests of importance were those of Britain by Claudius and of Dacia by Trajan. The only independent powers of importance were the Parthians on the E. and the Germans on the N. The population of the empire in the time of Augustus has been calculated at 85,000,000. This population was controlled in the time of Tiberius by an army of 25 legions (about 170,000 men), besides the pretorian guards (10,000?) and other cohorts (5,000 or 6,000?) in the capital. (Army, II.) The navy was augmented about 20,000 men.—The Provinces. The usual fate of a country conquered by Rome was to become a subject province, governed directly from Rome by officers sent out for that purpose. Sometimes, however, petty sovereigns were left in possession of a nominal independence on the borders, or within the natural limits, of the province. There were differences too in the political condition of cities within the provinces. Antioch 1, Athens, Ephesus, Tarsus, Thessalonica, &c., were free cities, i. e. were governed by their own magistrates, and were exempted from occupation by a Roman garrison, Antioch 2, Corinth, Philippi, Troas, &c., were "colonies;" i. e. communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. (Colony.) Augustus divided the provinces into two classes: (1) Imperial, (2) Senatorial; retaining in his own hands, for obvious reasons, those provinces where the presence of a large military force was necessary, and giving the peaceful and more remote provinces to the Senate. The imperial provinces at first were—Gaul, Lusitania, Syria, Phœnicia, Cilicia, Cyprus, and Egypt. The senatorial provinces were Africa, Numidia, Asia, Achaea and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyprus, Bithynia and Pontus, Sardinia, Baetica. Cyprus and Narbonian Gaul (i. e. Gaul beyond the Alps) were subsequently given up by Augustus, who in turn received Dalmatia from the Senate. Many other changes were made afterward. (Defect; Governor; Procuretor.) The provinces were heavily taxed for the benefit of Rome and her citizens. (Census; Publican; Taxes; Triumvir.) They are said to have been better governed under the empire than under the commonwealth, and those of the emperor better than those of the Senate. Two important changes were introduced under the empire. The governors received a fixed pay, and the term of their command was prolonged. The condition of the Roman Empire at the time when Christianity appeared has often been dwelt upon, as affording obvious illustrations of St. Paul's expression that the "fulness of time had come" (Gal. iv. 4). The general peace within the limits of the empire, the foundation of military roads (Highway), the suppression of piracy (Cilicia, &c.), the march of the legions, the voyages of the corn-fleets (Alexandria), the general increase of traffic (Commerce; Dispersion), the spread of the Latin language in the West as Greek had already spread in the East, the external unity of the empire, offered facilities hitherto unknown for the spread of a world-wide religion. The tendency too of a despotism like that of the Roman Empire to reduce all its subjects to a dead level, was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarizing men with the truth that "God hath made of one blood all nations of men living on the face of the earth" (Acts xvii. 24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and wide-spread corruption which seemed to defy any human remedy. (Adultery; Idolatry; Slavery, &c.) The chief prophetic notices of the Roman Empire are found in Daniel. (Daniel Book, xx.-xxvi.) According to some interpreters the Romans are intended in Deut. xxxiii. 49-57. Babylon 2; Rome. Romans (= people, i. e. Christians) of Rome. Epistle to the. A. The date of this Epistle is fixed with more absolute certainty and within narrower limits than that of any other of St. Paul's Epistles. The reason of the choice of writing. 1. Certain names in the salutations point to Corinth, as the place from which the letter was sent. (a.) Phebe, a deaconess of Cenchreae, one of the port towns of Corinth, is commended to the Romans (xvi. 1, 2). (b.) Gaius, in whose house St. Paul was lodged at the time (xvi. 23), is probably the person mentioned as one of the chief members of the Corinthian Church in 1 Cor. i. 14, though the name was very common (so Mr. Lightfoot, original author of this article). (c.) Erastus, here designated "the treasurer of the city" (xvii. 25, A. V. "chamberlain") is elsewhere mentioned in connexion with Corinth (2 Tim. iv. 20; see also Acts xix. 22). 2. Having thus determined the place of writing to be Corinth, we may fix upon the visit recorded in Acts xx. 3, during the winter and spring following the apostle's long residence at Ephesus, as the occasion on which the Epistle was written. For St. Paul says he wrote, were engaged in the contributions of Macedonia and Achaea to Jerusalem (Rom. xv. 25-27), and with a comparison with Acts xx. 22, xxiv. 17, and with 1 Cor. xvi. 4 and 2 Cor. vii. 1, 2, it is very likely, that he was so engaged at
this period of his life (compare also Rom. xv. 23-25 with Acts xix. 21). The Epistle was then written from Corinth during St. Paul's third missionary journey (Acts xix. 21, and the Acts, when he remained three months in Greece (Acts xx. 8). It was in the winter or early spring of the year that the Epistle to the Romans was written, probably A.D. 58. (Paul.)—B. The Epistle to the Romans is thus placed in chronological connexion with the Epistles to the Galatians and Corinthians, which appear to have been written within the twelve months preceding. They present a remarkable resemblance to each other in style and matter—a much greater resemblance than can be traced to any other of St. Paul's Epistles.—C. The occasion which prompted this Epistle, and the circumstances attending its writing, were as follows.

St. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain (Rom. i. 9-13, xv. 22-29). For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms money (Acts xx. 4, 5), and meanwhile he addressed this letter to the Romans to supply the lack of his personal teaching. The Epistle was written at the apostle's dictation (Acts xx. 4), and probably conveyed the writer. The body of the Epistle was written at the apostle's dictation by Tertius (xvi. 22); but perhaps we may infer, from the abruptness of the final doxology, that it was added by the apostle himself.—D. The *Origin of the Roman Church* is involved in obscurity. If it had been founded by St. Peter, according to a later tradition, the absence of any allusion to him both in this Epistle and in the letters written by St. Paul from Rome would admit of no explanation. It is equally clear that no other apostle was the founder. The statement in the Clementines that the first tithings of the Gospel reached Rome during the lifetime of our Lord, is evidently a fiction. On the other hand, it is clear that the foundation of this Church dates very far back (xvi. 7, Aquila, &c.). It may be that some of those Romans, "both Jews and proselytes," present on the day of Pentecost (Acts ii. 10), carried back the earliest tithings of the new doctrine, or the Gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of St. Stephen (Acts viii. 1), and found a way into the city through those who were scattered abroad to escape the persecution which followed on the death of St. Stephen (Acts viii. 1). At first we may suppose that the Gospel was preached there in a confused and imperfect form, scarcely more than a phase of Judaism, as in the case of Apollos at Corinth (xvii. 25), or the disciples at Ephesus (xix. 1-3). As time advanced and better instructed teachers arrived, the clouds would gradually clear away, till at length the presence of the great apostle himself at Rome dispersed the mists of Judaism which still hung about the Roman Church.——E. A question next arises as to the composition of the Roman Church, at the time when St. Paul wrote. Probably St. Paul addressed a mixed Church of Jews and Gentiles, the latter perhaps being more numerous. They are certainly passages which imply the presence of a large number of Jewish converts to Christianity (Rom. ii., iii., vii., &c.). If we analyze the list of names in ch. xvi., and assume that this list approximately represents the proportion of Jew and Gentile in the Roman Church (which is certainly not improbable), we arrive at the same result. Altogether it appears that a very large fraction of the Christian believers mentioned in these salutations were Jews, even supposing that the others, bearing Greek and Latin names, of whom we know nothing, were heathen. Nearly the existence of a large Jewish element in the Roman Church present any difficulty. The captives carried to Rome by Pompey formed the nucleus of the Jewish population in the metropolis. Since that time they had largely increased. On the other hand, situated in the metropolis of the great empire of heathendom, the Roman Church must necessarily have been in great measure a Gentile Church; and the language of the Epistle bears out this supposition (Rom. i. 5, 13, ix. 3, 4, x. 1, xi. 23, 25, 30). These Gentile converts, however, were not for the most part native Romans. All the literature of the early Roman Church was written in the Greek tongue. The names of the bishops of Rome during the first two centuries are with but few exceptions Greek. A very large proportion of the names in the salutations of this Epistle are Greek names. From the Greek population of Rome, therefore, pure or mixed, the Gentile portion of the Church was almost entirely drawn. When we inquire into the probable rank and station of the Roman believers, an analysis of the names in the list of salutation again gives an approximate answer. These names belong for the most part to the middle and lower grades of society. Many of them are found in the columbaria or subterranean sepulchres of the freedmen and slaves of the early Roman emperors. Among the less wealthy merchants and tradesmen, among the petty officers of the army, among the slaves and freedmen of the imperial palace,—whether Jews or Greeks—the Gospel would first find a firm footing. To this last class allusion is made in Phil. iv. 22, "they that are of Cesar's household."—F. The homogeneous composition of this Church explains the general character of the Epistle to the Romans. In an assemblage so various, we should expect to find not the exclusive predominance of a single form of error, but the coincidence of different and opposing forms. It was therefore the business of the Christian teacher to reconcile the opposing difficulties and to hold out a meeting point in the Gospel. This is exactly what St. Paul does in this Epistle. It does not appear that it was specially written to answer any doubts or settle any controversies then rife in the Roman Church. There were therefore no disturbing influences, such as arise out of personal relations, or peculiar circumstances, to deprive a general and systematic exposition of the nature and working of the Gospel. Thus the Epistle to the Romans is more of a treatise than of a letter. In this respect it differs widely from the Epistles to the Corinthians and Galatians, which are full of personal and direct allusions. In one instance alone (xiii. 1) we seem to trace a special reference to the Church of the metropolis.—G. This explanation is in fact to be sought in its relation to the contemporaneous Epistles. The letter to the Romans closes the group of Epistles written during the second missionary journey. This group contains besides the letters to the Corinthians and Galatians, written probably within the few months preceding. In the Epistle
to these two Churches we study the attitude of the Gospel toward the Gentile and Jewish world respectively. These letters are direct and special, evoked by present emergencies, directed against actual evils, full of personal applications. The Epistle to the Romans is the summary of what St. Paul had written before, the result of his dealing with the two antagonistic forms of error, the gathering together of the fragmentary teaching in the Corinthian and Galatian letters.——II. View this Epistle, then, rather as a treatise than a letter, we are enabled to explain certain phenomena in the text. In the received text a doxology stands at the close of the Epistle (xvi. 25-27). The preponderance of evidence is in favor of this position, but there is respectable authority for placing it at the end of ch. xiv. in some texts again it is found in both places, while others omit it entirely. The phenomena of the MSS. seem best explained by supposing that the letter was circulated at an early date (whether during the apostle's lifetime or not it is idle to inquire) in two forms, both with and without the two last chapters. (NEW TESTAMENT, 1, § 39.—I. In describing the purport of this Epistle we may start from St. Paul's own words, which, standing at the beginning of the doctrinal portion, be taken as a summary of the contents: "The Gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." (i. 16, 17.) Accordingly the Epistle has been described as comprising "the religious philosophy of the world's history." This world into its religious aspect is divided into Jew and Gentile. The atonement of Christ is the centre of religious history. The doctrine of justification by faith is the key which unlocks the hidden mysteries of the Divine dispensation.—The Epistle, from its general character, lends itself more readily to an analysis than is often the case with St. Paul's Epistles. The following is a table of its contents: Salutation (i. 1-7). The apostle at the outset strikes the keynote of the Epistle in the expressions "called as an apostle," as "called as saints." Divine grace is every thing, human merit nothing.——(1.) Personal explanations. (a.) Abraham's visit to Rome (i. 1-16). (b.) General Epistolary (i. 16-xi. 26). The general proposition. The Gospel is the salvation of Jew and Gentile alike. This salvation comes by faith (i. 16, 17). The rest of this section is taken up in establishing this thesis, and drawing deductions from it, or correcting misapprehensions. (a.) All alike were under condemnation before the Gospel. The heathen (i. 18-22). The Jew (ii. 17-29). Objections to this statement answered (iii. 1-8). And the position itself established from Scripture (iii. 9-20). (b.) A righteousness (justification) is revealed under the Gospel, which being of faith, not of law, is also universal (iii. 21-26). And boasting is thereby excluded (iii. 27-31). Of this justification by faith Abraham is an example (iv. 1-25). Thus, then, we are justified in Christ, in whom alone we glory (v. 1-11). And this acceptance in Christ is as universal as was the condemnation in Adam (v. 12-19). (c.) The moral consequences of our deliverance. The law was given to multiply sin (vi. 21). When we die to sin (vi. 1-14). The abolition of the law, however, is not a signal for moral license (vi. 15-23). On the contrary, as the law has passed away, so must sin, for sin and the law are correlative; at the same time this is no disparagement of the law, but rather a proof of human weakness (vii. 1-20). So henceforth in Christ we are free from sin, we have the Spirit, and look forward in hope, triumphing over our present afflictions (viii. 1-39). (d.) The rejection of the Jews is a matter of deep sorrow (ix. 1-3). Yet we must remember—that the promise was not to the whole people of the dispersion only to a select seed (ix. 6-13). And the absolute purpose of God in so ordaining is not to be canvassed by man (ix. 14-19). (ii.) That the Jews did not seek justification aright, and so missed it. This justification was promised by faith, and is offered to all alike, the preaching of the Gospel being implicit therein. The character and results of the Gospel dispensation are foreshadowed in Scripture (x. 1-21). (iii.) That the rejection of the Jews is not final. This rejection has been the means of gathering in the Gentiles, and through the Gentiles they themselves will ultimately be brought to Christ (xii. 23).—(II.) Practical exhortations (xiii. 1-18. (a.) To holiness of life and to charity in general, the duty of obedience to rulers being inculcated by the way (xii. 1-13). (b.) And more particularly against giving offence to weaker brethren (xiv. 1-25).—(III.) Practical exhortations (xiii. 1-18. (a.) According to their need and affectionate nature, and its tact and delivery in the guiding unchangeable, appear more strongly than when he is dealing with the rejection of his fellow-countrymen, the Jews.—JOHN. Internal evidence is so strongly in favor of the genuineness of the Epistle to the Romans that it has never been seriously questioned. But the external testimony in its favor is not inconceivable. It is not the practice of the Apostolic Fathers to style the N. T. writers by name, but marked passages from the Romans are found embedded in the Epistles of Clement and Polycarp. It seems also to have been directly cited by the elder quoted in Irenaeus, and is alluded to by the writer of the Epistle to Diognetus, and by Justin Martyr (xiv. 13-20). (d.) Greetings. (xvi. 1-23.) The letter ends with a benediction and doxology (xvi. 24-27). While this Epistle contains the fullest and most systematic exposition of the apostle's teaching, it is at the same time a very striking expression of his character. Nowhere do his earnest and affectionate nature, and his tact and delivery in the guiding unchangeable, appear more strongly than when he is dealing with the rejection of his fellow-countrymen, the Jews.—NEW TESTAMENT. 11.}

**Notes:**
- Romans [as in rose] (1. Róma; Gr. Rhodion; said to have been named by the Pelasgi from their strength or might [Gr. rhóide] in war, or by the Trojans in honor of their wise man Romo, or by Rhomaios himself, &c. [so Plutarch], the famous capital of the ancient world, situated on the Tiber, about fifteen miles from its mouth. The seven hills (Rev. xvii. 9) which formed the nucleus of the ancient city stand on the left bank. On the opposite side of the Tiber stood the famous fortress of the Janiculum. Here, from very early times, was a fortress with a suburb beneath it extending to the river. Modern Rome lies to the N. of the ancient city, covering with its principal portion the plain N. of the seven hills, once known as the Campus Martius (Field of Mars), and on the opposite bank extending
over the low ground beneath the Vatican to the N. of the ancient Janiculum. Romulus, a fabled son of Mars, and afterward worshipped as the god Quirinus, is reputed to have founded the city (B.C. 753) on the summit of Mount Palatine, and to have been the first of its seven kings, the last of them, Tarquin the Proud, being dethroned B.C. 509. The Roman republic, which succeeded the monarchy, lasted nearly 500 years, until the battle of Actium, after which it gave place to the Roman Empire. In

the republic the supreme authority was committed to two consuls elected annually, at first exclusively from the patricians or Roman nobility. Tribunes of the people, whose duty it was to defend the oppressed plebeians, and who could stop any law or abolish any decree of the senate by pronouncing the word Veto (= I forbid), were first chosen B.C. 493. After this, intermarriages between the differ-
ent orders were legalized; one consul (and still later two) might be elected from the plebeians; and by these and other changes, gradually introduced, the government became practically democratic. The laws of the twelve tables, which were long preserved and acted upon, were arranged and ratified b.c. 431.

By these nine crimes (including nightly meetings) were punishable by death. Rome was taken and burnt by the Gauls b.c. 390; but a dictator was appointed as in other times of extreme danger, and the Gauls were repelled. After many wars with neighboring nations, the Romans became masters of all ancient Italy about b.c. 284. Then began the first Punic war (with Carthage, which was originally a Phcenician colony in Africa, near the modern Tunis), at the end of which, b.c. 242, Sicily became a Roman province. In the second Punic war, b.c. 219-201, Hannibal led the Carthaginians, but he was finally defeated by Scipio Africans at Zama, in Africa, b.c. 202, and Spain was ceded to Rome. The third Punic war, b.c. 149-6, ended with the capture and destruction of Carthage, long the formidable rival of Rome. Rome had now become a conquering nation. The Romans first entered Asia b.c. 190, and defeated Antioches the Great at Magnesia. Dalmatia became a Roman province b.c. 153; Greece, under the name of Achaea, b.c. 146; Numidia (modern Algeria) b.c. 102; afterward Syria, &c. But while the limits of their dominions were thus extended abroad, the Romans were by no means free from troubles at home. Dissensions often arose respecting the agrarian laws, &c. The civil wars of Marius and Sulla filled Rome with blood, b.c. 88-82. The two wars of the slaves in Sicily (b.c. 133-2 and b.c. 104-9), the social war between the Romans and the allied states of Italy (b.c. 91-89), the war of Spartacus or of the gladiators (b.c. 73-71), the two conspiracies of Catiline (b.c. 66 and 63), were some of the most prominent disturbances before b.c. 60. Julius Cesar now pursued a career of conquest in Gaul (modern France), Germany, and Britain. Pompey had been victorious over the pirates of Cilicia, had conquered Mithri-dates, king of Pontes, and Tigranes, king of ARMenia, had subdued Syria, taken Jerusalem, &c.; Crassus had defeated Spartacus and the gladiators, but more was noted for his immense wealth. These three, agreeing to share the supreme power between them, formed the first triumvirate b.c. 60. After the death of Crassus, b.c. 53, in an expedition against the Parthians, the dissensions between Pompey and Cesar produced a civil war; but the battle of Pharsalia, b.c. 48, and the death of Pom- pey soon after it, made Cesar master of the civilized world. He was made dictator, but was assassinated in the senate-house, March 15, b.c. 44, by Brutus, Cassius, and other senators, who aimed to restore the republic. Rome, however, was now too corrupt to be free; and the next year after his death a second triumvirate was formed between Antony, Octavius, and Lepidus. In the battle at Philippi, b.c. 42, the republican forces under Brutus and Cassius were defeated by the triumvirs. Lepidus having been stripped of his power, b.c. 36, the battle of Actium, in which Antony was defeated, left Octavius without a rival, and he became the first Roman emperor, under the name of Augustus Cesar. Henceforward, till Constantine transferred the seat of government to Byzantium, now named Constantinople, a.d. 330, Rome was the capital of the Roman Empire. From the division of the empire into Eastern and Western, Rome was for about a century the capital of the Western Empire. The city was taken and partially burnt by Alaric the Goth, a.d. 410; it was again taken and plundered by Genseric the Vandal in 455; and in 476, when the Western Em- pire fell, it was taken by Odoacer, chief of the He- ruli, who for seventeen years was king of Italy. After this Rome was thrice (493, 547, 550) taken by the Ostrogoths or Eastern Goths, and thrice (537, 547, 553) by the forces of the Emperor of the East. From 533 to 726, Rome, with the adjacent territory, was governed by an officer called prefect, duke, or patrician, appointed by the emperor; but in 726 it became an independent commonwealth, retaining its title of duchy. The Pope of Rome is said to

have been constituted universal bishop by the Em- peror Phocas in 606, but the temporal authority of the Pope is usually traced to the action of King Pepin of France, in conferring on Pope Stephen III. the title of Patrician (i. e. chief magistrate) of Rome in 751, and in bestowing on him the exarchate of Ravenna in 756. Yet the Emperor Charlemagne, Pe- pin's son, was styled Patrician of the Romans, and

Rome—the Forum and Modern Capital.—From Hakewill's Italy.—(Fac.)
exercised imperial authority in Rome, though he is declared to have confirmed his father's donations. The Countess Matilda, it is said, by her will, dated in 1102, gave her territories in central and northern Italy to the Pope; but after her decease, the Emperor Henry V. of Germany took possession of the whole of her property. About 1200, however, Pope Innocent III. asserted the claims of the Roman see in connection with these donations, and received the allegiance of the magistrates of Rome and a number of other Italian towns, and in May, 1278, the limits of the States of the Church were formally recognized and defined by a charter from the German Emperor Rudolph of Hapsburg. In the fourteenth century the Popes resided for seventy years at Avignon, in France. In 1347 Cola di Rienzo or Rienzi, at the head of a popular movement, proclaimed the republic, and was appointed tribune by acclamation; but the republic lasted only a few months. In 1376 Rome became again the residence of the Papal court, which with brief intervals (1797-9, 1808-14, 1848-9) has continued there till the present time.—Rome is not mentioned in the O. T., but in the Apocrypha (1 & 2 Macc.; Roman Empire), and in three books of the N. T. (Acts; Rom.; 2 Tim.). The conquers of Pompey seem to have given rise to the first settlement of Jews at Rome. The Jewish King Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. A special district was assigned them, not on the site of the modern Ghetto (where they now live) between the Capitol and the island of the Tiber, but across the Tiber. Many of these Jews were made freedmen. Julius Cesar showed them some kindness. They were favored also by Augustus. Claudius commanded all Jews to depart from Rome: (Acts xviii. 2; Aquila), on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for we find Jews residing at Rome, apparently in considerable numbers, at St. Paul's visit (xxviii. 17).—It may be useful to give some account of Rome in the time of Nero, the “Cesar” to whom St. Paul appealed, and in whose reign he suffered martyrdom. 1. The city at that time was a large and irregular mass of buildings unprotected by an outer wall. Conybeare & Howson (ii. 367)
estimate its circuit at more than twelve miles, about twice that of the old Servian wall. St. Paul's visit lies between two famous epochs in the history of the city, viz., its restoration by Augustus and its restoration by Nero. Augustus boasted “that he had found the city of brick, and left it of marble.” The streets were generally narrow and winding, flanked by densely-crowded lodging-houses (or tenement-houses) of enormous height. St. Paul's first visit to Rome took place before the Neronian confiscation, but even after the restoration of the city subsequent to that event, many of the old evils continued. The population of the city has been variously estimated: at half a million, at two millions and upward, and even at eight millions. Probably Gibbon's estimate of one million two hundred thousand is nearest to the truth. One-half of the population consisted, in all probability, of slaves.

The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy the historian has heard so much in the beatitudes of the time. Such was the population of Rome at the time of St. Paul's visit. 2. The localites in and about Rome especially connected with the life of St. Paul are—(a) The Appian Way, by which he approached Rome (Acts xxviii. 15; Appi Forum). (b) “The palace,” or “Cæsar's court” (Phil. i. 13). This may mean either the great camp of the Pretorian guards which Tiberius established outside the walls on the N. E. side of the city, or, more probably (so Mr. Hornby, with Wieseler, &c.), a barrack attached to the imperial residence on the Palatine. (Pretorium.) —3. The connection of other localities at Rome with St. Paul’s name rests only on traditions of more or less probability, as—(a) The Mamertine or Tullian prison, built by Ancus Martius near the forum. It

still exists beneath the church of San Giuseppe dei Falegnami. Here it is said that St. Peter and St. Paul were fellow-prisoners for nine months. The story, however, of the imprisonment in the Mamertine prison seems inconsistent with 2 Tim., especially iv. 11. (b) The chapel on the Ostian road which marks the spot where the two apostles are said to have separated on their way to martyrdom. (c) The supposed scene of St. Paul’s martyrdom, viz.

the church of San Paolo alle tre fontane on the Ostian road. (d) The supposed scene of St. Peter’s martyrdom, viz. the church of San Pietro in Montorio, on the Janiculum. (e) The chapel Domine quo Vadis (L. = Lord, whither goest Thou?), on the Appian road, the scene of our Lord’s legendary appearance to St. Peter as he was escaping from martyrdom. (f) The places where the bodies of the two apostles, deposited first in the catacombs, are supposed to have been finally buried—that of St. Paul by the Ostian road—that of St. Peter beneath the dome of the famous Basilica which bears his name. 4. Sites unquestionably connected with the Roman Christians of the apostolic age are—(a) The gardens of Nero in the Vatican, not far from the spot where St. Peter’s tomb stands. Here Christians wrapped in the skins of beasts were torn to pieces by dogs, or, clothed in inflammable robes, were burned to serve as torches during the midnight games. Others were crucified. (b) The Catacombs. These subterranean galleries, commonly from eight to ten feet high, and four to six wide, and extending for miles, especially in the neighborhood of the old Appian and Nomentan Ways, were used as places of refuge, of worship, and of burial by the early Christians. (…) (c) Porta Latina; (d) Porta Palatina; (e) Porta Ostiense; (f) Porta Flaminia; (g) Porta Nomentana; (h) Porta Capena; (i) Porta Sant’Angelo; (j) Porta San Giovanni in Laterano; (k) Porta San Paolo fuori le Mura; (l) Porta San Sebastiano; (m) Porta San Paolo al Corso; (n) Porta San Giovanni in Laterano; (o) Porta San Paolo fuori le Mura; (p) Porta San Sebastiano; (q) Porta San Giovanni in Laterano; (r) Porta San Paolo al Corso; (s) Porta San Giovanni in Laterano; (t) Porta San Paolo fuori le Mura; (u) Porta San Sebastiano; (v) Porta San Giovanni in Laterano; (w) Porta San Paolo al Corso; (x) Porta San Giovanni in Laterano.
ing, acid [or acrid] bulb favors the meadow saffron (Colchicum autumnale), a plant with a bulb-like rootstock much used in medicine. Mr. Houghton says the narcissus and the lily (Lilium) and possibly the tulip could be this plant together in the early spring, while the Colchicum autumnale is an autumn plant. Chateaubriand mentions the narcissus as growing in the plain of Sharon.—2. Gr. rhodon (Wis. ii. 8; Ecclus. xxix. 14, xxxix. 13, 18). Roses (genus Rosa of botanists) are greatly prized in the East, especially for the sake of the rose water, which is in much request. Dr. Hooke observed seven species of wild roses in Syria. The hundred-leaved rose (Rosa centifolia) and damask rose (Rosa Damascena) are cultivated everywhere, and are very fragrant. The so-called "Rose of Jericho" is a small succulent annual plant (Austrostachys Hierochuntica), bearing small white flowers, not uncommon in sandy soil in Palestine and Egypt. PALESTINE, Botany.

Rosh (Heb. head, chief). 1. In Gen. xvi. 21, Rosh is reckoned among the sons of Benjamin, but the name does not occur elsewhere, and probably "Elhi and Rosh" is a corruption of "Ahiram."—2. Gen. iv. 22. The Heb. Heb. "rosa" translated "chief" in the A. V. of Ez. xxxiii. 2, xxx. 1, is by the LXX., Bochart, Gesenius, Fürst, Ewald, Stanely, &c., regarded as a proper name. Fairbairn translates the words in xxxix. 2, rendered by the A. V. "Gog, the land of Magog, the chief prince of Meshech and Tubal." Thus: "Gog, of the land of Magog, prince of Rosh (or Rhoa), Meshech, and Tubal." Gesenius considers it beyond doubt that by Rosh is intended the tribe on the N. of the Taurus, so called from the neighborhood to the Etna, or Volga, and that in this name and tribe we have the first trace of the Rosh or Russian nation. The name probably = Rasids, in Jd. ii. 23.

Rosin = the resin or exudation of turpentine after distillation. 1. In Ez. xvii. 17 the A. V. marg. has "rosin," but the text "balm."—2. In the Song of the Three Holy Children (23), the servants of the king of Babylon are said to have "ceased not to make the oven hot with rosin (properly maphatha, so Mr. Matthew Poole), pitch, tow, and small wood," SLIME.

Rubles, the A. V. translation of the Heb. plurals pā'īnăm, pā'nīnām, concerning the meaning of which there is much difference of opinion and great uncertainty (Job xxviii. 18; Prov. iii. 15, viii. 11, xx. 13, xxx. 10; Lam. iv. 7). In Lam. iv. 7 the A. V. has "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies," A. Boote (and so J. D. Michaelis, Gesenius, Fürst) supposed "coral" to be intended. Bochart (with whom Mr. Houghton and Rosenmüller agree) contends that the Hebrew term denotes pearls, and supposes the "ruddy" = bright color, or of a redish tinge. (Pearl). The ruby is supposed by Gesenius to be = Heb. cōdēloth, translated "agate" in Is. liv. 12 and Ez. xxvii. 16. The common ruby of jewelry or spindled ruby is a red variety of spinel, a compound usually of sesquioxide of iron and alumina, found in octahedrons. The oriental ruby is red SAPPHIRE.

Red'der. Sharper, keener.

Rue (Gr. pēgon), in Lk. xi. 42 only, is doubtless the common garden rue (Ruta graveolens), a shrubby plant about two feet high, of strong medicinal virtues, and powerful odor, anciently used both as a condiment and as a medicine. It is a native of the Mediterranean coasts, and has been found by Hassequist on Mount Tabor. The Talmud enumerates rue among kitchen-herbs, and considers it free of tithes, as not cultivated in gardens. In our Lord's time, however, rue was doubtless a garden-plant, and therefore there in the middle ages it was used by the priests to sprinkle holy water, and was called herb of grace.

Rufus (L. red, reddest), mentioned in Mt. xv. 21 with Alexander, as a son of Simon the Cyrenian (Lk. xviii. 26). Again, in Rom. xvi. 13, the Apostle Paul salutes Rufus "chosen in the Lord." It is generally supposed that this Rufus is the one to whom Mark refers. Yet Rufus was not an uncommon name, and possibly, therefore, Mark and Paul may have had in view different individuals.

Ru-ha'mah (Heb. pitted, compassionate, Ges.), in A. V. margin "having obtained mercy" (Hos. ii. 1). The name, if name it be, is like Lo-ruhamah, symbolic, and as that was given to the daughter of Hosea, to denote that God's mercy was turned away from Israel, so the name Ruhamah is addressed to the daughters of the people to denote that they were still the objects of His love and tender compassion.

* Ru'ker, Duke; Governor; Judge; King; Prince; Sycagogue.

Ru'mah (Heb. lofty, Ges.), the place to which belonged Pedaias, the father of King Jehoiakim's mother (2 K. xxiii. 36 only), possibly = Arumah, near Shechem. Mr. Grove supposes rather that Ramah = Dumah, near Hebron. Van de Velde (ii. 300) identifies Arumah with the ruin el-Arwa or el-Oreba, on a hill about five miles S. E. of Shechem. Some make Ramah = the Ramah in Galilee of Josephus (B. J. iii. 7, § 21), which was probably (so Ritter, Robinson, Thomson) at Ramch, a ruin on a hill about seven miles N. of Nazareth.

* Ru'ner, Footman 2; Guard 2; Post, II.

Rush, Reed.

Rut is the A. V. translation in Mat. v. 19, 29, of the Gr. βρόδος, which joined with "νησί" has by some been understood to denote the larva of some moth injurious to corn, as the Tema granellata; but probably (so Mr. Houghton, with Lange, &c.) refers in a general sense to any corrupting and destroying substance that men are wont to treat with contempt, or of any kind long undisturbed. The Vulgate, with Robinson (N. T. Lex.), and the A. V. renders "rust." In Jas. v. 3 "rust" is the translation of Gr. ἵπσα, which here (so Mr. Houghton) = the tarnish which over-spreads silver rather than "rust," which now = oxide of iron.

Ruth (Heb. female friend, Ges.), a Moabitish woman, the wife, first, of Mahlon, secondly of Boaz, and by him mother of Obed; ancestress of David and of Christ; one of the four women named by Matthew in the genealogy of Christ (Ru. i.-iv.; Mat. i. 5). A severe famine in Judah induced Eleimlech, of Bethlehem Ephrathah, to emigrate into the land of Moab, with his wife Naomi, and his two sons, Mahlon and Chilion. At the end of ten years Naomi, now a childless widow, having heard that there was plenty again in Judah, resolved to return to Bethlehem, and her daughter-in-law, Ruth, attached to the mother, land, and religion of her deceased husband, remained with her. They arrived at Bethlehem just at the beginning of barley harvest, and Ruth, going out to glean, chanced to go into the field of Boaz, a wealthy man, and near kinsman of her father-in-law Eleimlech. Upon learning who the stranger was, Boaz, already acquainted with her reputation for kindness and virtue, treated her with the utmost kindness and respect, and sent her home laden with corn which she
had gleaned. Encouraged by this incident, Naomi instructed Ruth to claim at the hand of Boaz that he should perform the part of her husband's near kinsman, by purchasing the inheritance of Elimelech, and taking her to be his wife. But there was a nearer kinsman than Boaz, and it was necessary that he should have the option of redeeming the inheritance for himself. He, however, declined, fearing to mar his own inheritance. Upon which, with all due solemnity, Boaz took Ruth to be his wife, amidst the blessings and congratulations of their neighbors. Marriage; Ruth, the Book of.

"Ruth, the Book of," contains the history of Ruth the Moabitess. Its canonity is unquestioned. It is generally understood that the ancient Jews reckoned it a part of the Book of Judges; but in our Hebrew Bibles it is arrayed in the Hagiography, between Canticles and Lamentations, (Bible; Canon; Inspiration; Old Testament.) The date and authorship are unknown. The Talmud and most writers ascribe it to Samuel; some have ascribed it to Hezekiah, Ezra, &c. Prof. Weir (in Fairbairn) supposes the events occurred somewhat earlier than the priesthood of Eli, but were not committed to writing till some time afterward under the monarchy. The genealogy in ch. iv. 18-22 is more commonly regarded as incomplete, though Usher and others have supposed that David's ancestors, as persons of precocious piety, were divinely favored with unusual length of life. "The scope of the book is to set forth the origin of David historically and genealogically, showing how a heathen, belonging to a people so hostile to theocracy as the Moabites, was honored to become the progenitor of the great and pious King David, because she placed unlimited trust in the Lord, and sought protection from the God of Israel." (Davidson, with Umbreit, &c.). Prof. Bush (in Kitto) thinks the leading design of the book was "to preclude, by the recorded adoption of a Gentile woman into the family from which Christ was to derive His origin, the final reception of the Gentile nations into the true Church, as fellow-heirs of the salvation of the Gospel." "The picture given of domestic life is attractive and graphic, not merely or chiefly because of the writer's ability to place his theme in so good a light, but because he narrates an episode of domestic life beautiful in itself, which had really happened" (Davidson's Text of the O. T. considered, 655).

Rye (Heb. Etsarel) occurs in Ex. ix. 32 and Is. xxviii. 25: in the latter the margin reads "spelt." In Ez. iv. 9 the text has "fitness," and the margin "spelt." Some authorities maintain that the Hebrew denotes fitches, others oats, and others rye. Celsius has shown that in all probability "spelt" is intended (see Mr. Houghton, with Dr. Hamilton [in Fairbairn], Gesenius, J. A. Alexander, &c.). Rye (Secale cereale) is a well-known cereal plant, more hardly than wheat, the principal cultivated grain of a large part of the north temperate zone, but probably not cultivated in Egypt or Palestine in early times, whereas spelt has been long cultivated and held in high esteem in the East. "Spelt" (Triticum spelta) differs but slightly from our common wheat (Triticum vulgare). There are three kinds of spelt, viz. Triticum spelta, Triticum dicoccum, (Rice wheat), and Triticum monococcum. Four.

Rut
21-27). By Ezekiel (xx. 12-24) the profanation of the Sabbath is made foremost among the national sins of the Jews. From Neh. x. 31, we learn that the people entered into a covenant to renew the observance of the Law, in which they pledged themselves neither to buy nor sell victuals on the Sabbath. The practice was then not infrequent, and Nehemiah tells us (xiii. 15-22) of the successful steps which he took for its stoppage. Henceforward there is no evidence of the Sabbath being neglected by the Jews, except such as (1 Mc. i. 11-13, 33-45) went into open apostasy. In the N. T. we find the most marked stress laid on the Sabbath. In whatever ways the Jew might err respecting it, he had altogether ceased to neglect it. On the contrary, wherever he went its observance became the most visible badge of his nationality. Our Lord's mode of observing the Sabbath was one of the main features of His life, which His Pharisaic adversaries most eagerly watched and criticized. — Mr. Garden, in the original article from which this is abridged, attempts to consider and determine the true idea and purpose of the Sabbath in the Mosaic Law and as designed for the Hebrews.—I. By considering, with a view to their elimination, the Pharisaic and Rabbinical prohibitions. II. By taking a survey of the seven-day Sabbath-day in the Hebrew Bible. III. By examining the actual enactments of Scripture respecting the seventh day, and the mode in which such observance was maintained by the best Israelites. —I. Nearly every one is aware that the Pharisaic and Rabbinical schools invented many prohibitions respecting the Sabbath of which we find nothing in the Mosaic Law. In which some may have been legitimate enforcements in detail of that institution, such as the Scribes and Pharisees “sitting in Moses' seat” (Mat. xxiii. 2, 3) had a right to impose. Now a general law is to be carried out in particular cases, must often be determined for others by such as have authority to do so. To this class may belong the limitation of a Sabbath-day's journey. Many, however, of these prohibitions were fantastic and arbitrary, in the number of those “heavy burdens and grievous to be borne” which the later exponents of the Law “laid on men's shoulders.” The harmless act of the man who has been to the pit, and who, for the healing of the man in the synagogue with the withered hand, were alike regarded as breaches of the Law (Mat. xii. 1-13; Jn. v. 10). A man might throw some needful nourishment to the animal that had fallen into the pit, but must not pull him out till the next day. It was unlawful to catch a fish on the Sabbath, except the insect were actually hurting its assailant, or to mount into a tree, lest a branch or twig should be broken in the process. That this perversion of the Sabbath had become very general in our Saviour's time is apparent both from the recorded objections to acts of His on that day, and from His marked conduct on occasions to which those objections were sure to be urged. There is no reason, however, for thinking that the Pharisees had arrived at a sentence against pleasure of every sort on the sacred day. The duty of hospitality was remembered. It was usual for the rich to give a feast on that day; and our Lord's attendance on such a feast, and making it the occasion of putting forth His rules for the demeanor of guests, and for the right exercise of hospitality, show that the gathering of friends and social enjoyment were not deemed inconsistent with the true scope and spirit of the Sabbath. It was thought right that the meats, though cold, should be of the best and choicest, nor might the Sabbath be chosen for a fast. Such are the inferences to which we are brought by our Lord's words concerning, and works on, the sacred day. The declaration that “the Son of Man is Lord also of the Sabbath,” must not be viewed as though our Lord held Himself free from the Law respecting it. It is to be taken in connection with the preceding words, “the Sabbath was made for man,” &c., from which it is an inference (Mk. ii. 27, 28). If, then, our Lord, coming to fulfil and rightly interpret the Law (Mat. v. 17), did thus protest against the Pharisaical and Rabbinical rules respecting the Sabbath, we are supplied by this protest with a large negative view of that ordinance. The acts condemned by the Pharisees were not violations of it—II. The Sabbath was the keynote to a scale of Sabbatical observance—consisting of itself, the seventh month, the seventh year, and the year of Jubilee. As each seventh day was sacred, it was each seventh month, and seventh year. (Festivals; Number.) The seventh month opened with the Feast of Trumpets, and contained the Day of Atonement and Feast of Tabernacles—the last named being the most joyful of Hebrew festivals. (Atonement, Day of; Tabernacles, Feast of; Trumpets, Feast of.) The rules for the Sabbatical Year are found in Lev. xxv. 9-43. As labor was prohibited on the seventh day, so the land was to rest every seventh year. And as each forty-ninth year wound up seven of such weeks of years, so it either was itself, or it ushered in, “the year of Jubilee.” In ex. xxix. 10, 11, the Sabbatical year is placed in close connection with the Sabbath-day, and is said to resemble in which some may be analogous to those of the Fourth Commandment. This is immediately followed by a renewed proclamation of the law of the Sabbath. The aim of the two institutions, as here exhibited, is eminently a beneficent one. To give rights to classes that otherwise have been without such, to the bondman and bondmaid, nay, to the beast of the field, is viewed here as their main end. “The stranger,” too, is comprehended in the benefit (compare also Lev. xxv. 2-7). One great aim of both the Sabbath-day and the Sabbatical year, clearly was to debar the Hebrew from the thought of absolute ownership of the things. These two times must be regarded as completing this Sabbatical Scale.—III. We must consider the actual enactments of Scripture respecting the seventh day. We commence our inquiry with the institution of it in the wilderness, in connection with the gathering of manna (Ex. xvi. 23). The prohibition to gather the manna on the Sabbath is accompanied by one to bake or to seethe on that day. The Fourth Commandment gives us but the generality, “all manner of work,” and we are left to seek elsewhere for the particular application of the general principle. That general principle in itself, however, obviously embraces an abstinence from worldly labor or occupation, and from enforcing such on servants or dependents, or on the stranger. By him is most probably meant the partial proselyte (but see Proselyte and Stranger). The naming him therefore in the commandment helps to interpret its whole principle, and testifies to its having been a beneficent privilege for all who came within it. It gave rights to the slave, to the despoiled stranger, even to the ox and the ass. This beneficent character of the Fourth Commandment is very apparent in the version of it in Deut. v. 12-15—"that thy bondman and thy bondwoman may rest as well as thou," &c. But al-
SAB

946

so, and though it be plain that to
the scope of the commandment was to
possess a franchise, to share in a privilege, yet does
the original proclamation of it in Exodus place it
on a ground which, closely connected no doubt with
these others, is yet higher and more comprehensive.
The divine method of working and rest is there proposed to man as the model after which he is to work
and to rest. Time, then, presents a perfect whole, is,
then, well rounded and entire, when it is shaped into
a week, modelled on the six days of creation and
their following Sabbath.
Six days' work and the
seventh day's rest conform the life of man to the
method of his Creator. In distributing his life thus,
man may look up to God as his Archetype. It is
important to remember that the Fourth Commandment is not limited to a mere enactment respecting
one day, but prescribes the due distribution of a
week, and enforces the six day's work as much as
the seventh day's rest.
This higher ground of observance was felt to invest the Sabbath with a
theological character, and rendered it the great witness for faith in a personal and creating God. Hence
its supremacy over all the Law, being sometimes
taken as the representative of it all (Neh. ix. 14).
In all this, however, we have but an assertion of the
general principle of resting on the Sabbath, and must
seek elsewhere for information as to the details
wherewith that principle was to be brought out.
have already seen that the work forbidden is
not to be confounded with action of every sort.
The terms in the commandment show plainly
enough the sort of work which is contemplated.
"
They are servile work (A. Y. labor ") and business

though

this

be

come within

We

"
(A. V.

work "). The Pentateuch presents us with
but three applications of the general principle not
to go out of the camp (i. e. to gather manna), not to
light a fire in any house, not to gather sticks (Ex.
xvL 29, xxxv. 3 Num. xv. 32-36). The reference
of Isaiah to the Sabbath gives us no details (Is. Ivi.
1-7, Iviii. 13, 14). Those in Jeremiah and Nehemiah
show that carrying goods for sale, and buying such,
were equally profanations of the day. There is no
;

ground for supposing that to engage the enemy on
the Sabbath was considered unlawful before the
At a subsequent period we know (1 Me.
Captivity.
ii. 34-38) the
scruple existed and was acted on with
most calamitous effects. These effects led Mattathias and his friends to determine that action in selfdefence was lawful on the Sabbath, initiatory attack
unlawful (ii. 41). Yet the scruple, like many other
scruples, proved a convenience, and under the Roman Empire the Jews procured exemption from miliIt was not, however,
tary service by means of it.
without its evils. In the siege of JERUSALEM by
Pompey, as well as in the final one by Titus, the
Romans took advantage of it, and, abstaining from
attack, prosecuted on the Sabbath, without molestation from the enemy, such works as enabled them
to renew the assault with increased resources.
So
far therefore as the negative side of Sabbatical obis concerned, it would seem that servile

servance

labor, whether that of slaves or of hired servants,
and all worldly business on the part of masters, was
suspended on the Sabbath, and the day was a common right to rest and be refreshed, possessed by all
classes in the Hebrew community. It was thus, as we
have urged, a beneficent institution. We must now

quit the negative for the positive side of the institution.
In the first place, we learn from the Pentateuch that the morning and evening sacrifice were
both doubled on the Sabbath-day, and that the fresh

SAB
shew-bread was then baked, and substituted on the
Table for that of the previous week. And this at
once leads to the observation that the negative rules,
proscribing work, lighting of fires, &c., did not apply to the rites of religion. It became a saying that
there teas no Sabbath in holy thingt (compare Mat.
xii. 6).
Next, it is clear that individual offerings
were not breaches of the Sabbath ; and from this
doubtless came the feasts of the rich on that day,
which were sanctioned by our Saviour's attendance
on one such (Lk. xiv. 1 ff.). It was, we may be
pretty sure, a feast on a sacrifice, and therefore a
All around the giver, the poor as well
religious act.
as others, were admitted to it
have no ground
for supposing that any thing like the didactic institutions of the SYNAGOGUE formed part of the original observance of the Sabbath.
But from an early
period, if not, as is most probable, from the very inwith
themes
was regarded
stitution, occupation
holy
as an essential part of the observance of the Sabbath. It would si em to have been an habitual prac-

We

prophet on that day, in order, it
to listen to his teaching (1 K. iv.
Certain Psalms too (e. g. Ps. xcii.) were com23).
posed for the Sabbath, and probably used in private
as well as in the Tabernacle.
At a later period we
come upon precepts that on the Sabbath the nrind
should be uplifted to high and holy theni'
God, His character, His revelations of Himself, His
mighty works. Still the thoughts with which the
day was invested were ever thoughts, not of restricSuch indeed would
tion, but of freedom and of joy.
seem, from Neh. viii. 9-12, to have been ts.-ential to
the notion of a holy day. We have pointed out that
pleasure, as such, was never considered by the Jews
a breach of the Sabbath. We have seen, then, that,
tice to repair to a

must be presumed,

whomsoever else the provision was

intended, the
possession of an ordinance,
whereby neither a man's time nor his property
could be considered absolutely his own, the seventh
of each week being holy to God, and dedicated to
rest after the pattern of God's rest, and giving
have also seen that this
equal rights to all.
provision was the tonic to a chord of Sabbatical observance, through which the same great principle:of God's claim and society's, on every man's time
and every man's property, were extended and develOf the Sabbatical year, indeed, and of the
oped.
year of Jubilee, it may be questioned whether they
were persistently observed. But no doubt exists
that the weekly Sabbath was always partially, and
in the Pharisaic and subsequent times very strictly,
have hitherto
however mistakenly, observed.
viewed the Sabbath merely as a Mosaic ordinance.
It remains to ask (A.) whether there be indications
of its having been previously known and observed ;
and, (B.) whether it have a universal scope and
authority over all men. (A.) The first and chief argument of those who maintain that the Sabbath was
known before Moses, is the reference to it in <i'n.
This is considered to represent it as i-<>c\ :il
ii. 2, 3.
with man, being instituted at the Creation. But c
have no materials for ascertaining, or even conjecof the
turing, which was put forth first, the record
Gen. iv. 8
Creation, or the Fourth Commandment.
" And in
reads
process of time it came to pass
that Cain brought of the fruit of the ground an of"
The words rendered in
fering unto the Lord."
of
process of time" mean literally "at the end
days" (margin), and it is contended by some that
tinthey designate a fixed period of days, probably
end of a week, the seventh or Sabbath-day. Again,
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the division of time into weeks seems recognized in Jacob's courtship of Rachel—"Fulfil her week" (Gen. xxix. 27, 28). Lastly, the opening of the Fourth Commandment, the injunction "Remember the Sabbath-day," is appealed to as proof that that day was already known. It is easy (so Mr. Garden, but see note 1 below) to see that all this is but a precarious foundation on which to build. It is not clear that the words in Gen. iv. 3 denote a fixed division of time of any sort. Those in Gen. xxix. obviously do, but carry us no further than proving that the week was known and recognized by Jacob and Laban, though it must be admitted that, in the case of time so divided, sacred rites would probably be celebrated on a fixed and state-ly-recurring day. The argument from the prevalence of the weekly division of time would require a greater approach to universality in such practice than the facts exhibit, to make it a cogent one. The injunction in the Fourth Commandment to "remember the Sabbath-day may refer only to its previous institution in connection with the gathering of manna, or may be but the natural precept to keep in mind the rule about to be delivered: on the other hand, the perplexity of the Israelites respecting the double supply of manna on the sixth (Ex. xvi. 22) leads us to infer that God thought of it as an institution from the very beginning. It was designed was not then known to them. Moreover, the language of Ez. xx. seems to designate it as an ordinance distinctively Hebrew and Mosaic. We cannot, then, from the uncertain notices which we possess, infer more than that the weekly division of time was known to the Israelites and others before the Law of Moses. 1 (Wex. xii.) But to come to our second question, it is by no means follows, that even if the Sabbath were no older than Moses, its scope and obligation are limited to Israel, and that itself belongs only to the ob-solent enactments of the Levitical Law. That Law contains two elements, the code of a particular nation, and commandments of human and universal character. (Law of Moses.) To which class belongs the Sabbath, viewed simply in itself, is a question which will soon come before us, and one which does not appear hard to settle. Meanwhile, we must inquire into the case as exhibited by Scripture. And here we are called to observe the holy day, the aged command to keep the Sabbath forms part of the Decalogue, which has a rank and authority above the other enactments of the Law (Mat. xix. 17-19; Rom. xiii. 8, 9; Eph. vi. 2, 3). In some way, therefore, the Fourth Commandment has an authority over, and is to be obeyed by, Christians, though whether in the letter, or in some large spiritual sense and scope, is a question which still remains. The phenomena respecting the Sabbath presented

The argument for the pre-Mosaic institution of the Sabbath may be stated more cogently thus: The Israelites, like all the nations around them, were familiar with the WEEK as a division of time: Moses, when giving an account of the creation of the world, declared that God rested on the seventh day and blessed and sanctified it; and still further, God Himself in the Fourth Commandment, after speaking of the Sabbath just as if it was something new (see note 1), now made it an indelible ordinance, and enforced, "Remember the Sabbath-day to keep it holy." subjoins the reason. For in six days the Lord made heaven and earth, and all things, and on the seventh day He rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it. The natural conclusion from these two considerations is, that in their day it existed. It is, therefore, a subject for the human race—a conclusion coincident with that of our Saviour. The Sabbath was made for man, not for Israelites or Jews only, but for man as man ( Mk. ii. 27).
week is more than once referred to as one of religious observance, it is never identified with the Sabbath. The reason for this is that the monuments which we possess of the early Church, we find ourselves on the whole carried in the same direction. The seventh day of the week continued, indeed, to be observed; but not as obligatory on Christians in the same way as on Jews. Again, the observance of the Lord's Day as a Sabbath would have been well-nigh impossible to the majority of Christians in the first ages, so connected were they with persecuting heathen masters, fathers, and neighbors. When the early Fathers speak of the Lord's Day, they sometimes, perhaps, by comparing, connect it with the Sabbath; but we have never found a passage, previous to the conversion of Constantine, prohibiting of any work or occupation on the former, and any such, did it exist, would have been in a great measure nugatory, for the reasons just alleged. After Constantine things become different at once. His celebrated edict prohibiting of judicial proceedings on the Lord's Day was probably dictated by a wish to suppress the Christian festival as much as was enjoyed by those of the heathen, rather than by any reference to the Sabbath or the Fourth Commandment; but it was followed by several which extended the prohibition to many other occupations, and to many forms of pleasure held innocent on ordinary days. But it was surely impossible to observe both the Lord's Day, as was done by Christians after Constantine, and to read the Fourth Commandment without connecting the two; and, seeing that such was to be the practice of the developed Church, we can understand how the silence of the N. T. Epistles, and even the strong words of St. Paul (Col. ii. 16, 17), do not impair the human and universal scope of the Fourth Commandment, exhibited so strongly in the very nature of the Law, and in the teaching respecting it of Him who came not to destroy the Law, but to fulfill (Mat. v. 17).

In the East, indeed, where the seventh day of the week was long kept as a festival, that would present itself to men's minds as the Sabbath, and the first day of the week would appear rather in its distinctively Christian character (Lord's Day), than in connection with the Old Law. But in the West the seventh day was kept for the most part as a fast, and that for a reason merely Christian, viz., in commemoration of our Lord's lying in the sepulchre throughout that day. Its observance therefore would not obscure the aspect of the Lord's Day as that of hebdomadal rest and refreshment. An exposition which has been given of Heb. iv. 8-10, by Owen and Wardlaw, is singularly illustrative of the view just suggested. Ver. 9 is, "there remaineth therefore a rest for the people of God." Now, it is important that throughout the passage the Greek word for "rest" is kairos, and that in the words just quoted it is changed into sabbaton, which certainly means the keeping of rest, the act of sabbatizing rather than the objective rest itself. It has accordingly been suggested that those words are not the author's conclusion—which is to be found in the form of the thesis in the declaration "which have believed do enter into rest"—but a parenthesis to the effect that "to the people of God," the Christian community, there remaineth, there is left, a sabbating, the great change that has passed upon them and the mighty elevation to which they have been hawght as a consequence of the declaration "as regards the Rest of God revealed to them, still leaving scope for and justifying the practice. The objections, however, to this exposition are many and great, and most commentators regard the passage as having no reference to the sabbatical, as well as to the sabbatarian, or pl. sabbata, sometimes = "week" in the N. T. (so Rm. x. 17, xxiv. 1; Jn. xvi. 19; Acts xx. 7; 1 Cor. xvi. 2).

The second Sabbath after the first" (Lk. vi. 1, literally the second-first Sabbath) was the first Sabbath after the second day (Sabbath) of unleavened bread connected with the passover (Robinson, Doddridge, Jahn, &c.); or the first Sabbath after the beginning of the second year in a cycle of seven years which was connected with the SABBATICAL YEAR (Wieseler, Van Oosterzee [in Lange], &c.).

Sabbath-day's Journey (Acts i. 12). On a violation of the commandment by someone who went to look for manna on the seventh day, Moses enjoined every man to "abide in his place," and forbade any man to "go out of his place" on that day (Ex. xvi. 29). It seems natural to look for the occasion of this passage in the occasion, and having no bearing on any state of affairs subsequent to the journey through the wilderness and the daily gathering of manna. Whether the earlier Hebrews did or did not regard it thus, it is not easy to say. In after-times the precept in Ex. xvi. was undoubtedly viewed as a permanent law. But a somewhat departure from a man's own place was unavoidable, the Scribes and Pharisees fixed the allowable amount at 2,000 paces, or about six furlongs, from the wall of the city. Our Saviour seems to refer to this law in warning the disciples (Jewish Christians, who would not feel free from the restrictions on journeying on that day). That prayer that their flight from Jerusalem in the time of its judgment should not be on the Sabbath-day (Mat. xxiv. 20). The permitted distance seems to have been grounded on the space to be kept between the Ark and the people (Josh. iii. 4) in the wilderness, which tradition said was that between the Ark and the tents. We find the same distance given as the circumference outside the walls of the Levitical cities to be counted as their suburbs (Num. xxxv. 5). The place reckoned from was thus not a man's own house, but the wall of the city where he dwelt, and thus the amount of the lawful Sabbath-day's journey must have varied greatly. When a man was obliged to go farther than a Sabbath-day's journey, on some good ground, he must, according to the Talmud, furnish himself the evening before with food for two meals, sit down and eat at the appointed distance, hurry what he had left, and thank God for the appointed boundary, and then the next morning make this the point to reckon from. Weights and Measures.

Sab-both's (fr. L.) = SABBATHIUS Levite (1 Esd. ix. 14; compare Estv. x. 18).

Sab-bat'leal (fr. SABBATH) YERUTH. As each seventh day and month were holy, so was each seventh year, by the Mosaic code. The law of the Sabbatical year, first given in Ex. xxvi. 11, is, to sow and reap for six years, and to let the land rest on the seventh, "that the poor of thy people may eat; and what they leave the beasts of the field shall eat." It is added, "in like manner thou shalt deal with thy vineyard and thy oliveyard." We next meet with the same idea in Deut. xiv. in which last place the new feature presents itself of the seventh year being one of release
to debtors. When we combine these several notices, we find that every seventh year the land was to have rest to enjoy her Sabbaths. Neither tillage nor cultivation of any sort was to be practised. (Corner: Gleaning; Loan; Poor.) This singular institution has the aspect, at first sight, of total impracticability. This, however, wears off when we consider that in no year was the owner allowed to reap the whole harvest (Lev. xix. 9, xiii. 22), and so there would usually be some crop from spontaneous production, besides the produce of the vines and olives. Moreover, it is difficult to see how the land would lay by corn in previous years for their own and their families' wants (xxv. 20–22). And though the right of property was in abeyance during the Sabbatical year, it has been suggested that this applied only to the fields, and not to the gardens attached to houses. The release of debtors during the Sabbatical year must not be confused with the release of bondsmen on the seventh year of their service. (Slave.) The spirit of this law, like that of the weekly Sabbath, was beneficent, limiting the rights and checking the sense of property; the one puts in God's claims on time, the other on the land. There may also have been an eye to the abundance which would come from a land frugally and fortunately used. The sabbatical year was to fall every seventh year, in a time when the rotation of crops was unknown. The Sabbatical year opened in the Sabbatical month, and the whole Law was to be read every such year, during the Feast of Tabernacles, to the assembled people. At the completion of a week of Sabbatical years, the Sabbatical scale received its completion in the year of Jubilee. It has been inferred from Lev. xix. 2, that the Sabbatical year was to be held by the people on the first year of their occupying Canaan, but this would contradict ver. 3, 4. It is more reasonable to suppose, with the best Jewish authorities, that the law became obligatory fourteen years after the Exile entrance into the Promised Land, the conquest of which took seven years, and the distribution seven more. A further question arises: Was this law in point of fact obeyed? In the threatening in Lev. xxvi., judgments on the violation of the Sabbatical year are particularly contemplated (ver. 33, 34); and the actual occurrence appears from 2 Chr. xxxvi. 20, 21, where the Captivity is spoken of as lasting "until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath, to fulfill threescore and ten years." Some of the Jewish commentators have inferred from this that their forefathers had neglected exactly seventy Sabbatical years. If such neglect was continuous, the law must have been disobeyed 400 years, i.e. through nearly the whole duration of the monarchy; and as there is nothing in the previous history leading to the inference that the people were more scrupulous then, we must look to the return from Captivity for indications of the Sabbatical year being actually and punctiliously observed. The dates of three Sabbatical years Mr. K. S. Poole gives as b. c. 163, 135, 37 (Jos. xiii. 9, xvi. 6, xvi. 1, 2; 2 Chr. ii. 1, 2; 1 Mc. vi. 49). Alexander the Great is said to have exempted the Jews from tribute during it; as stated in Philo: Consol. Chronology; Festival; Sabbath; Year.


Sabellian (fr. Gr.) = Zerub. 17 (1 Esd. iii. 34).

Sabbath (Gen. x. 7), or Sabtah (1 Chr. i. 9) (both Heb. = a striking, breaking, i.e. terror, Sim.), the third in order of the sons of Cush, who probably settled on the southern coast of Arabia. The statements of Pliny, Ptolemy, &c., respecting Sabbath, Sabata, Sabot, or Sobotar, metropolis of the Atrimite (probably the Chatarnotte), seem (so Mr. E. S. Poole, with Winer, Knobel, Kel., &c.) to point to a trace of the tribe descended from Sabtah, always supposing that this Sabbath was not a corruption or dialectic variation of Saba, Seba, or Shetha. Ptolemy places Sabbatha in 77° long., 16° 30' lat. It was an important city, containing no less than sixty temples. Geographers think that Sabtah corresponds to the Ethiopian city Sabat, Sabah, Sabai, on the southwestern coast of the Red Sea, not far from the present Arzicko. Michaelis removes Sabtah to Ceuta opposite Gibraltar, called in Arabic Sebotha; Bochard places Sabbath near the western shore of the Persian Gulf, with the Saphatha of Ptolemy, the name also of an island in that gulf.

Sab'te-cha [kah] (Heb. a striking, i. e. extreme terror, Sim.), and Sab'te-chah (fr. Heb. id.), the fifth in order of the sons of Cush (Gen. x. 7; 1 Chr. i. 9), whose settlements would probably be near the Persian Gulf in Arabia. Bochard would place him in Carmania on the Persian shore of the Gulf; Ge-sonius and the Talmud in Ethiopia.

Sac'ar (Heb. hire, reward, Gen.) 1. A Hararite, father of Ahiam (1 Chr. xi. 33) = Sharah. 2. A Levite porter, fourth son of Obod-edom (xxvi. 4).

Sack (Dan. iii. 5, 10, 15), the A. V. rendering of the Chal. sabbichd. If this musical instrument = the Gr. sambuke and L. sambuca, the English translation is entirely wrong. The sakkbut was a wind-instrument; the sambuca was played with strings. Mr. Chappell says: "The sakkbut was a bass trumpet with a slide, like the modern trombone." The sambuca was a triangular instrument with four or more strings played with the fingers.

Sackcloth (Heb. sak; Gr. sakkos), a coarse texture of a dark color, made of goats' hair (Is. i. 3; Rev. vi. 12); used (1) for making sacks (Gen. xili. 25; Lev. xi. 32; Josh. ix. 4); and (2) for making the rough garments used by mourners, which were in extreme cases worn next the skin (1 K. xxi. 27; 2 K. vi. 30; Joel i. 13; Is. vi. 10, 17). This even by females (Joel i. 8; 2 Mc. iii. 19), but at other times were worn over the coat (Jon. iii. 6) in lieu of the outer garment. The robe probably resembled a sack in shape, was confined by a girdle of similar material (2 Sam. iii. 31; Is. iii. 24, &c.), and was sometimes worn through the night (1 K. xxi. 27). It was a garment of ascetics and prophets (Is. xx. 2). Dress; Mourning.

Sacrifice [sac'ri-fise] (fr. L. sacrificium) = an offering to God of a slain animal or other gift as an atonement for sin, an acknowledgment of His goodness, or a means of securing His favor; or the animal or gift thus offered. 1. The words used to denote Sacrifice in Scripture. 1. Heb. minhadh or minadah = a "gift" or "present" (Gen. xxiii. 13, 18, 20, 21, &c.), a sacrifice or "offering" generally (iv. 3–5, &c.), especially an unbloody sacrifice or "meat-offering" (Lev. xi. 1, 2, 4, &c.).—2. Heb. korban, translated "offering" (Lev. ii. 1, ff., ii. 19, &c.); or "oblation" (ii. 1, &c.); Cor. ii. 2. Heb. libnah, or libnah, Chal. libnah or libnah (Est. vi. 3) refers emphatically to a bloody sacrifice, in which the shedding of blood is the essential idea (Gen. xxxii. 54; Lev. iii. 1, ff., &c.), opposed to No. 1 in Ps. xi. 6, and to No. 4 in Ex. x. 25, &c. (compare Ps. li. 16, 17, 19 [Heb. 18, 19, 21]).—4. Heb. 'dik = the
"burnt-offering" or "burnt-sacrifice," to be wholly consumed. —5. Heb. kibl (“court, finished, perfect, Ges.), translated "whole burnt-sacrifice" (Deut. xxxiii. 10), "whole burnt-offering" (Ps. li. 19, Heb. 21.), translated also as "wholly" when used with other words denoting sacrifice (Lev. vi. 22, 23 [Heb. 19, 16]; I Sam. vii. 9).—6. Heb. shalam = "peace-offering." —7. Heb. ha'llath or chathath = "sin-offering." —8. Heb. adonm = "trespass-offering." —9. Gr. theia, uniformly translated "sacrifice" in N. T. (Mat. ix. 13, &c.); in LXX. = No. 1, 3, 7, above.—10. Gr. doro(m), uniformly translated "gift" in N. T. (Mat. xi. 11, v. 23, 24, &c.); in LXX. = No. 1, 2, 3, above.—11. Gr. eidothoton = "idol-sacrifices, Rbn.; N. T. Lox.), translated "meats (or 'things') offered to idols," &c. (Acts xxv. 22, 25; 1 Cor. viii. 1, 4, 7, 10, x. 19, 23; Rev. ii. 14, 20).—12. Gr. prophora = "offering" (Acts xxvi. 26, xiv. 17; Eph. v. 2; Heb. v. 8, 10, 14, 18), once "offering up" (Rom. xv. 16); in LXX. = No. 1 above.—11. The historical development of Sacrifice in the O. T. embraces —1. Origin of sacrifice. In tracing the history of sacrifice from its first beginning to its perfect development in the Mosaic ritual, we are at once met by the long-disputed question as to the origin of sacrifice; whether it arose from a natural instinct of man, sanctioned and guided by God, or was the subject of some distinct primal revelaction. There can be no doubt (as Mr. Dana, in his Hebrews, has abridged, that sacrifice was sanctioned by God's Law, with a special typical reference to the Atonement of Christ; its universal prevalence, independent of, and often opposed to, man's natural reasoning on his relation to God, shows it to have been primal, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or was based on that sense of sin and lost communion with God which is stamped by His hand on the heart of man—is an historical question, perhaps insoluble. The great difficulty in the theory which refers it to a distinct command of God, is the natural character, no more typical of this mysterious and supernatural character of the Atonement, with which the sacrifices of the O. T. are expressly connected, any conclusive argument on this side of the question. All that the eucharistic and depredatory ideas of sacrifice are perfectly natural to man. The higher view of its expiatory character, which on its typological nature, appears but gradually in Scripture. Only in the N. T. (especially in Hebrews) is its nature clearly unfolded. It is to be noticed that, except in Gen. xv. 9, the method of patriarchal sacrifice is left free. The inference is at least probable, that when God sanctioned formally a natural rite, then, and not till then, did He define its method. The question, therefore, of the origin of sacrifice is best left in the silence with which Scripture surrounds it.—2. Ante-Mosaic History of Sacrifice. In examining the various sacrifices recorded in Scripture before the establishment of the Law, we find that the words specially denoting expiatory sacrifice (haddath or chathath; see above) are not applied to them. This fact does not at all show that they were not actually expiatory, but it justifies the inference that this idea was not then the prominent one in the doctrine of sacrifice. The sacrifice of Cain and Abel is called minahah or minahah (see above, and Gen. iv. 4) although in the latter it was bloody sacrifice. In the case of both it would appear to have been eucharistic. The sacrifice of Noah after the Flood (Gen. vii. 20) is called burnt-offering ("iddah; see above). This sacrifice is expressly connected with the institution of the Covenant in ix. 8-17. The same ratification of a covenant is seen in Abraham's burnt-offering (xv. 9). The sacrifice (zebah or zebach) of Jacob at Mizpeh also marks a covenant with Laban, to which God is called to be a witness and a party. In all these, therefore, the prominent idea seems to have been what is called the federative, the recognition of a bond between the sacrificer and God, and the dedication of himself, as represented by the victim, to the service of the Lord. The sacrifice of Isaac (xii. 1-13) stands by itself. Yet in its principle it appears to have been of the same nature as before: the voluntary surrender of an only son on Abraham's part, and the willing dedication of himself on Isaac's, are in the foreground: the expiatory idea, if recognized at all, holds certainly a secondary position. In the burnt-offerings of Job for his children (Job 1. 5) and for his three friends (xiii. 8), we for the first time find the expression of the desire of complete, or at least partial, forgiveness, but it is clear that the idea of salvation from death by means of sacrifice is brought out in it with a distinctness before unknown. The sacrifice of Ex. xxi., offered as a solemn inauguration of the Covenant of Sinai, has a similarly comprehensive character, but the solemn use of the blood (compare Heb. ix. 18-22) distinctly marks the idea that expiatory sacrifice was needed for entering into covenant with God. The Law of Leviticus now unfolds distinctly the various forms of sacrifice:—(a.) The burnt-offering. Self-dedicatory. —(b.) The meat-offering (unbloody); the peace-offering (bloody). Eucharistic. —(c.) The sin-offering; the trespass-offering. Expiatory. —To these may be added, —(d.) The incense offered after sacrifice in the Holy Place, and (on the Day of Atonement) in the Holy of Holies, the symbol of the intercession of the priest (as a type of the Great High-Priest), accompanying and making efficacious the prayer of the people. In the condemnation of Achan (compare Lev. viii.) we find these offered in what became ever afterward the appointed order: first came the sin-offering, to prepare access to God; next, the burnt-offering, to mark their dedication to His service; and thirdly, the meat-offering of thanksgiving. Henceforth, the sacrificial system was fixed in all its parts, until He should come whom it typified. It is to be noticed that the Law of Leviticus takes the rite of sacrifice for granted (Lev. i. 2, ii. 1, &c.), and is directed chiefly to guide and limit its exercise. In every case but that of the peace-offering, the nature of the victim was carefully prescribed, so as to preserve the idea symbolized. The place of offering was expressly limited, first to the Tabernacle, afterward to the Temple. This ordinance also necessitated their periodical gathering as one nation before God, and so kept clearly before their minds their relation to Him as their national King.

1 Of living creatures, the Hebrews "offered only these five kinds: bullocks, goats, sheep, turtle, pigeons. Their offerings of other kinds were: tithe, first fruits, four, wine, frankincense, etc." (Lichtfoel). BANQUET; BEMISH; CLEAN; UNCLEAN MEATS.
ing on their flesh as a partaking of the "table of the gods" (comp. 1 Cor. x. 20, 21), is really certain. Nor was the higher idea of sacrifice, as a representation of the self-devotion of the offerer, body and soul, to the god, wholly lost, although generally obscured by the grosser and more obvious conceptions of the rite. But, besides all these, there seems always to have been latent the idea of propitiation, i.e. the belief in a communion with the gods, natural to man, broken off in some way, and by sacrifice to be restored. Now, the essential difference between these heathen views of sacrifice and the Scriptural doctrine of the O. T. is not to be found in its denial of any of these ideas. In fact, it brings out, clearly and distinctively, the ideas which in heathenism were uncertain, vague, and perverted. But the essential points of distinction are two. First, that whereas the heathen conceived of their gods as alienated in jealousy or anger, to be sought after, and to be appeased by the unaided action of man, Scripture represents God Himself as approaching man, as partaking out and being offered as a gift, by which the broken covenant should be restored. The second mark of distinction is closely connected with this, inasmuch as it shows sacrifice to be a scheme proceeding from God, and, in His foreknowledge, connected with the one central fact of all human history. It is to be found in the typical character of all the sacrifices, on which, as the Epistle to the Hebrews argues, all their efficacy depended. The nature and meaning of the various kinds of sacrifice is partly gathered from the form of their institution and ceremonial, partly from the teaching of the Prophets, and partly from the N. T., especially the Epistle to the Hebrews. All had revelation, under different aspects, to a covenant between God and man. The Sin-offering represented that Covenant as broken by man, and as knit together again, by God's appointment, through the "shedding of blood." Its characteristic ceremony was the sprinkling of the blood before the veil of the Sanctuary, the putting some of it on the horns of the altar of incense, and the pouring out of all the rest at the foot of the altar of burnt-offering. The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of God's mercy. Beyond all doubt, the sin-offering denotes that sin existed in man, that the "wages of that sin was death," and that God had provided an Atonement by the vicarious suffering of an appointed victim. The ceremonial and meaning of the Burnt-offering were very different. The idea of expiation seems not to have been absent from it, for the blood was sprinkled round about the altar of sacrifice; but the main idea is the offering of the whole victim to God, representing (as the laying of the hand on its head shows) the devotion of the sacrificer, body and soul, to Him (Rom. xi. 1). The death of the victim was, so to speak, an incidental feature. The Meat-offerings were peace or thank-offering, the first-fruits, &c., were simply offerings to God of His own best gifts, as a sign of thankful homage, and as a means of maintaining His service and His servants. The characteristic ceremony in the peace-offering was the eating of the flesh by the sacrificer. It betokened the enjoyment of communion with God. It is clear from this that the idea of sacrifice is a complex idea, involving the propitiatory, the dedicatory, and the eucharistic elements. Any one of these, taken by itself, would lead to error and super-
stition. All three, probably, were more or less implied in each sacrifice, each element predominating in its turn. Now, the Israelites, while they seem always to have retained the ideas of propitiation and of eucharistic offering, constantly ignored the self-dedication which is the link between the two, and which the regular burnt-offering should have impressed upon them as their daily thought and duty. It is therefore to this point that the teaching of the prophets is mainly directed (1 Sam. xxv. 22; Is. i. 10-20; Jer. vii. 22, 25; Ez. xx. 39-44; Hos. vi. 6; Am. v. 21-27; Hb. ii. 6-8, &c.). The same truth is repeated by the Psalmist (Ps. xi. 8-11, 13, 14, li. 16, 17, cxli. 2). It is not to be argued from these passages that the idea of self-dedication is the main one of sacrifice. The idea of propitiation lies below it, taken for granted by the Prophets as by the whole people, but still enveloped in mystery until the Antitype should come to make all clear. For the evolution of this doctrine we must look to the N. T. Without entering directly on the great subject of the Atonement (which would be foreign to the scope of this article), it will be sufficient to refer to the connection, established in the N. T., between it and the sacrifices of the Mosaic system. To do this, we must make one more reference here the Epistle to the Hebrews, which contains the key of the whole sacrificial doctrine. In the first place, it follows the prophetic books by stating, in the most emphatic terms, the intrinsical nullity of all mere material sacrifices (Heb. ix. 9, 10, x. 4). The very fact of their constant repetition is said to prove this imperfection; but it does not seem more than to convey the Epistle is supposed to show the whole Epistle is to show their typical and propitiatory character, and to assert that in virtue of it alone they had a spiritual meaning. Our Lord is declared (see I Pet. i. 29) "to have been foreordained as a sacrifice before the foundation of the world." The material sacrifices represented this Great Atonement as already made and accepted in God's foreknowledge: and to those who grasped the ideas of sin, pardon, and self-dedication in them, they were a means of conveying into the blessings which the One True Sacrifice alone procured. They could convey nothing in themselves; yet, as types, they might, if accepted by a true, though necessarily imperfect, faith, be means of conveying in some degree the blessings of the Antitype. (Savoy.)—This typical character of all sacrifice being thus set forth, the next point dwelt upon is the union in our Lord's Person of the priest, the offerer, and the sacrifice. It is clear that the Atonement, in this Epistle, as in the N. T. generally, is viewed in a twofold light. On the one hand, it is set forth distinctly as a vicarious sacrifice, which was rendered necessary by the sin of man, and in which the Lord "bears the sins of many." It is its essential characteristic that in it He stands absolutely alone, offering His sacrifice without any reference to the faith or the conversion of men. In it He stands out alone as the Mediator between God and man; and His sacrifice is offered once for all, never to be imitated or repeated. Now, this view of the Atonement is set forth in the Epistle to the Hebrews, as typified by the sin-offering (Heb. ix. 7-23). All the expiatory and propitiatory sacrifices of the Law are now for the first time brought into full light. As the sin-offering, though not the earliest, is the most fundamental of all sacrifices, so the aspect of the Atonement, which it symbolizes, is the one on which all others rest. On the other hand, the sacrifice of Christ is set forth to us, as the completion of that perfect obedience to the will of the Father which is the natural duty of sinless man, in which He is the representation of all men, and in which He calls upon us, when reconciled to God, to "take up the Cross and follow Him." In this view His death is not the principal object; we dwell rather on His holy Incarnation, and His life of humility, temptation, and suffering, to which that death was but a fitting close. The main idea of this view of the Atonement is representative rather than vicarious. It is typified by the burnt-offering, in respect of which the N. T. merely quotes and enforces the language already cited from the O. T., and especially (see Heb. x. 6-9) the words of Ps. xi. 6, &c., which contrast with material sacrifice the "doing the will of God." As, without the sin-offering of the Cross, this, our burnt-offering, would be impossible, so also without the burnt-offering the sin-offering will to us be unavailing. With these views of our Lord's sacrifice on earth, as typified in the Levitical sacrifices on the outer altar, is also to be connected the offering of His Intercession for us in heaven, which was bound up in each instance (xii. 24-28, comp. iv. 14-16, vi. 19, 20, vii. 25; Adoration; Prayer). The typical sense of the meat-offering, or peace-offering, is less connected with the sacrifice of Christ Himself, than with those sacrifices of praise, thanksgiving, charity, and devotion, which we, as Christians, offer to God, and "with which He is well pleased" (xii. 18, 19), as with "an odor of sweet smell, a sacrifice acceptable to God" (Phil. iv. 18).

SAD-sa-mil's (fr. L.) = Shallum, ancestor of Ezra (2 Esd. i. 1).
SAD-das = Azazah (1 Esd. v. 13; comp. Ezr. ii. 12).
SAD-de = Jehud (1 Esd. vii. 45) = Doderes.
* SAD dile. = Ass; Camel; Horse; Mele.
SAD due (fr. Gr.) = Zadok the high-priest (1 Esd. vii. 2).

SAD-^u-cees [seez] (fr. L. Sadducai; Gr. Saddoukaios; see below), a religious party or school among the Jews at the time of Christ, who denied the legal authority of the Mosaic law, and who deemed the written law alone to be obligatory on the nation, as of divine authority (Mat. iii. 7, 16; iv. 1, 6, 11, 12, xxii. 23, 34; Mk. xii. 18; Lk. xxv. 27; Acts iv. 1, 7, xvii. 6-8).—Origin of the name. The Hebrew word by which they are called in the Mishna is Tsaddikim, the plural of Tsaddik = just, or righteous; used in the Bible only as a proper name, Zadok. The most obvious translation of the word, therefore, is to call them Zadoks or Zadokites. The ordinary Jewish statement is that they are named from a certain Zadok, a disciple of the Antigonus of Socho, who is mentioned in the Mishna as having received the oral law from Simon the Just, the last of the men of the Great Synagogue. But this statement is unsupported by Josephus or the Talmud, and appears unworthy of credit. Epiphanius states that the Sadducees called themselves by that name from Heb. tsedek = righteousness, "and that there was likewise anciently a Zadok (Heb. Tsaddok) among the priests, but that they did not continue in the doctrines of their chief." This explanation of the origin of the word Sadducees must be rejected with that given by the Jews (see Mr. Twisleton, original.)
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SAD

(Preferred author of this article). If now recourse is had to conjecture, the word is less likely to have arisen from the meaning of righteousness than from the name of an individual, inasmuch as Zadok (Heb. "Tadok") never occurs in the Bible, except as a proper name. Now, according to the existing records of Jewish history, there was one Zadok of transcendent importance, and only one: viz., the priest who was so prominent in David's time, and who declared in favor of Solomon, when Abiathar took the part of Adonijah as successor to the throne (1 K. i. 32-46). His line of priests appears to have had decided prominence in subsequent history. Now, as the transition from the expression "sons of Zadok" and "priests of the seed of Zadok," to Zadokites, is easy and obvious, and as in Acts x. 17, it is said, "Then the high-priest rose, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation," it has been conjectured by Geiger that the Sadducees or Zadokites were originally identical with the sons of Zadok; and constituted what may be termed a kind of sacerdotal aristocracy. To these were afterward attached all who for any reason reckoned themselves as belonging to the aristocracy; e.g. the families of the high-priest, who had attained consideration under the dynasty of Herod. These were for the most part judges, and individuals of the other and governorship line (the Hasidim), and numbered, it is safe to assert, so the Sadducees denied, that the Israelites were in possession of an Oral Law transmitted to them by Moses. That doctrine (of the existence of a Mosaic Oral Law) is at the present day rejected, probably by almost all, if not by all, Christians; and the greater number of Christians have never even heard of it, though it is older than Christianity, and has been the support and consolation of the Jews under the most cruel persecutions, and is likewise now maintained, all over the world, by those who are called the orthodox Jews. It must not be assumed that the Sadducees, because they rejected a Mosaic Oral Law, rejected likewise all traditions and all decisions in explanation of passages in the Pentateuch. Although they protested against the assertion that such points had been divinely settled by Moses, they probably, in numerous instances, followed practically the same traditions as the Pharisees. This will explain why in the Mishna special points of difference between the Pharisees and Sadducees are mentioned, which are so unimportant, e.g. whether the stream of water from a clean vessel into an unclean one is itself clean or unclean, &c. — II. The denial of man's resurrection after death, followed in the conception of the Sadducees as a logical conclusion from their denial that Moses had revealed to the Israelites the Oral Law. For on a point so momentous as a second life beyond the grave, no religions party among the Jews would have deemed themselves bound to accept any doctrine as an article of faith, unless it had been proclaimed by Moses, their great legislator; and it is certain that in the written Law of the Pentateuch there is a total absence of any assertion by Moses of the resurrection of the dead. This fact is presented to Christians in a striking manner by the well-known words of the Pentateuch which are quoted by Christ in argument with the Sadducees on this subject: Ex. iii. 6, 16; Mk. xii. 26, 27; Mat. xxii. 31, 32; Lk. xx. 37, 38. It is evident that in such a case Christ would quote to His powerful adversaries the most cogent text in the Law; and yet the text actually quoted does not do more than suggest an inference on this great doctrine. It is true that passages in other parts of the O. T. express a belief in a resurrection (Is. xxvi. 19; Dan. xii. 2; Job xix. 26; and in some of the Psalms); and it may at first sight be a subject of surprise that the Sadducees were not convinced by the authority of those passages. But although the Sadducees regarded the books which contained these passages as sacred, it is more than doubtful whether any of the Jews regarded them as sacred in precisely the same sense as the written Law. To the Jews Moses was and is a colossal Form, pre-eminent in authority above all subsequent prophets. — In connection with the disbelief of a resurrection by the Sadducees, it is proper to notice the statement (Acts xxiii. 8) that they likewise denied there was "angel or spirit." A perplexity arises as to the precise sense in which this denial is to be understood. The two principal explanations which have been suggested are, either that the Sadducees regarded the angels of the O. T. as transitory unsubstantial representations of Jehovah, or that they disbelieved, not the angels of the O. T., but merely the angelical system which had become developed in the popular belief of the Jews after their return from the Babylonian Captivity. Perhaps, however, another suggestion is admissible. It appears from Acts xxiii. 9, that some of the scribes on the side of the Pharisees suggested the "angel or spirit," and it does not seem improbable that St. Paul, on the very occasion when it is asserted that the Sadducees denied the existence of angel or spirit, now, the Sadducees may have disbelieved in the occurrence of any such phenomena in their own time, although they accepted all the statements respecting angels in the O. T.; and thus the key to the assertion in ver. 8, that the Sadducees denied "angel or spirit," would be found exclusively in ver. 9. — III. The opinions of the Sadducees respecting the freedom of the will, and the way in which those opinions are treated by Josephus, have been noticed under PHARISEES. Possibly the stress laid by the Sadducees on the freedom of the will may have had some connection with their forming such a large portion of that class from which criminal judges were selected. The sentiment of the lines — "Our acts our Angels are, or good or ill. Our fatal shadows that walk by us still." would express that portion of truth on which the Sadducees, in inflicting punishments, would dwell with most emphasis: and as, in some sense, they disbelieved in angels, these lines have a peculiar claim to be regarded as a correct exponent of Sadducean thought.— IV. Some of the early Christian writers, e.g. Epiphanius, Origen, and Jerome, attribute to the Sadducees the rejection of all the Sacred Scriptures except the Pentateuch; but this statement is now generally admitted to have been founded on a misconception of the truth, and probably to have arisen from a confusion of the Sadducees with the Samaritans. Josephus is wholly silent as to an antagonism on this point between the Sadducees and the Pharisees. What probably had more influence than any thing else in occasioning this misconception respecting the Sadducees, was the circumstance that in arguing with them on the doctrine of a future life (see II, above), Christ quoted from the Pentateuch only, although there are stronger in the doctrine in the other books of the O. T. — V. It may be proper to notice a fact which, while it accounts for misconceptions of early Christian writers respecting the Sadducees, is on other grounds well worthy to arrest the attention. This fact is the
SAD

rapid disappearance of the Sadducees from history after the first century, and the subsequent predominance among the Jews of the opinions of the Pharisees. Two circumstances indirectly, but powerfully, contributed to produce this result: (1.) The state of the Jews after the capture of Jerusalem by Titus; (2.) The growth of the Christian religion. (1.) It is difficult to overestimate the consternation and dismay which the destruction of Jerusalem occasioned in the minds of sincerely religious Jews. In this their hour of darkness and anguish, they naturally turned to the consolations and hopes of a future state; and the doctrine of the Sadducees, that there was nothing beyond the present life, would have appeared to them cold, heartless, and hateful. (2.) While they were sunk in the lowest depths of depression, a new religion which they despised as a heresy and a superstition, of which one of their own nation (Jesus Christ) was the object, and another (Paul) the unrivalled missionary to the heathen, was gradually making its way among the subjects of their despised rival, the Romans. One cause of its success was undoubtedly the vivid belief in the resurrection of Jesus, and a consequent resurrection of all mankind. Conscious, therefore, or unconsciously, many circumstances combined to induce the Jews, who were not Pharisees, but who resisted the new heresy, to rally round the standard of the Oral Law, and to assert that their holy legislators, Moses, had transmitted to his faithful people by word of mouth, although not in writing, the revelation of a future state of rewards and punishments. This doctrine is still maintained by the majority of our Jewish contemporaries.—The Karaites, who are found in Russia, Austria, Constantiutople, &c., and number about 5,000 or 6,000, hold doctrines which are, with few exceptions, the same as those of the Sadducees (Ginsburg, in Kitto).

Sal (L. = Zadok). 1. Zadok (2 Esd. i. 1).—2. A descendant of Zerubbabel in the genealogy of Jesus Christ (Mat. i. 14).

Saffron (fr. Ar. safran, yellow), the A. V. (and de luxe correct) translation of the Heb. cardon, mentioned only with other odorous substances in Cant. iv. 14; the Arabic Kurkun is similar to the Hebrew, and denotes the Crocus sativus, or saffron crocus. Saffron has from the earliest times been in high esteem as a perfume. It was also used in medicine. The part of the plant which was used was the stigma, which was pulled out of the flower and then dried. These, when prepared, are dry, narrow, threadlike, and twisted together, of an orange-yellow color, having a peculiar aromatic and penetrating odor, with a bitterish and somewhat aromatic taste, tingeing the mouth and saliva yellow. Saffron was formerly highly esteemed as a stimulant medicine, and is still in high repute in the East (Dr. Boyle, in Kitto.).

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Sala (Gr. = Salar).—"Sala (Gr. = Salar).—Sala (fr. Ar. = Safran; see below), son of Arphaxad and father of Jeter (Gen. x. 24), xl. 12-14; Lk. iii. 35); = SHELAR 2. The name is significant of extraction. It thus seems to imply the historical fact of the gradual extension of a branch of the Shemitic race from its original seat in Northern Assyria toward the river Euphrates."

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Salamis (Gr., probably named from Gr. salo, i.e. the breaking of the waves against the steep shores of the island, L. & S.), a city at the E. end of the island of Cyprus, and the first place visited by Paul and Barnabas, on the first missionary journey, after leaving the mainland at Saloucia. Here alone, among all the Greek cities visited by St. Paul, we read of "synagogues" in the plural (Acts xii. 5). Hence we conclude that there were many Jews in Cyprus, and this is in harmony with what we read elsewhere. Jewish residents were in the island when the Seleucid reigns of Antiochus I (1 M. xvi. 23). At a later period, in the reigns of Trajan and Hadrian, dreadful tumults here, caused by a vast multitude of Jews, made the whole city a desert. Salamis, afterward rebuilt and called Constantia, was not far from the modern Famagousta, and was, after its recapture by the Franks of Pediaeus, on low ground, which is in fact a continuation of the plain running up into the interior toward the place where Nicosia, the present capital of Cyprus, stands. Its harbor was very good. It was anciently the capital of Cyprus, and was, under the Romans, the most important mercantile town, if not the seat of government.
a volcano. Many of the houses, though long deserted, are still perfect, with their stone roofs, doors, and walls; the city walls are still tolerably good; but the region is uninhabited and desolate.

Salathel [-kah] (Heb.) = Salach (Deut. iii. 10).

Salém (Gr. or Heb. salém = peace, Rvn. N. T. Lex.). 1. The place of which Melissaek was king (Gen. xiv. 18; Heb. vii. 1, 2). Dr. Wolff, Stuart apparently (Com. on Heb. lx. 1, c.), regard Salem as a title (= peace), not the name of a place. But Salem and Shavey are generally regarded as lying near each other in Abram’s road from Hobah to the plain of Mamre. The various opinions in regard to this Salem are:—1. That of the Jewish commentators, who with one voice affirm that Salem is Jerusalem, on the ground that Jerusalem is so called in Ps. lxxvi. 2 (so Jos. l. 10, § 2, the Targums, and most commentators). 2. Jerome maintained that the Salem of Melchizedek was not Jerusalem, but a town near Scythopolis, which in his day was still called Salem. Elsewhere he places it more precisely at eight Roman miles from Scythopolis, and gives us his reason as follows:—It was then as blushes. Further, he identifies this Salem with the Salem of the Abot the Baptist (so also Rosenmuller, Tuch, and several of the moderns). Ewald pronounces that Salem is a town on the E. side of Jordan, on the road from Damascus to Sodom, quoting at the same time Jns. iii. 25. 4. A tradition given by Eusebius (Euseb. Prep. Lr. ix. 17) differs in some important points from the Biblical account. According to this meeting was held in the sanctuary of the city Argarzin, which is interpreted by Eusebius to mean “the Mountain of the Most High.” Argarzin is of course har Gerizim (Heb. = Mount Gerizim). Stanley (248) thinks Gerizim was the scene of the meeting with Melchizedek. (Salem). 3. A Salem is mentioned in Jl. iv. 4, among the places seized and fortified by the Jews on the approach of Hophi-

fenes. If the Gr. aulon, here translated “valley,” is, according to frequent usage, the Jordan valley, then the Salem referred to must be that mentioned by Jerome. Or, as is perhaps still more likely, it refers to another Salem near Zer’in (Jezreel).—2. It seems to be agreed on all hands that Salem in Ps. lxxvi. 2 = Jerusalem, but whether as a mere abbreviation to suit some exigency of the poetry, and point the allusion to the peace (salém) which the city enjoyed through the protection of God, or whether, after a while, the name was acquired of its own rights. It is an antique name preferred to the more modern and familiar one, is a question not yet decided.

Salim (L. = Salem), a place named (Jn. iii. 23) to point out the situation of Esen, the scene of John’s last baptisms—Salem being the well-known town or spot, and Esen a place of fountains, or other water, near it. Esen and Jerome both affirm unhesitatingly that it existed in their day near the Jordan, eight Roman miles S. of Scythopolis. Jerome adds (under “Salem”) that its name was then Salumias. Various attempts have been more recently made to determine the locality of this spot. 1. Some (as Alford, Greek Testament) pronounce Syrmia and Axin, in the arid country far in the S. of Judea, entirely out of the circle of associations of John and of our Lord. Others identify it with the Salam of 1 Sam. ix. 4, but this latter place is itself unknown. 2. Robinson (iii. 298, 333) suggests the modern village of Solson, three miles E. of Naba- li, which is a village of some rank as a Jewish administrative, and is not near the Samaritans. A writer in the Colonial Church Chronicle, No. xxvii. 464, who concurs in this opinion, was told of a vil-

lage one hour E. (3: about five miles N. of Salim) named “Ain-un, with a copious stream of water.” (Eson.). 3. Dr. Barclay maintains that Salim is to be found in Wady Saliein, and Esen in the copious streams of ’Ain Farah, among the deep and intricate ravines some five miles N. E. of Jerusalem. This opinion Porter (in Kitto) favors. 4. The name of Salim has been lately discovered by Van de Velde (11, 245) in a position exactly in accordance with the notice of Eusebius, viz. six English miles S. of Heibesin, and two miles W. of the Jordan. Salim fulfills all the conditions implied in the name of Eon (springs), and the direct statement of the text, that the place contained abundance of water.

Salal, or Salai (Heb. bâkêt-maker ? Ges.). A Benjamite, who settled in Jerusalem after the Captivity (Neh. xi. 8).—2. Head of one of the courses of priests who went up from Babylon with Zerubbabel (xii. 20). = Salle 2.

Sala (Heb. weighted, Ges.). 1. Son of Meshullam; a Benjamite in Jerusalem after the Captivity (1 Chr. ix. 2; Neh. xi. 2)—2. Salm (xii. 7).

Salam’s (fr. Gr.) = Shalalmas (1 Esd. ix. 23).

Salma (Heb. gaarnet, Ges.), or Salomon (Heb. clothed, Ges.), son of Nahshon, the prince of Judah; father of Boaz, the husband of Ruth. On the entrance of the Israelites into Canaan, Salom took Ramah of Jericho to be his wife, and from this union sprang the Christ (Lk. i. 35; Matt. i. 5). Two circumstances connected with Salom have caused some perplexity. As regards the first, the orthography, the variation in proper names is so extremely common, that such slight differences are scarcely worth noticing; (Rev. iv. 20, 21; comp. Shimeon, Shma, Shammah, Shimmah, Shimmah, names of David’s brother, &c.). As to the other difficulty, the variation in Salom’s genealogy, which has induced some to think the Salma of 1 Chr. ii. 51, 54 is not the Salma of ii. 11, is more apparent than real. It arises from the circumstance that Bethlehem Ephratah, which was Salom’s inheritance, was part of the territory of Caleb, the grandson of Ephratah; and this caused him to be reckoned among the sons of Caleb (so Lord A. C. Hervey).

* Salma (Heb.) = Salma (Ru. iv. 20 marg.).

* Salman-aser = Shalmanasser ( Hos. xi. 5 margin).

Salman-bar (L.) = Shalmanezer (2 Esd. xiii. 40).

Salmon (L. fr. Heb. tselam = shaded, Ges.; see below). It is usually supposed that a hill near Shechem, on which Abimelech and his followers cut down the boughs with which they set the tower of Shechem on fire (Judg. ix. 48, A. V. “Salmon”) is the “Salmon” or Zalmon mentioned in Ps. lviii. 14; and this is probable, though the passage is peculiarly difficult, and the precise allusion intended by the poet seems hopelessly lost (so Mr. Twileton). The literal translation of the word is, “Thou makest it snow” in Salmon, or “It snows in Salmon,” with liberty to use the word either in the past or in the future tense. As, notwithstanding ingenious attempts, this subject no satisfactory meaning, course is had to a translation of doubtful validity, “Thou makest it white as snow;” or “It is white as snow”—words to which various metaphorical meanings have been attributed. The allusion which, through the lexicon of Gesenius, is most generally received, is that the words refer to the ground being snow-white with bones after a defeat of the Canaanite kings. Some (Targum, Kimchi, &c.) suppose that Salmon (Heb. Tsalim) is not a proper name in this passage, but merely signifies darkness.
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Salmon (Heb. clothed, Ges.), the father of Boaz (Rv. iv. 20, 21; Mat. i. 4, 5; Lk. iii. 32). SALMA.

Salome (Gr.), the E. point of the island of Crete (Acts xiv. 7). Part.

SALOM, the Greek form of—1. SALAMM, father of Hilkiah (Bar. i. 7).—2. SALT, father of Zimri (1 Mc. ii. 26).

Salom [as an English word often pronounced Salome; comp. Magdalene, &c.] (fr. Heb. = pacciēr, Sch.), 1. The wife of Ezra (comp. Mat. xvi. 56 with Mk. xv. 40). It is the opinion of many modern critics (Wieseler, Lange, Meyer, Alford, &c.) that she was the sister of Mary, the mother of Jesus, to whom reference is made in Jn. xix. 25. The words admit, however, of another and hitherto generally received explanation, according to which they refer to the "Mary the wife of Cleophas" immediately afterward mentioned. The only events recorded of Salome are that she preferred a request on behalf of her two sons for seats of honor in the kingdom of heaven (Mat. xx. 20), attended at the crucifixion of Jesus (Mk. xv. 40), and visited his sepulcher (xvi. 1). She is mentioned by name only on two other occasions.—2. The "daughter of Herodias" by her first husband, Herod Philip I (Mat. xiv. 6). She married first Philip the tetrarch of Trachonitis, her paternal uncle, and secondly Aristobulus, the king of Chalecis.

Salt [sawtil] (Heb. melōth or melch; Gr. hats). Indescribable as salt (chloride of sodium) is to our selves as salt appeared so to the Hebrews, being to them not only an appetizing condiment in the food both of man (Job vi. 6) and beast (Is. xxx. 24 margin), and a most valuable antidote to the effects of the heat of the climate on animal food, but also entering largely into their religious services as an accompaniment to the various offerings presented on the altar (Lev. ii. 12). (Sacrifice.) They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. (Sea, the Salt.) Salt might also be procured from the Mediterranean Sea, and from this source the Phenicians would naturally obtain the supply necessary for salting fish (Neh. xiii. 16) and for other purposes. They might also have acquired it by trade between rock-salt and that gained by evaporation, as the Talmudists particularize one species (probably the latter) as the "salt of Sodom." The salt-pits formed an important source of revenue to the rulers of the country, and Antiochus conferred a valuable boon on Jerusalem by presenting the city with 576 bushels of salt for the Temple-service. In addition to the uses of salt already specified, the inferior sorts were applied as a manure to the soil, or to harden the decomposition of dung (Mat. v. 13; Lk. xiv. 35). Too large an admixture, however, was held to produce sterility, as exemplified on the shores of the Dead Sea (Deut. xxiii. 23; Zeph. ii. 9); hence "a salt land" = a barren land (Job xxxix. 6 margin; Jer. xvii. 6); and hence also arose the custom of sowing with salt the foundations of a destroyed city (Judg. ix. 48), as a token of its irretrievable ruin. —"The salt used in this country (Syria and Palestine) is not manufactured by boiling clean salt water, nor quarried from mines, but is obtained from marshes along the sea-shore, as in Cyprus, or from salt-lakes in the interior, which dry up in summer, as the one in the desert N. of Palmyra, and the great lake of Jebel, S. E. of Aleppo. Maudrell, who visited the lake at Jebel, found salt there which had entirely lost its savour (Mat. x. 13; Mk. i. 50), and the same abounds among the deors at Ussum, and in other localities of rock-salt at the south end of the Dead Sea. Indeed, it is a well-known fact the salt of this country, when in contact with the base ground, or by dust and sun, does become insipid and useless. From this manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all, and such salt soon effloresces and turns to dust—not to furnish soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown, and this is the reason why it is cast into the street" (Thn. ii. 43, 44).—The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an anti-septic, durability, fidelity, and purity. Hence the expression, "covenant of salt" (Lev. vii. 17; Num. xviii. 19; 2 Chr. xiii. 5), as betokening an indissoluble alliance between friends; and again the expression, "salted with the salt of the palace" (Ezr. iv. 14), not necessarily meaning that they had "maintenance from the palace," as the A. V. has; but properly, that they were under the influence of the king, and their services were bound to prejudice the king. So in the present day, "to eat bread and salt together" is an expression for a league of mutual amity. It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God. As a purifying property of salt, as opposed to corruption, led to its selection as the outward sign in Elisha's miracle (2 K. ii. 20, 21), and is also developed in the N. T. (Mat. v. 13; Col. iv. 6). The custom of rubbing infants with salt (Ez. xvi. 4) originated in sanitary considerations, but received also a symbolic meaning.

Salt, City of (Hb. ir hamelōth or -loch; see City, and Salt), the fifth of the six cities of Judah which lay in the "wilderness" (Josh. xxv. 62; Desert 2). Robinson, Porter (in Kitti), &c., would place it somewhere near the plain at the S. end of the Salt Sea. (Salt, Valley of.) Van de Velde mentions a Air Kouch (9), a ravine or wady which begins between W. 12° 12' 30" and runs to El-Bib (Marada), and runs S. E. to the Dead Sea.

Salt, Sea of (Hb. gey melōth, and gey hamelōth or -loch; see Valley 2, and Salt), a certain valley, or perhaps more accurately a "ravine," in which occurred 19 memorable victories of the Israelite arms. 1. That of David over the Edomites (2 Sam. viii. 13; 1 Chr. xviii. 12; compare 1 K. xi. 15, 16; Ps. lx. title; Adishaj; Joa. 1). 2. That of Amaziah (2 K. xiv. 7; 2 Chr. xxn. 11). Neither of these notices affords any clue to the situation of the Valley of Salt. Seetzen was probably the first to suggest that it was the broad open plain which lies at the lower end of the Dead Sea, and intervenes between the lake itself and the range of heights which crosses the valley at six or eight miles to the S. (Akrabbim). The same view is taken (more decisively) by Dr. Robinson (ii. 109), who notes that it is adjacent to the mountain of salt (Khawd el-Umra), and separates the ancient territories of Judah and Edom. Porter (in Kitti) suggests that it might be the Wady Zouweir, a well-known pass at the northern end of the salt-range of Ussum, though the scope of the narrative would rather seem to locate it nearer Edom. Mr. Grove also thinks it might be nearer Petra, and raises objections to Dr. Robinson's identification from the peculiar Hebrew
word (גֶּבֶר) here translated valley (Valley 2), from the word (ארדָא) elsewhere uniformly applied to the more northern parts of the same valley, and from the possibility that the Hebrew name (see above) translated "valley of salt" may be the representation of some archaic Edomite name (compare אֵל-מלָה, the Arabic representative of מַלָא). Some have thought the place of David's victory in 2 Sam. viii. 13 was the remarkable valley of SALT § E. of Aleppo (Robinson's Ges. Heb. Lex.).

Sal † (Heb. = SALL, Ges.), father of Zimri the Simeonite prince whom Phinæhas slew (Num. xxiv. 25).—Salm (fr. Gr.), I. Shalám 8 (1 Esd. v. 28).—II. Shalállém 6 (vii. 1).

Sal-ta-çu'lt (fr. L.). Salutations may be classed under the two heads of conversational and epitaphial. The salutation at meeting consisted in early times of various expressions of blessing such as "God be gracious unto thee" (Gen. xxxii. 29); "Blessed be thou of the Lord" (Ru. iii. 10; 1 Sam. xv. 13); "The Lord be with you," "The Lord bless thee" (Ru. ii. 4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Ps. cxix. 8). Hence the term "bless" received the secondary significance of "reverence" or "salutation," and was repeatedly introduced here also in the form "Go in peace," or rather "Farewell" (1 Sam. i. 17, xx. 42; 2 Sam. xv. 9). This current in our Saviour's time (Mk. v. 34; Lk. vii. 50; Acts xvi. 36), and is adopted by Him in His parting address to His disciples (Jn. xiv. 27). It had even passed into a salutation on meeting in such forms as "Peace be to this house" (Lk. x. 5); "Peace be unto you" (xxiv. 36; Jn. xx. 19). The more common salutation, however, at this time was borrowed from the Greeks, their word charēin (A.V. "greeting"). —The modern Orientals are famed for the elaborate formality of their greetings, which occupy a very considerable time; the instances in the Bible are not such, and therefore the address to persons on urgent business, "Salute no man by the way" (2 K. iv. 29; Lk. x. 4), may best be referred to the delay likely to ensue from subsequent conversation (see Mr. Bancroft). The Persian forms never approached without the salutation, "O king, live for ever" (Dan. ii. 4, &c.). There is no evidence that this ever became current among the Jews (1 K. i. 31, compare 30). (ADORATION; KISS.)

The epitaphial salutations in the period subsequent to the O. T. were framed on the model of the Latin style: the addition of the term "peace" may, however, be a vestige of the old Hebrew form (2 Mc. i. 1). The writer placed his own name first, and then that of the person whom he saluted; only in special cases was this order reversed (i. i. 19; 1 Esd. vi. 7). A combination of the first and third persons in the terms of the salutation was not uncommon (6:al. i. 1; 2 P. 1 1). The Gr. charēin (A.V. "greeting") was used elliptically (expressed or understood) in the introductory salutation (1 Mc. x. 18; 2 Mc. ix. 19 "[wished joy]"; 1 Esd viii. 9; Acts xv. 25, xxii. 26 ["send greeting" in the last 6]; Jas. i. 1). A form of prayer for spiritual blessing was also used, e.g. "grace and peace" (Rom. i. 7, &c.). The concluding salutation consisted occasionally of a translation of the Latin valete (Gr. ὥρανα, A. V. "farewell;" Acts xv. 29, xxiii. 50), but more generally of the Gr. verb ἀπασάνω, "I salute" (Rom. xvi. 5, 7, 9 &c.) or "greet" (xvi. 3, 6, 8, &c.), or the cognate substantive ἀπασανος, A.V. "salutation" (1 Cor. xvi. 21, &c.), accompanied by a prayer for peace or grace. ÉPISLE.

Salva'thôn (fr. L.; Heb. yish’âkhal, yâkha, &c.; Gr. σωλὴρ, σωληρόν) sometimes denotes deliverance from temporal evils or earthly destruction (Ex. xiv. 13, xv. 2; 1 Sam. xxvi. 16; Phil. iv. 8, 13; 1 Tim. v. 8, 16, 26, &c.). Salutation consisted in sententious and affectionate wishes for the well-being, the answer to this being similar. (i.e. i., if the author or giver of the salutation ceased to exist, the word "salutation"—"salvation," i.e. "wishes, &c."") was used for the benefit of the writer. (see below.) The Lord Jesus Christ has provided the salvation of the Gospel, and is therefore preeminently "the Saviour" (Mat. i. 21; 1 Tim. iv. 10). Atonement; Damnation; Death; Faith; Justification; Life; Righteousness; Sin, &c.

Sama'el (fr. Gr.), a variation for (margin) Samaniel (SHELUMIEL) in Jd. viii. 1.

Samah'as [ṣamā'as] (Gr. = SHEMIAH).—I. Shemiah 23 (1 Esd. i. 9).—II. Shemiah 11 (viii. 39).—3. The "great Samarias," father of Ananias and Jonathas (Tob. v. 13).

Sam-'ar-îs [in L. pronounced Sam-a'ri'ta] (L. fr. Heb. Shomerîn, a watchman, &c.). A city of Palestine. The word Shomerîn means, etymologically (so Dr. Hessey, the original author of this article), pertaining to a watch, or a watch-tower; and we should almost be inclined to think that the peculiarity of the situation of Samaria gave occasion to its name (see below). In the territory originally belonging to the tribe of Joseph, about six miles N. W. of Stremhem, there is a wide basin-shaped valley, encircled with high hills, almost on the edge of the great plain (STAROS) which borders upon the Mediterranean. In the centre of this basin, which is on a lower level than the valley of Shechem, rises a less elevated oblong hill, with very accessible sides, and a long flat top. This hill was chosen by Omri as the site of the capital of the kingdom of Israel. (Israér, KINGDOM OF.) He "bought the hill of Samaria of Shemer for two talents of silver, and built upon the hill, and called the name of the city which he built after the name of the owner of the hill, Samaria" (1 K. x. 28, 24). This statement, of course, dispenses with the etymology above alluded to; but the central position of the hill admirably adapted it for a place of observation and a fortress. From the date of Omri's purchase, B. C. 925, Samaria retained its dignity as the capital of the ten tribes. Ahab built a temple
to Baal there (xvi. 29, 33); and hence a portion of the city, possibly fortified by a separate wall, was called "the city of the house of Baal" (2 K. x. 25). Samaria must have been a place of great strength. It was twice besieged by the Syrians, in n. c. 901 (1 K. xx. 1), and in n. c. 892 (2 K. vi. 24—vii. 20); but on both occasions the siege was ineffectual. The possession of Samaria was considered de facto king of Israel (2 K. xv. 13, 14); and voices denounced against the nation were directed against it by name (Is. vii. 9, &c.). In n. c. 721, Samaria was taken, after a siege of three years, by Shalmaneser, king of Assyria (2 K. xviii. 9, 10), and the kingdom of the ten tribes was terminated. (See No. 5 below.) Some years afterward the district of which Samaria was the centre was repeopled by Esar-haddon; but we do not hear especially of the city until the days of Alexander the Great. That conqueror took the city, which seems to have somewhat recovered itself, killed a large portion of the inhabitants, and suffered the remainder to settle at Sathelah. He replaced them by a colony of Syro-Macedonians and gave the adjacent territory to the Jews to inhabit. These Syro-Macedonians occupied the city until the time of John Hyrcanus, who took it after a year's siege, and did his best to demolish it entirely (n. c. 109). After this disaster the Jews inhabited what remained of the city; at least we find it in their possession in the time of Alexander Jannaeus, and until Pompey gave it back to the descendants of its original inhabitants. By directions of Gabinius, Samaria and other demolished cities were rebuilt. But its more effectual rebuilding was undertaken by Herod the Great. He called it Sebaste (Greek, meaning a seat of the emperor Augustus); built a wall round it twenty stadia (two and a half miles) long, and a magnificent temple in the centre, dedicated to Cesar; and colonized it with 6,000 veterans and others. How long Samaria maintained its splendor after Herod's improvement we are not informed. In the N. T. the city itself does not appear to be mentioned, but rather a portion of the district to which, even in older times, it had extended its name (compare Mat. x. 5; Jn. iv. 4, 5). Henceforth its history is very unconnected. Septimius Severus planted a Roman colony there in the beginning of the third century. It had a Christian bishop probably as early as the third century. It was the headquarters of the Macedonians during the siege of Jerusalem. During the crusades a Latin bishopric was established there. At this day the city is represented by a small village retaining few vestiges of the past except its name, Sebaste, an Arabic corruption of Sebaste. Some architectural remains it has, partly of Christian construction or adaptation, as the minot church of St. John the Baptist, partly, perhaps (colonnades, &c.), traces of Idumean magnificence. Jerome, whose acquaintance with Palestine imparts a sort of probability to the tradition which prevailed so strongly in later days, asserts that Sebaste, which he invariably identifies with Samaria, was the place in which John the Baptist was imprisoned and suffered death. He also makes it the burial-place of the prophets Elisha and Isaiah. —2. The "Samaria" of 1 Mc. v. 66 is in Josephus, doubtless correctly, Marissa (i.e. Mear- sia). —3. "Samaria" (the district), "Samaritans." In the strictest sense of the term, a Samaritan would be an inhabitant of the city of Samaria. But it is found in the O. T. only once, and then in a wider signification (2 K. xvii. 29), designating those whom the king of Assyria had "placed in the cities of Samaria instead of the children of Israel." "Samaria" at first included all the tribes over which Jeroboam made himself king, whether E. or W. of the river Jordan (1 K. xiii. 32). In other places in the historical books of the O. T. (except 2 K. xvii. 24, 26, 28, 29) "Samaria" seems to denote the city exclusively. But the prophets use "Samaria" in a greatly extended sense (Ex. xvi. 33; Hos. viii. 5, 6; Am. iii. 9). Hence "Samaritan" must have denoted every one subject to the king of the northern capital. But whatever extent the word might have acquired, it necessarily became contracted as the limits of the kingdom of Israel became contracted. In all probability the territory of Simeon and that of Dan were very early absorbed in the kingdom of Judah. This would be one limitation. Next, in n. c. 771 and 740 respectively, Pul, king of Assyria, and Tiglath-pileser, king of Assyria, carried away the Reubenites and the Gileadites, and the half-tribe of Manasseh (1 Chr. v. 26; compare also 2 K. xii. 22, 29). This would be a second limitation. But during the period of these kings the city of Samaria took Ixor, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria (2 K. xv. 29). This would be a third limitation. But we have yet to arrive at a fourth limitation of the kingdom of Samaria, by consequence, of the word Samaritan. It is evident from an occurrence in Hezekiah's reign, that just before the deposition and death of Hosea, the last king of Israel, the authority of the king of Judah, or, at least, his influence, was recognized by portions of Asher, Issachar, and Zebulun, and even of Ephraim and Manasseh (2 Chr. xxxiv. 1). Men came from these cities to Passover at Jerusalem. This was about n. c. 726. Samaria (the city), and a few adjacent cities or villages only, represented that dominion which had once extended from Bethel to Dan northward, and from the Mediterranean to the borders of Syria and Ammon eastward (compare 2 K. xvii. 5, 6, 23; 2 Chr. xxxiv. 1-26). This brings us more closely to the second point of our discussion, the origin of those who are in 2 K. xviii. 29, and in the N. T., called Samaritans. Shalmaneser (2 K. xvii. 5, 6, 26) carried Israel, i.e. the remnant of the ten tribes which still acknowledged Hosea's authority, into Assyria. This remnant consisted, as has been shown, of the ten tribes. Its former cities and villages. Now, (1.) Did he carry away all their inhabitants, or no? (2.) Whether they were wholly or only partially desolated, who replaced the deported population? In reference to (1) the language of Scripture admits of scarcely a doubt. "Israel was carried away" (xxvii. 6, 28), and other nations were placed "in the cities of Samaria instead of the children of Israel" (xxvii. 24, compare 26, 28, and xxi. 18). There is no mention whatever, as in the case of the somewhat parallel destruction of the kingdom of Judah, of "the poor of the land being left to be vine-dressers and husbandmen" (xxv. 19: captivity). We may then conclude that the cities of Samaria were not merely partially but wholly evacuated of their inhabitants in n. c. 721 (see below), and that they remained in this desolate state until, in the words of 2 K. xvii. 24, "the king of Assyria brought men from Babylon (Hanun), and from Cuthah, and from Eber, and from Avva (Nah - xvi. 34), and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Thus the new
Samarians were Assyrians by birth or subjugation, were utterly strangers in the cities of Samaria, and were exclusively the inhabitants of those cities. — An incidental question, however, arises, Who was the king of Assyria that effected this colonization? Josephus apparently attributes it to Shalmanezer; but the Samarians themselves, in Ezr. iv. 2, 10, attributed their colonization to "Esar-haddon, king of Assyria," or to "the great and noble Assur," either the king himself or one of his generals (about: b. c. 677). The fact, too, that some of these foreigners came from Babylon would seem to direct us to Esar-haddon, rather than to his grandfather, Shalmanezer. And this date coincides with the termination of the sixty-five years of Isaiah's prophecy, delivered b. c. 742, within which "Ephraim should be broken that it should not be a people" (Is. vii. 8).—These strangers, placed in "the cities of Samaria" by Esar-haddon, were of course idolaters, and worshipped a strange medley of divinities. God's displeasure was kindled, and they were infested by beasts of prey, which had probably increased to a great extent before their entrance upon it. On their explaining their miserable condition to the king of Assyria, he dispatched one of the captive priests to teach them "how they should fear the Lord." The priest came accordingly, and henceforth, in the language of the sacred historian, they "feared the Lord, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day" (2 K. xvii. 41). Such was the origin of the new Samarians—men not of Jewish extraction, but from the further East. A gap occurs in their history until Judah has returned from Captivity. They then desire to be allowed to participate in the rebuilding of the Temple at Jerusalem. But they do not call it a national undertaking. They advance no pretensions to Jewish blood. They confess their Assyrian descent, and even put it forward ostentatiously, perhaps to enhance the merit of their partial conversion to God. The Jews, however, do not listen favorably to their overtures. Ezra, no doubt, who records the transaction, saw them through and through. On this the Samarians become open enemies, frustrate the operations of the Jews through the reigns of two Persian kings, and are only effectually silenced in the reign of Darius Hystaspis, b. c. 519. The feud, thus unhappily begun, grew year by year more inveterate. Matters at length came to a climax. About b. c. 409, Manasseh, a priest expelled from Jerusalem by Nehemiah for an unlawful marriage, obtained permission from the Persian king of his day, Darius Nothus, to build a temple on Mount Gerizim, for the Samarians, with whom he had found refuge (so Dr. Hessey, with Pridoux, &c.; but see Gerizim; Neheimah, Book of). The animosity of the Samarians became more intense than ever. They are said to have done every thing in their power to annoy the Jews. Their own temple on Gerizim they considered much superior to that at Jerusalem. There they sacrificed a passover. Toward the mountain, even after the temple on it had fallen, wherever they were, they directed their worship. To their copy of the Law (Samarian Pentateuch) they arrogated an antiquity and authority greater than attached to any copy in the possession of the Jews. The Law (i. e. the five books of Moses) was their sole code; they rejected every other book in the Jewish Canon. The Jews, on the other hand, were not more conciliatory in their treatment of the Samarians. The copy of the Law possessed by that people they declared to be the legacy of an apostate (Manasseh), and cast grave suspicions upon its genuineness. Certain other Jewish renegades had from time to time taken refuge with the Samarians. Hence, by degrees, the Samarians claimed to partake of Jewish blood, especially if doing so happened to suit their interest. A remarkable instance of this is exhibited in their unsuccessful request of Alexander the Great, about b. c. 332 (before he besieged and destroyed the city of Samaria), to be excused from payment of tribute in the Sabbatical year, on the plea that, as true Israelites, descendants of Ephraim and Manasseh, sons of Joseph, they refrained from cultivating their land.
in that year. Another instance of claim to Jewish descent appears in the words of the woman of Samaria to our Lord (Jn. iv. 12), "Art thou greater than our father Jacob, who gave us the well?" Very far were the Jews from admitting this claim to consanguinity on the part of these people. They were ever reminding them that they were after all mere Cuthians, mere strangers from Assyria. They would have no dealings with them that they could possibly avoid (iv. 9). "Thou art a Samaritan and hast a devil" was an expression of bitter reproach (viii. 48). The Samaritan was publicly cursed in their synagogues—could not be a witness in Jewish courts—could not be admitted to any sort of proselytism. The traditional hatred in which the Jew held the Samaritan is expressed in Ecles. i. 25, 26. Even the apostles believed that an unhospitable slight shown by a Samaritan village to Christ would be not nudely avenged by calling down fire from heaven (Lk. ix. 52 ff.; compare Mat. x. 6, 8; Lk. x. 23, 22; Acts i. 8; viii. 5, 11). Such were the Samaritans of our Lord's day: a people distinct from the Jews, though lying in the very midst of the Jews, a people preserving their identity, though seven centuries had rolled away since they had been brought from Assyria by Esar-haddon, and though they had abandoned their polytheism for a sort of ultra Mosaischism, a people, who—though their limits had gradually contracted, and the rallying-place of their religion on Mount Gerizim had been destroyed by John Hyrcanus (n. c. 150), and though Samaria (the city) had been again and again destroyed, and though their territory had been the battle-field of Syria and Egypt—still preserved their national identity—a people from impoverished settlements toward their sacred hill; still retained their nationality, and could not coalesce with the Jews. Not, indeed, that we must suppose that the whole of the country called in our Lord's time Samaria was in the possession of the Cuthian Samaritans, or that it had ever been so. It was bounded northward by the range of hills which commence at Mount Carmel on the W., and, after making a bend to the S. W., runs almost due E. to the valley of the Jordan, forming the southern border of the plain of Esdraelon. It touched toward the S., as nearly as possible, the northern limits of Benjamin. Thus it comprehended the ancient territories of Benjamin, and of the northern kingdom. The Cuthian Samaritans, however, possessed only a few towns and villages of this large area, and these lay almost together in the centre of the district. They observe the Law, and celebrate the Passover in a sacred spot on Mount Gerizim. The Samaritans were very troublesome, both to Jews and Romans, in the first century A. C. Pilate chastised them with a severity which led to his own downfall, and a slaughter of 10,600 of them took place under Vespasian. Yet, they increased greatly in numbers and importance. Epiphanius (fourth century) considers them the chief and most dangerous enemies of Christianity. An outrage on the Christians at Neapolis (Shchem) toward the end of the fifth century, was so severely punished that they sank into obscurity. They are just noticed by travellers in the twelfth and fourteenth centuries. In the latter part of the sixteenth century a correspondence with them was commenced by John Scaliger. At Adarbiyeh (viii. 43, 48) the Samaritans have still a settlement, consisting of about 200 persons. The view maintained above, as to the purely Assyrian origin of the New Samaritans, is that of Suicer, Reland, Hammond, Drusius (in the Critici Sacri), Maldonatus, Hengstenberg, Havernick, Robinson, and Archbishop Trench. Others, as De Sacy, Gesenius, Winer, Dillinger, Davidson, Mills, Ayle, &c., have held a different view, which may be expressed thus in Dillinger's words: "In the northern part of the Promised Land (as opposed to Judaea proper) there grew up a mingled race which drew its origin from the remnant of the Israelites who were left behind in the country on the removal of the Ten Tribes, and also from the heathen colonists who were transplanted into the cities of Israel. Their religion was as hybrid as their extraction: they worshipped Jehovah, but, in addition to Him, also the heathen idols of Phenician origin which they had brought from their native land."*  

*Samaritan (L. Samaritana) = one from Samaria (Lk. x. 25, xvii. 10; Jn. viii. 48, &c.).  

Samaria 3.  

Samaritans or Pentateuch (see above, and Pentateuch). 1. The Samaritans' Pentateuch is a Recension of the commonly received Hebrew Text of the Mosaic Law, in use with the Samaritans, and written in the ancient Hebrew or so-called Samaritan character. This recension is quoted by Originc, Jerome, Eusebius, and other Fathers. The Talmud mentions the Samaritan Pentateuch distinctly and contemptuously as a "clumsily-forged book." Down to within the last two hundred and fifty years, however, no copy of this divergent Code of Laws had reached Europe, and it began to be pronounced a fiction. In 1616, Pietro della Valle acquired a complete MSS. from the Samaritans in Damascus. In 1625 it was presented by Achilles Harlei de Saczy to the University of Cambridge; and in 1529 it was placed in the Paris Polyglot, whence it was copied, with few emendations from other copies, by Walton. The number of MSS. in Europe has gradually grown to eighteen. These MSS. vary in size from 12mo to folio, and no record, such as the Jews and the Samaritans use in their synagogues, is found among them. Their material is vellum or cotton-paper; the ink used is black in all cases save the scroll used by the Samaritans at Nablus, the letters of which are in gold. There are neither vowels, accents, nor diacritical points. The individual words are written in a transitive style; the chapters, or smaller divisions of the text are marked by two dots placed one above the other, and by an asterisk. A small line above a consonant indicates a peculiar meaning of the word, an unusual form, a passive &c.; it is, in fact, a contrivance to bespeak attention. The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or "sections," the termination of which is indicated by these figures. =, :=, or <. To none of the MSS. which have as yet reached Europe can be assigned a higher date than the 10th century A. C. The scroll used in Nablus is said by the Samaritans to have been written by Abishai the son of Phinehas. Its true date is not known. (Old Testament: Writing.) Morin and others after him placed the Samaritan Pentateuch far above the Received Text in point of genuineness, but Rassu succeeded in finally disposing of this point of the superriority (1750). It was from his day forward allowed almost on all hands, that the Masoretic text was the genuine one, but that in doubtful cases, when the Samaritan had an "unquestionably clearer" reading this was to be adopted, since a certain amount of value, however limited, did attach to it. Here the
matter rested until 1815, when Gesenius, in his ma-
terly dissertation on its origin and character, abol-
ished the remnant of the authority of the Samaritan
Pentateuch. Gesenius divides all the peculiar read-
ings of the Samaritan Pentateuch into eight classes,
viz. — 1. Readings by which emendations of a gram-
matical nature have been attempted. (a) The quies-
cent letters, or *matres lectionis* (Old Testament, A
1), are supplied. (b) The more poetical forms of
the pronouns are altered into the more common
ones. (c) The same propensity for completing ap-
aparently incomplete forms is noticeable in the flexion
of the verbs. (d) On the other hand, the grammatic-
al letters *vdr* ( — ) and *ydd* ( — ), at the end of nouns,
are almost universally struck out by the Samaritan
corrector; and, in the ignorance of the existence
of nouns of a common gender, he has given them gen-
ders according to his fancy. (e) The infinite absolu-
ute is reduced to the form of the finite verb. For
obsolete or rare forms, the modern and more com-
mon ones have been substituted in a great number of
places. 2. Glosses and interpretations received into
the text. 3. Conjectural emendations of real or
imaginary difficulties in the Masoretic text. 4.
Readings in which apparent deficiencies have been
corrected by supplying *matres lectionis* in the text.
5. Numbers of class 4, comprising larger phrases, additions, and repetitions
from parallel passages. 6. Emendations of passages
and words of the Hebrew text which contain some-
ting objectionable in the eyes of the Samaritans, on
account either of historical improbability or apparent
want of dignity in the forms applied to the Creator.
Thus, in the Samaritan Pentateuch, no one, in the
antediluvian times, begets his first son after he has
lived 150 years: but one hundred years are, where
necessary, subtracted before, and added after the
birth of the first son. (Chronology; Septuagint.)
Thus Ex. xii. 40 in our text reads, "Now the sojourn-
ing of the children of Israel who dwelt in Egypt was
four hundred and thirty years." The Samaritan has
"The sojourn of the children of Israel and their
fathers who dwelt in the land of Canaan and in the
land of Egypt" was four hundred and thirty years:
"an interpolation of very late date indeed. Again, in
Gen. xvi. 8, the singularity of existing in one day" is
altered into "the sixtith," lest God's rest on the
Sabbath-day might seem incomplete. 7. Sama-
ritisms, i.e. certain Hebrew forms, translated into
the idiomatic Samaritan. 8. Alterations made in
favor or on behalf of Samaritan theology, herme-
netics, and domestic worship. Thus the word
Ethion (Gap), four times construed with the plural
verb in the Hebrew Pentateuch, is in the Samaritan
Pentateuch joined to the singular verb (Gen. xx. 13,
xxi. 53, xxxv. 7; Ex. xxi. 9); and further, anthro-
pomorphisms as well as anthropopathisms are
carefully expunged—a practice very common in later
times. The last and perhaps most noticeable of all
intentional alterations is the constant change of
all the phrases, "God will choose a spot," into "He
has chosen," viz. Gerizim, and the well-known sub-
stitution of Gerizim for Ebol in Deut. xxxv. 4 (A.V.
4). In Exodus as well as in Deuteronomy the Sam-
aran Pentateuch has, immediately after the Ten Command-
ments, the following: "And it shall be on the day when ye shall pass
over Jordan ... ye shall set up these stones ... on Mount Gerizim ... and there shall thou build an altar ... That mountaint' on the other side
Jordan by the way where the sun goeth down ... in the campaign over against Gilgal, beside the
plains of Moreh, ' over against Shechem,' "—this
last superfluous addition, which is also found in Deut.
xx. 30 of the Samaritan Pentateuch, being ridiculed
in the Talmud.—From the immense number of these
worse than worthless variants Gesenius has singled
out the following four, which he thinks preferable on
the whole to those of the Masoretic text; yet they
too have since been, all but unanimously, re-
jected: (1) After the words, "And Cain spoke to his
brother Abel" (Gen. iv. 8), the Samaritan adds,
"let us go into the field." (2) In Gen. xxix. 15 in
stead of "behind him a ram," the Samaritan has
"one ram." (3) For (Gen. xiv. 14) "an ass of
bone," i.e. "a strong ass," the Samaritan has "an
ass of strangers." (4) For "he led forth his trained
servants" (Gen. xiv. 15), the Samaritan reads, "his
numbered."—Important additions to the preceding
classes of Gesenius have been made by Frankel, such
as the Samaritans' preference of the imperative for
the third person; ignorance of the use of the in-
finite absolute for the imperative; Gallicanism—to
which also belongs the permutation of the letters
Aebra (aleph), hē (—), vdr (—), ydd (—) in the
Samaritan; the occasional softening down of the pē
( — ) into bēth ( — ), of caph (—) into gēnīl (—), with
the effect of softening words and phrases in the Samaritan which are not
interpolated from parallel passages, but are entirely
wanting in our text. Frankel derives from these
passages chiefly the conclusion that the Samaritan
Pentateuch was, partly at least, emended from the
LXX, Onkelos, and other very late sources. Kirch-
heim makes thirteen classes of peculiarities instead
of the eight of Gesenius: 1. Additions and altera-
tions in the Samaritan Pentateuch in favor of
Gerizim. 2. Additions for the purpose of completion.
3. Commentary, glosses. 4. Change of verbs and
moods. 5. Change of nouns. 6. Emendation of
seeming irregularities by assimilating forms, &c.
7. Permutation of letters. 8. Pronouns. 9. Gen-
der. 10. Letters added. 11. Addition of preposi-
tions, conjunctions, articles, &c. 12. Junction of
separated, and separation of joined words. 13.
Chronological alterations. — Mr. Deutsch, the original
author of this article, gives four reasons for the
disposition (a.) His observations (a.) on the
chronology of the histories of the Samaritans (Samar.
3); (b.) the small number of MSS, all comparatively recent; (c.)
the imperfect collation of these MSS; (d.) the lack
of any thorough comparison of the various readings
of the Samaritan Pentateuch and those of the LXX.
The following are the leading opinions, and the
chief arguments for and against them:—(1.) The
Samaritan Pentateuch came into the hands of the
Samaritans as an inheritance from the ten tribes whom
they succeeded (so J. Morin, Walton, Cappellus,
Kennicott, Michaelis, Elchorn, Bauer, Jahn, Ber-
tholdt, Steinde, Mazzara, Stuart, Davidson, &c.).
Because (a.) It seems improbable that the Samaritans
should have accepted their code at the hands of the
Jews after the Exile, since there existed an intense
hatred between the two nationalities. (b.) The
Samaritan Canon has only the Pentateuch in common
with the Hebrew Canon: had that book been re-
ceived at a period when the Hagiographa and the
Prophets were in the Jewish hands, it would be sur-
prising if they had not also received those. (c.) The
Samaritan letters, arroyed the more ancient, are
found in the Samaritan copy; therefore it was written
before the alteration of the character into the square
Hebrew—which dates from the end of the Exile—
took place. On the other side it is argued:—(a.)
There existed no religious animosity whatsoever between Judah and Israel when they separated. The ten tribes could not therefore have bequeathed such an animosity to those who succeeded them. On the contrary, the contest between the slowly Judaized Samaritans and the Jews only dates from the moment when the latter refused to recognize the claims of the former, of belonging to the people of God, and rejected their call in building the Temple. (b.)

The jealousy with which the Samaritans regarded Jerusalem, and the intense hatred which they naturally conceived against the post-Mosaic writers of national Jewish history, would sufficiently account for their rejecting the other books, in all of which, save Joshua, Judges, and Job, either Jewish, as the centre of worship, or David and his House, are extolled. (c.) The present Hebrew character was not introduced by Ezra after the return from the Exile, but came into use at a much later period. The Samaritans might therefore have received the Pentateuch at the hands of the returned exiles, who, according to the Talmud, after ward changed their writing, and in the Pentateuch only, so as to distinguish it from the Samaritan. (2.) The second leading opinion on the age and origin of the Samaritan Pentateuch is that it was introduced by Manasseh at the time of the foundation of the Samaritan SanTueum on Mount Gerizim (so Ans. van Geld, R. Proudeux, Fulda, Hasse, De Wette, Gesenius, Hupfeld, Hengstenberg, Keil, &c.). In support of this opinion are alleged, the idiomatic of the Samaritans before they received a Jewish priest through Esar-haddon (2 K. xviii. 24-33), and the immense number of readings common to the LXX. and this Code, against which the times of the apostles, and who falsified the sacred records in order to prove that he was the Messiah (Usher). Against which there is only this to be observed, that there is not the slightest alteration of such a nature to be found. Finally, that it is a very late and faulty recension, made after the Marcionite (sixth century), by which glosses from the LXX, had been received (Frankel).—The chief opinions with respect to the agreement of the numerous and as yet uninvestigated readings of the LXX. and the Samaritan Pentateuch are:—1. That the LXX. have translated from the Samaritan (De Dieu, Selden, Hottinger, Hassencamp, Elchhorn, &c.). 2. That mutual interpolations have taken place (Grotrius, Usher, Ravias, &c.). 3. That both versions were formed from Hebrew copies, which differed among themselves as well as from the one which afterward obtained public authority in Palestine; that, however, very many willful corruptions and interpolations have crept in later times (Gesenius). 4. That the Samaritan has in the main been altered from the LXX. (Frankel).—But the Samaritan and LXX. quite as often disagree with each other, and follow each the Masoretic Text. Further, the quotations in the N. T. from the LXX., where they coincide with the Samaritan against the Hebrew Text, are so few and unimportant that they cannot be adduced as any argument whatsoever.—II. Versions from the Samaritan Pentateuch. 1. Samaritan. According to the Samaritans themselves, their high-priest Nathaniel, who died about 20 B. C., is its author. Gesenius puts its date a few years later. Juyonb thinks that it had long been in use in the second century A. D. Frankel places it after Mohammed. Other investigators date it from the time of Esar-haddon's priest (so Schwarz), or either shortly before or after the foundation of the temple on Mount Gerizim. It seems certain, however, that it was composed before the destruction of the second temple; and being intended, like the Targums, for the use of the people exclusively, it was written in the popular Samaritan idiom, a mixture of Hebrew, Aramaic, and Syriac. In this version the original has been followed, with a very few exceptions, in a slavish and sometimes perfectly childish manner, the sense evidently being of minor consideration. In other cases, where no Samaritan equivalent could be found for the Hebrew word, the translator, instead of paraphrasing it, simply transposes its letters, so as to make it look Samaritan. On the whole it may be considered a very valuable aid toward the study of the Samaritan Text, on account of its very close verbal adherence. A few cases, however, may be brought forward, where the Version has departed from the Text, either without the influence of popular religious notions, or for the sake of explanation. Anthropomorphisms are avoided. "Angel" is frequently found instead of "God." A great difficulty is offered by the proper names which this version often substitutes, they being, in many cases, less intelligible than the original ones. The similarity it has with Onkelos occasionally amounts to complete identity; but no safe conclusion as to the respective relation of the two versions can be drawn from this. This Version has been represented by the pseudonymous writers and commentators, suffered many interpolations and corruptions. The first copy of it was brought to Europe by De la Vallee, together with the Samaritan Text, in 1616. J. Neebrinus first published it together with a faulty Latin translation in the Paris Polyglott, whence it was, with a few emendations, reprinted in Walton, with some notes by Castell.—2. Greek-Samaritan. The hatred between the Samaritans and the Jews is supposed to have caused the former to prepare a Greek translation of their Pentateuch in opposition to the LXX. of the Jews. In this way at least the existence of certain fragments of a manuscript of the Samaritan Pentateuch, preserved in some MSS. of the LXX., together with portions of Aquila, Symmachus, Theodotion, &c., is accounted for. These fragments are supposed to be allied to the Greek Fathers under the name Samaritikon (Gr. = Samaritan). It is doubtful, however, whether it ever existed (as Gesenius, Winer, Juyonb supposed) in the shape of a complete translation, or only designated (as Castell, Voss, Herbst hold) a certain number of scholia translated from the Samaritan Version. Other critics (Harenbeck, Hengstenberg, &c.) see in it only a corrected edition of certain passages of the LXX.—In 1670 an Arabic Version of the Samaritan Pentateuch was made by Abu Said in Egypt, on the basis of the Arabic translation of Saadih haggag. (Versions, Ancient [Arabic].) Like the original Samaritan it avoids anthropomorphisms and anthropopathisms, replacing the latter by euhemerisms, besides occasionally making some slight alterations, especially in proper names. It appears to have been drawn up from the Samaritan Text, not from the Samaritan Version. Its language is far from elegant, or even correct.—4. To this Arabic version Abu Barakaat, a Syrian,
wrote in 1208 a somewhat paraphrastic commentary, which has by degrees come to be looked upon as a new version of the Syriac. — III. Samaritan Literature. — The letter of the vow of the Israelites, as recorded in 1 Chron. 22:18, is the letter of the Samaritan alphabet. 

Samaritanism is the name given to the religious system of the Samaritans, a religious community that emerged from the Israelites during the Babylonian Captivity. They are known for their distinctive practices and beliefs, which are rooted in the Jewish tradition but with significant differences. The Samaritans are traditionally associated with the city of Shechem, in modern-day Israel, and they have their own set of scriptures, the Samaritan Pentateuch, which contains the first five books of the Bible but differs in content and interpretation from the Hebrew text known as the Masoretic Text.

The Samaritans trace their origins back to the period of the Babylonian Captivity, when many Israelites were taken captive and dispersed. Some of these Israelites, including the Samaritans, chose to remain in the land of their captivity and eventually settled in Mount Gerizim near Shechem. According to tradition, the Samaritans believe in the Torah, the Five Books of Moses, and they have their own version of the Hebrew Bible, the Samaritan Pentateuch.

The Samaritans have maintained a distinct culture and religious identity for centuries, preserving their unique traditions and practices. They have beenConnected to various events in history, including the rise of Islam, the Crusades, and the Reformation. Despite facing cultural and religious challenges, the Samaritans have continued to practice their faith and maintain their community.
parts of two days, and the technical word here used (A. V. "came with a straight course") implies that they ran before the wind (compare the five days of a subsequent return-voyage, xx. 6). Now, the position of this island exactly corresponds with these notices. St. Paul and his companions anchored for the night off Samothrace. The ancient city, and therefore probably the usual anchorage, was on the north side, which would be sufficiently sheltered from a S. E. wind. In St. Paul's time Samothrace (or Samothrace) had, according to Pliny, the privileges of a small free state, though it was doubtless considered a dependency of the province of Macedonia. The mysterious divinities called Cahiri were here worshipped.

Samp-sa-mes [meez] (Gr.), a name in the list of those written to by the Romans in behalf of the Jews (1 M. cxx. 23). It was probably a place, which Grimm identifies with Samso on the coast of the Black Sea, between Sinope and Trebizond.

Samson (L.; Gr. Sams0n; fr. Heb. Shims hon = huntsman, Ges.; strong, Jos.; the distinguished, the hero, Fl.), son of Manoah, a man of Zorah, in the tribe of Dan, on the border of Judah (Josh. xx. 33, xix. 41). The account of his birth, life, and exploits is given in Judg. xiii.-xvi. His birth was foretold by an angel of the Lord, who said that he should be "a Nazarite unto God from the womb," and should "begin to deliver Israel out of the hand of the Philistines." He sought, contrary to his parents' wish, to marry a Philistine female of Timnath, acting in this under the prompting and secret control of Jehovah, who saw fit thus to bring upon the Philistines a righteous retribution. On his way to his bride, he met a lion, in the very instant of which he afterwards found a swarm of bees and honey. (Bee.) At the marriage feast he put forth a manger, the solution of which the guests obtained through his wife's treachery. He then went to Ashkelon and slew thirty Philistines, whose garments (Dress) he gave as the prize to those who expounded the riddle. His wife was given to another, and Samson then caught 300 foxes or jackals (Fox), fastened a firebrand to each pair, and turned them into the standing corn of the Philistines. The enraged Philistines burnt his wife and her father; Samson slew many of the Philistines, and retired to the rock Etam (Etam, the Rock); and afterward, bound by the Philistines to a pillar, and brought to the "pillars of the Philistines, he slew a thousand of the latter in Lehi with the jaw-bone of an ass, and was then refreshed by drinking of the spring En-hakkore. Subsequently visiting a harlot in Gaza, and watched by his enemies, he escaped them by carrying off both doors or leaves of one of the city-gates with their posts and bar to the top of a hill in the direction of Hebron. After this, he loved a woman in the valley of Sorek, named Delilah, who enticed him to reveal to her the secret of his great strength and then betrayed him to his enemies, who put out his eyes (Penalties) and made him grind corn in the prison-house at Gaza. (M.L/L.) After his hair began to grow and his strength returned, the Philistines made a great sacrifice to Dagon and brought out Samson to make sport for them. He then, taking hold of the two middle pillars on which the house stood, pulled down the whole edifice, and thus slew at his death about 3,000 men and women. (1.) As his authority seems to have been limited to the district bordering upon the country of the Philistines, and his action as a deliverer does not seem to have extended beyond desultory attacks upon the dominant Philistines. It is evident from Judg. xiii. 1, 5, xv. 9-11, 20, and the whole history, that the Israelites, or at least Judah and Dan, which are the only tribes mentioned, were subject to the Philistines through the whole of Samson's judgeship; so that Samson's twenty years of office (xvi. 31) would be included in the forty years of the Philistine dominion. From the angel's speech to Samson's mother (xiii. 5), it appears further that the Israelites were already subject to the Philistines at his birth; and as Samson cannot have begun to be judge before he was twenty years of age, it follows that his judgeship must have coincided with the last twenty years of Philistine dominion. But in 1 Sam. vii. 1-14, &c., we find that the Philistine dominion ceased under the judgeship of Samuel. Hence Lord A. C. Hervey concludes that the early part of Sammel's judgeship coincided with the latter part of Samson's; and that the capture of the ark by the Philistines in the time of Eli occurred during Samson's lifetime. (C. A. H.) Lord A. C. Hervey also argues the proximity of the times of Samson and Samuel from the general prominence of the Philistines in their relation to Israel, the Nazaritism of both Samson and Samuel (xii. 5, xvi. 17; compare 1 Sam. i. 11), and the similar notices of the house of Dagon and of the lords of the Philistines (Judg. xv. 8, 18, 23, 27; 1 Sam. vii. 19). There is no allusion whatever to other parts of Israel during Samson's judgeship, except the single fact of the men of the border tribe of Judah, 3,000 in number, fetching him from the rock Etam to deliver him up to the Philistines (Judg. xiv. 9-18). The whole narrative is entirely local, and, like the lists of the battles, the names of the Philistines, seems to be taken from the annals of the tribe of Dan. (2.) As a Nazarite, Samson exhibited the law in Num. vi. in full practice (Judg. xiii. 5, xvi. 17). (3.) Samson was endowed with supernatural power by the Spirit of the Lord. "The Spirit of the Lord began to move him at times in Mahaneh-dan." "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax burnt with fire." "The Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them" (Judg. xiii. 25, xv. 14, xiv. 10). After his locks were cut, and his strength was gone from him, it is said, "he wist not that the Lord had departed from him." (Judg. xiv. 19, xvi. 14, xvi. 20). The phrase, "the Spirit of the Lord came upon him," is common to him with Othniel and Gideon (iii. 10, vi. 34); but the connection of supernatural power with the integrity of the Nazarit vow, and the particular gift of great strength of body, as seen in tearing in pieces a lion, breaking his bonds asunder, carrying the gates of the city on his back, and throwing down the pillars which supported the house of Dagon, are peculiar to Samson. Indeed, his whole character and his history have no exact parallel in Scripture. It is easy, however, to see how forcibly the Israelites would be taught, by such an example, that their national strength lay in their complete separation from idolatry, and consecration to the true God; and that He could give them power to subdue their mightiest enemies, if only they were true to His service (compare 1 Sam. ii. 10).—Samson was one of the most remarkable personages in history. God seems to have raised him to illustrate the power of the whole Philistine nation by the prowess of a single individual. The enrolment of his name by an apostolic Jew (Heb. xi. 32) in the list of the ancient worthies, who
had by faith obtained an excellent report, warrants us undoubtedly in a favorable estimate of his character on the whole, while at the same time the fidelity of the inspired narrative has perpetuated the remembrance of the slaying of the Nemean lion; the illustre of his noble deeds" (Bush, in Kitto).—It is an interesting question whether any of the legends respecting Hercules were derived from Phenician traditions of the strength of Samson. The combination of great strength with submission to the power of another, the yielding of the Nemean lion; the coming by his death at the hands of his wife; and especially the story told by Herodotus of the captivity of Hercules in Egypt, are certainly remarkable coincidences. Phenician traders might easily have carried stories concerning the Hebrew hero to Greece, Italy, &c., and such stories would have been moulded according to the taste or imagination of those who heard them.

Sam-uel (1. f. Heb. Sh'muel = name of God, Origin Ges. ; placed by God; asked of God, Hos. ; heard of God, St., &c.), also written Shemuel, the last Judge, the first of the regular succession of Prophets (Prophet), and the first among the Judges (King). His name is given to Elkanah 4, an Ephrathite or Ephrath-ite (Ephrathite 2), and of Hannah. His birth-place (1 Sam. i. 10; 10; 2 Sam. 2; Ramathaim-zophim) is one of the vexed questions of sacred geography, as his descent is of sacred genealogy. Elkanah's family must have been large. His wife Peninnah had several children, and Hannah had, besides Samuel, three sons and two daughters. In the account of Samuel's birth Hannah is described as a woman of a high religious mission. Almost a Nazarite by practice (i. 15), and a prophetess in her gifts (ii. 11), she sought from God the gift of the child for which she longed with a passionate devotion of silent prayer, of which there is no other example in the O. T., and when the son was granted, the name which he bore, and thus first introduced into the world, expressed her sense of the urgency of her entreaty—Samuel (= "the Ask'd or Heard of God"). Living in the great age of vows, she had been privy to the solemn vow of Elkanah at Shiloh, where she had received the first intimation of his birth, and there solemnly consecrated him (i. 24). Then his mother made him over to Eli (25, 28), and the child himself performed an act of worship. The ruxx which followed on this consecration is the first of the kind in the sacred volume (ii. 1-10; Poetry, Hebrew). From this time the child is shut up in the Tabernacle. The priests furnished him with an eruv, and his mother every year, apparently at the only time of their meeting, gave him a little mantle. (Dress; Mazy. 2.) He seems to have slept within the Holy Place (iii. 3), and his special duty was to put out, as it would seem, the sacred candlestick, and to open the doors at sunrise. In this way his childhood was passed. Whilst thus sleeping in the Tabernacle he received his first prophetic call (iii. 1-18). The stillness of the night—the sudden voice—the childlike misconception—the venerable Eli—the contrast between the terrible doom and the gentle creature who has to announce it—give to this portion of the narrative a universal interest. From this moment the prophetic character of Samuel was established. His words were treasured up, and Shiloh became the resort of those who came to hear him (iii. 19-21). In the overthrow of the sanctuary, which fol-

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kind. The two institutions which they respectively represented ran on side by side. Samuel was still Judge. He judged Israel "all the days of his life" (vii. 15), and from time to time came across the king's path. Samuel is called emphatically "the Prophet" (Acts iii. 24, xiii. 20). He was especially known in his old age as "Samuel the Seer" (1 Sam. ix. 11, 18, 19; 1 Chr. ix. 22, xxvi. 28, xxix. 29). He was consulted far and near on the small affairs of life (1 Sam. ix. 7, 8). From this prophetic gift, combined with his office of ruler, an awful reverence grew up around him. No sacrificial feast was thought complete without his blessing (ix. 13). A peculiar virtue was believed to reside in his intercession. He was conspicuous in later times among those that "call upon the name of the Lord" (Ps. xcix. 6; 1 Sam. xii. 18; Jer. xv. 1). There was something peculiar (so Stanley) in the long-sustained cry or shout of supplication, which seemed to draw down as by force the Divine answer (1 Sam. vii. 5, 6, xv. 11). But two points more especially placed him out of the province of the prophet's order as it after-ward appeared. The first is brought out in his relation with Saul, the second in his relation with David. (1.) He represents the independence of the moral law, of the Divine Will, as distinct from regal or sacerdotal enactments, which is so remarkable a characteristic of all the later prophets. He was, if a Levite, yet certainly not a priest; and all the at-tempts to identify his opposition to Saul with a hier-aehical interest are founded on a complete miscon-ception of the facts of the case. From the time of the overthrow of Shiloh, he never appears in the re-moteest connection with the priestly order. When he counsels Saul, it is not as the priest but as the prophet. Saul's sin, in both cases where he came into collision with Samuel, was not of intruding into sacerdotal functions, but of disobedience to the prophetic voice. The first was that of not waiting for Samuel's arrival, according to the sign given by Samuel at his original meeting at Ramah (x. 6, xii. 8); the second (xv.) was that of not carrying out the specific prophetic exhortation to the Amalekites. The aged prophet with his own hand hacked Agag limb from limb, and with true pro-phehtic utterance said to Saul, "To obey is better than sacrifice, and to hearken than the fat of rams." The parting was not one of rivals, but of dear through divided friends. The king throws himself on the prophet with all his force; not without a vehement effort the prophet tears himself away. A long shadow of grief fell over the prophet. "Samuel mourned for Saul" (xv. 11, 35; xvi. 1). (2.) He is the first of the regular succession of prophets (Acts iii. 24). Moses, Miriam, and Deborah, perhaps Ehud, had been prophets. From Samuel, however, the continuous succession was unbroken. This mother, though not expressly so called, was in fact a prophetess. But the connection of the continuity of the office with Samuel appears to be still more direct. It is in his lifetime, long after he had been "established as a prophet" (1 Sam. iii. 20), that we hear of the companies of disciples, called in the O. T. "the sons of the prophets," by modern writers "the schools of the prophets." Samuel is expressly described as "stauding appointed over them" (xix. 20). In those schools, and learning to cultivate the prophetic gifts, were some, whom we know for cer-tain, others whom we may think with certain con-jec-ture, to have been so trained or so influenced. One was Saul. Twice at least he is described as having been in the company of Samuel's disciples (x. 10, 11, xix. 24). Another was David. The first ac-count of Samuel with David was when he privately anointed him at the house of Jesse. But the connection thus begun with the shepherd-boy must have been continued afterward. David, at first, fled to "Naioth in Ramah," as to his second home (xix. 19). Samuel there becomes the spiritual father of the Psalmist king. He is also the founder of the first regular institutions of religious instruction, and communities for the purposes of edification.—The death of Samuel is described as taking place in the year of the close of David's wanderings. It is said with peculiar emphasis, as if to mark the loss, that" all the Israelites were gathered together" from all parts of this hitherto divided country, and "fainted him," and "buried him," not in any con-secrated place, nor outside the walls of his city, but within his own house, thus in a manner consecrated by being turned into his tomb (xxv. 1). The place long pointed out as his tomb is the height, most conspicuous of all in the neighborhood of Jerusalem, immediately outside the town of Gimon, now called Nebi Samwil (= the Prophet Samuel). His relics were translated from Judea (the place is not speci-fied) A. D. 406, to Constantinople, and received there with much pomp by the Emperor Arcadius. He, his grandson, was one of the chief singers in the Levitical choir (1 Chr. vi. 25, xv. 17, xxv. 5). On the appearance of Samuel at En-dor (1 Sam. xxviii. 14; Ecles. xvi. 20), see Magic, p. 585. It has been sup-posed that Samuel wrote a Life of David, of course of his earlier years (1 Chr. xxix. 29); but this ap-pears doubtful. Various other books of the O. T. have been ascribed to him by the Jewish tradition. (JUDGES; RUTH; SAMUEL, BOOKS OF.) He is regarded by the Samaritans as a magician and an infidel. SAMARITAN PENTATEUCH, III. 1: SAMUEL, BOOKS OF.

Samuel's (see above), Books of, two historical books of the O. T., which are not separated from each other in the Hebrew MSS., and which, from a critical point of view, must be regarded as one book. The present divi-sion was first made in the LXX., and was adopted by the Latin Vulgate, and by the Venetian (1540) and the Paris (1563) editions of the Vulgate. The book was called by the Hebrews "Samuel," probably because the birth and life of Samuel were the subjects treated of in the beginning of the two books. The whole consists of three large sections: (1.) The history and administration of Samuel (1 Sam. i.-vii.). (II.) The establishment of a monarchy, and the history of Saul's reign (viii.-xxi.), including (1.) Saul's advancement and administration till God re-jected him (viii.-xv.), and (2.) his downward course till his death (xvi.-xxxi.). (III.) David's reign (2 Sam. i.-xxii.), including (1.) his career of conquest and prosperity (i.-ix.), (2.) his great sin, and the troubles which afterward afflicted his house (x.-xxiv.).-A. Authorship and Date of the Book. 1. In common with all the historical books of the O. T., except the beginning of Nehemiah, the Book of Samuel contains no mention in the text of the name of its author. It is indisputable that the title "Samuel" does not imply that the prophet was the author of the Book of Samuel as a whole; for the death of Samuel is recorded in the beginning of 1 Sam. xxx. The absence of the historian's name from both the text and the title of the book is not sup-plied by any statement of any other writer, made within a reasonable period from the time when the book may be supposed to have been written. No
mention of the author’s name is made in the Book of Kings, nor, as will be hereafter shown, in the Chronicles, nor in any other of the sacred writings. It is found only in Josephus, or in the Mishna. In the Babylonian Gemara, which is supposed to have been completed in its present form somewhere about A. D. 500, it is for the first time asserted that “Samuel wrote his book,” i.e. as the words imply, the book which bears his name. But this statement cannot be proved to have been made earlier than 1,550 years after the death of Samuel, and is unsupported by reference to any authority of any kind. Abar-banel, a learned Jew, who died A. D. 1508, pronounced the opinion that the Book of Samuel was written by the prophet Jerenniah, and this opinion was adopted by Hugo Grotius. But this opinion is highly improbable. In our own time the most prevalent idea seems to be that the first twenty-four chapters of the Book of Samuel were written by the prophet himself, and the rest of the chapters by the prophets Nathan and Gad. Mr. Twiston concludes, from the above arguments and from 1 Sam. xxvii. 6, that the work was composed at a period not later than the reformation of Josiah (about B.C. 625)—that the very earliest point of time at which the writing of the book can be supposed is consequent to the secessions of the Ten Tribes (B.C. 975)—but that the precise time between 975 B.C. and 625 B.C. when it was composed, cannot be definitely ascertained. Dr. Samuel Davidson thinks “that the writer or compiler of the whole lived after Rehoboam, perhaps under Abijah, Rehoboam’s son.” The death of David, although evidently implied in 2 Sam. v. 5, is not directly recorded in Samuel. From this fact Hävernick infers that the author lived not long after the death of David. Dr. Eadie (in Fin.) thinks that “the Books” of Samuel, “or rather the materials out of which they have been formed, were contemporaneous with the events recorded.”—R. Sources of the Book of Samuel. The only work actually quoted in this book is the Book of Jasher, i.e. the Book of the Upright, respecting which there have been many unsatisfactory conjectures. (JASHER, Book of.) It, however, contains several poetical compositions: (1.) David’s Lamentations over Saul and Jonathan (2 Sam. i. 19-27), called “The Bow” (I. 18); universally admitted to be a genuine production of David. (2.) David’s Lamentation on the death of Abner (iii. 33, 34); undoubtedly genuine. (3.) 2 Sam. xxii. A Song of David; = Ps. xlvii., with a few unimportant verbal differences. For poetical beauty, the song is well worthy to be the production of David. The following difficulties, however, are connected with it. (a.) The date of the composition is assigned to the day when David had been delivered not only out of the hand of all his enemies, but likewise “out of the hand of Saul.” This form of expression does not imply that Saul was the last of his enemies, but rather that he was the first, both in time and in importance, so that he might be considered equal to all the others put together. . . . The psalm was not occasioned by any particular event, but by a retrospect of all the deliverances from persecution which the writer had experienced” (Prof. J. A. Alexander, on Ps. xlvii.). (6.) In the closing verse (2 Sam. xxii. 51), Jehovah is spoken of as showing “mercy to His anointed, unto David and his seed for evermore.” These words would be more naturally written of David than by David. They may, however, be a later addition (so Mr. Twiston; but compare Lamentations, viii. 19). (c.) In some passages of this song (xxii. 21-25) the strongest assertions are made of the poet’s uprightness points to its date as earlier than the reformation of Josiah. (6.) It is in accordance with this early date that allusions in it even to the existence of Moses are so few. (1 Sam. xii. 6) “When the laws of the Pentateuch were observed, Moses could not fail to be the predominant idea in his mind; but Moses would not necessarily be of equal importance to a Hebrew historian who lived before the reformation of Josiah. (c.) It is quite possible that in its present form, the book was written before the time of the Captivity (e.g. Hab. ii.); are in pure Hebrew.—But the writer or compiler of the whole lived after Rehoboam, perhaps under Abijah, Rehoboam’s son.” The death of David, although evidently implied in 2 Sam. v. 5, is not directly recorded in Samuel. From this fact Hävernick infers that the author lived not long after the death of David. 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and purity. Now, it is a subject of surprise that, at any period after the painful incidents of his life in the matter of Uriah, David had should use this language concerning himself (as Mr. Twisleton). The "righteousness" here claimed (ver. 21, 25) is not an absolute perfection or entire exemption from all sinful infirmity, but what Paul calls submission to the righteousness of God (Rom. x. 3), including faith in His mercy and a sincere governing desire to do His will. ... The essential idea in the writer's mind (ver. 22) was that of apostasy or total alienation of his service. It is of this mortal sin, and not of all particular transgressions, that the Psalmist here professes himself innocent." (Prof. J. A. Alexander, on Ps. xviii. (Perfect.) (4.) A song, called "last words of David" (2 Sam. xxiii. 2-7). There is no sufficient reason to deny that this song is David's, (5.) The Song of Hannah (1 Sam. i. 1-10).—Mr. Twisleton thinks that perhaps the two conjectures respecting the composition of the Book of Samuel which are most entitled to consideration, are,—first, That the list which it contains of officers or public functionaries under David is the result of contemporary registration; and secondly, That the Book of Samuel was the compilation of some one connected with the oracles of the prophet and his spirit. "It is universally admitted," says Dr. Davidson, "that the contents of these books (of Samuel) were drawn from various written sources. This, indeed, is manifest from internal evidence. The narrative is so extended, in most parts, that it approaches to the nature of a biography, though it is occasionally exhibited with that historical character of the books rests on sufficient evidence, internal and external. Every impartial reader feels that the narrative bears the impress of truth. The biographical portraits are striking and natural, having a vividness like that proceeding from an eyewitness. The delineation is artless, natural, lively; the connection of the events probable and just. ... Places, times, and minute sketches evince the hand of persons who were well acquainted with the facts related, ... The books are sometimes quoted or referred to in the N. T., as 2 Sam. xiv. 17 in Heb. i. 5, and 1 Sam. xiii. 14 in Acts xiii. 22. All also occur in the 2 Thess. iii. 11; 1Pet. iii. 21. (Test. of the O. T., considered, pp. 657, 664). (Bible; Casson; Inspiration.)—A comparison of the Books of Samuel and Chronicles tends to throw light on the state of the Hebrew mind at the time when the Book of Samuel was written, compared with the ideas prevalent among the Jews centuries later, at the time of the compilation of the Chronicles.—In the numerous instances wherein there is a close verbal agreement between passages in Samuel and in the Chronicles, the sound conclusion seems to be that the Chronicles were copied from Samuel, and not that both were copied from a common original. Adver; Adarom; Aisch; Ake; Bath-sheba; Chronology; David; Elihazer 1; Goliath; Ishbosheth; Joab; Michael; Moab; Philistines; Rizpah; Saul 2; Satan; Tabernacle, &c.

San-a-bas-sar (fr. Gr.) = Simeon. (1 Esd. ii. 12, 15).

San-a-bas-sa-rus (fr. Gr.) = Sheshbazzar (1 Esd. vi. 18, 20).

San'-a (Heb.), ancestor of certain priests said to have returned with Zorobabel (1 Esd. v. 21).

San-bal-lit (Heb. fr. Pers. = laced by the army, or giving strength to the army? Von Bohlen, Ges.; a chestnut-tree, Fii.), a Moabite of Horonaim (so Lord A. C. Hervey, with Gesenius, and most), called "San-ballet the Horonite" (Neh. ii. 10, 19, xiii. 28). All that we know of him from Scripture is that he had apparently some civil or military command in Sama-ria, in the service of Artaxerxes (iv. 2), and that, from the conduct of Nehemiah's arrival in Judah, he set himself to oppose every method to the welfare of Jerusalem, and was a constant adversary to the Tishah. His companions in this hostility were Tobiah the Ammonite, and Geshem the Arabian (ii. 19, iv. 7). For the details of their opposition see Nehemiah, and Nehemiah, Book of, and Neb. vi. The only other mention of his life is his alliance with the high-priest's family by the marriage of his daughter with one of the grandsons of Eliashib, which, from the similar connection formed by Tobiah the Ammonite (xiii. 4), appears to have been part of a settled policy concerted between Eliashib and the Samaritan faction. The expulsion from the priesthood of the guilty son of Joahaz by Nehemiah must have still further widened the breach between him and Sanballat, and between the two parties in the Jewish state. Here, however, the Scriptural narrative ends—owing, probably, to Nehemiah's return to Persia—and with it likewise our knowledge of Sanballat. Sama-ría 2. San-bal-lit (Sane'tu-a-ry), a place, a word which penetrated only a waking holy, hence a being holy or state of holiness, and to sanctifie (= to make clean or holy, to sit apart as sacred, to regard and treat as holy). The former occurs only in the N. T. as the translation of Gr. ἱερονόμος (1 Cor. i. 30; 1 Th. iv. 3, 4; 2 Th. ii. 13; 1 Pet. i. 2), elsewhere translated "holiness" (Rom. vi. 19; 2 Th. iv. 7; Acts x. 28; Th., 1; Heb. xii. 1). Hence, "to sanctify" is the usual translation of the Heb. קדוש or קדש (Gen. ii. 3; Ex. xiii. 2, xiv. 10, 22, 23, &c.), and Gr. ἱεραίμα (Matt. xxiii. 19; Jer. x. 36, xvii. 17, 19; Jer. vi. 19; Acts vii. 26; Heb. xiv. 19, &c.), and etc. (cf. Acts xii. 37; 1 Pet. v. 2; Rev. xiv. 11, &c.). Atonement; Check; Justification; Per- feet; Priest; Purification; Saint; Sanctuary; Spirit, the Holy.

*San-ti-ru-ry (fr. L.; Heb. mikdash, kôdesh; Gr. ἱερονόμος) = a holy or consecrated place; a place for keeping sacred things (Ex. xv. 17, xxv. 8, xxx. 18, 24; Heb. ii. 1, &c.). Sanctification; Tabernacle; Temple.

* Sand (Heb. hod or chû; Gr. ammos). "The sand of the sea" is often used as an image of great abundance or innumerable multitude (Gen. xxxii. 17, xxxii. 49; Rom. ix. 27; Heb. xi. 12, &c.), sometimes also of a great burden or weight (Job vi. 3; Prov. xxvii. 3). Horse; Mortar 2; Palestine II., §§ 25, 32. Geography, § 16.

San'dal (fr. Gr. sandalon), the A. V. translation of the Gr. σανδάλιον, literally = little sandal (Mk vi. 9; Acts ii. 8); Heb. erw' al; see below. The sandal appears to have been the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. The Heb. erw'al (A. V. "shoe") (Ex. iii. 5, xii. 11, and elsewhere) implies such an article, its proper sense being that of confining or shutting in the foot with thongs: we have also express notice of the thong (A. V. "shoe-latchet") in several passages (Gen. xiv. 23; Isa. vi. 27; Mt. i. 6). The Gr. ἱπποδήμον (also translated "shoe") in A. V., Mat. iii. 11, x. 10, and elsewhere) properly applies to the sandal exclusively, as it means what is bound under the foot; but the Alexandrine and later writers used it to denote any covering of the foot. A similar observation applies to the Gr. sandalion, in A. V.
"sandal" (Mk. vi. 9; Acts xii. 8).—We learn from the Talmudists that the sole was made of leather, felt, cloth, or wood, and was occasionally shod with iron. In Egypt various fibrous substances, such as palm-leaves and papyrus-stalks, were used in addition to leather, while in Assyria wood or leather was employed. In Egypt the sandals were usually turned up at the toe like our skates, though other forms, rounded and pointed, are also exhibited. In Assyria the heel and the side of the foot were encased, and sometimes the sandal consisted of little else than this. In Palestine a heel-strap was essential to a proper sandal. Great attention was paid by the ladies to their sandals; they were made of the skins of an animal ("Badger-skins," Ez. xvi. 10), and the thongs were handsomely embroidered (Cont. vii. 1, 4; x. 4, xvi. 9). Sandals were worn by all classes of society in Palestine, even by the very poor (Am. viii. 6), and both the sandal and the thong or shoe-latchet were so cheap and common, that they passed into a proverb for the most insignificant thing (Gen. xiv. 23; Ecclus. xvi. 19). They were, however, dispensed with indoors, and were only put on by persons about to engage in some business away from their homes; such as a military expedition (Is. v. 27; Eph. vi. 15), or a journey (Ex. xii. 11; Josh. iv. 3, 13; Acts xii. 8): on such occasions persons carried an extra pair, which our Lord in Mat. x. 10 (compare Mk. vi. 9; Lk. x. 4) forbade the apostles to do on their first journey. During meal-times the feet were undoubtedly uncovered, as implied in Lk. vii. 38 and John, xiii. 5, 6, and in the exception in regard to the Passover (Ex. xii. 11). It was a mark of reverence to cast off the shoes in approaching a place or person of eminent sanctity (Ex. iii. 5; Josh. v. 13). This is now the well-known custom in the East. The modern Egyptians take off their shoes before stepping on the carpeted teevan (Horsa), that spot being devoted to prayer. It was also an indication of violent emotion, or of mourning, if a person appeared barefoot in public (2 Sam. xv. 30; Is. xx. 2; Ez. xxiv. 17, 28). To carry or to unloose a person's sandal was a sign of contempt and boat-handed advantage on the part of the person performing it (Mat. iii. 11; Mk. i. 7; Jn. i. 27; Acts xiii. 25). The expression in Ps. ix. 8, evii. 9, "over Edom I cast out my shoe," evidently signifies the subjection of that country, and may refer to the custom of handing the sandal to a slave, or of claiming possession of a property by planting the foot on it, or of acquiring it by the symbolical action of casting the shoe, or Edom may be regarded as a shelf on which the sandals were rested while the owner bathed his feet (so Mr. Bevan). The use of the shoe in the transfer of property is noticed in Ru. iv. 7, 8, and that connected with repudiating a levirate marriage in Deut. xxv. 5. Dress; Handicraft; Leather; Washing the Hands and Feet.

Sanhedrin (accurately Soudhedrin, a Heb. or Aram. form of Gr. sunedrion = council), called also in the Talmud the great Sanhedrin, the supreme council of the Jewish people in the time of Christ and earlier. 1. The origin of this assembly is traced in the Mishna to the seventy elders whom Moses was directed (Num. xi. 16, 17) to associate with him in the government of the Israelites. This body continued to exist, according to the Rabbinical accounts, down to the close of the Jewish commonwealth. But since the time of Vortusius it has been generally admitted that the tribunal established by Moses was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrin, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine, probably in the time of Alexander's successors or of the Maccabees (so Prof. G. E. Day, original author of this article). We gather from the few incidental notices in the N. T. that it consisted of chief priests, or the heads of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law (A. V. "council;" Mat. xxvi. 57, 59; Mk. xv. 1; Lk. xxii. 66; Acts v. 21). 2. The number of members is usually given as seventy-one (i. e. seventy besides Moses, so the Mishna); but some say seventy. The president of this body was styled Vasi (Heb. = "prince" or "chief"), and, according to Maimonides and Lightfoot, was chosen on account of his eminence in worth and wisdom. Often, if not generally, this preeminence was accorded to the high-priest (Mat. xxvi. 62). The vice-president, called in the Talmud "father of the house of judgment," sat at the right hand of the president. Some writers speak of a second vice-president, but this is not sufficiently confirmed. The Babylonian Gemara states that there were two scribes, one of whom registered the votes for acquittal, the other those for condemnation. (Minister; Officer.) While in session the Sanhedrin sat in the form of a half-circle. 3. The place in which the sessions of the Sanhedrin were ordinarily held was, according to the Talmud, a hall called Gassidah, supposed by Lightfoot to have been situated in the southeast corner of one of the courts near the Temple-building. In special exigencies, however, it seems to have met in the residence of the highest priest (Mat. xxvi. 3). Forty years before the destruction of Jerusalem, and consequently while the Saviour was
SAN also the sojourning, JUDGE of the Trial. called Hebrew "f

The used esteemed of one (Acts xxvii. 10). The Talmud teaching in Palestine, the sessions of the Sanhedrim were removed from the hall Gazzith to a somewhat greater distance from the Temple-building, although still on Mount Moriah. After several other changes, its seat was finally established at Tiberias.—As a judicial body the Sanhedrim constituted a supreme court, to which belonged in the first instance the trial of a tribe fallen into idolatry, false prophets, and the high-priest; also the other priests. As an administrative council it determined other important matters. Jesus was arraigned before this body as a false prophet (John xi. 47), and Peter, John, Stephen, and Paul as teachers of error and deceivers of the people. From Acts ix. 2 it appears that the Sanhedrim exercised a degree of authority beyond the limits of Palestine. According to the Jerusalem Talmud the power of inflicting capital punishment was taken away from this tribunal forty years before the destruction of Jerusalem. With this agrees the answer of the Jews to Pilate (John xix. 33). The Talmud also mentions a lesser Sanhedrim of twenty-three members in every city in Palestine in which were not less than 120 householders. ADELTERY; APPEAL; ASSEMBLY; ELDER; JUDGE; PUNISHMENTS; SYNAGOGUE, THE GREAT; TRIAL.

Sah-reh (Heb.) = Sennacherib (2 K. xviii. 13 vs. 18.)
San-sah-nah (Heb.; palm-branch, Ges.), a city in the southern district of Judah (Josh. xv. 31 only). Walton (Nech.) makes this = Hazar-susa and Hazarsusim, and supposes it may be in the Wady es-Seney, W. of Beersheba. Rowlands (in Fairbairn, article "South Country") supposes these names may = Saph.
Saph (Heb. threshold, basin, Ges.), one of the sons of "the giant," slain by Sibseebah the Hushabithe (2 Sam. xxi. 18); called "Sippai in 1 Chr. xx. 4.
Saphat (Gr.) = Shaphaiathia 2 (1 Esd. v. 9).
Saph-a-tlas (Gr.) = Shaphaitia 2 (1 Esd. viii. 34.)
Sapheth (fr. Gr.) = Shaphaiathia 3 (1 Esd. v. 33).
Saphir (L. fr. Heb. = fair, Ges.), one of the villages addressed by the Prophet Micah (i. 11 only). By Eusebius and Jerome it is described as "in the mountain-district between Eleutheropolis and Ascalon." In this direction a village called es-Safir still exists (or rather three of that name, two with affixes, possibly the representative of the ancient Saphir (Rbn. ii. 34 n.). Es-Safir lies seven or eight miles N. E. of Ascalon, and about twelve W. of Beit Jibrin (Eleutheropolis). Tobler prefers a village called Sager, close to es-Safir. Schwarz suggests the village of Saffirjel, a couple of miles N. W. of Lydda.
Saph-phi-ra (saf-φ'shăr) (fr. Gr. = saphirhe, or fr. Sbr. = beautiful), the wife of Ananias 10, and the participator both in his guilt and in his punishment (Acts v. 1-10).
Saph-phi-re (saf φire) (L. saphirrus; Gr. saphéris; Heb. saphir), a precious stone, apparently of a bright blue color (Ex. xxvii. 10); in the second stone of the high-priest's breastplate (xxviii. 18); extremely precious (Job xxvii. 16); one of the precious stones that ornamented the king of Tyre (Eze. xxvii. 13). "Sapphire" occurs in the N. T. only as the second of the twelve foundations of the wall of the New Jerusalem (Rev. xvi. 19). This stone is one of the ancients; our lapis-lazuli, which is a mineral of a beautiful blue color, highly esteemed for ornamental purposes, used also for making the blue ultramarine pigment. It was much used in ancient Egyptian jewelry for signet-stones, pendants, and amulets (King). The modern sapphire is a precious stone of a bright blue color, next in hardness to the diamond. The sapphire, Oriental ruby, Oriental amethyst, Oriental emerald, and Oriental topaz, are all varieties of corundum, distinguished by their different colors. Emery (Amazon) and adamantine spar are also varieties of corundum, which in modern mineralogy denotes alumina (the characteristic basis of clay) as found native in a crystalline state. Rosenmuller and Braun regard the "sapphire" of the O. T. as our modern sapphire or precious corundum.

Sara (1) (Heb.) = 1. Sarah, the wife of Abraham (Heb. xi. 1; 1 Pet. iii. 6).—2. Daughter of Raguel, said to have been married successively to seven husbands, all killed by Asmodeus; but subsequently the happy wife of Tobias (Tob. iii. 7, vi. 10 ff.; ii. &c.). Tobit, Book of.
Sar-a-bi-as (Gr.) = Serahiah (1 Esd. iv. 46).
Sar-ah (Heb. princess). 1. The wife of Abraham, and mother of Isaac; originally Sarai; in N. T. Sara. Her name is first introduced in Gen. xvi. 29, as follows: "Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah." In Gen. xxv. 5 Abraham speaks of his wife as "the daughter of the same father, but not the daughter of the same mother." The common Jewish tradition is that Sarai is the same as Iscah, the daughter of Haran, and the sister of Lot. The change of her name from "Sarai" to "Sarah" was made at the same time that Abram's name was changed to Abraham, on the establishment of the Covenant of Circumcision between him and God. Her history is of course that of Abraham. She came with him from Ur to Haran, from Haran to Canaan, and accompanied him in all the wanderings of his life. Her only independent action is the demand that Hazar and Ishmael should be cast out—a demand symbolically applied in Gal. iv. 22-21 to the displacement of the Old Covenant by the New. The times in which she plays the most important part in the history here are when Abraham was sojourning, first in Egypt, then in Gerar, and where Sarah shared his deceit toward Pharaoh (Gen. xii. 11-15) and toward Abimelech (xx. 9-11). Her personality is not traced, save in an apocryphal work (compare xx. 11). Her character is represented as deeply and truly affectionate, but impulsive, jealous, and imperious in its affection. She died at Hebron at the age of 127 years, 26 years before her husband, and was buried by him in the cave of Machpelah. She is referred to in the N. T. as a type of conjugal obedience in 1 Pet. iii. 6, and as one of the types of faith in Heb. xi. 11.—2. Sarah, the daughter of Asher (Num. xxvii. 46).
Sar-ai (Heb. my princess, Jerome; Jeth is ruler, Fi.; contentious, Ewald, &c.), the original name of Sarah, the wife of Abraham. It is always used in the history from Gen. xi. 29 to xvii. 15, when it was changed to Sarah.
Sar-al-as (-rav's) (Gr. = Serahiah). 1. Serahiah the high-priest (1 Esd. v. 9).—2. Serahiah, the father of Ezra (viii. 1; 2 Esd. i. 1).
Sar-a-met (Gr. fr. Heb. or Sp.; see below; the Latin and some Greek MSS. read ouramedan), the name of a place in which the assembly of the Jews was held at which the high-priesthood was conferred upon Simon Maccebas (1 Mc. xiv. 28). Some (as Castellio) have treated it as a corruption of Jerusalem, but this is altogether improbable.
Others have conjectured that it is a corruption of—
1. Ἡθάσαρ Μίλλος = the court of Millo (Grotius). 2. Ἡθάσαρ Αμ Ελ = the court of the people of God,
   i.e. the great court of the Temple (Ewald). 3. Ἡθάσαρ Αμ Ελ = the gate of the people of God (Wi-
   ner). 4. Ἡθάσαρ Αμ Ελ = the prince of the people of
   God, as if not the name of a place, but the title of
   Simon (Grimm). None of these explanations, how-
   ever, can be regarded as certainly satisfactory (so
   Mr. Grove).

Sàraph (Heb. ïsàr, poisonous; see under Sàr-
phûn), mentioned in 1 Chr. iv. 22, among the descend-
ants of Shelah the son of Judah, as having had dom-
inion in Moab.

Sàr-chëd-dûnus (fr. Gr. Sàcherdonos) = Esàr-Had-
dôn (Tob. i. 21).

Sàr-dëns (fr. Gr.) = Azîzà (1 Esd. ix. 28).

Sàrdûn [dórs]. In Rev. iv. 3 St. John declares
that He whom he saw sitting on the heavenly throne
"was to look upon like a jasper and a sardine
stone" (= Sàrdûs). Sàrdûn occurs only here,
from Gr. Sàrdûnos (= sàrdûos) of the Received Text,
for which later editions have sàrdios.

Sàrdûs (said to be from an old Lydian word =
the sun, Creuzer), a city about two miles S. of the
river Hermus, just below the range of Tmolus (Bû
Dîgh), on a spur of which its acropolis was built.
It was the ancient residence of the kings of Lydîa.
After its conquest by Cûbes the Persians always
held a garrison in the citadel, and it was so occu-
plied by Aûxandër the Gàreat. Sàrdûs was in very
early times, both from the extremely fertile charac-
ter of the neighboring region, and from its conve-
nient position, a commercial mart of importance.
Chesnuts were first produced in the neighborhood.
The art of dyeing wool is said by Pliny to have been
invented there; and at any rate Sàrdûs was the
entrepot of the dyed woolen manufactures. Sàrdûs
too was the place where the metal electrum was pro-
cured (Amûrî); and thither the Spartans sent, in
the sixth century B. C., to purchase gold for gilding
the face of the Apollo at Aûnyêle. This was prob-
ably furnished by the auriferous sand of the Pacto-
lus, a brook which ran through the forum by the
side of the great temple of Cybele. Sàrdûs recovered
the privilege of municipal government (and, as was
alleged several centuries afterward, the right of a
sanctuary) upon its surrender to Aûxandër the
Great. It changed hands more than once in the
contests after the death of Aûxandër. In 214 B. C.
it was taken and sacked by the army of Aûntûchûs
the Gàreat. After the ruin of Aûntûchûs's fortunes
it passed, with the rest of Asia on that side of Tâ-
rus, under the dominion of the kings of Pèrgâmôs,
whose interest led them to divert the course of
traffic between Asia and Europe away from Sàrdûs.
Its productive soil must always have continued a
source of wealth; but its importance as a central
mart appears to have diminished from the time of
the invasion of Asia by Aûxandër. Of the few in-
scriptions discovered, all, or nearly all, belong to the
time of the Roman empire. The massive temple of
Cybele still bears witness in its fragmentary re-
mains to the wealth and architectural skill of the
people that raised it. The two columns represented
in the engraving belonged to it. They are 6 feet

4½ inches in diameter at about 55 feet below the
capital. One stone in their architrave in 1812 was
calculated to weigh twenty-five tons. The present
soil is more than twenty-five feet above the pave-
ment. On the N. side of the acropolis, overlooking
the valley of the Hermus, is a theatre near 400
feet in diameter, attached to a stadium of about 1,000.
This probably was erected after the restoration of
Sàrdûs by Aûxandër. The modern name of the
ruins at Sàrdûs is Sërt-Kàlessî. Travellers describe
the appearance of the locality, on approaching it
from the N. W., as that of complete solitude. The
Pactolus is a mere thread of water, all but evanes-
cent in summer-time. The Wàllistehî (Hermus),
in the neighborhood of the town, is between fifty
and sixty yards wide, and nearly three feet deep.
In the time of the Emperor Tîberius, Sàrdûs was
desolated by an earthquake, and a pestential fever
followed. Its tribute was remitted for five years,
and it received a benefaction from the emperor. It
was nearly destroyed by Tamerlane about A. D. 1400. In 1850 no human being lived there. Its site is extremely unhealthy (Rev. ii. Christmas, in Fairbairn). Sar'is is mentioned in the Bible only in Rev. iii. 1-6. There the Church is pointedly reproved. Melito, bishop of Sar'dis (second century), wrote various works. CANON.

Sar'dis (fr. Heb.), the = the descendants of Sre'del the son of Zebulun (Num. xxvi. 26).

Sar'dius (Heb. šedôn; Gr. sardios, from Sar'dis, where it was first found, Pliny), a precious stone which occupied the first place in the first row of the high-priest's breastplate (Ex. xxviii. 17, xxxix. 10), and was one of the ornaments of the king of Tyre (Ez. xxxviii. 13). The A. V. margin has "ruby" in all these passages; but there can scarcely be a doubt that either the sard (= sardius) or sardiony is here denoted (so Mr. Houghton). The LXX., Josephus, Vulgate, &c., agree with the A. V. in rendering "sardius." The sixth foundation of the wall of the heavenly Jerusalem was a sardius (Rev. xvii. 20). The sard or sardius (also called carnelian) is a chalcedony, or translucent quartz, red or yellow. It has long been a favorite stone for the engraver's art. A bright-red sort was in Pliny's time most esteemed. ENGRAVER; ORNAMENTS, PERSONAL; SARDUS; SEAL.

Sar'donyx (L. fr. Gr. = sardius and onyx), a sort of chalcedony in which layers of dark or light sard (Sardius) and white were regularly united (Rev. xxi. 19 only). It is frequently employed by engravers for the purposes of a signet-ring. Sce'ta (L.), one of the five scribes "ready to write swiftly" whom Eusebius was commanded to take (2 Esd. iv. 14).

Sce'ta (Gr.) = Sarephath (Lk. iv. 26.), one of the greatest of the Assyrian kings. His name is read in the native inscriptions as Sarina, while a town which he built and called after himself (now Khorsabad) was known as Sarqshshu to the Arabian geographers (so Prof. Rawlinson, original author of this article) as mentioned in some only of the Scripture (Is. xx. 1). Vitringa, Offerhaus, Elchhorn, and Hufeland, identified him with Shalmaneser; Grotius, Lowth, and Keil, with Senacherib; Porzigius, Kalinsky, and Michaelis, with Esar-haddon. The Assyrian inscriptions prove Sar'gon to have been distinct from the several monarchs named, and fix his place in history between the Rosennifier (Rawlinson, Winer, and Winer) between Shalmaneser and Senacherib. He was certainly Senacherib's father, and doubtless his immediate predecessor. He ascended the throne of Assyria, as we gather from his annals, in the same year that Merodach-bal'adan ascended the throne of Babylon, which, according to Ptolemy's Canon, was in 722. He seems to have been a usurper, but was undoubtedly a great and successful warrior. In Babylonia he deposed Merodach-bal'adan, and established a viceroy; in Media he built a number of cities, which he peopled with captives from other quarters; in Armenia and the neighboring countries he gained many victories; while in the far west he reduced Philistia, penetrated deep into the Arabian peninsula, took Tyre, conquered (as his inscriptions claim) Samaria, received tribute from Cyprus, and forced Egypt to submit to his arms and consent to the payment of a tribute. In this last direction he seems to have waged three wars — one in his second year (n. c. 720), for the possession of Gaza; another in his sixth year (n. c. 715), when Egypt itself was the object of attack; and a third in his ninth (n. c. 712), when the special subject of contention was Ashdod, which Sargon took by one of his generals. (Tartanc.) This is the event which causes the mention of Sargon's name in Scripture (Is. xx. 1 ff.). The year of the attack, being n. c. 712, would fall into the reign of the first Ethiopian king, Sabaco I. (So?), who probably conquered Egypt in n. c. 714. Sargon was also the builder of several works, and of the magnificent palace at Khorsabad. He probably reigned nineteen years, from n. c. 721 to n. c. 702, when he left the throne to his son, the celebrated Senacherib. Assyria: Nineveh.

Sa'rid (Heb. one left, a survivor, Ges.), a place on the border of Zebulun, W. of Chieloth-tabor (Josh. xix. 10-12).

Sa'lon (Gr.) = Sal'aron, the district in which Lydda stood (Acts ix. 35 only).

Sar-rathle (Gr. Alex. MS.), ancestor of certain sons of the servants of Solomon said to have returned with Zorobabel (1 Esd. v. 34); not in Ezra or Nehe'miah.

Sa'see-chim [-kîm] (Heb. chief of the ennûmah = Rabbans? Ges.; see below), one of the generals of Nebuchadnezzar's army at the taking of Jerusalem (Jer. xxxix. 3). He appears to have held the office of chief enûmah = Nebúsardan and Rabbars? SAR'rush [-rûkh] (fr. Gr.) = Sar'ko (Lk. iii. 35).

Sa'tau. The word itself, the Heb. sittân, is simply an "adversary," and so rendered in the LXX. and the New Testament. The word "satan" in Mt. xii. 26, 28; Lk. x. 15-16; Col. i. 13; 1 Pet. v. 8, is used in a different sense, and its meaning is not certain. It is translated in Lxx. xxxv. 22, 32 marg.; Ps. cix. 6. marg.). This original sense can only be fixed in our Lord's application of the name to Pet'r in Mt. xvi. 23. It is used as a proper name or title in the O. T., viz., with the article in Job i. 6-12, 11; Jer. xxv. 1, 2, 14 (as rendered), and in 1 Chr. xiv. 1. In the N. T., "Satan" (Gr. Satâna, from Hebrew) is found in twenty-five places (exclusive of parallel passages), and the corresponding Greek term ho diabolos, A. V. "the devil" (Devil 1) in about the same number. The title "the prince of this world" is used three times (Jn. xvi. 11, xv. 12); the wicked one or adversary (Acts v. 18); to the devil (Mark x. 12, 15, 18, 18). Barnabas, and the tempter (twice (Mat. iv. 3; 1 Th. iii. 5). The scriptural revelation on the subject, it is clear from this simple enumeration of passages, is to be sought in the N. T. rather than in the O. T. It divides itself naturally into the consideration of his existence, his power, and his future; his power and future. The personal existence of a Spirit of Evil is revealed, in various degrees of clearness, again and again in Scripture. Every quality, every action which can indicate personality, is attributed to him in language which cannot be explained away (see below). The tendency of the mind in its inquiry as to the origin of evil is generally to regard one or other of two extremes (so Mr. Barry). The first is to consider evil as a negative imperfection, arising, in some unknown and inexplicable way, from the nature of matter, or from some disturbing influences which limit the action of goodness on earth. The other is the old Persian or Manichean hypothesis, which traces the existence of evil to a rival creator, not subordinate to the Creator of Good, though perhaps inferior to him in power, and destined to be overcome by him at last. (Peshars, § 2: Philosophy.) The Revelation of Scripture, speaking with authority, meets the truth, and removes the error, inherent in both these hypotheses. It asserts that the only perfect creature of God, so that under his permission alone, and for his inscrutable purposes, evil is allowed to exist (Prov. xvi. 4; Is. xlv. 7; Am. iii. 6;
and not only so, but an archangel, one of the "princes" of heaven. But of the time, cause, and manner of his fall, Scripture tells us scarcely any thing. It limits its discourses, as always, which we need to know. The passage on which all the fabric of tradition and poetry has been raised is Rev. xii. 7, 9, which speaks of "Michael and his angels" as "fighting against the dragon and his angels;" till the "great dragon, called the devil and Satan," was cast out into the earth, and his angels cast out with him; but this (so Mr. Barry) cannot refer to the original fall of Satan. The only other passage which refers to the fall of the angels is 2 Pet. ii. 4 ("God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment"), with the parallel passage in Jude 6 (see note 2 below). The declaration of our Lord in Lk. x. 18, "I beheld Satan, as lightning, fall from heaven," may refer to the fact of his original fall; but tells nothing of its cause or method. John viii. 44, it seems likely, refers to the beginning of his action upon man. From 1 Tim. iii. 6, "best being lifted up, by pride he fall into the condemnation of the devil," it must be inferred that pride was the cause of the devil's condemnation. —But Scripture describes us distinctly the moral nature of the Evil One. This is no matter of barren speculation to those who, by yielding to evil, may become the "children of Satan," instead of "children of God." The ideal of goodness is made up of the three great personal attributes of God—Love, Truth, and Purity or Holiness: combined with that spirit which is the natural temper of a finite and dependent creature, the spirit of Faith. We find, accordingly, that the opposites of these qualities are dwelt upon as the characteristics of the devil (Mat. iv. 1-10; Jn. vii. 44; 1 Tim. iii. 8; 1 Jn. iii. 10-15, &c.). —C. *His power and action.* The power of Satan over the soul is represented as exercised either directly or by his instruments. His direct influence over the soul is simply that of a powerful and evil nature on those in whom lurks the germ of the same evil, differing from the influence exercised by a wicked man in degree rather than in kind; but he exercises his power of some kind, even without the medium of action or words—a power which is only in very slight degree exercised by men upon each other. This influence is spoken of in Scripture in the strongest terms, as a real external influence, correlative to, but not to be confounded with, the existence of evil within (Mat. xvii. 19, 20; Acts xxiv. 18; Rom. xvi. 20; 1 Cor. x. 6; 2 Cor. xi. 1; 1 Th. ii. 18; 2 Th. ii. 9; 1 Tim. i. 20, v. 15; Rev. ii. 9, 10, 13, 24, iii. 9). The Bible puts before us in plain and terrible certainty the fact of Satanic influence over the soul. Yet its language is very far from countenancing the Manichean theory. The influence of Satan is always spoken of as temporary and limited, subordinated to the Divine counsel, and broken by the Incarnate Son of God. It may be brought about visibly, in the form of possession, in the earthly life of our Lord, only in order that it may give the opportunity of his triumph (Rom. xvi. 20; compare Gen. iii. 15). The history of Jos shows plainly, what is elsewhere constantly implied,

1. There is no Impossibility in the nature of things that God has created or should create beings of just such powers as are ascribed to the devil and his angels. There is no more impossibility that such beings should have sinned or should sin than the innate have sinned or should sin. The existence of fallen angels is no more impossible than the existence of holy angels: the same God may not only have created both, but may have made both originally alike.
that Satanic influence is permitted in order to be overlooked to good, to teach humility, and, therefore, faith. The mystery of the existence of evil is left unexplained, but its present subordination and future destruction are familiar truths. So, accordingly, on the other hand, his power is spoken of as capable of being resisted by the will of man, when aided by the grace of God (2 Cor. ii. 11; Eph. iv. 27, vi. 10-17; 1 Tim. iii. 7, v. 9; 2 Tim. ii. 26; Jas. iv. 7; 1 Pet. v. 8; 1 Jn. v. 18). Besides his own words, Scripture discloses to us the fact that Satan is the leader of a host of evil spirits or angels who share his evil work, and for whom the "everlasting fire is prepared" (Matt. xvi. 41; Eternal; Judgment, &c.). Mat. xii. 24-26 identifies them distinctly with the demons (A. V. "devils") who had power to possess the souls of men. (Beelzebub; Demons; Demonsiacs.) They are mostly spoken of in Scripture in reference to possession; but in Eph. vi. 12 they are described in various lights, as "principalities," "powers," "rulers of the darkness of this world," and "spiritual powers of wickedness in heavenly places" (or "things"); and in all as "wrestling" against the soul of man. (Rev. xii. 7-9). There are spoken of, as fighting with "the dragon, the old serpent called the devil and Satan," against "Michael and his angels," and as cast out of heaven with their chief. Taking all these passages together, we find them sharing the enmity to God and man implied in the name and nature of Satan; but their power and action as the ruling powers of the dwellers upon this earth is not so clearly represented in that character as Zechar. iii. 1, 2; and is designated in Rev. xii. 10 as "the accuser of our brethren, who accused them before our God day and night." The method of Satanic action upon the heart itself may be summed up in two words— Temptation and Possession. The subject of temptation is also called "the Devil," as representing in that character in Zechar. iii. 1, 2; and also by the record of the temptations of Adam and of our Lord. (Jesus Christ.) It is expressly laid down (as in Jas. i. 2-4), that "temptation, properly so called, i. e. "trial," is essential to man, and is accordingly ordained for him and sent to him by God (as in Gen. xxii. 1). Man's nature is progressive; his faculties, which exist at first only in capacity, must be brought out to exist in actual efficiency by free exercise. His appetites and passions need to be checked by the reason and conscience, and this need brings on a trial. Besides this, the will itself delights in independence of action. The need of giving up its own will, freely and of its own conviction, so as to be in harmony with the will of God, is the occasion of a still severer trial. It is this tentability of man, even in his original nature, which is represented in Scripture as giving scope to the evil action of Satan. He is called the "tempter" (Mat. iv. 3; 1 Th. iii. 5). He has power, first, to present to the appetites or passions their objects in vivid and captivating forms; and next, to act upon the desire of the will for independence. It is a power which can be resisted, because it is under the control and overruling power of God (1 Cor. x. 13; Jas. iv. 7, &c.). It is exercised both negatively and positively. Its negative exercise is referred to in the parable of the sow (Matt. xii. 19). Its positive exercise is set forth in the parable of the wheat and the tares (25, 28, 29). This exercise of the Tempter's power is possible, even against a sinless nature. We see this in the Temptation of our Lord (iv. 1 ff. &c.). But in the temptation of a saved nature, Satan has "Whatchever cometheth with sin is the servant of sin" (Jn. vii. 54; compare Rom. vi. 16, vii. 14-21). His own "lust" or the "flesh" sympathizes with, and aids, the temptation of the Evil One. This is a fact recognized by experience. The power of sin is broken by the Atoneinent and the gift of the Spirit, but yet not completely cast
out (Gal. v. 17). (ANANIAS 10; DAVID; JUDAS IS-.

CARID; REDemption; Repentance; Sanctifica-
tion; SAVIOR; SPIRIt, the Holy.) This two-
fold power of temptation is frequently referred to in
Scripture, as exercised, chiefly by the suggestion of
evil thoughts, but occasionally by the delegated
power of Satan over outward circumstances. (Ex-
communication; Hymnus; Philotheses.) On
the subject of Possessing, see Demons.

SATURBANZAE [mech.] (L. =せてhiaP-0znaI)
(1 Esd. vi. 3, 7, 27).

xii. 21, xxxiv. 14, of the Heb. śd'tir, pl. śd'tírus, lit-
terally translated "hairy" in Gen. xxvii. 11, 23, and
"rough" in Dan. viii. 21, is frequently applied to
Ar-goats (GOAT) and is translated in plural "devils"
(DEVIL) in Lev. xxv. 7, and 2 Chr. x. 15; but in
Is. xiii. 21, and xxxiv. 14, where the prophet pre-
dicts the desolation of Babylon, our translation is
correct, and Satyrs, i.e. demons of woods and desert
places, are intended (so Mr. Houghton, with Bochart,
Gasenius, Rosenmullcr, Parkhurst, Maurer, &c.).
The satyrs in classical mythology were imaginary
beings, represented as partly (usually half or more)
human and partly goat-like in form, and regarded
as constituting a class of deities or superhuman
beings that frequented forests and lonely places.
The Hebrew word translated "satyr" in the A. V. is
here rendered diom in the LXX.; hairy or skaggy
animal (see above). Hence "hairy" or "wild goat" by
Prof. J. A. Alexander (on Is.), Dr. W. L. Alexander
(in Kitto), Houdseron, Fairbairn, Ayre, &c.; ape
by Michaelis, Lichtenstein, &c. "If the question is
determined by tradition and authority, it d notes
demons; if by the context and usage of the term,
it signifies wild goat, or more generally, hairy
skaggy animals." (J. A. Alexander, on Is. xii.
21). The Mandaeanms of Egypt worshipped the
gentle, especially the h-goat (Herlotus); and some
species of Cynocephalus (dog-facled baboon) also en-
tered into the theology of the ancient Egyptians (so
Mr. Houghton, &c.). The "devils" in Lev. xvii.
7 and 24 (where wild goat is specified) are thus
interpreted in the form of goats (Gasenius, J. A. Alexander, &c.).

Saul (L. [fr. Heb. = asked for, desired, Ges.), more
accurately SAUIt. 1. "Saul of Rechoboth by the
River" was one of the early kings of Edom, and
successor of Simlah (Gen. xxxvi. 37, 38). In 1
Ch. i. 48 he is called SAUIt. 2. The first king of
Israel. His character is in part illustrated by the
fierce, wayward, fitful nature of his tribe (Benjamin
1), and in part accounted for by the struggle be-
tween the old and new systems in which he found
himself involved. To this we must add a taint of
madness, which broke out in violent frenzy at times,
leaving him with long lucid intervals. He was r-
markable for his strength and activity (2 Sam. i.
23), and like the Homeric heroes, of gigantic stat-
ture, taller by head and shoulders than the rest of
the people, and of the kin of beauty denoted by the
word "goodly" (1 Sam. ix. 2), and which caused
him (so Dean Stanley, original author of this article)
to be compared to the gazelle, the gazelle (A. V.
"beauty") of Israel." (2 Sam. i. 19). The birth-
place of Saul is not expressly mentioned; but, as
Zelah was the place of Kish's sepulchre (2 Sam.
xxi.), it was probably his native village. His father,

Kish, was a powerful and wealthy chief, though the
family to which he belonged was of little impor-
tance (1 Sam. i. 1). His fortune, which he amassed
consisted of a drove of asses. In search of these
asses, gone astray on the mountains, he sent his son
Saul, accompanied by a servant, who acted also as
a guide and guardian of the young man (ix. 3-10).
After a three days' journey through Ephraim and
Benjamin (Shalim; Shalisha; Zupah), Saul met
with SAMUEL for the first time (11 ff.). A Divine
intimation had indicated to him the approach and
the future destiny of the youthful Benjaminite.
Surprised at his language, but still obeying his call,
they ascended to the high place, and in the inn or
caravanserai at the top (so LXX.) found thirty or
(LXX. and Josephus) seventy guests assembled,
among whom they took the chief place. In anticipa-
tion of some distinguished stranger, Samuel had
bade the cook reserve a boiled shoulder, from which
Saul, as the chief guest, was bidden to tear off the
first morsel (LXX. ix. 22-24). They then descended
to the city, and a bed was prepared for Saul on the
housetop. At daybreak Samuel roused him. They
descended again to the skirts of the town, and there
(the servant having left them) Samuel poured over
Saul's head the consecrated oil, and with a kiss of
salutation announced to him that he was to be the
ruler and (LXX.) deliverer of the nation (ix. 23-x.
1). From that moment a new life dawned upon him.
He returned by a route which, like his former
search, is impossible to make out distinctly (RACHEL;
TARO, PLAIN OF; ZELAH); and at every
step homeward it was confirmed by the incidents
which, according to Samuel's prediction, awaited
him (x. 8, 10). The finding of the asses was an-
nounced to him, and hoes and breadth were offered
him as if to indicate his new dignity. At "the hill of
God" (ver. 5, 10; possibly his own city, GIN-
EAIT), he met a band of prophets (PROPHET) descend-
ing with musical instruments, and he caught the
inspiration from them as a sign of his new life. This
may be styled the private, inner view of his call.
The outer call, stated independently of the others,
as was as follows:—An assembly was convened by
Samuel at Mizpeh, and lots were cast to find the
tribe and family which was to produce the king.
Saul was named—and, by a Divine intimation, found
hid in the circle of baggage which surrounded the
encampment (x. 17-24). His stature at once con-
vinced the public feeling: the shout was raised:
"Long live the king!" (x. 23-24); and he returned
to Gilzah, accompanied by the fighting part of
the people, of whom he was now to be the special
head. The murrains of the worthless part of the
community who refused to salute him with the usual
presents were soon dispelled. He was (having ap-
parently returned to his private life) on his way
home, driving his herd of oxen, when he heard one
of those wild lamentations in the city of Gilzah,
such as mark in Eastern towns the arrival of a great

BNEU ONESILOGY being often omitted; see CHRONOLOG
1 = genealogy of Abel; "Saul's uncle" in xiv. 50 de-
scriptive of Amner rather than of Ner, and "MICHAEL" in
2 Sam. xxii. 8, a copist's mistake for MEBLAH. But some
have supposed that "Micah" a "son of Micah," in which case
Saul's uncle was Micah's son, in which case there may have
been either two named Ner (viz. Saul's grandfather and Saul's
uncle), or only one (viz. the great-grandfather of the brother
of Ner), who might have been reckoned a Jebel's son in conse-
quently to the distinct and illustrious family of which he
became the head (compare the cases of Ephraim
and MANASSEH who were reckoned as "sons" of their
grandfather Japheth; and of the sons of Shem, being the
sons of Sem in Gen. xxxvi. 19 and 1 Chr. i. 33).
calamity. It was the tidings of the threat issued by Nahash, king of Ammon, against Jabesh-gilead. "The Spirit of the Lord came upon him," as on the ancient Judges. The shy, retiring nature which we have observed, vanished never to return. Three (or six, LXX.) hundred thousand followed from Israel, and thirty (or seventy, LXX.) thousand from Judah: and Jabesh was rescued. The effect was instantaneous on the people—the punishment of the murmurers was demanded—but refused by Saul, and the monarchy was inaugurated anew at Gilgal (xi. 1-15). Saul becomes king of Israel. But he still so far resembles the earlier judges (zeeks) as to be virtually king only of his own tribe, Benjamin, or of the immediate neighborhood. Almost all his exploits are confined to this circle of territory or associations. Samuel, who had up to this time been still named as ruler with Saul (xi. 7, 12, 14), now withdrew, and Saul became the acknowledged chief. In the second year of his reign, he began to organize an attempt to shake off the Philistine yoke which pressed on his country; not least on his own tribe, where a Philistine officer had long been stationed even in his own field (x. 5, xiii. 5). An army of 3,000 was formed, which he soon afterward gathered together round him; and Jonathan, apparently with his sanction, rose against the officer ("Garrisons" 2) and slew him (xiii. 2-4). This roused the whole force of the Philistine nation against him. The spirit of Israel was completely broken. In this crisis, Saul, now on the very confines of his kingdom at Gilgal, found himself in the position long before described by Samuel; longing to exercise his royal right of sacrifice, yet deterred by his sense of obedience to the prophet (xiii. 13, comp. x. 8). At last, on the seventh day, he could wait no longer, but just after the sacrifice was completed Samuel arrived, and pronounced the first curse, on his impetuous zeal (xiii. 5-14). Meanwhile the adventurous exploit of Jonathan at Micmash brought on the crisis which ultimately drove the Philistines back to their own territory. It was signalized by two remarkable incidents in the life of Saul. One was the first appearance of his madness in the rash vow which all but cost the life of his son (xiv. 24, 44). The other was the erection of his first altar, either to celebrate the victory, or to expiate the savage feast of the famished people (xiv. 33). The expulsion of the Philistines (although not entirely completed, xiv. 52) at once placed Saul in a position higher than that of any previous ruler of Israel. Probably from this time was formed the organization of royal state. Abner became captain of the host. A body-guard was also formed, of which David afterward became chief. Doka the Edomite was "the chief of the herdmen." The high-priest (Ahimelech or Ahiab) was in attendance on him with the ephod, when he desired it (xiv. 3), and felt himself bound to assist his secret

GEOlJALY OF SAUL.

(— indicates married.)

Abdiel or Jabiel — Meashah (1 Sam. ix. 1; 1 Chr. viii. 29, vi. 35).


Abner

LXX.)

Abner — Samuel, or Shimeun.

Ahimelech

Saul — Rizpah.


Mephibosheth, or

(1 Sam. xiv. 49). or Melchizadek.

Shimeun, or

Shimeun.

Asahel. Amasai.

Mephibosheth, or


150 descendants.

2 A state of hostility or of actual war with Nahash seems to have existed and lasted before he offered to the inhabitants of Jabesh-gilead the reproachful condition of thri-ting out their right eyes which was the immediate occasion of Saul's vigorous effort to deliver them; for in

1 Sam. xii. 13 the Israelites are said to have demanded a king when they saw that Saul came among them.
commissioners (xxi. 9; xxii. 14). Saul himself had a tall spear (Arns, I. 2, a), which never left him. In battle he wore a diadem (A. V. "crown") on his head, and a bracelet (Fr.) on his arm (2 Sam. i. 10). The warlike character of his reign naturally still predominated, and he could now attack the neighboring tribes of Moab, Ammon, Edom, Zobah, and finally Amalek (1 Sam. xiv. 47). The war with Amalek is twice related, first briefly (xiv. 48), and then at length (xx. 1-9). Saul's disobedience to the prophetic command was shown in the sparing of the king (Agag), and the retention of the spoil. This second act of disobedience called down the second curse, and the first distinct intimation of the transference of the kingdom to a rival. The struggle between Samuel and Saul in their final parting is indicated by the rent of Samuel's robe as he tears himself away from Saul's grasp, and by the long mourning of Samuel for the separation (xxv. 27, 33, xvi. 1). The rest of Saul's life is one long tragedy. The frenzy (MADNESS) which had given indications of itself before, now at times took almost entire possession of him. It is described as "an earthquake of the tanarisk (A. V.) or the tanarisk (A. V.)," i.e., a religious madness; "DIONYSIACS," which, when it came upon him, almost choked or struggled him from its violence (xvi. 14, LXX.). In this crisis David was recommended to him by one of the young men of his guard. From this time forward their lives were blended together. In Saul's better moments he never lost the strong affection which he had contracted for David. Occasionally too his prophetic gift returned, blended with his madness (xix. 24). But his acts of fierce, wild zeal increased (xxii., xxviii. 3, 9; 2 Sam. xxvi. 1). At last the monarchy itself, which he had raised up, broke down under the weakness of its head. The Philistines recrossed the country, and with their chariots and horses occupied the plain of Esdraelon. Their camp was pitched on the southern slope of the range now called Little Hermon, by Shunem. On the opposite side, on Mount Gilboa, was the Israelite army, clinging to usual to the heights which were their safety. It was near the spring of Gilion's encampment (Hasan = trembling)—and now the heart of the king as he pitched his camp there "trembled exceedingly" (1 Sam. xxviii. 5). In the loss of all the usual means of consulting the Divine Will, he determined, with that wayward mixture of superstition and religion which marked his whole career, to apply to one of the necromancers who had escaped his persecution. She was a woman living at En-deror, on the other side of Little Hermon. According to the Hebrew tradition mentioned by Jerome, she was the mother of Abner. She recognizes the disguised king first by the appearance of Samuel. Saul apparently saw nothing, but listened to her description of a god-like figure of an aged man, wrapped round with the royal or sacred robe. (DIVINATION; MAGIC, p. 586.) On hearing the denunciation, which the apparition conveyed, Saul fell the whole length of his gigantic stature (xxviii. 20 margin) on the ground, and remained motionless till the woman and her servants forced him to eat. The next day the battle came on, and according to Josephus, perhaps according to the spirit of the sacred narrative, his courage and self-devotion returned. The Israelites were driven up the side of Gilboa. The three sons of Saul were slain (xxxi. 2). Saul himself with his armor-bearer was pursued by the Philistines on his arm (2 Sam. i. 1), and according to Josephus, perhaps according to the spirit of the sacred narrative, his courage and self-devotion returned. The Israelites were driven up the side of Gilboa. The three sons of Saul were slain (xxxi. 2). Saul himself with his armor-bearer was pursued by the Philistines on his arm (2 Sam. i. 1).
the figure of the brazen serpent lifted up, the atoning virtue of the Lord's death is fully set forth (comp. vi. 51, 55, x. 11, 17, xviii. 17, 19, &c.). The apostles, after the Resurrection, preach no moral story to the heathen world, as in the case of the Acts (xv., xix., xx.), but the whole economy of redemption is made evident, and men shall obtain salvation (Acts ii. 20, 21, iii. 18, xviii., comp. Is. liii., &c.). We are able to complete from the Epistles our account of the teaching of the apostles on the doctrine of Atonement (2 Cor. v. 21; Gal. iii. 13; 1 Tim. ii. 5; Heb. viii. 28; 1 Pet. ii. 24; John i. 29, &c.). The teaching of the N. T. on the effects of the death of Jesus may be thus roughly described (so Archbishop Thomson, original author of this article): (L) God sent His Son into the world to redeem lost and ruined man from sin and death, and the Son willingly took upon Him the form of a servant for this purpose; and thus the Father and the Son manifested their love for us. (II) God laid upon His Son the weight of the sins of the whole world, so that He bare in His own body the wrath which men must else have borne, because there was no other way of escape for them; and thus the Atonement was a manifestation of Divine justice. It is the effect of the Atonement that is wrought, is that man is placed in a new position, freed from the dominion of sin, and able to follow holiness; and thus the doctrine of the Atonement ought to work in all the hearers a sense of love, of obedience, and of self-sacrifice. In shorter words, the sacrifice of the death of Christ is a proof of Divine love, and of Divine justice, and is for us a document of obedience, Faith, Heaven; Justification; Love; Ransom; Repentance; Righteousness; Saint, &c.

Saw (Heb. mitzërûh, massôr). Egyptian saws, so far as has yet been discovered, were single-handed, though Jerome has been thought to allude to circular saws. The teeth, in most cases, bronze blades, were usually inclined toward the handle, instead of away from it like ours. They have, in most cases, bronze blades, apparently attached to the handles by kothurn things, but some of those in the British Museum have their blades let into them like knives. A double-handed iron saw has been found at Ephesus, and evidence exists of the use of the saw applied to stone in Egypt, nor without the double-handed saw does it seem likely that this should be the case; but we read of sawn stones used in the Temple (1 K. vii. 9). The saws "under" or "in" which David is said to have placed his captives were of iron. The expression in 2 Sam. xii. 31 does not necessarily imply torture, but the word "cut" in 1 Chr. xx. 3 can hardly be understood otherwise.

Handicraft; Punishments; War.

* Scales, the A. V. translation of the Heb. pe'ela = a balance, Ges. (Is. xli. 12), also translated "weight" (Prov. xvi. 11). Fish.

Scope-goat. Atonement, Day of.

Scarlet, Colors.

Sceptr (septher) (Fr. fr. Gr., see below). The Hebrew term shekel, like its Greek equivalent skêptron, and our derivative sceptre, originally meant a rod or staff. It was thence specifically applied to the shepherd's crook (Lev. xxvii. 32; Mic. vii. 14), and to the wand or sceptre of a ruler. The sceptre of the Egyptian kings resembled a plough. The use of the staff as a symbol of authority was not confined to kings; it might be used by any leader, as in Judg. v. 14, where for "pen of the writer," as in the A. V., we should read "sceptre of the leader" (so Mr. Beran). The allusions to the sceptre are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Gen. xlix. 10; Num. xxiv. 17; Ps. xiv. 6; Is. xiv. 5; Am. i. 5; Zech. x. 11; Wis. x. 14; Bar. vi. 14). The sceptre of the Jewish kings was probably made of wood. That of the Persian monarch is described as "gold-en," i. e. probably of massive gold (Esth. iv. 11). A carved ivory staff discovered at Nimrud is supposed to have been a sceptre.

Sceva [seeva] (L. fr. Gr. = furnished, prepared, Schol.), a Jew residing at Ephesus at St. Paul's second visit to that town (Acts xix. 14-16), described as a high-priest (Gr. archieraxia, A. V. "chief of the priests"), either as having exercised the office at Jerusalem, or as being chief of one of the twenty-four classes. His seven sons were exorcists. De- moniac; Exorcist.

Scolio (s[klιo]) (Fr. fr. L. scelto = knowledge). In the A. V. this word occurs only in Dan. i. 4 as the translation of Heb. medabla', and in 1 Tim. vi. 20 as the translation of Gr. gnôsis, both being elsewhere literally and usually rendered "knowledge." St. Paul is speaking of the "knowledge" of which both the Judaising and the mystic sects of the apostolic age were so much boastcd, against which he so urgently warns men (1 Cor. viii. 1, 2), the counterfeit of the true knowledge which he prizes so highly (xii. 8, xiii. 2; Phil. i. 9; Col. iii. 10). Magi; Philosophy; Prophet.

Scorpion (scorpion). The common Egyptian name for the class Arachnida and family Scorpiones (genus Scorpio, Linn.). Scorpions (so Mr. Gosse, in Fairbairn) "agree with spiders in breathing by means of lung-sacs, but differ from them by having large extended palpi (or feelers) with pincher-shaped extremities, and an abdomen divided into distinct segments, and invested in a crustaceous integument (or cuticle-like shell)." They are mentioned in Deut. viii. 16; Ez. ii. 6; Lk. x. 19, xii. 12; Rev. ix. 3, 5, 10). The wilderness of Sinai was inhabited by scorpions at the time of the Exodus, and to this day these animals are common in the same district, as well as in some parts of Palestine. Ehrenberg enumerates five species as occurring near Mount Sinai, some of which are found also, with other species, in Lebanon. Scorpions are generally found in dry and in dark places, under stones and in ruins, chiefly in warm climates. They are carnivorous in their habits, and move along in a threatening attitude with the tail elevated. The sting, which is situated at the extremity of the tail, has at its base a gland which secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. In hot climates the sting often occasions much suffering, and sometimes alarming symptoms. The "scorpions" of 1 K. xii. 11, 14, and 2 Chr. x. 11, 14,
have clearly no allusion to the animal, but to some instrument of scourging — probably a whip armed with iron points (so Mr. Houghton) — unless indeed the expression is a mere figure. Celsus thinks the ‘scorpion’ scourge was the spiny stem of what the Arabs call Hedek, the Solanum melongena, variety aculentum, i.e. egg-plant (allied to the tomato).

Scouring [skur]. The punishment of scouring was prescribed by the Law in the case of a beheaded bondwoman guilty of unchastity, and perhaps in the case of both the guilty persons (Lev. xix. 20). The instrument of punishment in ancient Egypt, as it is also in modern times generally in the East, was usually the stick, applied to the soles of the feet—bastinado. Under the Roman method the culprit was stripped, stretched with cords or thongs on a frame, and beaten with rods. After the Porcian law, B. C. 500, Roman citizens were exempted from scourging, but slaves and foreigners were liable to be beaten even to death. ADULTERY; PUNISHMENTS; SCORPIOS.

Screetch—owl. Owl.
Scribe, pl. Scribes (fr. L. scriba = writer; Gr. grammateus; Heb. sôphâr, pl. sôphîrîm). I. Name. (1.) Three meanings: (so Prof. Plumley, original author of this article) are connected with the Heb. verb sôphâr, the root of sôphâr, sôphîrîm — (a.) to write, (b.) to set in order, (c.) to count. The sôphîrîm or scribes were so called because they wrote out the Law, or because they classified and arranged its precepts, or because they counted with scrupulous minuteness every clause and letter it contained. The traditions of the Scribes were in favor of the last of these etymologies. The second fits in best with the military functions connected with the word in the earlier stages of its history. The authority of most Hebrew scholars is with the first. The Greek equivalent (grammateus) answers to the derived rather than the original meaning of the word. The grammateus or scribe of a Greek state was not the mere writer, but the keeper and registrar of public documents (Thucydides, iv. 118, vii. 10; so in Acts xix. 33). (2.) The name of Kinnart-sopher (Josh. xv. 15; Judg. i. 12) may possibly connect itself with some early use of the title. In Judg. v. 14 the Hebrew word (A. V. “writer”) appears to point to military functions of some kind. The “pen of the writer” of the A. V. here is probably the rod or scepter of the commander numbering or marshalling his troops. Three men are mentioned as successively filling the office of Scribe under David and Solomon (2 Sam. viii. 17, xx. 25; 1 K. iv. 3; Kino). We may think of them as the king’s secretaries, writing his letters, drawing up his decrees, managing his finances (compare 2 K. xii. 10). At a later period the word again connects itself with the use of numbering the military forces of the country (Jer. lii. 25, and probably Is. xxxiii. 18). Other associations, however, began to gather round it about the same period. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. xxv. 1). To this period accordingly belongs the new significance of the title. It no longer designates only an officer of the king’s court, but a class, students and interpreters of the Law, boasting of their wisdom (Jer. viii. 8). (3.) The seventy years of the Captivity gave a fresh glory to the name. The exiles would be anxious to preserve the sacred books, the laws, the hymns, the prophecies of the past. Ezr. vii. 10—“to seek the Law of the Lord, and to do it, and to teach in Israel statutes and judgments”—describes the high ideal of the new office. The Scribes publicly read and expounded the Law, perhaps also translated it from the already obsolete Hebrew into the Aramaic dialect of the people (Neh. vii. 8-13). (4.) Of the time that followed we have but scanty records. The Scribes’ office apparently became more and more prominent. They appear as a distinct class, “the families of the Scribes,” with a local habitation (1 Chr. ii. 35). They compile, as in the two Books of Chronicles, extracts and epitomes of larger histories (1 Chr. xxix. 22; 2 Chr. ix. 25).—II. Development of Doctrine. (1.) Of the Scribes of this period, except Ezra and Zadok (Neh. viii. 9, xiii. 15), we have no names. A later age honored them collectively as the men of the Great Synagogue. (Casos; Synagogue, the Great.) Never, perhaps, was so important a work done so silently. In the words of later Judaism they devoted themselves to the mikrâ (i.e. recitation, reading.) as in Neh. viii. 8), the careful study of the text, and laid down rules for transcribing it with the most scrupulous precision. (2.) A saying is ascribed to Simeon the Just (Neh. c. 500-390), that “the Scribes were appointed on which they had acted, and enables us to trace the next stage of the growth of their system. “Our fathers have taught us,” he said, “three things, to be cautious in judging, to train many scholars, and to set a fence about the Law.” They wished to make the Law of Moses the rule of life for the whole nation and for individual men. The Jewish teacher could recognize no principles beyond the precepts of the Law. (3.) In this as in other instances, the idolatry of the letter was destructive of the very reverence in which it had originated. Step by step the Scribes were led to conclusions at which we may believe the earlier representatives of the order would have started back with horror. Decisions on fresh questions were accumulated into a complex system of casuistry. The new precepts, still transmitted orally, more precisely fitting in to the circumstances of men’s lives than the old, came practically to take their place. The “Words of the Scribes” were handed above the Law. The right relation of moral and ceremonial laws was not only forgotten, but absolutely inverted. (4.) The first work of the Scribes in our Lord’s time was to report the decisions of previous Rabbis. These were the Halachoth (the current precepts of the schools) —precepts binding on the conscience. From these grew up the Mishna, and afterward the Gemara.
which together constitute the Talmud. (Old Testament, B; Pharisees.) (5.) But the sacred books were not considered as a code of law merely. To search into their meaning had from the first belonged to the ideal office of the Scribe. But here also the book suggested thoughts which could not logically be deduced from it. The fruit of their interpretative effort appears in the Midrashim (= searchings, investigational, commentaries) on the several books of the O.T. The process by which the meaning, moral or mystical, was elicited, was known as Hagigadah (= saying, opinion). The mystical school of interpretation culminated in the Kabbalah (= reception, the received doctrine). Every letter, every number, became pregnant with mysteries. (Old Testament, B—III. History.) (1.) The names of the earlier Scribes passed away, as has been said, mostly unrecorded. Simon the Just (about B.C. 300-290) appears as the last of the men of the Great Synagogue, the beginner of a new period. The names of the times that followed—Antigonus of Socho, Zakok, Bocchus—connect themselves with the remainders of the first opposition (Sanhedrees) to the traditional system which was growing up. (Philosophy.) The tenet of the Sadducees, however, was embraced by only a small minority. It tended, by maintaining the sufficiency of the letter of the Law, to destroy the very occupation of a Scribe, and the class, as such, belonged to the party of its opponents. The words "Scribes" and "Pharisees" were bound together by the closest possible alliance (Mat. xxiii.; Lk. v. 30). To understand their relation to each other in our Lord's time, or their connection with His life and teaching, we must look back to what is known of the five pairs of teachers who represented the scribal succession. (2.) The two names that stand first in order are Joses ben-Joezer, a priest, and Joses ben-Jochanan (about B.C. 140-150). The precepts ascribed to them indicate a tendency to a greater elaboration of all rules connected with ceremonial defilement. The struggle with the Syrian kings (Antiochus Epiphanes; Maccabees, &c.) had turned chiefly on questions of this nature, and it was the wish of the two teachers to prepare the people for any future conflict by founding a fraternity (the Héberim or Chabérim = associates) bound to the strictest observance of the Law. (Assideans.) (3.) Joshua ben-Perachiah and Nithai of Arbela were contemporaries with John Hyrcanus (about B.C. 155-108), and enjoyed his favor till toward the close of his reign, when caprice or interest led him to pass over to the Sadducees. (4.) The succession of Hyrcanus involved the Pharisees, and therefore the Scribes as a class, in difficulties, and a period of confusion followed. The meetings of the Sanhedrim were suspended or became predominantly Sadducean. Under his successor, Alexander Janæus, the influence of Simon ben-Shetach over the queen-mother Salome reestablished for a time the ascendency of the Scribes. The Sanhedrim once again assembled, with none to oppose the dominant Pharisaic party. The return of Alexander from his campaign against Gaza again turned the tables. Eight hundred Pharisees took refuge in a fortress, were besieged, taken, and put to death. Joshua ben-Perachiah, the venerable head of the order, was driven into exile. Simon ben-Shetach, his successor, had to earn his livelihood by spinning flax. The Sanhedrim, whose functions had won the confidence of the people. On the death of Janæus his widow Alexandra favored the Scribes, and Simon ben-Shetach and Judah ben-Tabbai entered on their work as joint teachers. Under them the juristic side of the Scribe's functions became prominent. Their rules turn chiefly on the laws of evidence. They showed what sacrifices they were prepared to make in support of those laws. Judah, rebuked by his colleague for having unlawfully condemned a false witness to death, resolved never to give judgment without consulting Simon, and threw himself daily on the grave of the condemned man, imploring pardon. Simon, having sentenced his own son to death, allowed the execution to go on, the son also urging it, after the witnesses confessed that they had spoken falsely. (5.) The two that followed, Shemaiah and Abtalion, were proselytes themselves, or the sons of proselytes; but their precedence in the knowledge of the Law raised them to this office. The high-priest was jealous of them. Shemaiah checked the growing love of titles of honor (Rabbi, &c.). Abtalion rebuked the tendency to new opinions. The two attempted to check the rising power of Herod in his hold defiance of the Sanhedrim. When he showed himself to be irresistible, the Scribes and Pharisees were compelled to suffer to continue their work in peace. Its glory was, however, in great measure, gone. The doors of their school were no longer thrown open to all comers so that crowds might listen to the teacher. A fixed fee had to be paid on entrance. On the death of Shemaiah and Abtalion there were no qualified successors to take their place. Two sons of Bethera, otherwise unknown, for a time occupied it, but were themselves conscious of their incompetence. (6.) Hillel (born about B.C. 1121), "the son of David," was the noblest and most genial representative of his order, the best fruit which the system of the Scribes was capable of producing. It is instructive to mark at once how far he prepared the way for the higher teaching which was to follow, how far he inevitably fell short of it. He came from Golah in Babylonia to study under Shemaiah and Abtalion. He worked to earn his livelihood and pay the fees for attendance; but one day, after the group had adjourned and the fee, he eagerly listened at a window outside till the snow lay on his mantle six cubits high (1), and the teachers then received him as a student without payment. In the earlier days of his activity Hillel had as his colleague Menahem, probably the Esene Manaen of Josephus. He, however, and a large number of his followers, were proselyted by Herod, and abandoned at once their calling as Scribes and their habits of devotion. The place thus vacated was soon filled by Shammai. The two were held in nearly equal honor. One was the president, the other the vice-president, of the Sanhedrim. They did not teach, however, as their predecessors had done, in entire harmony with each other. Within the party of the Pharisees, within the order of the Scribes, there came for the first time to be two schools with distinctly opposed tendencies, one (that of Shammai) vehemently, rigidly orthodox, the other orthodox also, but with an orthodoxy which in the language of modern politics, might be classed as liberal conservative. The points on which they differed were almost innumerable, e.g. as to the causes and degrees of uncleanness, as to the law of contracts or of wills, &c. The school of Shammai were

1 Dr. Ginsberg (in Kitto) gives as the date of Hillel's birth about B.C. 75, of his settlement in Jerusalem about B.C. 36, of his becoming president of the Sanhedrim about B.C. 20, of his death about A.D. 10, after being president about forty years.
most scrupulous in regard to uncleanliness, rigidly sabbatarian, and strict in maintaining the marriage-law. (Divorce; Sabbath; Unclean Meats, &c.) Yet Shammai himself was said to be rich, luxurious, seldom using a bad word, nor an unpolite gesture. His death. (7.) The teaching of Hillel showed some capacity for wider thoughts. His personal character was more lovable and attractive. While on the one side he taught as from a mind well stored with the traditions of the elders, he was, on the other, anything but a slavish follower of those traditions. He was the first to lay down principles for an equitable construction of the Law with a dialectic precision which seems almost to imply a Greek culture. His teaching as to the year of release, divorce, &c., was an adaptation to the times or the temper of the age. In one memorable rule we find the nearest approach yet made to the great commandment of the Gospel:

"Do nothing to thy neighbor that thou wouldest not that he should do unto thee." (8.) The contrast showed itself in the conduct of the followers not less than in the teachers. The discipies of Shammai were fierce, appealed to popular passions, and at times made schisms and schismatic parties. Out of that school grew the party of the Zealots, fierce, fanatical, vindictive. Those of Hillel were like their master (compare, e.g., the advice of Gamaliel, Acts v. 31–42), cautious, gentle, tolerant, unwilling to make enemies, content to let things take their course. One sought to impose upon the proselyte from heathenism the full burden of the Law, the other to treat him with some sympathy and indulgence. (9.) Outwardly the teaching of our Lord must have appeared to men different in many ways from both (Matt. vii. 29, ix. 36, &c.). But in most of the points at issue between the two parties, He must have appeared in direct antagonism to the school of Shammai, in sympathy with that of Hillel (vii. 12, xii. 1–14, xv. 1–11; John v. 1–16, &c.). So far, on the other hand, as the temper of the Hillel school was one of more adaptation to the feeling of the people,cleaving to tradition, wanting in the intuition of a higher life, the teaching of Christ must have been as unreasoningly condemnatory. (10.) Hillel himself lived during the days of the Rabbis, to the great age of 120 (see note), and may therefore have been present among the doctors of Lk. ii. 46, and Gamaliel, his grandson and successor, was at the head of this school during the whole of the ministry of Christ, as well as in the early portion of the history of the Acts. We are thus able to explain the fact, which so many passages in the Gospels lead us to infer, the existence all along of a party among the Scribes themselves, more or less disposed to recognize Jesus of Nazareth as a teacher ( Mk. x. 17, xli. 54; Lk. xxiv. 50, 51; John iii. 1, xlii. 42).—V. Education and Life. (1.) The special training for a Scribe's office began, probably, about the age of thirteen. According to the Mishna the child began to read the Mikra (= Scripture) at five, and the Mishna at ten. Three years later every Israelite became a child of the Law, and was bound to study and obey it. The great mass of men rested in the ready teaching of the synagogues, in knowing and repeating their Tephillins, the texts inscribed on their phylacteries. (Frontiers.) For the boy who was destined by his parents, or who devoted himself to the calling of a Scribe, something more was required. He made his way to Jerusalem, and applied for admission to the school of some famous Rabbi. If he were poor, it was the duty of the synagogue of his town or village to provide for the payment of his fees, and in part also for his maintenance. The master and his scholars met, the former sitting on a high chair, the older pupils on a lower bench, the younger pupils on the ground, both literally "at his feet." The class-room might be the chamber of the Temple set apart for this purpose, or the private school of the Rabbi. The education was chiefly catechetical, the pupil submitting cases and asking questions, the teacher examining the pupil (Lk. ii. 41, Parable of the Potter and the Lump largely into the method of instruction. (Education; Parable.) (2.) After a sufficient period of training, probably at the age of thirty, the probationer was solemnly admitted to his office. The presiding Rabbi pronounced the formula, "I admit thee, and thou art admitted to the Chair of the Scribe," solemnly ordained him by the imposition of hands, and gave to him, as the symbol of his work, tablets on which he was to note down the sayings of the wise, and the "key of knowledge" (compare Lk. xi. 52), with which he was to open or to shut the treasures of Divine wisdom. (3.) There still remained for the disciple after the choice of a variety of functions, the chances of failure and success. He might rise to high places, become a doctor of the Law, an arbitrator in family litigations (xii. 14), the head of a school, a member of the Sanhedrin. He might have to content himself with the humbler work of a transcriber, copying the Law and the Prophets for the synagogues, or Tephillin for the devout, or a notary writing out contracts of sale, covenants of espousals, bills of repudiation. The position of the more fortunate was of course attractive enough. Theoretically the Scribe's office was not to be a source of wealth. It is doubtful how far the teacher appropriated the pupil's fees. The indirect payments were, however, considerable. (4.) In regard to social position there was a like contradiction between theory and practice. The older Scribes had no titles (Rabbi); Shammai warned his disciples against them. In our Lord's time the passion for distinction was insatiable. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the teachers of the Law desired to compete with them. Unless the Priest became a Scribe also, he remained in obscurity. (5.) The character of the order was marked under these influences by a deep, incurable hypocrisy, all the more perilous because, in most cases, it was unconscious. We must not infer from this that all were alike tainted, or that the work which they had done, and the worth of their office, were not recognized by Him who rebuked them for their evil. Writing. Scrip (Heb. yelkat, teklon; Gr. penna), a bag or sack in which shepherds, travellers, &c., carried their food or other necessaries (1 K. xvii. 40; 2 K. iv. 42 margin; Matt. x. 10; Mk. vi. 8; Lk. ix. 4, xii. 35, 36). The scrip of the Galilean peasants was of leather, used especially to carry their food on a journey, and slung over their shoulders. A similar article is still used by the Syrian shepherds. Scripturë (fr. L. scriptura = a writing; = Heb. ctbb.; Gr. graphé; see below), a distinctive name applied, individually and collectively, to the books included in the Bible. (See Canon, Inspiration, and the articles on the various books of the Old Testament and New Testament.) In the earlier books we read of the Law, the Book of the Law. In Ex. xxxii. 16, the Commandments written on the tables of testimony are said to be "the writing
(Heb. mîchâbîb of God.) In Dan. x. 21, where the A.V. has “the Scripture of Truth,” the words do not probably mean more than a true writing (so Prof. Plumptre, &c.; Gesenius, Stuart, &c.), translate this the book of truth, i.e. the book of God's decrees, the book which contains what is or will be true or accordant with facts. The thought of the Scripture as a whole is hardly to be found in them. This first appears in 2 Chr. xxx. 5, 18 (“as it was written,” A.V.); see — kahâb, Heb.; kata tên graphên, LXX.); and is probably connected with the profound reverence for the Sacred Books which led the earlier Scriptures to that purpose in their own teaching to oral tradition, and gave therefore to the Writing a distinctive prominence (compare “it is written,” Mat. iv. 6, xxi. 13, &c.). The Greek word, as will be seen, kept its ground in this sense. A slight change passed over that of the Hebrew and led to the substitution of another. The word ekthabâm (writing) was used in the Jewish arrangement of the O.T., for a part and not the whole of the O.T. (the Hagiography; Bible, III. 3). In the Mishna we find the Mikrâ (Neh. viii. 8, A.V. “reading,” i.e. the thing read or recited, recitation) used to designate the collective Sacred Books.—In the N.T. the grapheâ, A.V. “Scripture,” is in the singular applied often to the O.T. (i.e. Scripture declaration, promise, prophecy, &c., quoted) from the O.T. (Mk. xii. 10; Lk. iv. 21; Jn. xiii. 18, xix. 37; Rom. ix. 17; Gal. iii. 8, &c.). In Acts viii. 32, it takes a somewhat larger extension, as denoting the writing of Isaiah; but in ver. 35 the more limited meaning reappears. (On 2 Tim. iii. 16 and 2 Pet. i. 20, see LXX. Matt. iii. 3, &c.; III. 1.) In the LXX. phr. grapheâ, A.V. “scriptures,” the collective meaning is prominent (Mat. xxi. 42, xxi. 29; Jn. v. 39; Acts xvii. 11; 1 Cor. xv. 3, &c.). We have “all the Scriptures” (Ikh.xxxiv. 27), “the holy Scriptures” (Rom. i. 2), “the Scriptures of the prophets” (xvi. 26). In 2 Pet. iii. 16 we find an extension of the term to the Epistles of St. Paul; but it remains uncertain whether “the other Scriptures” are the Scriptures of the O.T. exclusively, or include other writings of the N.T. In 2 Tim. iii. 15 the Gr. ò kera grammatâ (= the sacred writings; compare “writings” of Moses, Jn. v. 47) answers to “the Holy Scriptures” of the A.V.*

*Scrâl [so in Acts x.] = a MS. roll. The A.V. thus correctly translates in Is. xxxiv. 4 the Heb. sepher, and in Rev. vi. 14 the Gr. bibliôn (each usually translated “book”). New Testament; Old Testament; Writing.

*Sent’FY. Medicine.

*Se’yhe (Jer. i. 10 marg.), Agriculturist; Sickle.

Scyth-bân [sînî] (fr. Gr. Scythê, occurs in Col. iii. 11 as a generalized term for rude, ignorant, degraded). The same view of Scythian barbarism appears in 2 Mc. iv. 47, and 3 Mc. vii. 5. The Scythians dwelt mostly on the north of the Black Sea and the Caspian, stretching thence indefinitely into inner Asia, and were regarded by the ancients as standing extremely low in point of intelligence and civilization. Magôg; Scythopolis.

Scyth-op’ôls (L. fr. Gr. = the city of the Scythians) = Beth-shean, now Beisan (Jud. iii. 10; 2 Mc. xii. 28). A mound close to it on the W. is called Tell Silâk; in which possibly a trace of Scythopolis may lie. The LXX. called, and Pliny, the origin of the name Scythopolis to the Scythians, who, in the words of the Byzantine historian George Syncellus, “overran Palestine, and took possession of Baisan, which from them is called Scythopolis.”

This has been in modern times generally referred to the invasion recorded by Herodotus (i. 104-6), when the Scythians (Magôg; Scythian), after their occupation of Media, passed through Palestine on their road to Egypt (about B.C. 660). Reland, however (who doubted the truth of Herodotus’s account), and, after him, Gesenius and Grimm, make Scythopolis a corruption of Succothopolis, i.e. the chief town of the district of Sccoth; but this would be naming the most important place in the region after one comparatively unknown; and besides, this derivation, if true, would rather have made the Gr. name Scevópolis, L. Scenopolis. Dr. Robinson thinks that Scythopolis may have been named after the Seych-êians, not literally, but as = rude people, barbarians (Seythian), in which sense the term might well be applied to the wild Arabs, who then, as now, inhabited the Ghôr, and at times may have had possession of Beth-shean. Scythopolis was the largest city of the Decapolis, and the seat of one of the ten which lay W. of Jordan. It was surrounded by a district of its own of the most abundant fertility. About a. d. 65 the heathen inhabitants massacred (so Josephus) 13,000 Jews. It became the seat of a Christian bishop, and its name is found in the ins’s of signatures as late as the Council of Constantinople, a.d. 356. It was probably still a bishop’s see in the time of Jerome. The latest mention of it under the title of Scythopolis is probably that of William of Tyre, about a.d. 1185. The population of Beisân is about 500 (Rbn. iii. 382).

* Sey-thô-pôl-lê-têns [sîlî] = inhabitants of Scy-thô-polis (2 Mc. xii. 39). The Scyth-o-pol’î-tans (pl. ya’mânîum) is used in Scripture to denote—1. The collection of waters encompassing the land, or what we call, in a more or less definite sense, “the Ocean” (Gen. i. 10; Deut. xxx. 13, &c.). 2. Some portion of this, as the Mediterranean Sea (Deut. xi. 24; Sea, the GREAT), or the Red Sea (Ex. xx. 4, &c.). 3. Inland lakes, whether of salt or fresh water (Genesaret, Sea of; Sea, the Salt, &c.). 4. Any great collection of water, as the Nile (Is. xviii. 2; Nah. iii. 8, &c.), or the Exiptiates (Jer. ii. 36).—The common Gr. word for “sea” in the N.T. is thalâsa (in LXX. = Heb. yâmân, which occurs more than ninety times; the Gr. form specially denoting the open sea, being translated once “sea” (Acts xxvii. 5), and once with thalâsa following “the depth of the sea” (Mat. xviii. 6). The qualities or characteristics of the sea and sea-coast mentioned in Scripture are, 1. The sand, whose abundance on the coast both of Palestine and Egypt furnishes so many illustrations (Gen. xxii. 17, xii. 49; Judg. xii. 12; 1 Sam. xiii. 5; 1 K. iv. 29, 29; Is. x. x. 2). 2. The shore (Gen. xxii. 17; Ex. vi. 30, &c.). 3. Creeks or inlets (Acts xxvii. 39). 4. Harbors (Gen. xii. 18; Ps. cvii. 30; Breaches, &c.). 5. Waves or billows (Ps. xiii. 7, iv. 7, &c.). It may be remarked that almost all the figures of speech taken from the sea in Scripture refer either to its power or its danger. The place “where two seas met” (Acts xxvii. 41; Melita) perhaps means where two currents, caused by the intervention of the island, met and produced an eddy, which made it desirable at once to ground the ship. Earth.

Sea, Mô-lên [pronounced as mol, i.e. melted sea, or made of melted metal. In the place of the layer of the Tabernacle, Solomon caused a layer to be cast for a similar purpose, which from its size was called a sea. It was made partly or wholly of the brass, or rather copper, which had
been captured by David from "Tibbath and Chun, cities of Hadarezer king of Zobah" (1 K. xvi. 23; 26; 1 Chr. xvii. 8). Its dimensions were:—Height, 2 cubits; diameter, 10 cubits; circumference, 30 cubits. Alexander and other, and possibly an older, and possibly a handbreadth, and possibly it to have been capable of containing 2,000, or according to 2 Chr. iv. 5, 3,000 baths. Below the brim there was a double row of "knobs," 10 (i. c. 5 + 5) in each cubit. These were probably a running border or double fillet of tendrils, and fruits, said to be of annual growth. The brim itself, or brim, was wrested "like the brim of a cup, with flowers of lilies," i. e. curved outward like a lily or lotus flower. The laver stood on twelve oxen, three toward each quarter of the heavens, and all looking outward. It was mutilated by Azah, by being removed from its basin of oxen and placed on a stone base, and was finally broken up by the Assyrians (2 K. xvi. 14, 17, xxv. 13). Josephus says that the form of the sea was hemispherical, and that it held 3,000 baths, i. e. 25,920 gallons. (Weights and Measures.) The question arises, which occurred to the Jewish writers themselves, how the contents of the laver, as they are given in the sacred text, are to be filled up with the lilies, or fillets, or wheels, or leaves? The writers supposed that it had a square hollow base for 3 cubits of its height, and 2 cubits of the circular form above. A far more probable suggestion is that of Theonius, in which Keil agrees, that it was of a bulging form below, but contracted at the mouth to the dimensions named in 1 K. vii. 23. The laver is said to have been supplied in earlier days by the Gibeonites, afterward by a conduit from the pools at Bethlehem.

* Sea, the Ext. *Sea, the Salt.*

*Sea, the Great = the sea now known as the Mediterranean Sea (Num. xxxiv. 6, 7; Josh. i. 4, xv. 12, 47, xxvii. 4; Ez. xxvii. 10, 13, 19, 20; Dan. vii. 2).* also called "the utmost sea" (Deut. xii. 24), "the utmost sea" (xxiv. 2; Joel ii. 20), "the sea of the Philistines" (Ex. xxviii. 31), "the hinder sea" (Zech. xiv. 8), or "the sea" simply (Gen. xlvii. 13; Ps. lxxx. 11, evii. 28, &c.). This sea, the largest with which the Hebrews were acquainted, extends from the Strait of Gibraltar, through which it receives water, as its loss from evaporation exceeds all its supply from rains and rivers. Its water is saltier than that of the Atlantic. The shores of the Mediterranean have for thousands of years been the principal seats of civilization. The most important periods of the history of mankind have been determined by the rule of different nations over the countries bordering on this vast inland sea. The Egyptians, the Phoenicians, the Hebrews, the Greeks, Romans, Carthaginians, and Saracens flourished there under distinct forms of society. "New American Cyclopædia," article Mediterranean Sea."

For the biblical relations of the Mediterranean, see Alexandria; Commerce; Egypt; Greece; Italy; Joniah; Jonas; Libya; Melita; Paul; Sea; Ship, &c.

*Sea, the Salt = of the Dead Sea. (Heb. yann ha-melach or -loch; see Sea and Salt), the usual, and perhaps the most ancient name for the remarkable lake, which to the Western world is now generally known as the Dead Sea."

I. Names. 1. This name, "the Salt Sea," is found in Gen. xiv. 3; Num. xxxiv. 3, 12; Deut. iii. 17; Josh. iii. 16, xii. 3, xv. 2, 5, xviii. 19. 2. Another, and possibly an older, and possibly a name, is the "sea of the plain" (Arabah; Plains), which is found in Deut. iv. 19, and 2 K. xiv. 25; and combined with the former—"the sea of the plain, (even) the salt sea" —in Deut. iii. 17 and Josh. iii. 16, xil. 3. 4. In the prophets (Ez. xxvii. 18; Joel ii. 20; Zech. xiv. 8 [v.], "the former sea") it is entitled "the Everlasting Sea." 4. In Ez. xxvii. 8, it is styled "the sea" and distinguished from "the great sea"—the Mediterranean (ver. 10). (Sea, the Great.) 5. In 2 Esd. v. 7 it is called "the Solomithis sea." Josephus once calls it "the lake of Sodom." 6. In the Talmudical books it is called both the "Sea of Salt," and "Sea of Sodom." 7. Josephus, and before him Diodorus Siculus, names it, from its asphalt or bitumen (Slin), "Lake Asphaltitis," or "Lake Asphaltites" = the Asphaltic Lake. 8. The name "Dead Sea" appears to have been first used in Greek by Pausanias and Galen, and in Latin (Mare Mortuum) by Justin, or rather by the older historian, Trogus Pompeius (about a. d. 101), whose works are mutilated. It is used by Eusebius, Jerome, &c. 9. The Arabic name is Bahr Lut = the Sea of Lot.—II. Description. 1. The so-called Dead Sea is the final receptacle of the river Jordan, the lowest and the largest of the three lakes which interrupt the rush of its downward course. It is the deepest portion of that very deep natural fissure which runs like a gulf from the Gulf of "Akabah to the range of Lebanon, and from the range of Lebanon to the extreme N. of Syria. 2. The lake is of an oblong form, of tolerably regular contour, interrupted only by a large and long peninsula which projects from the eastern shore, near its southern end, and virtually divides the expanse of the water into two portions, connected by a long, narrow, and somewhat devising passage. It lies between 31° 6' 20" and 31° 46' N. latitude nearly; and between 35° 24' and 35° 37' E. longitude nearly. It is thus from X. to S. about 40 geographical miles, or 46 English miles long. Its greatest width (some 3 to 4 miles) is about 9 geographical miles, or 10½ English miles. The ordinary area of the upper portion is about 174 square geographical miles; of the channel, 26; and of the lower portion or "the Ingon," 46; in all about 250 geographical miles. At its northern end the lake receives the stream of the Jordan; on its eastern side the Zerka Mo'a (the ancient Callirhoë or Lasha), and possibly the more ancient En-Eglaim, the Mujib (Arnon), and the Bent-Hemid (on the map just N. of the Wady ed-Derachat, or 20); on the S. the Kerdah or e-Ahay (in the Ghor es-Nifaef), and the Tuffale; and on the W. that of Ain Jely. These are probably all perennial, though variable, streams; but, in addition, the beds of the torrents which lead through the mountains E. and W., and over the flat shelving plains both N. and S. of the lake, show that in the winter a very large quantity of water must be poured into it. There are also all along the western side a considerable number of springs—some fresh, other, and possibly a name, is the "sea of the air." This name is applied to run continually, and all find their way into its waters. The lake has no outlet. 3. The depression of its surface, and the depth which it attains below that surface, combined with the absence of any outlet, render it one of the most remarkable spots on the globe. According to the observations of Lieutenant Lynch, the surface of the lake in May, etc.
1848, was 1,316.7 feet below the level of the Mediterranean at Jaffa; according to the observations of the French Expedition of Due de Luyne in 1864, the surface was 1,286 feet below the Mediterranean. The upper portion, according to Lieutenant Lynch, is a perfect basin, descending rapidly till it attains, at about one-third of its length from the North end, a depth of 1,305 feet. Immediately W. of the upper extremity of the peninsula, however, this depth decreases suddenly to 220 feet, then to 114, and by the time the west point of the peninsula is reached, to 18 feet. Below this the southern portion is a mere lagoon of almost even bottom, varying in depth from 12 feet in the middle to 3 at the edges. 4. The level of the lake is liable to variation according to the season of the year. Since it has no outlet, if more water is supplied from the clouds and streams that the evaporation can carry off, as in winter, the lake will rise until the evaporating surface is so much increased as to restore the balance. On the other hand, should the evaporation drive off a larger quantity than the supply, as in summer, the lake will descend until the surface becomes so small as again to restore the balance. The extreme differences in level resulting from these causes have not yet been carefully observed. 5. The change in level necessarily causes a change in the dimensions of the lake. This chiefly affects the southern end. The shore of that part slopes up from the water with an extremely gradual incline. Over so flat a beach a very slight rise in the lake would send the water a considerable distance. Dr. Anderson, the geologist of the American expedition, conjectured that the water occasionally extended as much as eight or ten miles S. of its position then. On the peninsula, the acclivity of which is much greater than that of the southern shores of the lagoon, and in the early part of the summer (June 2d), Irby and Mangles found the "high-water mark a mile distant from the water's edge." At the northern end the shore being steeper, the water-line probably remains tolerably constant. The variation in breadth will not be so much. 6. The mountains which form the walls of the great fissure in whose depths the lake is contained, continue a nearly parallel course through its entire length. Viewed from the beach at the northern end of the lake, there is little perceptible difference between the two ranges. Each is equally bare and stern to
the eye. On the left the eastern mountains stretch their long, hazy, horizontal line, till they are lost in the dim distance. The western mountains on the other hand do not appear so continuous, since the Ras el-Peakhkah projects so far as to conceal the southern portion of the range when viewed from most points. 7. Of the eastern side but little is known. One traveller in modern times (Seetzen in 1807) has succeeded in forcing his way along its whole length. Both Dr. Robinson from 'Ain Jidy, and Lieut. Molyneux, as far as their surface. As De record their impression that the eastern mountains are much more lofty than the western, and much more broken by clefts and ravines. In color they are brown or red—a great contrast to the gray and white tones of the western mountains. Both sides of the lake, however, are alike in the absence of vegetation—almost entirely barren and scorched, except where a spring or perennial stream nourishes

The Dead Sea.—View from 'Ain Jidy, looking S.—From a drawing made on the spot in 1884, by W. Tipping, Esq.

of Wady Zerka Ma'in appearing “one black mass of scoria and lava” (Expedition to Dead Sea, 280, 369). Between Wady Zerka Ma'in and the Jordan volcanic eruptions have produced immense flows of basaltic rock. Among other smaller basaltic streams, three were found on the E. border of the Dead Sea, S. of the little plain of Zara (Report by M. Lartet, geologist in Duc de Luynes's French expedition in 1864, noticed in Journal of Sacred Literature, July, 1865). 9. One remarkable feature of the northern portion of the eastern mountains is the great height of mountains half-way up, apparently forming a gigantic standing-place in the slope, and stretching northward from the Wady Zerka Ma'in. 10. The western shores of the lake have been more investigated than the eastern, although they cannot be said to have been yet more than very partially explored. Some travellers have passed over their entire length: as Dr. Sauley in January, 1831; Poole in November, 1855; Tristram in January, 1864, &c. Others have passed over considerable portions of it, as Dr. Robinson in 1838, Messrs. Wolcott and Tipping in 1842, Lieut. Lynch in 1848, Lieut. Van de Velde in 1852, Mr. Holman Hunt in 1854, &c. 11. The western range preserves for the greater part of its length a course hardly less regular than the eastern. The Ras el-Peakhkah is one of the few spurs from the range—a bold headland at the mouth of the Kidron, which interrupts the view from the N. The coast-line is low, with indentations and irregularities, from Ras el-Peakhkah to Ras Mdrid (Trm. 235, 235). The accompanying woodlands represent the view looking southward from the spring of 'Ain Jidy, a point about 700 feet above the water. It is taken from a drawing by Mr. Tipping, and gives a good idea of the course of that portion of the western heights, and of their ordinary character. 13. The portion actually represented in this view is described by Dr. Anderson as “varying from 1,200 to 1,500 feet in height, bold and steep, admitting nowhere of the as-
cent or descent of beasts of burden, and practicable only here and there to the most intrepid climber." 14. Further south the mountain-sides assume a more abrupt and savage aspect, and in the Wady Zweirah, and still more at Seebeh—the ancient Masada—reach a pitch of rugged and repulsive, though at the same time impressive, desolation, which perhaps cannot be exceeded anywhere on the face of the earth. Beyond Usdum the mountains continue their general line, but the district at their feet is occupied by a mass of lower eminences, which, advancing inward, gradually encroach on the plain at the S. end of the lake, and finally shut it in completely (see § 22: Akrab- num.) 13. The region on the top of the western heights was probably at one time a wide table-land, rising gradually toward the high lands which form the central line of the country. It is now cut up by deep and difficult ravines, separated by steep and inaccessible summits; but portions of the table-lands still remain in many places to testify to the original conformation. The material is a soft white cretaceous limestone, containing a good deal of sulphur. The surface is entirely desert, with no sign of cultivation. 16. Between 'Ain Jidy and 'Ain Terah the summit is a table-land 740 feet above the lake. Further N., above 'Ain Terah, the summit of the pass is 1,305.75 feet above the lake, the height of the plain between the Wady en-Nar (Kidron) and Gouroum is given by Mr. Poole at 1,340 feet. This appears also to be about the height of the rock of Seebeh, and of the table-land on the eastern mountains N. of Wady Zecca Mo'in, and coincides nearly with the ocean level. 17. A beach of varying width skirts the foot of the mountains on the western side. Above 'Ain Jidy it consists mainly of the deltas of the torrents—fan-shaped banks of debris of all sizes, at a steep slope, spreading from the outlet of the torrent. In one or two places—

The Dead Sea.—View from the heights behind 'Ain Seebeh, showing the wide beach on the western side of the Lake, and the tongue-shaped sand-bars. From a drawing made on the spot by W. Tipping, Esq.

as at the mouth of the Kidron and at 'Ain Terah —the beach may be 1,000 or 1,400 yards wide, but usually it is much narrower, and often is reduced to almost nothing by the advance of the headlands. For its major part it is impassable. Below 'Ain Jidy, however, a marked change occurs in the character of the beach. Alternating with the slippery, solid deposits of a new material, soft friable chalk, marl, and gyposum, with salt, begin to make their appearance. The width of the beach thus formed is considerably greater than that above 'Ain Jidy. From the Bir S e i t al-Kholl (a shallow depression on the shore, which forms a natural salt-pan) to the wady S. of Seebeh, a distance of six miles, it is from one to two miles wide, and is passable for the whole distance. One feature of the beach is the line of driftwood which encircles the lake, and marks the highest, or the ordinary high, level of the water. 18. At the southwestern corner of the lake, where the wadys Zweirah and Mahawuet break down through the enclosing heights, the beach is encroached on by the salt mountain or ridge of Kashaun Usdun (Kashaun [so Robinson] = cartilage of the nose; Usdun = Sodom). This remarkable ridge, which has a breadth of from a mile to a mile and a half, and a height of from 300 to 400 feet, and extends "from its northern end for three miles N. E. and S. W., and then for three miles further due N. and S. (magnetic)," "is a solid mass of rock-salt of a greenish-white transparency, covered at the top with a loose crust of debris of gravel, rolled flints, and gypsum, but chiefly with a chalky marl. Portions of the salt-cliff are continually splitting off and falling, leaving perpendicular faces, and when this is not the case, the debris is far too loose and steep to permit of any climbing. Wide as the hill is, there is no plateau on the top, but a front of little peaks and ridges, furrowed and scarped angularly in every direction" (Trm. 322-5). Mr. Tristram ascended one pinnacle with great difficulty. Between the north end of Kashaun Usdun and the lake is a mound covered with stones and bearing the name of Um Zeqhal (the "Sodom" of M. de Saulny). It is about sixty feet in diameter and ten or twelve high, evidently artificial, and not improbably the remains of an ancient structure. 19. It
follows from the fact that the lake occupies a portion of a longitudinal depression, that its northern and southern ends are not enclosed by highland, as its east and west sides are. (Arabah; Jordan; Palestine) again, and as preserving the shore by a narrow neck or isthmus of about 100 yards in length. It is an island when the water is at its full height. 21. Beyond the island the northernmost corner of the lake is bordered by a low plain, extending up to the foot of the mountains of Nebi Mas and S., as far as Râs Fâkhah. This plain must be considerably lower than the general level of the land N. of the lake, since its appearance implies that it is often covered with water. A similar plain (the Ghôr el-Bâla, or Ghôr Seiserbun) appears to exist on the N. E. corner of the lake between the mouth of the Jordan and the slopes of the mountains of Qasar and Jebel el-Ma'âleh. It is, like the northern, a wide plain, the el-Ghôr. It has been visited by but few travellers. The plain is bounded on the W. and S., below the Khâshmah Usdum, by a tract thickly studded with a confused mass of unimportant eminences (Arabah), "low cliffs and conical hills," of chalky indurated marl. In height they vary from five to 100 feet. The colour of the soil are white. All along their base are springs, the overflow from which forms a tract of marsh-land, overgrown with canes, tamarisks, thorn and other shrubs, with here and there a stunted palm (see § 14, above). 23. The waters of two-thirds of the Arabian drain northward into the plain at the S. of the lake, and thence into the lake itself. The Wady el-Jelb—the principal channel by which this vast drainage is discharged on to the plain—is very large, "a huge channel," "not far from half a mile wide," bearing traces of an immense volume of water, rushing along with violence, and covering the whole extent of the plain to a depth of more than 10 feet. The northern boundary of the plain is formed by the mountains of Mâdâb and Eboom, which, adjacent to the lake, consist of sandstone, red and yellow, with conglomerate containing porphyry and granite. 25. The plain itself consists of two very distinct sections, divided by a fine running nearly N. and S. Of these the western is a region of salt and bareness, bounded by the salt mountain of Khâshmah Usdum. (Somor.) Near the lake it bears the name of es-Sâbikhah, i. e. the plain of salt mud. "This is a large flat of at least six to ten miles from N. to S., occasionally flooded," "the whole flat of the sandy mud" (Trum. 352-3). 26. The eastern section of the plain, divided from the Sâbikhah by a dense thicket of reeds, is almost impenetrable, is a thick copse of shrubs similar to that around Jericho, and, like that, cleared here and there in patches where the Ghanânîrâkh, or Arabs of the Ghôr, cultivate their wheat, derra (Millet), barley, and indigo, and set up their wâds. The village, situated about in trees of various kinds, and well watered, is called the Ghôr es-Sâfîkh. Mr. Tristram makes its length from N. to S. ten or twelve miles, and its greatest width three miles. 27. The eastern mountains which form the background to this district of woodland are no less naked and rugged than those on the opposite side of the valley. They consist, according to Seetzen, Poole, and Lynch, of a red sandstone, with limestone above it—the sandstone in horizontal strata with vertical cleavage. Travellers concur in estimating them as higher than those on the W., and as preserving less levelling than the S. After passing from the Ghôr es-Sâfîkh to the N., a salt plain is encountered resembling the Sâbikhah, and like it overlaid by the lake when high. With this exception the mountains come down abruptly to the water on the whole eastern side of the lagoon. 28. The peninsula which projects from the eastern shore and forms the north enclosure of the lagoon appears to bear, among the Arabs, the names Ghôr el-Mzârâa'âh and Ghôr el-Lisân. 29. Its entire length from N. to S. is about ten geographical miles—and its breadth from five to six—though these dimensions are subject to some variation according to the time of year. It appears to be formed entirely of recent aqueous deposits, late or post-tertiary, very similar to, if not identical with, those which face it on the western shore, and with the "mounds" which skirt the plains at the S. and N. W. of the lake. It consists of a friable carbonate of lime intermixed with sand or sandy marls, and with frequent masses of gypsum. The vegetation of the peninsula is characterized by the presence of a very narrow belt of water running across the isthmus. Into this valley lead the mountain torrents from the E. (Wady el-Déreâ'âh or Kerak, &c.). Here is a wretched village called Melrâ'âh. 30. There seems no reason to doubt that this peninsula is the remnant of a bed of aqueous strata deposited when the water of the lake stood very much higher than it now does, but gradually being disintegrated and carried down into the depths of the lake. It may have been deposited either by the general action of the lake, or by the special action of a river, possibly in the direction of Wady Kerak. 31. The extraordinary difference in the depth of the two portions of the lake, N. and S. of the peninsula—has been already alluded to. The former is a bowl, which at one place attains the depth of more than 1,300 feet, while the average depth along its axis may be taken as not far short of 1,000. On the other hand, the southern portion is a flat plain, a very few feet only below the surface. The channel connecting the two portions gradually increases in depth from S. to N. 32. Thus the circular portion below the peninsula, and a part of the channel, form a large lagoon. This portion, and the plain at the S. as far as the rise or offset at which the Arabah commences, would appear to have been left by the last great change in the form of the ground at a level not far below its present one, and consequently much higher than the bottom of the lake itself. But surrounded on three sides by highlands, the waters of which have no other outlet, it has become the delta into which those waters discharge themselves. 33. The water mass resident in the lake is not a mere horizontal line to the natural features. Its most obvious peculiarity is its great weight. Its specific gravity has been found to be 1.283; i. e. a gallon of it weighs over 12 lbs. instead of 10 lbs., the weight of distilled water. The buoyancy of its water is a common theme of remark by the travellers who have been upon it or in it. Dr. Robinson "could never swim before, either in..."
fresh or salt water," yet here he "could sit, stand, lie, or swim without difficulty." 34. Of the weight and inertia of its water, the American expedition under Lieut. Lynch had practical experience. In the gale in which the party were caught on their first day on the lake, between the mouth of the Jordan and the 'Ain Feikkhah, "it seemed as if the bows of the boats were encountering the sledge-hammers of the Titans." When, however, "the wind abated, the sea rapidly fell; the water, from its ponderous quality, settling as soon as the agitating cause had ceased to act." At ordinary times there is nothing remarkable in the action of the surface of the lake. Its waves rise and fall, and surf beats on the shore, just like the ocean. 25. One or two phenomena of the surface may be mentioned. Many travellers mention that the turbid yellow stream of the Jordan is distinguishable for a long distance in the lake. Lines of foam on its surface are also mentioned. The haze or mist which perpetually broods over the water is the result of the partial evaporation. The remarkable weight of this water is due to the very large quantity of mineral salts which it holds in solution. From the analysis of the United States expedition it appears that each gallon of the water, weighing 12\frac{1}{2} lbs., contains nearly 8 lbs. (5.319) of matter in solution—an immense quantity when we recollect that sea-water, weighing 101 lbs. per gallon, contains less than \frac{1}{4} lb. Of this \frac{1}{2} lbs. nearly 1 lb. is common salt (chloride of sodium); about 2 lbs. chloride of magnesium, and less than \frac{1}{4} lb. chloride of calcium (or muriate of lime). The most unusual ingredient is bromide of magnesium, which exists in truly extraordinary quantity. The magnesium compounds impart a nauseous and bitter flavor to the water. 37. The sources of the components of the water may be named generally without difficulty. The lime and magnesia proceed from the dolomitic limestone of the surrounding mountains; from the gypsum which exists on the shores, nearly pure, in large quantities; and from the carbonate of lime and carbonate of magnesia, found on the peninsula and in the lake itself. The chloride of sodium is supplied from Khanaun Ushmun, and the copious brine-springs on both shores. Balls of nearly pure sulphur (probably the deposit of some sulphurous stream) are found in the neighborhood of the lake, on the peninsula, on the western coast, and the northwestern heights, and on the plain S. of Jericho. Manganese, iron, and alumina have been found on the peninsula, and the other constituents are the product of the numerous mineral springs which surround the lake, and the washings of the aqueous deposits on the shores, which are gradually restoring to the lake the salts they received from its ageless lake when covered by its waters. The strength of these ingredients, heightened by the continual evaporation, 38. It has been long supposed that no life whatever existed in the lake. Such recent facts show (so Mr. Grove) that some inferior organizations can and do find a home even in these salt and acrid waters. The Cabinet of Natural History at Paris contains a fine specimen of a coral called Stylphora pistillata, which is stated to have been brought from the lake in 1837 by the Marquis de l'Escalquier, and has every appearance of having been a resident there, and not an ancient or foreign specimen. Ehrenberg discovered microscopic animalcules, mollusks, \&c., viz. 11 species of Polypaster, 2 of Polyphylla, and 5 of Phylolitharia, in mud and water brought home by Lepeus, the mud having been taken from the S. end of the lake, one hour N. W. of the Jordan. The copious phosphorescence mentioned by Lynch is also a token of the existence of life in the waters. 39. The statements of ancient travellers and geographers, that no living creature could exist on the shores of the lake, or bird fly across its surface, are amply disproved by later travellers. The canebrakes of 'Ain Feikkhah, and the other springs on the margin of the lake, harbor snipe, partridges, ducks, nightingales, and other birds, as well as frogs; hawks, doves, and hares are found along the shore, and the thickets of 'Ain Jidy contain "innumerable birds." Ducks and other birds swim and dive in the water. 40. Of the temperature of the water more observations are necessary before any inferences can be drawn. Lynch states that a stratum at 59 Fahrneiten is almost invariably found at ten fathoms below the surface. Between Wady Zerka and 'Ain Tezerah the temperature at surface was 761, gradually decreasing to 62° at 1.044 fathoms, with the exception just named. At other times, and in the lagoon, the temperature ranged from 82° to 90°, and from 5° to 10° below that of the air. 41. Nor does there appear to be anything intrinsic to life in the atmosphere here of the lake or its shores, except what naturally proceeds from the great heat of the climate. The Ghavarnineh and Rashtattch Arabs, who inhabit the southern and western sides and the peninsula, are described as a poor stunted race; but this is easily accounted for by the heat and relaxing nature of the climate, and by their meagre way of life. 42. For the botany of the Dead Sea, see the article PALESTINE, Botany II. 43. The birds and animals mentioned by Lynch and Robinson have been already named (§ 69, above). Mr. Tristram saw at the N. end traces of the leop- wild boar, wolf, lynx, jackals, foxes, jerboas, marmots; he obtained a hare (Lycaon Sinaiticus), which exists also numerous birds—the black stork, caple, raven (Corvus corax), king-fisher (Alcedo atthis), wheatear (Saxicola Frugilectus), Norfolk plover, pochard-ducks, partridges (the Greek and Hey's), warblers, red-shanks, sandpipers, gulls, \&c. (Trm. 249-50, 251; C. Hyain). 44. The appearance of the lake does not fulfill the idea conveyed by its popular name. "The Dead Sea,"
says a recent traveller, "did not strike me with that sense of desolation and dreariness which I suppose it ought. I thought it a pretty, smiling lake—a nice ripple on its surface." Yetzeau enthusiastically ex-
tolls the beauties of the view from the delta at the mouth of the Wady Mjidi, and the advantages of that
situation for a permanent residence. 45. The
truth lies, as usual, somewhere between these two extremes. The lake certainly is not a gloomy, dead,
ly, smoking gulf. But, with all the brilliancy of its illumination, its frequent beauty of coloring, the
fantastic grandeur of its enclosing mountains, and the traveller's charm afforded by the reflection of that
unequalled sky on the no less unequalled mirror of the
surface—with all these there is something in the prevalent sterility and the dry, burnt look of the
shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end, and the fringe of dead driftwood round the margin, which must go far to excuse the title which so many ages have attached to the lake, and which we
may be sure it will never lose. 46. This singular lake has a peculiar connection with the Biblical his-
tory. In the topographical records of the Penta-
tuch and the Book of Joshua, it forms one among the
landmarks of the march. It was the calcined and con-
sumed Sodom and Gomorrah (see above, I., 1, 2). It is also named as a landmark in the account of the restoration of the
coast of Israel under Jeroboam II. (2 K. xiv. 23;
comp. Num. xxiv. 8-12). The name also occurs in
the imagery of the prophets (see above, I., 3, 4). The X. T. does not, however, mention the Salt Sea" is also mentioned as having been in the time of
Abraham the Vale of Siddim (Gen. xiv. 3; Sin-
dim, the VALE OF). 47. Mr. Grove claims that the evidence of the spot is sufficient to show that no mater-
rial change has taken place in the upper and deeper portion of the lake for a period very long anterior to
the time of Abraham, and that in the lower portion
—the lagoon and the plain below it—if any change
has occurred, it appears to have been rather one of
reclamation than of submersion—the gradual settling
up of the district by the torrents which discharge their contents into it. Mr. Grove proposes, as a probable theory, that the Salt Sea" in Gen. xiv. 3, the hypothesis that some temporary fluctuation in the level of the lake may have laid under water the district S. of the lagoon, and thus made the Vale of Siddim (assumed to have been
that plain) for the time, perhaps for some years, a part of "the Salt Sea," but thinks it more natural to consider this clause (which in his view is a note long afterward added to the text; see PENTATEUCH) as representing that the present lake covered a district
which in historic times had been permanently habi-
table dry land. Mr. Grove maintains, however, that
the Vale of Siddim "was somewhere N. of the lake, perhaps on the plain at its N. W. corner (Sitroum, the VALE OF), and that the cities of Sodom, Gomorrah, &c., were also situated to the N. of the lake. "It has usually been assumed," says Dr.
Robinson, "that this lake has existed only since the
destruction of Sodom and Gomorrah; ... but ...
every circumstance goes to show that a lake must have existed here, and that the lagoon was formed and
poured its waters, long before the catastrophe of Sodom. The great depression of the whole broad
Jordan valley and of the northern part of the Ara-
ban, the direction of its lateral valleys, as well as the
slope of the high western desert toward the N., all
go to show that the configuration of this region, in
its main features, is coeval with the present condi-
tion of the surface of the earth in general; and not the
effect of any local catastrophe at a subsequent period. It seems also to be a necessary conclusion,
that the Dead Sea anciently covered a less extent of
surface than at present" (Rim. li. 188). Dr. Robin-
son maintains what has been—at least, until very
recently—the almost universal opinion, that the
cities of the plain and the Vale of Siddim were at the
S. end of the Dead Sea, and "that the fertile
plain is now in part occupied by the southern bay,
or that portion of the sea lying S. of the peninsula"
(li. 189). 48. The destruction of Sodom, Gomorrah,
&c., is recorded in Gen. xix. 24 ff. as having oc-
curred in the time of ABRAHAM. (CHRONOLOGY.) The
catastrophe which destroyed them is described as a
shower of ignited sulphur descending from the skies.
Mr. Tristram, who, with Mr. Grove and others, places
the cities of the plain at the N. end of the Dead Sea,
and maintains that they were not submerged, found in
the Wady el-Makawat, which leads down to the Dead Sea at the N. end of Khashim Udam, traces of
volcanic action, of which he says, "The whole ap-
pearance points to a shower of hot sulphur and an
irruption of bitumen upon it, which would naturally be magnified by its having been set on fire at a
geological period quite subsequent to all the diluvial
and alluvial action of which we have such abundant evidence. The vestiges remain exactly as the
last relics of a snow-drift remain in spring—an
atmospheric deposit" (Tmn. 356-7). (See above, § 8.) Dr. Robinson, holding that the cities and the
Vale of Siddim were at the N. end of the present
sea (see § 47), explains Gen. xix. 24 ff. by supposing
that in a tempest of thunder and lightning, the ac-
companiments perhaps of an earthquake or of some
volcanic action, or of both, these masses of bitumen
( which were in the Vale of Siddim, probably a
depression in the plain adjacent to the Salt Sea, and
at least near to Sodom and Gomorrah [xiv. 2, 3, 10])
were ignited by the lightning, and a conflagration
produced which not only destroyed the cities, but
also consumed and scooped out the surface of the
plain itself; so that the waters of the lake, rushing in, spread themselves out over the once fertile tract
(Rim. Phn. Genii, 44-6). Mr. Grove supposes that
the destruction of Sodom and Gomorrah may have
been by volcanic action, but thinks it can have had
no connection with that far more ancient event
which opened the great valley of the Jordan and the
Dead Sea, and at some subsequent time cut it off
from communication with the Red Sea, by forcing
up between them the tract of the Wady Arhab.
Seal (Heb. hódám or chîlôm ; Gr. sphyргs). The
importance attached to seals in the East is so
great that without one no document is regarded as
authentic. The use of some method of sealing is
obviously, therefore, of remote antiquity. Among
such methods used in Egypt at a very early period
were engraved stones, pierced lengthwise, and hung
by a string or chain from the arm or neck, or set in
rings for the finger. The most ancient form used for
this purpose was the scarabæus (the beetle),
formed of precious or common stone, or even of
blue pottery or porcelain, on the flat side of which
the inscription was cut, and on the convex side of
stone or pottery bearing devises also were used as
signets. But in many cases the seal consisted of
a lump of clay, impressed with the seal and at-
tached to the document, whether of papyrus or
other material, by strings. The use of clay in sealing
is noticed in Job xxxviii. 14, and the signet-ring as an
ordinary part of a man's equipment in the ease of Judah (Gen. xxxviii. 18), who probably, like many modern Arabs, wore it suspended by a string from his neck or arm (Cant. viii. 6). The ring or the seal as an emblem of authority in Egypt, Persia, &c., is mentioned in the cases of Pharaoh with Joseph confirmed as if by his seal. Engraved seals were in use among the Hebrews in early times, as is evident in the description of the high-priest's breast-plate (Ex. xxvii. 11, 36, xxxix. 6), and the work of the engraver as a distinct occupation is mentioned in Ecles. xxxviii. 27. Nineveh; Ornamentals, Personal.

* Sea men. Commerce; Ship, &c.

* Sea-mon-sters. Dragon; Whale.

* Sea'son [see zn. Agriculture; Chronology; Palestine, Climate; Rain.

* Seat. Furniture; House; Meals; Room; Throne.

Seba (Heb. drinker or drunkard? R. S. Poole; fr. Ethiopic = a man? Ges.; pl. Sebalim: A. V. incorrectly rendered "Saebans") heads the list of the sons of Cush. Nimrod, mentioned at the close of the list, ruled at first in Babylonia, and apparently afterward in Assyria: of the names between Seba and Nimrod, probably some belong to Arabia. We thus may conjecture (so Mr. R. S. Poole) a cure of Cushite settlements, one extremity of which is to be placed in Babylonia, the other, if prolonged far enough in accordance with the mention of the African Cush, in Ethiopia (see below). Besides the mention of Seba in the list of the sons of Cush (Gen. x. 7; 1 Chr. i. 9), there are but three, or, as some hold, four notices of the nation (Ps. xxvii. 10; Is. xxxiii. 3, xlv. 14 [A. V. "Saebans, men of stature"]). The doubtful notice is in Ez. xxiii. 42, in a difficult passage: "and with men of the multitude of Adam (so Mr. Poole; A. V. 'men of the common sort, margin 'multitude of men') were brought drunkards (A. V. margin; but the A. V. text has 'Saebans,' and the Keri reads 'people of Seba') from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads." The first clause would seem to favor the idea that a nation is meant, but the reading of the Hebrew text and A. V. margin is rather supported by what follows the mention of the "drunkards." These passages seem to show (if we omit the last) that Seba was a nation of Africa, bordering on or included in Cush, and in Solomon's time independent and of political importance. Herodotus speaks of the Ethiopians as the tallest and handsomest men in the world (compare Is. xlv. 14, above). No ancient Ethiopian kingdom of importance included the island of Meroë, and therefore this one of Solomon's time may be identified with that which must have arisen in the period of weakness and division of Egypt that followed the empire, and have laid the basis of that power that made Sheba, or Sabaco, able to conquer Egypt, and found the Ethiopian dynasty which ruled that country as well as Ethiopia. Josephus says that Saba (= Seba) was the ancient name of the Ethiopian island and city of Meroë, but he writes for Seba, in the notice of the Noachian settlements, Sabas. The island of Meroë lay between the Astaboras (modern Albara), the most northern tributary of the Nile, and the Astapus (modern Bahir-el-Azarak or "Blue River"), the eastern of its two great confluent; it is also described as bounded by the Astaboras, the Astapus, and the Astasobas, the latter two uniting to form the Blue River, but this is essentially the same thing. It was in the time of the kingdom rich and productive. The chief city was Meroë, which was an oracle of Jupiter Ammon. The remains of the city Meroë are (so Gesenius, &c.) between 16° and 17° N. lat. on the Nile near Shendi.

* Seba'se (Gr.) = Samaria 1.
Sebh. MONTH.

See'a-eth (fr. Heb. = enclosure, Ges.), one of the six cities of Judah in the "wilderness" (Desert 2), i.e. the tract bordering on the Dead Sea (Josh. xvi. 61). Its position is not known.


Sech'nu (ku) (Heb. watch-tower, Ges.), a place (1 Sam. xix. 23 only), apparently lying on the route between Saul's residence, Gibeah, and Ramah (Ramat En-pophin), that of Samanc. It was noted for "the great well" (or rather cistern) which it contained. If Saul started from Gibeah 5 (Tubal el-Fal), and if Noby Samneil is Ramah 2, then Bir Nebda (the well of Nebaid), alleged by Schwarz to contain a large pit, would be in a suitable position for the great well of Sech'nu (so Mr. Grove).

Se-e'an-uis (l. second, favorable), a Thessalonian Christian who went with the Apostle Paul from Corinth as far as Asia, on his return to Jerusalem from his third missionary tour (Acts xx. 4).

See-e-tlus (L. = Zedekiah). 1. Father of Manasseh (Bar. i. 1), and apparently identical with the false prophet of Judg. xxiv. 21, 22.—2. Zedekiah, king of Judah (Bar. i. 8).

Seed. 1. Agriculture; Child; Corn; Seed-time, &c.

* Seed-time. Agriculture; Palestine, Climate; Rain; Sowing.

Seer = one who sees, especially one who sees into the future. Prophet.

* Seethe (th as in this), t. to boil (Ex. xxxi. 23, xxiii. 19, &c.). Cooking; Lentiles; Milc, &c.

Segbha (Hb. elevated, Ges.). 1. Youngest son of Hiel the Bethelite, who rebuilt Jericho (1 K. xvi. 34). Rabbinical tradition says he died when his father had set up the gates of the city.—2. Son of Hezron (1 Chr. ii. 21, 22).

Seir (ser) (Heb. rough, rugged, Prt.; hairy, shaggy, Ges.). 1. A Horite chief or phylarch who originally inhabited the land of Enoch (Gen. xxxvi. 20, 21; 1 Chr. i. 33; see No. 2 below).—2. "The land of Seir." (Gen. xxxii. 3, xxxvi. 30), or Mount Seir (Gen. xxv. 8, 9; Deut. i. 2, ii. 1, 5; Josh. iv. 4; 2 Chr. xx. 10, 22, 23; Ez. xxxiv. 2, 3, 7, 15), or Seir simply (Gen. xxxii. 14, 16; Num. xxiv. 18; Deut. i. 42, ii. 4, 8, 12, 22, 29, xxxii. 2; Josh. xii. 17, xiii. 7; Judg. v. 4; 2 Chr. xx. 11, xxvi. 11, 14; Is. xxi. 11; Ez. xxxv. 8); the original name of the mountain-ridge extending along the east side of the valley of Ararat, from the Dead Sea to the Elanite Gulf; also called Eboom. The name may either have been derived (so Porter, with Genesis, &c.) from Seir the Horite, chief of the aboriginal inhabitants (Gen. xxxvi. 20), or, what is perhaps more probable, from the rough aspect of the whole country. The Mount Seir of the Bible had the Ararat on the W. (Deut. i. 1, 8); it extended as far as S. as the head of the Gulf of 'Aba-bah (ver. 8); its eastern border ran along the base of the mountain-range where the plateau of Arabia begins. Its northern border Mr. Porter would place at "the Mount Halak that goeth up to Seir, even unto Baal-gad" (Josh. xi. 17), and he would identify this Mount Halak with the line of "naked" (halak = "naked") white hills or cliffs (Ar-Rabaim) which runs across the great valley about eight miles S. of the Dead Sea, forming the division between the Arabah proper and the deep Ghâl N. of it, and appearing, when viewed from the shore of the Dead Sea, as a line of hills shutting in the valley, and extending up to the mountains of Seir. Wilton (The Negeb, 73, n.) and Rowlands (in Fairfax) distinguish "the land of Seir" or "Seir" from "Mount Seir," making the former extend further W. or N.W. than the latter and embrace a part of "the southern country" of Judah. Wilton identifies Mount Halak with Jebel Yebek, and Rowlands with Jebel el-Hatal, both situated S. W. of Beer-sheba, one about seventy-five miles, the other about fifty.—3. "Mount Seir?" one of the landmarks on the north boundary of Judah (Josh. xv. 10 only). It lay westward of Kirjath-jearim, and between it and Beth-shemesh. If Kuryet el-Evab be the former, and Ain-shéena the latter of these two, then Mount Seir must be the ridge between the Wady 'Aly and the Wady Ghurab. The name may be derived from some incursion by the Edomites which has escaped record, or more probably from some peculiarity in the form or appearance of the spot. Whether this has any connection with Seirath, is doubtful (so Mr. Grove).

Sel'ath [see-] (fr. Heb. = a she-goat, Ges.), the place to which Ehud fled after his murder of Eglon (Judg. iii. 26, 27). It was in "Mount Ephraim" (27), a continuation, perhaps, of the same wooded shaggy hills (such seems to be the signification of Seir and Seirath) which stretched even so far S. as to enter the territory of Judah (Josh. xv. 10).

Sel'a (ls. xvi. 1) and Sel'ath (L. K. xxiv. 7) (Heb. sel'a, a rock, Ges.; in LXX. Petra), rendered "the rock" (Judg. i. 36; 2 Chr. xxv. 12; 06, 9), probably the famous city and stronghold of Ebron, later known as "Petra," the ruins of which are found in Wady Mâsa, S. of the Dead Sea, about two days' journey N. of the top of the Gulf of 'Ababah, and three or four S. from Jericho. It was taken by Amaziah, and called Jokthere, but seems to have afterward come under the dominion of Moan. In the end of the fourth century B. C. it was the head-quarters of the Nabatheans. (Nabateans). About 70 B. C. it was the residence of the Arab princes named Aretas. It was by Trajan reduced to subjection to the Roman empire. The city Petra lay, though at a high level, in a hollow shut in by mountain-cliffs of redsand sandstone, and approached only by a narrow ravine (from twelve feet to forty Sela or Petra. General view of the ruins, looking toward the theatre. - (Eyre.)
or fifty feet wide), through which, and across the city's site, the river winds. The principal ruins are —(1.) el-Khaneh (= the theatre), an edifice (an ancient temple, or a dwelling for the dead?), forming a portion of the lofty mass of rock, and having a beautiful façade, with columns and statues and elaborately sculptured ornaments of delicate workmanship and soft coloring; (2.) the theatre, which might seat perhaps 3,500 persons; (3.) a tomb with three rows of columns; (4.) a tomb with a Latin inscription; (5.) ruined bridges; (6.) a triumphal arch; (7.) Zab Far'on, a lone column connected with the foundations of a temple; (8.) Kuse Far'on (= Pharaoh's castle), the only structure of masonry work now standing.

Se'la-ham-mah'le-koth (Heb. the cliff of escapes or of divisions; more literally rock of the escapes), a rock or cliff in the wilderness of Moan, the scene of one of David's remarkable escapes from Saul (1 Samuel xxiii. 29). No identification has yet been suggested.

*Se'lah* (fr. Heb.) = *Sel,a* a city of Edom (2 K. xiv. 7).

Se'lah (Heb., see below). This word, which is only found in the poetical books of the O. T., occurs seventy-one times in the Psalms, and three times in Habakkuk. In sixteen Psalms it is found once, in fifteen twice, in seven three times, and in one four times—always at the end of a verse, except in Ps. lv. 19 [Heb. 20], lvii. 3 [Heb. 4], and Hab. iii. 9, where it is in the middle, though at the end of a clause. All the Psalms in which it occurs, except eleven (iii., vii., xxiv., xxxix., xliv., I., lx., lxx., lxxiii., lxxvi., lxxix., etc.), have also the musical direction, "to the chief musician" (compare also Hab. iii. 19); and in these exceptions we find the Hebrew words imâmâr (A. V. "Psalm;"

POETRY, HEBREW), "SHIGGAION," or "MASCHIL," which sufficiently indicate that they were intended for music. Besides these, in the titles of the Psalms in which Se'lah occurs, we meet with the musical term "ALAMOTH" (xlvi.), "AL-TASCHITH" (lxvi., lx., lxxvi., lxxix., etc.), "GITITH" (lxxxi., lxxix.), "MAHALATH LEANOTH" (lxxviii.), "MICHTAM" (lxvi., lx., lxx., "NEGHINAH" (lxii.), "NEGHOTH" (lxii., lx.), and on this association alone might be founded a strong reason that, in these, Selah itself is a term which had a meaning in the musical nomenclature of the Hebrews. What that meaning may have been is now a matter of pure conjecture. In by far the greater number of instances the Targum renders the word by "forever," in Ps. xlvi. 8 [Heb. 9] "forever and ever." In Ps. xlix. 13 [Heb. 14] it has "for the world to come;" in Ps. xxxix. 5 [Heb. 6] "for the life everlasting;" and in Ps. cxv. 5 [Heb. 6] "continually." This interpretation, adopted by the majority of Rabbinical writers, is purely traditional, based upon no etymology whatever, yet followed by Aquila, Symmachus, Theodotion, Jerome, and the Peshitta Version in some instances. That this rendering is manifestly inappropriate in some passages, e.g. Ps. xci. 2 [Heb. 3], xxxii. 4, lxxxi. 7 [Heb. 8], and Hab. iii. 3, and superfluous in others, as Ps. cxv. 8 [Heb. 9], lxxix. 4 [Heb. 5], lxxvii. 4 [Heb. 5], was pointed out long since by Aben Ezra. In the Psalms the uniform rendering of the LXX. is Gr. *diapalma*. The Vulgate omits it entirely. The rendering of the LXX., *&c., is as traditional as that of the Targum, and has no foundation in any known etymology. With regard to the meaning of *diapalma* it self there is great doubt. Jerome enumerates various opinions; that *diapalma* denotes a change of metre, a cessation of the Spirit's influence, or the beginning of another sense. Aben Ezra (on Ps. iii. 3) expressed his opinion that Selah was a word of emphasis, used to give weight and importance to what was said, and to indicate its truth. Kimchi explains it as a musical term, signifying a raising or elevating the voice. Gesenius makes Selah the imperative from the verb selah, and hence = rest! pause! "Its use seems to have been, in chanting the words of the Psalms, to direct the singer to rest, to pause a little, while the instruments played an interlude or symphony. It is a sign of pause." (Gesenius, *Hebrew Lexicon*, translated by Robinson, 1854.) Ewald derives Selah from selát, to rise, and regards the phrase "Higgaiôn, Selah," in Ps. ix. 16 [Heb. 17], as the full form, signifying "music, strike up!"—an indication that the voice of the choir were to cease while the instruments alone came in. Hengstenberg follows Gesenius, De Wette, &c., in the rendering *pause*! but refers it to the contents of the psalm, and understands it of the silence of the music in order to give room for quiet reflection. If this were the case, Selah at the end of a psalm would be superfluous. First makes Selah = to the end, that is, the terms of the song may refer mainly to the musical accompaniment. Sommer (followed by Kii, &c.) regards Selah as having an essentially religious aim, the words with which it is connected being such as before all others would come up in remembrance before Jehovah, and says, "It is placed by the poet at the passages, where the performance of the song is to cease, standing opposite to that of the Levites, sounded the trumpets (Heb. seláel), and with the powerful tones of this instrument, the words just spoken were marked and borne upward to Jehovah's ear. This intercessory music of the priests was probably sustained on the part of the Levites by the vigorous tones of the psaltery and harp; hence the Greek term *diapalma*. The same appears further from the full phrase, 'Higgaiôn, Selah!' (Ps. ix. 16), the first word denoting the sound of the stringed instruments (xci. 3); the latter, the blast of the trumpets, both of which would here sound together. The less important word (Higgaiôn) disappears altogether when the psalm, or rather, Selah alone remained" (B. S. v. 72 ff.). Davidson says:— "The word denotes elevation or ascent, i. e. lead, clear. The music which commonly accompanied the singing was soft and feeble. In cases where it was to burst in more strongly during the silence of the song, Selah was the sign. At the end of a verse or strophe, where it commonly stands, the music may have readily been strongest and loudest." Augusti thought it was an exclamation, like halleujáh! and the Late Prof. Lee classed it among the interjections, and rendered it praise! Beyond the fact that Selah is a musical term, we know absolutely nothing about it (so Mr. Wright).

Sel'ed (Heb. *ezvulation*, Geo.), son of Nadab, a descendant of Jerahmeel (1 Chr. ii. 30).

Sel-mi (L. = Shelle'miah, one of the five men "ready to write swiftly," whom Ezra was commanded to take (2 Esd. xiv. 24).

Sel-mi (or Sel'mi) (L. = Shelle'miah 1 (1 Esd. ix. 34).

Sel-lu'shâa (in L. pronounced sel-lu'siâh) (L. fr. Gr., named from its founder = the city of Selinus; see below), a town near the mouth of the Orontes, was practically the seaport of Antioch 1. The distance between the two towns was about
sixteen miles. We are expressly told that St. Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts xiii. 4); and it is in St. Paul's day that the privileges of a free city. The remains are numerous, including an immense excavation extending from the higher part of the city to the sea, two piers (called "Paul" and "Barnabas") of the old harbor, &c.

Se-leu-\'cus (L. fr. Gr.) IV. Phil-o\-p\-\'tor (Gr. loving his father), "king of Asia" (2 Mc. iii. 3), i.e. of the provinces included in the Syrian monarchy of the Seleucidae; son and successor of Antiochus the Great. He took part in the disastrous battle of Magnesia (b. c. 190), and three years afterward, on the death of his father, ascended the throne. He was murdered, after a reign of twelve years (b. c. 176), by Heliodorus, one of his own courtiers (Dan. xii. 13). His son, his heir, whom he had sent, while still a boy, as hostage to Rome, gained the crown in 162 b. c. (1 Mc. vii. 1; 2 Mc. iv. 1).

The general policy of Seleucus toward the Jews, like that of his father (iii. 2, 3), was conciliatory, and he undertook a large share of the expenses of the Temple-service (iii. 3, 4). On one occasion, by the false representations of Simeon, he was induced to make an attempt to carry away the treasure deposited in the Temple, by means of the same Heliodorus who murdered him. The attempt signally failed, but it does not appear that he afterward showed any resentment against the Jews (iv. 5, 6); though his want of money to pay the enormous tribute due to the Romans may have compelled him to raise extraordinary revenues (compare his title "a raiser of taxes" in Dan. xi. 20).

SEL

SEN

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Sel'ter. Colors; Commerce; Fairs; Market, &c.

Se'm (Gr.) = Shem the patriarch (Lk. iii. 36).

Se'm-\'ah [\-\'] (fr. Heb. = Jehovah sustains him, Ges.), a Levite, son of Shemaiah 9 (1 Chr. xxvi. 7).

Se'm-e'li (Gr. = Shem'e). 1. Shimei 14 (1 Esd. ix. 35).—2. Shimei 16 (Esth. xii. 2).—3. Father of Mat-tha'ias in the genealogy of Jesus Christ (Lk. iii. 26).--Se'm-\'el'has (fr. Gr.) = Shemshah 1 (1 Esd. ii. 16, 17, 25, 30).

Se'm-ste (fr. Gr.) = Shimei 13 (1 Esd. ix. 23).

Se'm-li'c (fr. Sem = Shem) Lan-g'u-g-es. Shemitic Languages.

Se-na'ah (Heb. thorny, Ges.). The "children of Sennah" are enumerated among the "people of Israel" who returned from the Captivity with Zerub-babel (Ezr. ii. 35; Neh. vii. 35). In Neh. iii. 3, the name is given with the Hebrew article, Hasse-nah. The names in these lists are mostly those of towns; but Sennah does not occur elsewhere in the Bible as a town. The Magdol-Sennah, or "great Sen-na", of Eusebius and Jerome, seven miles N. of Jericho, however, is not inappropriate in position. Beroshus suggests that Sennah represents not a single place but a district; but there is nothing to corroborate this (so Mr. Grove).

"Sena'te", the A. V. translation of Gr. gerosa'\'na (so LXX, N. T. Lex.) = eldership, i. e. the elders, taken collectively (Acts ii. 1). Eldest that he landed on his return from it (xiv. 26). This strong fortress and convenient seaport was constructed by the first Seleucus, a successor of Alexander the Great, and here he was buried. It is mentioned in 1 Mc. i. 8. It retained its importance in Roman times, and in St. Paul's day it had the privileges of a free city. The remains are numerous, including an immense excavation extending from the higher part of the city to the sea, two piers (called "Paul" and "Barnabas") of the old harbor, &c.

Se-nach'e-ri\'b [-\-\'] (L.; Heb. Sanhiri\'b or Sanh'erib; fr. Sanc'e, = conqueror of armies, Behlen, Ges.; see below), the son and successor of Salomon, king of Assyria. His name in the Assyrian inscriptions is read by Rawlinson Tsin-akki-\'irib, which is understood to mean "Sin (or the Moon) increases his brothers:" an indication that he was not the first-born of his father. We know little or nothing of Sennacherib during his father's lifetime. From his name ("the conqueror") it is evident (after Berosus) that his brother held the tributary kingdom of Babylon, we may gather that he was not the eldest son, and not the heir to the crown till the year before his father's death. (Nineteen.) Sennacherib mounted the throne b. c. 702. His first efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Mardocce-baladan ventured on a battle, but was defeated and driven from the country. Sennacherib then made Belbasa, an officer of his court, viceroy, and, quitting Babylonia, ravaged the lands of the Aramean tribes on the Tigris and Euphrates, whence he carried off 200,000 captives. The next year he made war on the independent tribes in Mount Zagros, and reduced a portion of Media. In his third year (b. c. 700) he turned his arms toward the West, chastised Sidon, took tribute from Tyre, Aradus, and the other Phoenician cities, as well as from Edom and Ashdod, besieged and captured Ascalon, made war on Egypt, which was still dependent on Ethiopia, took Linnah and Lachish on the Egyptian frontier, and, having probably concluded a convention with his chief enemy, finally marched against Hezekiah, king of Judah. It was at this time (so Rawlinson) that "Sennacherib came up against all the fenced cities of Judah, and took them," etc. (2 K. xvii. 13-16). In b. c. 699 Sennacherib invaded Babylonia for the second time. He made a second expedition into Palestine, perhaps in this same year. Hezekiah had again revolted, and claimed the protection of Egypt. Instead, therefore, of besieging Jerusalem, the Assyrian king marched past it to the Egyptian frontier, attacked once more Lachish and Lachm, but apparently failed to take them, sent messengers from the former to Hezekiah (2 K. xviii. 17), and on their return without his submission wrote him a threatening letter (xix. 14). Tinnah was hastening to the aid of the Egyptians when an event occurred which relieved both Egypt and Judah from their danger. In one night the Assyrians lost, either by a pestilence or by some more awful manifestation of Divine power (Angels III.), 185,000 men! The camp immediately broke up—the king fled. Sennacherib reached his capital in safety, and was not deterred from engaging in other wars, though he seems thereafter to have avoided Babylonia. In his fifth year he led an expedition into Armenia and Media; after which, from
his sixth to his eighth year, he was engaged in wars with Susiana and Babylon. From this point his annals fall off. Sennacherib reigned twenty-two years. The date of his accession is fixed by the Canon of Ptolemy to B. C. 702, the first year of Bel-ibus or Elibus. The date of his death is marked in the same document by the accession of Assaridnus (Essar-Haddon) to the throne of Babylon in B. C. 690. The monuments are in exact conformity with these dates (so Rawlinson), for the twenty-second year of Sennacherib (but none later) has been found upon them. It is impossible to reconcile these dates with the Chronicle of Hezekiah's reign, or according to the present Hebrew text. Some suppose that in 2 K. xvii. 13 and Is. xxvi. 1 the year has been altered by a copyist from "twenty-seventh" to "fourteenth." Others suppose a dislocation as well as alteration of the text. Sennacherib was one of the most magnificent of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the grand palace at Kouyunjik. He built also, or repaired, a second palace at Nebhi Jomed, confined the Tigris to its channel by an embankment of brick, restored the ancient aqueducts, &c. (Nineveh.) He also erected monuments in distant countries, one, a rock-hewn tablet, at the mouth of the Nahr el-Keb, two hours from Beirdt. Of the death of Sennacherib it is only known that, "as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword, and escaped into the land of Armenia" (2 K. xix. 37; Is. xxxvii. 38). Throne.

Sen-nah (Heb., properly Hassenaah = the bris-ting, Ges.), a Benjamite, the father of Judah, who was second over the city after the return from Bab-ylon (Neb. xi. 9); = Haseneah.

Se-arim (Heb. barley, Ges.), chief of the fourth of the twenty-four courses of priests instituted by David (1 Chr. xxiv. 8).

Se Phar (Heb. a number, census, Ges.). It is written, after the enumeration of the sons of Joktan, "and their dwelling was from Mesha as thou goest unto Sephar, a mount of the east" (Gen. x. 30). The site of the Joktanite original is from W. to E., and they occupied the southwestern portion of the peninsula. (Arabia.) The undoubted identifications of Arabian places and tribes with their Joktanite originals are included within these limits, and point to Sephar as the eastern boundary. There appears to be little doubt that the ancient seaport town called Dhu-far or Zafir, and Dhu-far or Zafir, without the inflexional termination, re-pre-sents the Biblical site or district (so Mr. E. S. Poole, with most critics). It appears to preserve the name mentioned in Gen. x. 30, and to be in the district anciently so named. It is situated on the coast, in the province of Hauran, and near the southern part of the Hebran, on a rising slope of the coast which adjoins the coast of the E., called En-Shibr. M. Frenzel tells us that Zafir, pronounced by the modern inhabitants Isfuir, is now the name of a series of villages situate some of them on the shore, and some close to the shore, of the Indian Ocean, between Mekran and Ras-Safir, extending to the sea beyond the coast, on the one hand, or as far as eighteen hours, from E. to W. Proceeding in this direction, those near the shore are named Turke, Ed-Dahreest, El-Belied, El-Hafeh, Salobah, and Ankad. The first four are on the sea-shore, and the last two at a small distance from it. El-Belied, otherwise called Harkam is, in M. Frenzel's opinion, the ancient Zafir. It is on a small peninsula lying between the ocean and a bay, and the port is on the land-side of the town. The classical writers mention Saphhar metropolis or Sephar, the capital of the Sappharte, placed by Ptolemy near the Homeron. Seph-ar-rad (Heb. fr. Assyrian = boundary, limit, W r.), a place whence the captive Jews were to return to possess the cities of the South (Ob. 20 only). Its situation is uncertain. (1) The reading of the LXX., ἁβέν (as = far an) Ἐφράθα, is probably a mere conjecture. (2) The reading of the Vulgate, Boisporus (Cimmerian, or Thrace), was adopted by Jerome from his Jewish instructor. The Targum Jonathan and the Peshito-Syriac, and from them the modern Jews, interpret Sepharad as Spain (Ispania and Ispania). (3) Others have suggested the identity of Sepharad with Siphpara in Mesopotamia, but that is more probably Siphar-Taim. (4) The name has perhaps been discovered in the eun- form Persian inscriptions of Nakhik-Rustuk and Beikstus; and also in a list of Asiatic nations given by Niebuhr. In the latter it occurs between "Cap- padocia" and "Ionia." De Sacy was the first to propose the identification of this with Sepharad, and supposes that El-Bedetd, now El-Pe-A-D, = Zaid North, the ancient capital of Lydia, is the real place. (5) Ewald considers that Sepharad has a connection with Zarephath in the preceding verse; and suggests that the true reading is Sepham, and that it is to be found in a place three hours from Akka (Accno), i. e. distance of Shifa. "Sepharad." (6) M. Chevaile suggests that the "Spartans" of 1 Mc. xii. 15 are accurately "Sepharides." Sep-i-ar-a'lim (L fr. Heb. dual; see below), men-tioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Ass- irians (2 K. xvii. 13; Is. xxxvii. 13; compare 2 K. xvii. 34). It is coupled with Hena and Ava, or Ivah, towns on the Euphrates above Babylon. Again, it is mentioned, in 2 K. xvii. 24, where it is again joined with Ava, and also with Cuthah and Babylon. These indications justify us in identifying the place with the famous town of Sippara or Siph- para, on the island of Zica, which was probably the site of the modern Mosul. The dual form indicates that there were two Sipparas, one on either side of the river. Berosus called Sippara, "a city of the sun," and in the inscription it bears the same title, being called Tispar aha Shanaus, or "Sippara of the Sun"—the sun being the chief object of worship there (compare 2 K. xvii. 31). Sephravites = people of Sepharvaim, who burnt their children in the fire to Adrammelech and Anammelech, 2 K. xvii. 31.

Se-phel, the Gr. form of the Heb. hash-Sephel- lah, the native name for the southern division of the low-lying flat district which intervenes between the central highlands of the Holy Land and the Mediterranean (1 Mc. xii. 38), the other and northern portion of which was known as Sharon. The Hebrew name occurs throughout the topographical records of Joshua, the historical works, and the topographical passages in the Prophets. It is connected with the sea, the E. coast, and the region is treated in the A. V. not as a proper name, but as a mere appellative, and rendered "the vale," "the valley," "the plain," "the low plains," and "the low country." (Judah 1 (L)); Low Country; Palestine, II, §§ 29, 30, &c.; Plain 6; Valley 5.) The name is re-tained in the old versions, and was actually in use
The texts of these MSS. differ considerably from each other, and consequently differ in various degrees from the Hebrew original. The following are the results of a comparison of the readings in Ex. v., vi., vii. Several of the MSS. agree well with the Hebrew; others differ very much.

1. The chief variance from the Hebrew is in the omission of words and clauses.
2. 3. Taking the Roman text as the basis, there are found eighty places (a) where some of the MSS. differ from the Roman text, either by addition or omission, in agreement with the Hebrew; twenty-six places (b) where differences of the same kind are not in agreement with the Hebrew. There is therefore a large balance against the Roman text, in point of accordance with the Hebrew.
4. Those MSS. which have the largest number of differences of class (a) have the smallest number of class (b). There is evidently some strong reason for this close accordance with the Hebrew in these MSS.
5. The divergence between the extreme points of the series of MSS. may be estimated from this statement:

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<th>MSS.</th>
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<td>59</td>
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Between these and the Roman text lie many shades of variety. The Alexandrine text is about half-way between the two extremes.

Differing from Roman text in 25 places, with Hebrew.

But whence these varieties of text? Was the Version at first more in accordance with the Hebrew, as in 72 and 59, and did it afterward degenerate into the less accurate state of the Vatican MSS.? Or was the Version at first less accurate, like the Vatican text, and afterward brought, by critical labors, into the more accurate form of the MSS. which stand highest in the scale? History supplies the answer.

Jerome speaks of two copies, one older and less accurate but quite common, fragments of which are believed to be represented by the still extant remains of the old Latin Version; the other more faithful to the Hebrew, which he took as the basis of his own work, and was called the Septuagint. Several MSS. have been published which indicate that the corruption of the ancient translation, and the great variety of copies used in different countries, Origen, finding great discordance in the several copies in the LXX, laid this version side by side with the other three translations of Aquila, Theodotion, and Symmachus; and, taking their agreement with the Hebrew, marked the copy of the LXX, with an obelus, where he found superfluous words, and supplied the deficiencies of the LXX. by words taken from the other versions, with an asterisk prefixed.

From Eusebius we learn that this work of Origen was called Tetrapsila, the fourfold Bible. But this was only the earlier and the smaller portion of Origen's labors: he rested not till he had acquired the knowledge of Hebrew, and compared the Septuagint directly with the Hebrew copies. The result of his subsequent labors was embodied in the Hexapla or sixfold Bible, in which he arranged the four above-mentioned translations with two or three others and the Hebrew text in separate columns, so that the whole could be seen at once. From Jerome we learn that in the Hexapla the Hebrew text was placed in one column in Hebrew letters, in the next column in Greek letters. The fate of this work is to be as ancient as the Vatican (LL). New Testament, I., § 28, n.

1 The Sinaitic MS., uncial, is supposed by Tischendorf.

2 The Euergetes MS., 40, is supposed by Tischendorf.
laborious work is unknown. It was brought from Tyre and laid up in the library at Cessarea, and there probably perished by the flames, A. D. 638. One copy, however, had been made by Pamphilus and Eusebius, of the column containing the corrected text of the Septuagint, with Origen's asterisks and obel. and the letters denoting from which of the other translators each addition was taken. This copy is probably the ancestor of those MSS. which now approach most nearly to the Hebrew, and are entitled Hexaplar. To these main sources of our existing MSS. must be added the recensions of the Septuagint mentioned by Jerome and others, viz. those of Lucian of Antioch and Hesychius of Egypt, not long after the time of Origen. Each of these had a Jewish assent at Jerusalem, and was corrected by the Hebrew in the Churches from Constantinople to Antioch; that of Hesychius in Alexandria and Egypt; while the churches lying between these two regions used the Hexaplar text copied by Eusebius and Pamphilus.—I. History of the Version. Before attempting to ascertain whence came the Ptolemaic LXX, Lucé or John, which was current before the time of Origen, we may notice—(a.) This version was highly esteemed by the Hellenistic Jews before the coming of Christ. An annual festival was held at Alexandria in remembrance of the completion of the work. The manner in which it is quoted by the writers of the N. T. proves that it was in use among them, from the time it was found, wherever the Greek language prevailed, or Jews were settled among Gentiles. To the wide dispersion of this version we may ascribe in great measure that general persuasion which prevailed over the whole East of the near approach of the Redeemer. (Missian.) (b.) Not less wide was the influence of the Septuagint in the spread of the Gospel. Many of the Jews assembled at Jerusalem on the day of Pentecost, from Asia Minor, Africa, Crete, and Rome, used the Greek language; from Antioch and Alexandria in the East, to Rome and Massilia (Marseilles) in the West, the voice of the Gospel sounded forth in Greece. For a long period the Septuagint was the O. T. of the far larger part of the Christian Church. Who can trace the influence of the translation spread by the interpreters? It was adopted by almost every church, and was found a common testimony of the origin of the Septuagint? 1. Where? 2. When? 3. By whom? 4. Whence the title? 1. The only point in which all agree is that Alexandria was the birthplace of the Version. 2. The Version was made, or at least commenced, in the time of the earlier Ptolemies, in the first half of the third century B. C. 3. By whom was it made? The following are some of the traditions current among the Fathers:—Irenæus relates that Ptolemy Lagi, wishing to adorn his Alexandrian Library with the writings of all nations, requested from the Jews of Jerusalem a Greek version of their Scriptures; that they sent seventy elders well skilled in the scriptures and in later languages; that the king separated them from one another, and bade them all translate the several books. When they came together before Ptolemy and showed their versions, God was glorified, for they all agreed exactly, from beginning to end, in every phrase and word, so that all men may know that the scriptures are translated by the original inspiration of those who were translated, under the same account, and adds that he was taken to see the cells where the interpreters worked. Epiphanius says that the translators were divided into pairs, in thirty-six cells, each pair being provided with two scribes; and that thirty-six versions, agreeing in every point, were produced, by the gift of the Holy Spirit. Among the Latin Fathers Augustine adores the inspiration of the translators. Jerome boldly throws aside the whole story of the cells and the inspiration, and refers to the relation of Aristaeus, or Aristeas, and to Josephus, the former being followed by the latter. This (so called) letter of Aristaeus to his brother Philocrates is still extant. It gives a splendid account of the origin of the Septuagint; of the embassy and presents sent by King Ptolemy to the high-priest at Jerusalem, by the advice of Demetrius Phalerus, his librarian, fifty talents of gold and fifty talents of silver, &c.: the Jewish slaves whom he set free, paying their ransom himself; the letter of the king; the answer of the high-priest; the choosing of six interpreters from the high-priest's household to send the copy of the Law, in letters of gold; their arrival at Alexandria on the anniversary of the king's victory over Antigonus; the feast prepared for the seventy-two, which continued for seven days; the question proposed to each of the interpreters in turn, with the answers of each; their lodging by the sea-shore, or in the market-place, for nearly seventy-two days, by conference and comparison. This is the story which probably gave to this version the title of the Septuagint. A simpler account, and probably more genuine, is that given by Aristobulus 1 (second century B. C.): "Before Demetrius Phalerus a translation had been made, by others, of the following books of the Hebrew Law, viz. the Psalms of David, the Proverbs of Solomon, the Wisdom of the ancient Hebrews, the Books of Esdras and Nehemiah, the Book of Esther, the Psalms of Asaph, the Song of Songs, the Song of Moses, the Laws of Moses, the Laws of Aaron. But Demetrius Phalerus added the names of Egypt, and of all that happened to them, and of the conquest of the land, and of the exposition of the whole Law. . . . But the entire translation of our whole Law was made in the time of the king named Philadelphia, a man of greater zeal, under the direction of Demetrius Phalerus, The Prologue of the Wisdom of Jesus the Son of Sirach (Ecclesiasticus) makes mention of the Law itself, the Prophets, and the rest of the books," having been translated from the Hebrew into another tongue. The letter of Aristaeus was received as genuine and true for many centuries; but the general belief of scholars now is, that it was the work of some Alexandrian Jew, whether with the object of converting the Egyptians, or with the object of bringing the Greek version, or for the manner purpose of gain. But the Pseudo-Aristaeus had a basis of fact for his fiction; on three points of his story there is no material difference of opinion, and they are confirmed by the study of the Version itself:—(1.) The Version was made at Alexandria. (2.) It was begun in the time of the earlier Ptolemies, about B. C. 280. (3.) The Law (i. e. the Pentateuch) alone was translated at first. But by whom was the Version made? As Huby justly remarks, "it is of little moment whether it was made at the command of the king or spontaneously by the Jews; but it is a question of great importance whether the Hebrew text of the LXX, or the copy of the Hebrew text of the LXX, was used by the interpreters (as Pseudo-Aristaeus and his followers relate), was supplied from Jerusalem, and sent by the high-priest to Alexandria." The Version itself bears upon its face the marks of imperfect knowledge of Hebrew, an exhibits the forms and phrases of the Macedonian Greek prevalent in Alexandria, with a plentiful sprinkling of Egyptian words. A reader of the LXX. will readily agree with Huby's conclusion—that, whether by the king's command or by the Jews spontaneously, it was made by Alexandrian Jews. The question as to the moving cause which gave birth to the Version is one which cannot be decisively answered either by internal evidence or...
by historical testimony. The balance of probability must be struck between the tradition of the king's intervention and the simpler account suggested by the Masoretes. There are many points in favor of the Version itself. It is well known that, after the Jews returned from the Captivity of Babylon, having lost in great measure the familiar knowledge of the ancient Hebrew, the readings from the Books of Moses in the synagogue of Palestine were explained to them in the Chaldaic tongue, in Targums or Paraphrases; and the same was done with the Books of the Prophets, when, at a later time, they also were read in the synagogues. (Old Testament; B; Versions, Ancient [Targum].) The Jews of Alexandria had probably still less knowledge of Hebrew; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, and under the earlier Ptolemies. They would naturally follow the same practice as their brethren in Palestine; the Law first and afterward the Prophets would be explained in Greek, and from this practice would arise in time an entire Greek Version. 4. Whence the title? It seems unnecessary to suppose, with Eichhorn, that the translators of the Septuagint were given a list, or series, or words, to be translated to the version by an Alexandrian Sanhedrin of seventy or seventy-two; that title appears sufficiently accounted for above by the prevalence of the letter of Aristeas, describing the mission of two translators from Jerusalem.—II. Character of the Septuagint. A minute examination shows that the words of the MSS. and of the other Greek translators were not pointed as at present, that they were written without intervals between the words, and that the present final forms of the letters est, miyn, ndn, pl, tickely (Warino), were not then in use. In a few cases the translators appear to have preserved the true pointing and division of the words where the Masorets have gone wrong. (A.) Is the Septuagint faithful in substance?—I. It has been clearly shown by Hody, Frankel, &c., that the several books were translated by different persons, without any comprehensive revision to harmonize the several parts. Names and words are rendered differently in different books; particular words and phrases are not rendered the same; and so it is with the character of the Version varies much in the several books, that of the Pentateuch being the best. 3. The poetical parts are, generally speaking, inferior to the historical, the original abounding with scarcer words and expressions. The Psalms and Proverbs are perhaps the best of the poetical parts. 4. In the Major Prophets (probably translated nearly 100 years after the Pentateuch) some of the most important prophecies are sadly obscured. Ezekiel and the Minor Prophets (speaking generally) seem to be better rendered. 5. Supposing the numerous glosses and duplicate renderings, which have evidently crept from the margin into the text, to be removed, and forming a rough estimate of what the Septuagint was in its earliest state, we may perhaps say of it that it is the image of the original seen through a glass not adjusted to the proper focus; the larger features are shown, but the sharpness of definition is lost.—(B.) We have anticipated the answer to the second question.—Is the Version minutely accurate in detail?—but will give a few examples. (1) The same word in the same clause is often rendered by different words, as "will pass over" in Ex. xii. 13, 23. (2) Differing words by the same word, as "will pass through" and "will pass over" in xii. 23. (3) The Divine names are frequently inter-changed, as "Lord" for "God," and "God" for "Jehovah." (4) Proper names are sometimes translated, sometimes not, as "Pigab" translated in Gen. viii. 22 and viii. 23, but not in Deut. iii. 26. The translators are often misled by the similarity of Hebrew words, as "for thy works" instead of "for thy sake" in Gen. iii. 17. In very many cases the error may be thus traced to the similarity of some of the Hebrew letters (e.g. diith and rith, hé and tē, god and ad; see Warino); in some it is difficult to see any connection between the original and the Version. (6) Besides the above deviations, and many like them, which are probably due to accidental causes, the change of a letter, or doubtful writing in the Hebrew, there are some passages which seem to exhibit a studied variation in the LXX. from the Hebrew (e.g. Gen. ii; Ex. xii. 40). Frequently the strong expressions of the Hebrew are softened down, where human parts are ascribed to God (e.g. Ex. iv. 16). The Version is therefore not minutely adequate in details.—(C.) We shall now be prepared to weigh the tradition of the Fathers, that the Version was made by inspiration. If there be such a thing as an inspiration of translators, it must be an inspiration through the effect of the Holy Spirit on them to do their work of translation more perfectly than by their own abilities and acquirements; to overcome the difficulties arising from defective knowledge, from imperfect MSS., from similarity of letters, from human infirmity and weakness; and so to produce a copy of the Scriptures, setting forth the Word of God in his perfect truth and purity, in its original truth and purity. If the Septuagint Version satisfies this test, it will be found not only substantially faithful, but minutely accurate in details; it will be, in short, a republication of the original text, purified from the errors of human hands and eyes, stamped with fresh authority from Heaven. This is a question to be decided by facts, by the phenomena of the Version itself. We will simply declare our own conviction that, instead of such a Divine republication of the original, we find a marked distinction between the original and the Septuagint—a distinction well expressed in the words of Jerome: "There the Spirit predicts things new and coming, but the translators of the Septuagint translate what it understands."—III. What, then, are the benefits to be derived from the study of the Septuagint?—I. For the O. T. The Septuagint gives evidence of the character and condition of the Hebrew MSS. from which it was made, with respect to vowel points and the mode of writing. Being made from MSS. far older than the Masoretic recension, the Septuagint often indicates readings more ancient and more correct than those of our present Hebrew MSS. and editions; and often speaks decisively between the conflicting readings of the present MSS. (e.g. Ps. xvi. 10, xxiii. 17; Hos. vi. 3). In Gen. iv. 8 a clause ("Let us go into the field"); which Prof. Selwyn and others consider necessary to the sense, is contained in the LXX., but not in the Hebrew; but some of the best interpreters sustain the Hebrew text here, though they translate the preceding Hebrew word (vaygašer, literally and usually as "and said") differently—the translation of Gesenius being more literal. If vaygašer told him (Cain) in ver. 7; of Furst, and spoke, vizz. from ver. 7; of A. V. "and talked," &c. In all these cases Prof. Selwyn does not attribute any paramount authority to the Septuagint on account of its superior antiquity to the extant Hebrew MSS.; but takes it as an evidenoe of a more ancient Hebrew text, as
an eye-witness of the tale, 280 or 180 years B.C. 2. Thus the close connection between the O. and N.T. makes the study of the Septuagint a particularly valuable, and almost indispensable to the theological student. It was manifestly the chief storehouse from which the apostles drew their proofs and precepts. (Old Testament, C.) 3. Further, the language of the Septuagint is the mould in which the thoughts and expressions of the apostles and evangelists are cast. In this Version Divine Truth has taken the Greek language as its shrine, and adapted it to the things of God. Hence the Septuagint is a treasury of illustration for the Greek Testament.

4. The frequent citations of the LXX. by the Greek Fathers, and of the Latin Version of the LXX. by the Fathers who wrote in Latin, form another reason for the study of the Septuagint. 5. On the value of the Septuagint as a monument of the Greek language in one of its most curious phases, this is not the place to dwell.—IV. Objects to be attained by the Critical Scholar. 1. A question of much interest still waits for solution: the relationship between the Septuagint and the Samaritan Pessar-tech. 2. For the critical scholar it would be a worthy object of pursuit to ascertain, as nearly as possible, the original text of the Septuagint as it stood in the time of the apostles and Philo. The critic would probably take as his basis the Roman edition, from the Vatican MS., as representing most nearly the ancient (joint or common) texts. The collection of fragments of Origen's Hexapla, by Montfaucon, &c., would help him to eliminate the additions to the LXX. from other sources, and to purge out the glosses and double renderings; the citations in the N. T. and in Philo, in the early Christian Fathers, both Greek and Latin, would render assistance of the same kind; and perhaps the most effective aid of all would be found in the fragments of the Old Latin Version collected by Sabatier in three volumes folio (Rheims, 1743). Another work of more practical and general interest still remains to be done, viz. to provide a Greek version, accurate and faithful, of the Hebrew original, for the use of the Greek Church, and of students reading the Scriptures in that language for purposes of devotion or mental improvement. APOCRYPHA; BIBLE; DANIEL, APOCRYPHAL AMENDMENTS TO; ESTHER; MACCABEES, BOOK OF; VERSIONS, ANCIENT (GREEK), &c.

Seri-chi (Jer.). (Fr. L. = a burial-place or tomb.)

Berial, tomb.

Sera-h (Heb. abundancia, Ges.), daughter of Asher (Gen. xvi. 17; 1 Chr. vii. 30) = Sarah 2.

Ser-a-rah [-ra'rah], or Ser-a-rah (Heb. warrior of Jehovah, Ges.). 1. The king's scribe or secretary in David's reign (2 Sam. vii. 17). (Shavsha.)—2. High-priest in Zedekiah's reign, taken captive by Nebuzaradan and slain at Riblah (2 K. xxv. 18; 1 Chr. vi. 14; Jer. lii. 24).—3. Son of Tanhumeth the Netophathite; one of the captains who came to Gedaliah (2 K. xxv. 23; Jer. xli. 8).—4. Son of Kenaz, and brother of Othniel; father of Joab 1 (1 Chr. iv. 15, 14).—5. Ancestor of Jehu, a Simonite chief (iv. 35).—6. One of the children of the province who returned with Zerubbabel (Ezr. ii. 2) = Azariah 20.—7. Father or ancestor of Ezra the scribe (vii. 1). = No. 2.—8. A priest, or priestly family, who sealed the covenant with Nehemiah (Neh. 2).—9. A priest and ruler of the house of God, who was in the office of chief musician (compare Azariah 7); son of Hilkiah (xi. 11).—10. Head of a priestly house which went up from Babylon with Zerubbabel (xii. 1, 12).—11. Son of Seraiah, and brother of Baruch (Jer. lii. 59, 61). He went with Zedekiah to Babylon in the fourth year of Nebuchadnezzar; or, as the Targum has it, "in the mission of Zedekiah," is described in Heb. as sar mênâdakh or mênâdekî (literally "prince of rest"; A. V. "a quiet prince," margin "or, prince of Menecha, or, chief chamberlain," a title interpreted by Kimchi as chambarîn; by Gesenius as perhaps chief of the quarters, i.e. chambermaster-general. Perhaps (so Mr. Wright) he was an officer who took charge of the royal caravans on its march, and fixed the place where it should halt (Maurer, Hitzig, &c.). Seraiah was commissioned by the prophet Jeremiah to take with him on his journey the roll in which he had written the doom of Babylon, and shkel in the midst of the Euphrates, as a token that Babylon should sink, never to rise again (Jer. lii. 60-64).—12. Son of Azriel; one of those commanded by Jehoiakim to apprehend Jeremiah and Baruch (xxxvi. 26).

Sera-phil (Heb. pl. seraphim = elevated ones, princes, Ges., Fü.; &c.; burning ones, or angels of Jer., Kimchi, &c.; [compare hébephron, "fiery seraphim" (?),] i.e. quarter-master-general. Perhaps (so Mr. Wright) he was an officer who took charge of the royal caravans on its march, and fixed the place where it should halt (Maurer, Hitzig, &c.). They were beheld in vision standing above Jehovah as He sat upon His throne (Is. vi. 2). They are described as having each of them three pairs of wings, with one of which they covered their faces (a token of humility); with the second they covered their feet (a token of respect); while with the third they flew. They seem to have borne a general resemblance to the human figure, for they are represented as having a face, a voice, feet, and hands (ver. 6). Their occupation was twofold—to celebrate the praises of Jehovah's holiness and power (ver. 3), and to act as the medium of communication between heaven and earth (ver. 6). From their antithetical chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne. The idea of a winged human figure was not peculiar to the Hebrews: among the sculptures found at Margrauh in Persia, we meet with a representation of a man with two pairs of wings, springing from the shoulders, and extending, the one pair upward, the other downward, so as to admit of covering the head and the feet. ANGELS; CHERUBIM.

Sered (Heb. ser, Ges.), first-born of Zebulun, and ancestor of the Sardites (Gen. xli. 14; Num. xxvi. 32).

Ser'i-bus (L., the name of the members of a certain Roman clan) Pan'tus (L. = Paulus), procurator of A. V. "deputy" (C) of Cyrene when the Apostle Paul visited that island with Barnabas on his first missionary tour (Acts xiii. 7 ff.). He is described as an intelligent man, truth-seeking, eager for information from all sources within his reach. Thus he was led first to admit to his society Elymas the Magian, and afterward to seek out the missionary strangers and learn from them the nature of the Christian doctrine. On becoming acquainted with the apostle he examined at once the claims of the Gospel, and yielded his mind to the evidence of its truth. *Serjeant, the A. V. translation of Gr. rhkopoudos, literally a rod-holder, a lictor, an officer who attended on certain Roman magistrates of the highest class and executed their decrees (Acts xvi. 55, 38). Such an officer at Rome bore a bundle of rods, but in a province a staff or wand (Hackett, Ayres, &c.).

Serul (Gr.), surnamed Serulios, generalissimus, in chief command of the Syrian army; defeated at Beth-horon by Judas Maccabeus, r. c. 166 (1 Mc. iii. 18, 24).
Serpent (fr. L.), the A. V. translation of—1. Heb. נחש or נדוח, the generic name of a "serpent" (Gen. i. 1 ff., xix. 17; Ex. iv. 3, vii. 15; Num. xxi. 6 ff., &c., frequently in O. T.).—2. Heb. pl. participle construct צחלית or צחלית (from צחל or צחל = crawling ones, crawlers, serpents, Ges. (Deut. xxxii. 24 only), also translated "worm" (Mic. vii. 17 only).—3. Heb. עדר (in part), literally (so Genesis) burning, fiery, hence poisonous, venomous, deadly, as an attribute of a serpent, from the burning inflammation caused by its bite; translated "fiery serpent" (Num. xxi. 6; Is. xix. 29, xxx. 6), and "fiery" (Num. xxi. 15; Deut. xviii. 15, נחש or נדוח being expressed in both these). In Isaiah "flying" (Heb. מֵתָף, and see below).—4. Heb. צחית (Ex. vii. 9, 10, 12), elsewhere translated "dragon," "whale," &c.—G. gr. ἄρθρον, ὄμορφα. Dictionary, and elsewhere translated literally "creeping thing" (Acts x. 12, x. 6; Rom. i. 29).—6. Gr. ὀσπίς, uniformly and properly translated "serpent" in N. T. (N. T. x. 16, xxii. 35, &c.); in LXX. = Νῆσος = 1.—The following are the principal Biblical allusions to this animal—its subtility is mentioned in Gen. iii. 1; its wisdom is alluded to by our Lord in Matt. x. 16; the poisonous properties of some species are often mentioned (Job xxv. 17; Prov. xxviii. 15; Eccl. xi. 8; Rev. xii. 9). In the ancient world the serpent is poetically mentioned as the instrument of poison in Ps. cxvii. 3 and Job xx. 16 ("the viper's tongue shall slay him"); in other places (e. g. Prov. xxii. 32; Eccl. x. 8, 11; Num. xiii. 9), the venom is correctly ascribed to the bite, while in Job xx. 14 the "bull" is said to be the poison; the serpents' habit of concealing in hedges is alluded to in Eccl. x. 8, and in holes of walls, in Am. v. 19; their dwelling in dry sandy places, in Deut. viii. 15; their wonderful mode of progression is mentioned by the author of Prov. xxx. 19, as one of the things which were too wonderful for him; the opivorous nature of most of the order is alluded to in Is. lx. 5, where the A. V., however, has "cockatrice," margin "adder."—The art of taming and charming serpents is of great antiquity, and is alluded to in Ps. lvi. 5; Eccl. x. 11; Jer. viii. 17; probably in Jas. iii. 7. (SERPENT-CHARMING.) It was under the form of a serpent that the devil seduced Eve, and in like manner the "old serpent" (Rev. xii. 9; compare 2 Cor. xii. 19) amongst the part which the serpent played in the Temptation and Fall (Gen. iii.; Adam; Eve) is full of deep and curious interest. First, we note the subtility ascribed to this reptile. It was an ancient belief, both amongst Orientals and the people of the Western world, that the serpent was endued with a large share of sagacity. The particular wisdom alluded to by our Lord refers, it is probable, to the sagacity displayed by serpents in avoiding danger. The disciples were warned to be as prudent in not incurring unnecessary persecution. It has been supposed by many commentators that the serpent, prior to the Fall, moved along in its own body as Milton represents him in Paradise Lost, i. But an erect mode of progression is utterly incompatible with the structure of a serpent, whose motion on the ground is effected by the mechanism of the vertebral column and the multitudinous ribs which, like the ribs of a mammal, are articulated from place to place; consequently, had the snakes before the Fall moved in an erect attitude, they must have formed on a different plan altogether. All the fossil serpents hitherto found differ in all essential respects from modern representatives of the order. The sun and moon were in the heavens before they were appointed "for signs and for seasons, and for days and years." (Raim.) Cain was "cursed from the earth" without any essential change in his mental and physical constitution. The typical form of the serpent and its mode of progression were in all probability the same before the Fall as after it: but subsequent to the Fall its form and progression were to be regarded with hatred and disgust by all mankind, and the animal was cursed "above all cattle," and a mark of condemnation was forever stamped upon it. That part of the curse is literally fulfilled which speaks of the enmity henceforth to exist between the serpent and mankind, though this has more especial reference to the devil whose instrument the serpent was in his deceit. There is no more difficulty in Satan's being permitted to use the serpent for his purpose in Eden than in the possession of the swine by the demons in Mat. viii. 32 (DeiMoniacz), or in the serpent's use of language in Gen. iii. than in the ass's address to Balaam in Num. xxii. 28, 30. (Magic; Miracles.) Serpents are said in Scripture to "eat dust" (Gen. iii. 14; Is. lxv. 25; Mic. vii. 17); these animals, which for the most part take their food on the ground, do consequently swallow with it large portions of dust. "Almost throughout the East," writes Dr. Kalisch, "the serpent was used as an emblem of the evil principle, of the spirit of disobedience and contumacy. A few exceptions only can be discovered. The Phenicians adored that animal as a beneficent genius; and the Chinese consider it as a symbol of superior wisdom and power, and ascribe to the kings of heaven (ten-hoong) bodies of serpents. Some other nations fluctuated in their conceptions regarding the serpent. The Egyptians represented the eternal spirit Khnef, the author of all good, under the mythic form of that reptile; they understood the art of taming it, and embalmed it after death; but they applied the same symbol for the god of revenge and punishment (Tithranbdo, and for Tphyson, the author of all moral and physical evil; and in the Egyptian symbolical alphabet the serpent represents subtility and cunning, lust and sensual pleasure." (Idolatria.)—The evil spirit in the Jewish law is considered under the form of a serpent appears in the Ahriman, the lord of evil when according to the doctrine of Zoroaster, first taught men to sin under the guise of this reptile. (Persians.)—Serpents are divided into two great sections—the poisonous, embracing all those with movable tubular fangs and poison-bags in the upper jaw, and constituting (so Col. C. H. Smith, in Kitto) not quite one-fifth of the whole number (Adder; Asp; Viper)—and the colubrine, embracing those destitute of this apparatus, but not therefore always innocent.—Much has been written on the question of the "fiery serpents" of Num. xxi. 6, 8 and Deut. viii. 15, with which it is usual erroneously (so Mr. Houghton) to identify the "fiery flying serpent" of Is. xx. 6, and xiv. 29. There is no occasion to refer the venomous snakes in question to the kind of which Nebiilr speaks, and which the Arabs at Basra denominate Hei8 surwur, or Hei thdr, "flying serpents," which obtained that name from their habit of "springing" from branch to branch of the date trees they inhabit. The species of poisonous snake which destroyed the Israelites in the Arabian desert may have been the Cerastes, or the Naia Haje, or any other venomous species frequenting Arabia. (Adder; Asp.) Mr. Houghton supposes that some kind of flying lizard (Draco, Dra-
ocellata, or Dracaunculus), of formidable appearance, though harmless, may have been as terrible to the Hebrews as a venomous snake, and may thus denote the "fiery flying serpent" of Isaiah (l. c.), which he says can have no existence in nature. Mr. Gosse (in Fairbairn) would refer the "fiery flying serpent" to the poisonous Egyptian cobra (Naja Haje; Asp), which, when excited, erects its head and fore parts perpendicularly to the height of four feet or more, raises and brings forward its anterior ribs so as to stretch the skin of that part into a broad and thin flattened disk, and sways its head and disk gently from side to side with a motion like a hovering bird, still suddenly it strikes its victim. Monstrous forms of snakes with birds' wings occur on the Egyptian sculptures. SERPENT, BRAZEN.

Serpent, Brazen. When the murmuring Israelites in the wilderness were bitten by the "fiery serpents" (SERPENT), and many died in consequence, Moses was directed to make a serpent of brass, and put it on a pole, that the bitten Israelites might look unto it and live. Num. xxi. 5-9. The scene of the history, determined by a comparison of Num. xxi. 3, and xxxii. 42, must have been either ZALMONAH or PEMON. I. The truth of the history will, in this place, be taken for granted. (Inspiration; Miracles; Pentateuch.) To most of the Israelites it must have seemed as strange as then it did afterwards. The Rabbis, and some of the Fathers, however, thought that any such symbol should be employed. The Second Commandment appeared to forbid the likeness of any living thing. The golden calf had been destroyed as an abomination. What reason was there for the difference? In part, of course, the answer may be, that the Second Commandment forbade, not all symbolic forms as such, but those that men made for themselves to worship; but the question still remains, why was this form chosen? It is hardly enough to say, with Jewish commentators, that any outward means might have been chosen, or, with most Christian interpreters, that it was intended to be a type of Christ's ascension. If the words of our Lord in Jn. iii. 14, 15, point to the fulfilment of the type there must yet have been another meaning for the symbol. Two views have been held. One, maintaining that the serpent was the representative of evil, claims that the serpent-form as deprived of its power to hurt, impaled as the trophy of a conqueror, was to assert that evil, physical and spiritual, had been overcome, and thus help to strengthen the weak faith of the Israelites in a victory over both. To some writers (Ewald, Patrick, Jackson, Vitringa, &c.) this has commended itself as the simplest and most obvious view. Others, again, have started from a different ground. They look to Egypt as the starting-point for all the thoughts which the serpent could suggest, and they find there that it was worshipped as a good deity, the symbol of health and life. Contrasted as these views appear, they have, it is believed, a point of contact (so Prof. Plumptre, original author of this article). The idea primarily connected with the serpent in the history of the Fall, as throughout the proverbial language of Scripture, is that of wisdom (Gen. iii. 1; Mat. x. 16; 2 Cor. xi. 3). Wisdom, apart from obedience to a divine order, alloying itself to man's lower nature, passes into cunning. Man's nature is envounced and degraded by it. But wisdom, the selfsame power of understanding, yielding to the divine law, is the source of all healing and restoring influences, and the serpent-form thus becomes a symbol of deliverance and health. The Israelites were taught that it would be so to them in proportion as they ceased to be sensual and rebellious.—II. The brazen serpent next appears as an object of worship. Hezekiah's zeal leads him to destroy it. (Nehushtan.) We are left to conjecture when the worship began, or what was its locality. All that we know of the reign of Ahaz makes it probable that it was under his auspices that it received a new development. The church of St. Ambrose, at Milan, has boasted for nearly nine centuries of possessing the brazen serpent which Moses set up in the wilderness.—III. When the material symbol had perished, its history began to suggest deeper thoughts to the minds of men. The writer of the Book of Wisdom sees in it "a sign of salvation;" "he that turned himself toward it was not saved by the thing that he saw, but by Thee that art the Saviour of all." (Wis. xvi. 6, 7). The Targum of Jonathan paraphrases Num. xxxii. 8: "He shall be healed if he direct his heart unto the Name of the Word of the Lord." Philo, with his characteristic taste for an ethical, mystical interpretation, represents the history as a parable of man's victory over his lower sensuous nature. The facts just stated may help us to enter into the bearing of the words of Jn. iii. 14, 15. —IV. A full discussion of the typical meaning here unfolded belongs to Exegesis rather than to a Dictionary. It will be enough to note here that which connects itself with facts or theories already mentioned. On the one side, the typical interpretation has been extended to all the details—that the pole was like the cross in form, the serpent was nailed to it as Christ was nailed, and represented His being made sin for us, &c. On the other, it has been maintained that the serpent was from the beginning, and remains still, exclusively the symbol of evil; that the lifting-up of the Son of Man answered to that of the serpent, because on the cross the victory over the serpent was accomplished. In the spiritual as in the historical interpretation, both theories may have an element of truth. Faith; Medicine; Old Testament; B; Poison; Saviour.

Serpent-charming. There can be no question at all of the remarkable power which, from time immemorial, has been exereri-ed by certain people in the East over poisonous serpents. The art is distinctly mentioned in the Bible. (Serpent.) The usual species operated upon, both in Africa and in India, are the hooded snakes (Naja trijubans, and

![Serpent-charming](Image)
Noah Hage) and the hornded Cerastes. (Adder; Asp.)

That the charmers frequently, and perhaps generally, extract the poison-fangs before the snakes are subject to their usual instrument is a floute. Those who professed the art of taming serpents were called by the Hebrews m'enakhashim or m'naahashim, while the art itself was called lahash or lachash (Jer. viii. 17; Ecel. x. 11); but these terms were not always used in this restricted sense. Divination 8; Encantaments 3.

Ser'ag (Heb. shōd, branch, Ges.), in N. T. Saruch; & Patriarch, son of Reu, and great-grandfather of Abraham. His age is given in the Hebrew Bible as 230 years (Gen. xi. 20–23); 30 years before he begat Nahor 1, and 200 years afterward. (Chronology.) Bochart conjectures that the town of Seray, a day's journey from Damascus, was named from this patriarch. Suidas and others ascribe to him the deification of dead benefactors of mankind. Ephiphanias states that, though in his time idolatry took its rise, it was confined to pictures.

Servant (fr. L.) = "one who serves or does service, voluntarily or involuntarily." (Webster's Dict.). This word is the A. V. translation of—1. Heb. 'ánhōk (on Sam. xxiv. 7, Heb. 8), usually and literally "man."—2. Heb. na'ar (Num. xxii. 21; Judg. vii. 10, 11, x. 3, 9, 11, 13; Ru. ii. 5, 6; 1 Sam. ii. 13, 18, 3, 5, 7, 8, 10, 22, 27, x. 14, xvi. 18, xxi. 2 [Heb. 3], xxi. 19; 2 Sam. ii. ix. 19, xiii. 17, 28, 29, xvi. 1, xvi. 17 [Heb. 18]; 1 K. xviii. 43, xix. 2; 3 K. iv. 12, 24, 25, 28, 29, 30, 23, 25, vii. 15, viii. 6; Neb. iv. 16, 22, 23 [Heb. 10, iv. 16, 17], v. 10, 16, 16, iv. 5, xii. 19; Esth. ii. 3, 5, 7; Job i. 16–17; Is. xxvii. 6), once literally "boy" (Gen. xxv. 27, often "laid" [xii. 12, xxii. 12, 5, 12, &c.]), "son" (Judg. vi. 8 &c.; 1 Sam. i. 22, ft.), "bebe" (Ex. ii. 6), &c.—3. Heb. participle mā'dārēth (fr. shādārēth = to wait on, serve, minister. A. V., Ges., &c.) (Ex. xiii. 11; 11, 22; 2 Sam. xii. 17, 18; 2 K. vi. 15; Prov. xix. 12), once translated "servitor" (2 K. iv. 43), usually and properly "minister."—4. Heb. 'ebel, found in the O.T. about 500 times, and usually rendered "servant" (Gen. iv. 23–27, xiv. 15, &c.), sometimes "man-servant" (xvi. 16, xx. 14, &c.), "bondman" (xiii. 18, xiv. 9, 33, &c.), &c. The kindred Heb. verb 'ebad ("to labor, till, work, serve, &c., A.V., Ges., &c.) (1 Chr. xii. 9, or its participle 'ebēl (Gen. xiii. 15; 2 K. x. 19), &c., is sometimes translated "servant." The Chal. 'obél in Ezr. iv. 11, v. 11, &c. = Heb. 'ebel. Both the verb and the noun are applied to those common with money or are slaves, to common worshipping and court-officers who are styled "servants" of their chief, to tributary nations, to worshippers or ministers of God, &c.—5. Heb. šākhar (in part), translated "hired servant" (Ex. vi. 4; Lev. xii. 10, xv. 6, 40, 40, 50, 50; Deut. xv. 18, xxvi. 14, 14), also translated "hiring" (Job viii. 1, 2, &c.), &c.—6. Gr. diákonos (Mat. xii. 13, xiii. 20, xii. 33; Jn. ii. 5, xii. 26; Rom. vi. 1), also translated "minister" and "deacon." (Deaconess.)—7. Gr. doulos, occurring in N. T. nearly 700 times, and usually translated "servant" (Mark vii. 9, 4, 24, 23, &c.; sometimes "bond" (1 Cor. xii. 18; Gal. iii. 28, &c.), = a bondman. slave, servant, properly by birth, but is applied (so Rbn. N. T. Lxx.) to both involuntary and voluntary service, denoting court-officers and worshippers or ministers of God as well as slaves, and in LXX. = No. 4. Of kindred words, the plural adjective doula is twice used (Rom. vi. 19 only, A. V. "servants"); the verb douleō is translated "to become servant" (vi. 18, 22), "to make servant" (1 Cor. ix. 19), "to bring into bondage" (Acts vii. 6; 2 Pet. ii. 19), "to be under bondage" (1 Cor. vii. 18, 4 "in bondage" (Gal. iv. 3), and in a passive participle is translated "given," i.e. enslaved (Tit. ii. 3); the verb douleub is ordinarily translated "to serve" (Mat. vi. 24 twice; Lk. xv. 22, &c.), sometimes "to be in bondage" (Jn. xliv. 33; Acts vii. 7; Gal. iv. 9), and "to do service" (iv. 6, 25; Eph. vi. 7, 1 Tim. vi. 2); douleua uniformly = "bondage" (Rom. viii. 15, 21; Gal. iv. 24, v. 1; Heb. ii. 15); doule = "handmaid" (Lk. i. 38) or "handmaiden" (48; Acts ii. 18); and the compound verb douleugēō = "to bring into subjection" (1 Cor. ix. 27 only)—8. Gr. therápin = an attendant or minister of God. viz. Moses (Heb. iii. 5 only).—9. Gr. oriskēs = a house-companion, domestic, Rbn. N. T. Lxx. (Acts ii. 13), who was "in" a house, i.e. "household" servant (Acts x. 7). Both No. 9 and 8 in LXX. are used for No. 4.—10. Gr. păis (Mat. vii. 6, 8, 18, xii. 18, xiv. 2; Lk. i. 54, 69, vii. 7, xv. 26; Acts iv. 23), also translated "man-servant" (Lk. xii. 45), often literally "child" (Mat. xii. 51, xix. 15, xii. 45, iv. 22; Acts iv. 27, 20), also "young man" (xix. 12), son (Jn. iv. 51, Acts iii. 15, 26), "malden" (Lk. viii. 51), "maid" (54; in LXX. = No. 2 and 4.—11. Gr. hupērēstos (Mat. xxvi. 68; Mk. xiv. 56, 65; Jn. xviii. 36, 35), also translated "officer" and "minister." The kindred verb hupērēteō is translated "to serve" (Acts xii. 36), "to minister" (xx. 34, xxiv. 26),—12. Gr. mishlōtōs (in part), translated "hired servant" (Lk. xv. 17, 19 only); in LXX. = No. 5.—13. Gr. mishlōtōs (in part), translated "hired servant" in Mk. i. 20, and "hiring" in Jn. x. 12, 18 twice; in LXX. = No. 5. Lord; Slave.

"Ser'vitor = a servant or attendant (2 K. iv. 13)." Se'phùr. Min'ister.

Se'sis (Gr. = Sheshai) (1 Est. ix. 34). Se'seth (Gr.) = Bezaleel of the sons of Pahath-moab (1 Est. xii. 31).

Se'th (Gr. fr. Heb. = Sheth; see below) (Gen. iv. 25, 20, 20, 3–3; Lk. iii. 38), the third son of Anan, father of Enos, and ancestor of Noah = Sheth. The significance of his name is "appointed" or "put" in the place of the murdered Abel; but Ewald thinks that another significance, which he prefers, is indicated in the text, viz. "seedling," or "germ." In the fourth century there existed in Egypt a sect calling themselves Sethians, who regarded Seth as a divine ineffuence or virtue, and are classed by Neander among those Gnostic sects which, in opposing Judaism, approximated to paganism. Giant 2; Patriarch.

Se'ther (Heb. hidden, Ges.), the Asherite spy, son of Michael (Num. xii. 13).

Setle [-tl] = a pit, a sunken or sunk lower), the A.V. translation of Heb. 'isakrah (Ex. xiii. 14 thirty, 17, 20, xiv. 19), elsewhere translated (by A. V., Gen- senius, Fürst) "court" sc. of the Temple (2 Chr. iv. 9 twice, vi. 13). In the passages from Ezekiel, Gens- senius explains the Hebrew word as = a ledge around the altar, formed by drawing in or diminishing the part above, and in LXX. = No. 4. Of kindred words, the metaphorically = a ledge or border of the altar, and Fairbairn (on Ez.) also translates ledge.
Se'ev (Heb. skhe'ba; Gr. Hepta'), in the sacred literature of the Hebrews, may fairly be termed the representative symbolic number—the keystone on which the symbolism of numbers depends. The views of Biblical critics as to the origin of this symbolism may be ranged under two heads, according as the symbolism is attributed to theoretical speculation as to the internal properties of the number itself, or to external associations of a physical or historical character. According to the former view (Bahr, &c.), the symbolism of the number seven would be traced back to the symbolism of its component elements three and four, the first of which was Divinity, and the second = Humanity, whence seven = Divinity + Humanity, or, in other words, the unity between God and Man, as effected by the manifestations of the Divinity in creation and revelation. This theory is deductive from its ingenuity, and its appeal to the imagination, but there appears to be little foundation for it (so Mr. Beran, original author of this article). The second class of opinions attributes the symbolism of the number seven to the external associations, and may be subdivided into two sorts, according as the symbolism is supposed to have originated in the observation of purely physical phenomena, or in the peculiar religious enactments of Mosaism. The influence of the number seven was not restricted to the Hebrews; it prevailed among the Persians (Esth. i. 10, 14), among the ancient Indians, among the Greeks and Romans to a certain extent, and probably among all nations where the week of seven days was established, as in China, Egypt, Arabia, &c. The wide range of the word seven is in this respect an interesting and significant fact. It is the symbol of the number Six," which, with the Shemitic languages, have in common with the Indo-European. In the countries above enumerated, the institution of seven as a cyclical number is attributed to the observation of the changes of the moon, or to the supposed number of the planets. The peculiarity of the Hebrew view consists in the special dignity of the seventh, and not simply in that of seven. We cannot trace back the peculiar associations of the Hebrews farther than to the point when the seventh day was consecrated to the purposes of religious rest. Assuming this, therefore, as our starting-point, the first idea associated with seven would be that of religious periodicity. The Sabbath, by the second day, suggests seven as the coefficient, so to say, for the appointment of all sacred periods. (Festivals; Jubilee; Sabbath Year, &c.) From the idea of periodicity, it passed by an easy transition to the duration or repetition of religious proceedings; and thus seven days were appointed as the length of the Feasts of Passover and Tabernacles; seven days for the cere monies for the consecration of priests, &c.; seven things to be offered in sacrifice (oxen, sheep, goats, pigeons, wheat, oil, wine); seven victims to be offered on any special occasion, as in Balam's sacrifice (Num. xxiii. 1); and especially at the ratification of a treaty, the notion of seven being embodied in the Hebrew term (si-hat) signifying to secure, literally meaning to do seven times (Gen. xxi. 28). The number seven, having thus been impressed with the seal of sanctity as the symbol of all connected with the Divinity, was adopted generally as a mystical number, with the subordinate notions of perfection or completeness (iv. 10; Lev. xxv. 37; Num. xvi. 3; Prov. vi. 31; Matt. xvii. 21). It is mentioned in numerous passages (e.g. Job vi. 19; Jer. xv. 9; Matt. xii. 40) in a sense analogous to that of a "round number," but with the additional idea of sufficiency and completeness (see also Gen. xii. 2-7; Josh. vi. 4; 2 K. x. 10; Numbers; Seven, fifth, &c.). The foregoing applications of the number seven become of great practical importance in connection with the interpretation of some of the prophetic portions of the Bible, and particularly of the Apocalypse. We have but to run over the chief subjects of that book (the seven churches, seals, trumpets, vials, angels, spirits before the throne, &c.), to see the necessity of deciding whether the number is to be accepted in a literal or metaphorical sense—in other words, whether it represents a number or a quality. The decision of this question affects not only the number seven, but also the number which stands in antagonism to seven, viz. the half of seven, which appears under the form of forty-two months = 31 years (Rev. xiii. 5), twelve hundred and sixty days, also = 31 years (xl. 3, xii. 6), and again a time, times, and half a time = 31/2 years (xiv. 14). If seven express the notion of completeness, then half-seven = incomplete (not in the Scriptures) to denote the translators of the Septuagint version of the O. T., or the Septuagint itself.

Sex'ta'ri-BS (L.; Gr. zetextis) = (so Rbn. N. T. Lex.) nearly one pint English (Mk. vii. 4 margin).
Por 12; Weights and Measures.
Sha-al-bh bin (Heb.) = Shalalbin, a town of Dan, named between Be'shemesh and Aijalon (Josh. xii. 42).
Sha-al bim (Heb. city of faxes, Ges.), one of the towns held by the original inhabitants of Canaan after the general conquest (Judg. i. 35); mentioned with Aijalon again in Josh. xix. 42 ("Shalalbin"), and with Beth-shemesh both there and in 1 K. iv. 9, in the last passage (thus making up one of Solomon's commissariat districts; site unknown. Shalalbine.
Sha-al ben-le (fr. Heb., see below, the), Eliabha the Shalbonite was one of David's thirty-seven heroes (2 Sam. xxiii. 32; 1 Chr. xii. 35). He was the native of a place named Shaalbon, unmentioned elsewhere, unless = Shaalbim or Shahalbin.
Sha'aph (Heb. division, Ges.), 1. Son of Jashde (1 Chr. ii. 47).—2. Son of Caleb I by his concubine Maachah (ii. 49).
Sha-arah lm (fr. Heb. dual = two gates, Ges.), a city of Judah (Josh. xv. 56, A. V. incorrectly "Shara lmin"), mentioned again in the account of the rout which followed the fall of Goliath (1 Sam. xvii. 52), probably somewhere W. of Shavecheh (Socoh 1), on the lower slopes of the hills, where they subside into the great plain. We find the name in a list of the towns of Simeon (1 Chr. iv. 31), occupying the same place with Shaalmen and Shimna, in the east, spounding list of Josh. It is impossible (so Mr. Shaw) that the same Shaalaim can be intended, and indeed it may be a mere corruption of one of the other two names.
Sha-shagaz (Heb. fr. Pers. = harut's servant [so
SHA

Bohlen]*; Ges.), the eunuch in the palace of Ahasuerus who had the custody of the women in the second house (Esth. ii. 14). HEGAI.

Shab'be-thal, or Shab-beth-a-l (Heb. sabbath-born, Ges.). 1. A Levite who assisted Ezra in investigating the marriages with foreigners (Exr. x. 15); apparently the same who with Jeshua and others infected the people in the knowledge of the Law (Neh. viii. 7).—2. One of the chiefs of the Levites after the return from Babylon (xi. 16); possibly = No. 1.

Sha-cha' [kt.] (fr. Heb. shachah = accusation, Ges. Many Hebrew MSS. and editions have Shachiq, Ges., which would become Shachiq according to the analogy of the A.V.), a son of Shaharaim by his wife Hodesh (1 Chr. vii. 10).

Shad dai, or Shad'a-dai (Heb. shadday = the Almighty, Ges.), an ancient name of God, rendered "Almighty" everywhere in the A.V. In all passages of Genesis, except xlix. 25, in Ex. vi. 3, and in Ex. x. 5, it is found in connection with el, "God," El-Shaddai being there rendered "God Almighty," or "the Almighty God." It occurs six times in Genesis (xvii. 1, xxix. 3, xxxv. 11, xliii. 14, xliii. 1, xliii. 25), once in Exodus (vi. 3), twice in Numbers (xxiv. 4, 16), twice in Ruth (1. 20, 21), thirty-one times in Job, twice in the Psalms (Ixxvii. 14; Heb. 13), xlii. 1), once in Isaiah (xliii. 6), twice in Ezekiel (i. 24, x. 25), and once in Joel (i. 15). In Genesis and Exodus it is found in what are called the Elohist portions of those books (Pentateuch), in Numbers in the Jehovistic portion, and throughout Job the name Sha'dadi stands in parallelism with El, and never with Jehovah.

* Shadow. CLOD; DARKNESS; DEATH; OLD TESTAMENT; B; PROPHET.

Sha'drach [drak] (fr. Pers. = rejoicing in the way [so Bohlen], or royal [so Benfey]; Ges.), the Chaldean name of Hananiah 7, the chief of the "three holy children," who were cast into the burning fiery furnace, and miraculously preserved (Dan. i.-iii.; MISHAC, DANIEL, APOCRYPHAL ADDITIONS TO 1, 2, 3). After their deliverance from the furnace, we hear no more of Shadrach, Meshach, and Abed-nego in the O. T.; and they are spoken of in the N. T. only in the pointed allusion to them as having "through faith quenched the violence of fire" (Heb. vii. 38). There are, however, allusions to them in the Books of Maccabees, and the martyrs of the Maccabean period seem to have been much encouraged by their example (1 Mc. ii. 59, 60; 3 Mc. vi. 4; 4 Mc. xili. 9, xlii. 3, 21, xviii. 12).

Shagge (Heb. erring, Ges.), father of Jonathan the Hararite, one of David's "valiant men" (1 Chr. xii. 34). SHAMMAI 5.

Sha-ha-ra'im (fr. Heb. = the two daemons, Ges.), a Benjamite whose history and descent are alike obscure in the present text (1 Chr. vii. 8). It has been proposed to remove the full stop from the end of verse 7, and read on thus: "and [Gera] begat Uzzah and Ahlud, and Shaharaim he begat in the field of Moab." &c. He had three wives and nine children.

Sha-haz'mah (fr. Heb. = heights, Ges.), a city of Issachar, apparently between Tabor and the Jordan (Josh. xix. 22 only).

Shalem (Heb. whole, sound, safe, Ges.). Mr. Grove believes the root word in Gen. xxxiii. 18 should not be taken as a proper name, but that the sentence should be rendered, "Jacob came safe to the city of Shechem," though he considers it remarkable that there should be a modern village named Salim in a position to a certain degree consistent with the requirements of the narrative when so interpreted:—viz. three miles E. of Nablus (the ancient Shechem), and therefore between it and the Jordan Valley, where verse 17 leaves Jacob settled. But he adds several considerations which weigh very much against this being more than a fortuitous coincidence. (1.) If Shalem was the city in front of which Jacob pitched his tent, then it certainly was the scene of the events of chapter xxxiv.; and Jacob's well and Joseph's tomb must be removed from the situation in which tradition has so appropriately placed them to some spot further E. and nearer to Salim. (2.) Though E. of Nablus, Salim does not appear to lie near any actual line of communication between it and the Jordan Valley. (3.) With the exception of the LXX., Peshe-Syrac and Vulgate, among the ancients, and Luther's and the A. V. among the moderns, the unanimous voice of translators and scholars is in favor of treating shalem as a mere appellative. Salim does not appear to have been visited by any traveller.

Shal'im (fr. Heb. = fozeel region, Ges.; see below), the Land of; a district through which Saul passed on his journey in quest of his father's asses (1 Sam. ix. 4 only). The name in the original, properly Shal'imin, had no connection with Shalem, or with the modern Salim. E. of Nablus. Mr. Grove conjectures that the district may = the "land of Shalim.

Shal'i-sha (fr. Heb. = triad, Ges.), the Land of; one of the districts traversed by Saul when in search of the asses of Kish (1 Sam. ix. 4 only). It apparently lay between "Mount Ephraim" and the "land of Shalim," a speculation which with all its evident preciosity is irrecognizable. The difficulty is increased by placing Shalisha with some at Soric or Khurbet Soric, a village a few miles W. of Jerusalem. If the land of Shalisha contained, as it not impossibly did, the place called Baal-Shalisha (2 K. iv. 42), then the whole disposition of Saul's route would be changed (so Mr. Grose), which with all its evident inconsistency is unrecognizable.

Shal'ie-cheth [keth] (Heb. a casting-down, or falling, Ges.), the Gate; one of the gates of the "house of Jehovah," whether by that he intended the sacred tent of David or the Temple of Solomon (1 Chron. xxvi. 16). It was the gate to the causeway of the ascent," and is identified by Mr. Grose with the Mount Siloeh, or Siloeh, which enters the western wall of the Haram, about 600 feet from the southwestern corner of the Haram wall.

Shallum (Heb. retribution, Ges.). 1. Fifteenth king of Israel, and son of Jabin, conspired against Zerachia 1, son of Jeroboam II., killed him, and brought the dynasty of Jehu to a close (Israë, A. S. I. Y. 180), and was made king, but after reigning in Samaria for a month only, was in turn dethroned and killed by Menahem (2 K. x. 10-15).—2. Husband (or son, according to the LXX. in 2 K.) of Huldah the prophetess (2 K. xxii. 14; 2 Chron. xxiv. 22) in the reign of Josiah. It appears he has been keeper of the priestly vestments in the Temple. —3. A descendant of Sheebar (1 Chr. ii. 40, 41).

—4. Son of Josiah, king of Judah; known as Jehohaz (vii. 15; Jer. xxi. 11).—5. Son of Shaul the son of Simeon (1 Chr. iv. 23).—6. A high-priest, son of Zadok and ancestor of Ezra (12, 18; Esth. vii. 2).—7. Menahem, the son of Nahum (1 Chr. vii. 13).—8. Chief of a family of porters, of gatekeepers of the eastern gate of the Temple (4. 17). His descendants were among those who returned with Zerubbabel (Esth. xi. 42; Neh. vii. 43).
9. Son of Kore, a Korahite (1 Chr. ix. 19, 31); probably (so Lord A. C. Hervey) = Meselemiah and Shelemiah 6-10. Father of Jehizkiah, an Ephraimite (2 Chr. xxviii. 12).—11. One of the porters of the Temple who had married a foreign wife (Ex. x. 24).—12. One of the sons of Bani, husband of a foreign wife (x. 24).—13. Son of Haloshesh and ruler of a district (Part) of Jerusalem. He and his daughters helped to repair the wall (Neh. iii. 12).—14. Uncle of Jeremiah and father of Hanameel (Jer. xxxii. 7); perhaps = No. 2 (so Lord A. C. Hervey).—15. Father or ancestor of Maaseiah 19 (Jer. xxxiv. 4); perhaps = No. 9.

Shal'mai (Heb. probably = Shal'mai, Ges.), son of Col-hozer, and ruler of a district ("Part") of Mizpah, repaired the fountain-gate and the wall of the pool of Siloah (Neh. iii. 15).

Shal'mai, or Sha'mai (Heb. my thanks, Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Ezr. ii. 46, "Shamali" margin; Neh. vii. 45, Heb. "Salmal").

Shal'man (Heb.) = Shalmanasir, king of Assyria (Hos. x. 14).

Shal-man-eser [-zer] (Heb. fr. Pers. = revenger toward fire Bohlen), the Assyrian king who ruled immediately before Sargon, and probably immediately after Tiglath-pileser. He can scarcely have ascended the throne earlier than c. 750, and possibly not till a few years later (so Rawlinson). Soon after his accession he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted against his authority (2 K. xvii. 3). Hoshea submitted and consented to pay tribute annually, but soon after concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In c. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted to the third year (c. 721), when the Assyrian arms prevailed (2 K. xvii. 4-6, xviii. 9-11). It is uncertain whether Shalmaneser conducted the siege to its close, or was succeeded by Sargon before the city was taken.

Sham-a-ri (Heb., = Sham'ariah, son of Rehoboam, 1 Chr. xi. 41).

Sham-a-riah (fr. Heb. = Shemariah), son of Rehoboam (1 Chr. xii. 19).

Sham-bles [-blz], the A. V. translation of Gr. makellon = (so Rbn. N. T. Lex.) a meat-market, or place for the sale of provisions of all kinds (1 Cor. x. 25). Meats might first be offered in sacrifice to idols, and, after the heathen priest and altar had received their shares, might then be taken to the market to be sold. A Christian might buy or eat such meats, unless informed of the idolatrous relation, when he was to abstain for the sake of others.

Shal-mi (Heb. in some MSS., = retaliation, persecution, Ges.; but most read Shamer or Shemere), one of the sons of Elpaal the Benjamite who built Oxo and Lop, with the towns thereof (1 Chr. viii. 12).

Shamer (Heb. kept, preserved, lees of wine, Ges.).

1. A Merarite Levite, ancestor of Ethan (1 Chr. vi. 40).—2. Shomer 1, son of Heber, an Asirite (vii. 31).

Shamgar (Heb. perhaps = Saggarm, see Saggarnenbo), or fr. Ar. = fleeting, Fug.), judge of Israel after Ehud, and before Barak, though possibly contemporary with the latter, since he seems to be spoken of in Judg. v. 6, as a contemporary of Jael, if the reading is correct. Lord A. C. Hervey conjectures from his being "son of Anath" that Shamgar may have been of the tribe of Naphtali, since Beth-anath is in that tribe. In the days of Shamgar, Israel was in a most depressed condition, and the whole nation was cowed (Judg. v. 6). At this juncture Shamgar was raised up to be a deliverer. With no arms in his hand but an ox-goad (iii. 31; compare 1 Sam. xiii. 21), he made a des- perate assault upon the Philistines, and slew 600 of them. But it was reserved for Deborah and Barak to complete the deliverance.

Sham'bah (Heb. = Sham'mah, Ges.), the fifth captain for the fifth month in David's arrangement of his army (1 Chr. xxvii. 8); = Shammath.

Sha'mir (Heb. a thorn, Adamant, A. V., Ges.).

1. A town in the mountain district of Judah (Josh. xv. 48 only); probably eight or ten miles S. of Hebron, but not yet discovered (so Mr. Grove).—2. A place in Mount Ephraim, the residence and burial-place of Tola the judge (Judg. i. 2). It is singular that this judge, a man of Issachar, should have taken up his official residence out of his own tribe.

Sharma (see above), a Kohathite, son of Micaiah, of the family of the Kohathites (1 Chr. xxiv. 24).

Sham'ir (Heb. = Sham'air; so E. V.) = Sham'sir, root "to divide," "to cut through," "to divide asunder." One of the three greatest of David's mighty men. He was with him during his outlaw life in the cave of Adullam, and signalized himself by defending a piece of ground full of lentiles against the Philistines on one of their marauding incursions. This achievement gave him a place among the first three heroes, who, on another occasion, cut their way through the Philistine garrison, and brought David water from the well of Bethclem (2 Sam. xxii. 11-17). Kell and Bertheau suppose that, by a copyist's error, several verses have been omitted from the parallel passage in 1 Chr. xi. 19, where the words "to divide the desolation" between the field of "lentiles" in 2 Sam., and of "barley" in 1 Chr., arose from a transposition in the letters of the original Hebrew word. Kennicott proposes in both cases to read "barley."—4. The "Harodite," one of David's thirty "valiant men" (2 Sam. xxiii. 29); called "Shammoth the Harodite" in 1 Chr. xi. 34, and (so Mr. Wright, Gesenius, &c.) in 1 Chr. xxviii. 8, "Shammoth the Ithrite." Kennicott maintained the true reading in both to be "Shammoth the Harodite."—5. In the list of David's thirty "valiant men" in 2 Sam. xxiii. 32, 33, we find "Jonathan, Shamshah the Hararite;" while in the corresponding verse, 1 Chr. xi. 34, it is "Jonathan, the son of Shage the Hararite." Combining the two, Kennicott proposes to read "Jonathan, the son of Shamshah, the Hararite," i.e. JONATHAN 2.

Sham'mal, or Sha'ma-l (Heb. desolated, Ges.).

The name of three descendants of Judah. 1. Son of Onam (1 Chr. ii. 28, 22).—2. Son of Rekem (1 Chr. vi. 34), the brother of Miriam and Ishibah, the founder of Eshemoth (iv. 17).

Sham'moth (Heb. desolated, Ges.), "the Hararite," one of David's "valiant men" (1 Chr. xi. 27); = Sham'mah 1 and Sham'moth.
**SHA**

**Shamuna** (Heb. = Shimea, Ges.). 1. The Reubenite spy, son of Zaccur (Num. xiii. 4).—2. Son of David, by Bath-sheba (1 Chr. xiv. 4); = Shammua and Shimea 1. —3. A Levite, father of Abda (Neh. xx. 17); = Shemalah 4. —4. The representative of the priestly family of Bilgah, or Bilgai, in the days of Josiah (xi. 18).

**Sham-car (fr. Heb.) = Shamima 2 and Shimea 1, son of David (2 Sam. v. 14).

**Sham-se-rail** (Heb. = Shamshai and Shimi, Ges.), a Benjaminite chief, son of Jeroham (1 Chr. vii. 31).

**Shaphan** (Heb. = cold, or bald, shaven? Ges.), a Gadite of Bashan (1 Chr. v. 12).

**Shaphan** (Heb. = coney, A. V.), the scribe or secretary of King Josiah; son of Azaliah (2 K. xxii. 6; 2 Chr. xxiv. 8); father of Ahikam (2 K. xxii. 12; 2 Chr. xxxiv. 20), Elashah (Jer. xxix. 3), and Gemariah (xxxvi. 10–12); and grandfather of Gedaliah (xxxix. 14, x1. 5, 9, 11, xii. 2, xiii. 6), Michiaiah (xxxvi. 11), and probably of Jaazaniah ( Ez. viii. 11). There seems (so Mr. Wright) no sufficient reason for supposing that Shaphan the father of Ahikam, and Shaphan the scribe, were different persons. Shaphan's name occurs on an equal footing with the governor of the city and the royal recorder, with whom he was sent by the king to Hilkiah to take an account of the money collected by the Levites for the repair of the Temple and to pay the workmen (2 K. xxii. 4; 2 Chr. xxxiv. 9; compare 2 K. xli. 10). Ewald calls him Minister of Finance. On this occasion Hilkiah communicated his discovery of a copy of the Law, which he had probably found while making preparations for the repair of the Temple. (Pentateuch.) Shaphan was then apparently an old man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born. Shaphan probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (Jer. xxxvi. 12).

**Shaphat** (Heb. judge, Ges.). 1. The Simeonite spy, son of Horii (Num. xiii. 5).—2. Father of the prophet Bishai (1 K. xix. 16, 19; 2 K. iii. 11, vi. 31).—3. One of the six sons of Shemiah in the royal line of Judah (1 Chr. iii. 22).—4. A Gadite in Bashan (v. 12).—5. Son of Adli, and keeper of David's oxen in the valleys (xxix. 29).

**Shapher** (Heb. pleasantness, Mount (Num. xxxiiii. 23), the name of a desert-station where the Israelites encamped; supposed by Mr. Rowlands (in Fbn.) to be at Jebel 'Ar'af, a conspicuous conical mountain in the desert sixty or seventy miles S. S. W. of Beer-sheba. WILDERNESS OF THE WANDERING.

**Shara'l, or Shara'al** (Heb. Jehovah frees him [so Sim. ? Ges.]), one of the sons of Bani in Ezra's time, husband of a foreign wife (Ezr. x. 40).

**Shara-lam** (fr. Heb.) = Shalashim (Josh. xv. 36 only).

**Sharrar** (Heb. twist, cord, Ges.), father of Ahiam the Hararite (2 Sam. xxiii. 23) = sacar.

**Shar-ezer** (fr. Pers. prince of fire, Ges.), a son and murderer of Sensecharib (2 K. xix. 37, 38).

**Sharmelcheth** 2. the chief (Heb. plain), (Gen. xxv. 24). —1. A district of the Holy Land, always called in the original "the Sharon" (1 Chr. v. 16, xxvi. 31; Is. xxix. 9, xxxv. 2, lxv. 10; Cant. ii. 1; Acts ix. 35, A. V. "Saron"). It is that broad rich tract of land which lies between the mountains of the central part of the Holy Land and the Mediterranean—the region extending from Cesarea to Joppa. A general sketch of the district is given under Palestine, II., §§ 31 f. (Rose.)—2. The "Sharon" of 1 Chr. vi. 16 is distinguished from the western plain by not having the article. It is also apparently from the passage itself that it was the same district E. of Jordan, in the neighborhood of Gilgal and Bashan. The name has not been met with in that direction. Dr. Stanley suggests that Sharon may here = the Mishor = Plain. 4.

**Shar'atote** (chart-ot) (fr. Heb. = one from Sharo, ox); the ; Shitrai, who had charge of the royal herds pastured in Sharon (1 Chr. xxv. 29) is the only Sharoute mentioned in the Bible.

**Sharuhen** (Heb. pleasant lodging? Ges.), a town named in Josh. xix. 6 only, among those allotted within Judah to Simeon; apparently = Shilhem (xv. 32), and Sharaaim (1 Chr. iv. 31). Whether these are different places, or different names of the same place, or mere variations of copyists, it is perhaps impossible now to determine. Knobel would identify it with Tell Sheriāh, about ten miles W. of Beer-sheba, at the head of the Wady Sheriāh, a position not unsuitable. Wilton (The Negeb) and Rowlands (in Fairbairn, under "South Country") would identify it with Kārēb el-Seirān (= ruins of Serām), an ancient site in Wady el-Seirān, E. of el-ʿArwān (AZEM), near which is el-Birein (= the "wells"), a fertile spot with four wells of good water.

**Shaša', or Shaša'el** (Heb. whitish? Ges.), one of the sons of Bani in Ezra's time, who put away his foreign wife (Ezr. x. 40).

**Shashah** (Heb. caper, dangling [so Sim.] ? Ges.), a Benjamite, son of Beriah (1 Chr. viii. 14, 25).

**Shal'ul, or Shal'ul** (Heb. = Saul). 1. Son of Simeon by a Canaanitish woman (Gen. xvi. 10; Ex. vi. 18; Num. xxvi. 18; 1 Chr. iv. 24), and founder of the family of the SHAULITES.—2. One of the kings of Edom (i. 48, 49); = Saul 1.—3. A Kohathite, son of Uzziah (vi. 24).

* Sha'ul'ites, or Sha'ul'ites, the = the descendants of Sha Elk 1 (Num. xxvi. 13).

**Sha'veh** (Heb. a plain, Ges.), the Valley of (Heb. 'emek; see Valley 1), a name found only in Gen. xiv. 17—"the valley of Shaveh, which is the king's dale.") This is generally identified with "the king's dale" of 2 Sam. xviii. 18, placed by Josephus (vii. 10, § 3), and by medieval and modern tradition in the immediate neighborhood of Jerusalem. Robinson (Phys. Geog. 101) regards it as the upper part of the Kidron valley, near the tombs of the Judges. Stanley (246 f., 478) thinks the "king's dale," or "valley of Shaveh," was E. of the Jordan, near the spot where Absalom fell. Melchizedek = Salem 1.

**Sha'veh-kir'a-ta'sham** (fr. Heb. = the plain of KIRIATHAIM, Ges.), mentioned in Gen. xiv. 5 as the residence of EMIM at the time of Chedorlaomer's incursion; probably the valley in or by which the TOWN OF KIRIATHAIM lay.

**Shav'sha** (Heb., a corruption of SERAJAH, Ges.), the royal secretary in the reign of David (1 Chr. xviii. 10); = SERAJAH 1, SHEVA 1, and Shishma; SCRIBE.

**Shawm.** In the Prayer-book version of Ps. xcviii. 7, "with trumpets also and shawms" is the rendering of what stands in the A. V. "with trumpets and sound of cornet." The "shawm" was a musical instrument resembling the clarionet.

* Sheaf. AGRICULTURE; FIRST-FRUITS; PASSOVER, II. 3, g, &c.

**She'al** (Heb. an asking, Ges.), one of the sons of Bani who had married a foreign wife (Ezr. x. 26).

**She'al'ei** (Heb. I have asked of God, Ges.)
father of Zerubbabel (Ezr. iii. 2, 8, v. 2; Neh. xii. 1; Hag. i. 12, 14, ii. 2, 23) = Salathiel. 

Shea-ra-iah (fr. Heb. = whom Jehovah estimates, Ges.), one of the six sons of Azel, a descendant of Saul (1 Chr. viii. 38, ix. 44). 

Shear-ling-house (Heb. bajath ‘ekek; see below), the, a place on the road between Jeruel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 K. x. 12, 14). The A. V. margin gives as the literal meaning of the name—"house of binding of the shepherds." Gesenius gives house of the shepherds' hamlet. The LXX., Eusebius and Jerome, Gesenius, &c., make it a proper name, Beth-e-keber. Eusebius mentions it as a village of Samaria "in the great plain [of Esdraelon] fifteen miles from Legeon" (Megiddo). 

Shear-ja-shub (fr. Heb. = the remnant shall return, I.); son of Isaiy the prophet (I. vii. 3). The name, like that of Maner-shallah-hesh-baz, had a mystical significance (compare Is. x. 20-22). 

* Sheath. Arms, i. 1. 

* Sheaves, plural of Sheaf. Agriculture. 

Sheba (Heb. sheba = seven, or an oath, compare Basher, a son of Biehri, a Benjamin from the mountains of Ephraim (2 Sam. xx. 1-22), the last chief of the Absalom insurrection, described as a "man of Belial." He must have been a person of some consequence, from the immense effect produced by his appearance. It was in fact all but an anticipation of the revolt of Jeroboam. The occasion selected was the annual festival, as if from loyalty, between the northern and southern tribes on David's return (1, 2). The king might well say, "Sheba the son of Biehri shall do us more harm than did Absalom" (6). Sheba traversed the whole of Palestine, apparently rousing the population, Joan following in full pursuit. It seems to have been his intention to establish himself in the fortress of Abel-beth-maachah, famous for the pride of its inhabitants (18). This pride was put to the test on the present occasion. Josiah's terms were—the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of the Sheba was then thrown over the wall, and the insurrection ended. -2. A Gadite chief in Bashan (1 Chr. v. 13). 

Sheba (Heb. sheba; compare Ethiopic = man, Ges.). 1. A son of Raamah, son of Cush (Gen. x. 7; 1 Chr. i. 9).—2. A son of Joktan (Gen. x. 28; 1 Chr. i. 22).—3. A son of Jokshan, son of Ketura (Gen. xxv. 3; 1 Chr. i. 22). This article (originally by Mr. E. S. Poole) considers, I., the history of the Joktanite Sheba; and, II., the Cushite Sheba and the Keturahite Sheba together.—I. It has been shown, under Arabia, &c., that the Joktanites were among the early colonists of southern Arabia, and that the kingdom which they there founded, was for many centuries, called the kingdom of Sheba, after one of the sons of Joktan. They appear to have been preceded by an aboriginal race, described by the Arabian historians as of gigantic stature. But besides these extinct tribes, there are the evidences of Cushite settlers, who probably preceded the Joktanites, and this as seems to have been the name of the great southern Arabian kingdom and the peoples which composed it, until that of Himyar took its place in later times. On this point much obscurity remains. The apparent difficulties of the case are reconciled by supposing, as M. Causin de Perceval has done, that the kingdom and its people received the name of Sheba (Ar. Saba), but that its chief and sometimes reigning family or tribe was that of Himyar. In the Bible, the Joktanite Sheba, mentioned genealogically in Gen. x. 28, recurs, as a kingdom, in the account of the visit of the queen of Sheba to King Solomon (1 K. x.). That the queen was of Sheba in Arabia, and not of Saba, the Cushite kingdom of Ethiopia, is unquestionable (so Mr. Poole); Josephus and some of the Rabbinical writers, and the Ethiopic (or Abyssinian) Church, refer her to the latter. The Arabs call her Bilkus (or Yelkamah or Balkamah), a queen of the later Himyrites of the first century A. C., according to M. Causin. The other passages in the Bible which seem to refer to the Joktanite Sheba are Is. ix. 6 (where reference is made to the commerce from Sheba along the western borders of Arabia, but possibly referring to the Cushite or Keturahite Sheba), and Jer. vi. 20. In Ps. cxiii. 10, the Joktanite Sheba is undoubtedly meant. The kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. Its chief cities, and probably successive capitals, were Saba, Sen’ut (Uzal), and Zafar (Sephar). Sheba was probably the name of the city, and generally of the country and nation; but the statements of the Arabian writers are conflicting on the point. The catastrophe to the capture of this city is an important point in Arab history, and marks the dispersion in the second century of the Joktanite tribes. This, like all we know of Sheba, points irresistibly to the great importance of the city as the ancient centre of Joktanite power. The history of the Sabaeans has been examined by M. Causin de Perceval, but much remains to be adjusted before its details can be received as trustworthy, the earliest safe chronological point being about the commencement of our era. An examination of the existing remains of Sabean and Himyrite cities and buildings will, it cannot be doubted, add more facts to our present knowledge. The ancient buildings are of great intrinsic interest, and should be investigated. Modern inscriptions and emblems are worth attention. Modern temples, and palace-temples, of which the Arabs give us descriptions, were probably of less massive character, but Sabean art is an almost unknown and interesting subject of inquiry. The religion celebrated in those temples was cosmic; but this subject is too obscure and too little known to admit of discussion in this place. (MISOLATRY.) II. Sheba, son of Raamah son of Cush, settled somewhere on the shores of the Persian Gulf. Mr. E. S. Poole identifies his settlement with the ruins of an ancient city called Saba, on the island of Asal (one of the "Isles of Sheba"). It was this Sheba that carried on the great Indian traffic with Palestine, in conjunction with, as Mr. Poole holds, the other Sheba, son of Jokshan son of Keturah, who, like Dedan, appears to have formed, with the Cushite of the same name, one tribe. The trade is mentioned in Ez. xxvii. 22, 30, and possibly also in Is. ix. 6 and Jer. vi. 20 (see above). The renown of the Shebaites is mentioned in Job i. 16, vi. 19. 

Sheba (Heb. an oath, or seven; compare Basher, a city of Simeon (Josh. xix. 2); probably (so Mr. Grove) = Semma, which stands next to Mol-
adah, in the list of the cities of the south of Judah (xx. 26). This suggestion is supported by the reading (Sama'a) of the Vatican LXX. Some (Fairbairn, &c.) suppose it gave its name to the city of Beer-sheba, and this is favored by the number of names in xix. 2-6 being fourteen with Sheba, but said to be thirteen, and the omission of Sheba in 1 Chr. iv. 28.

Sheb'ah (fr. Heb. shib'è'dh, fem. of sheb'ah = seven, Ges. = an oath; A. V. margin; see above), the famous well which gave its name to the city of Beer-sheba (Gen. xxxvi. 39), the fourth of the series of wells dug by Isaac's people.

Sheb'ah (fr. Heb. = coolness, or fragrance, Ges.), one of the towns in the pastoral district E. of Jordan—demanded by and finally ceded to the tribes of Reuben and Gad (Num. xxxii. 3 only); probably = Shemah and Simeah.

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and other birds, of which the gardens around us were full." The allusions to Shechem in the Bible are numerous, and show how important the place was in Jewish history. Abraham, on his first migration to the Land of Promise, pitched his tent and built an altar under the Oak (or Terebinth, A. V. "Plain") of Moreh at Shechem. "The Canaanite was then in the land;" and it is evident that the region, if not the city, was already in possession of the aboriginal race (Gen. xii. 6). When Jacob arrived here after his sojourn in Mesopotamia (xxxiii. 18, xxxiv.), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the head-man. At this time the patriarch purchased from that chieftain "the parcel of the field," which he subsequently bequeathed, as a special patrimony, to his son Joseph (xliii. 22; Josh. xxiv. 32; Jn. iv. 5). The field lay undoubtedly on the rich plain of the Makhra, E. of the city, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbors for a supply of water. The defilement of Dinah, Jacob's daughter, and the capture of Shechem and the massacre of all the male inhabitants by Simeon and Levi, are events of this period (Gen. xxxiv. 1 ff.). The oak under which Abraham had worshipped, survived to Jacob's time (xxxv. 1-4). (Mephenim, Plain Of.) In the distribution of the land after its conquest by the Hebrews, Shechem fell to Ephraim (Josh. xx. 7), but was assigned to the Levites, and became a city of refuge (xxi. 20, 21). It was the scene of the renewed promulgation of the Law, when its blessings were heard from Gerizim and its curses from Ebal, and the people bowed their heads and acknowledged Jehovah as their king and ruler (Deut. xxvii. 11; Josh. ix. 33-55). Here Joshua assembled the people, shortly before his death, and delivered to them his last counsels (xxiv. 1, 25). After the death of Gideon, Abimelech, his bastard son, induced the Shechemites to revolt from the Hebrew commonwealth and elect him king (Judg. ix.). Upon this Jotham 1 delivered his parable of the trees to the men of Shechem from the top of Gerizim (ix. 22 ff.). In revenge for his being expelled, after a reign of three years, Abimelech destroyed the city, and, as an emblem of the fate to which he would consign it, sowed the ground with salt (ix. 34-45). It was soon restored, however, for all Israel assembled at Shechem, and Beoboam, Solomon's successor, went thither to be inaugurated as king (1 K. xii.). Here the ten tribes renounced the house of David, and transferred their allegiance to Jeroboam (xii. 16), under whom Shechem became for a time the capital of his kingdom. The people of Shechem doubtless shared the fate of the inhabitants of Samaria, and were, most of them at least, carried into captivity (2 K. xvii. 5, 6, xviii. 9 ff.). But Shalmaneser, the conqueror, sent colonies from Babylonia to occupy the place of the exiles (xvii. 24). It would seem (so Prof. Hackett) that there was another influx of strangers, at a later period, under Esar-haddon (Ezr. iv. 2). "Certain from Shechem," &c., possibly Cuthites, i.e. Babylonian immigrants who had become proselytes or worshippers of Jehovah, were slain by Ishmael 6 on their way to Jerusalem (Jer. xii. 5 ff.). From the time of the origin of the Samaritans, the history of Shechem, which became their principal city, blends itself with that of this people, and of their sacred mount, Gerizim. (SAMARIA 3; SAMARITAN PENTATEUCH.) Shechem reappears in the N. T. It is the Sychar of John iv. 5, near which the Saviour conversed with the Samaritan woman at Jacob's Well. In Acts vii. 16, Stephen reminds his hearers that certain of the patriarchs (meaning Joseph, as we see in Josh. xxiv. 32, and following, perhaps, some tradition as to Jacob's other sons) were buried at "Sychem," i.e. Shechem. —The population of Nábúhus, the modern representative of Shechem, is (so Prof. Hackett, after Dr. Rosen) about 5,000, mostly Mohammedans, but including 600 Greek Christians, 150 Samaritans, and a few Jews. The estimate of Rev. J. Mills (in Fairbairn) is 10,000
in all, viz. 150 Samaritans, 500 to 600 native Chris-
tians, 100 Jews, the rest Arabs. The enmity be-
tween the Samaritans and Jews is as ineradicable still, as it was in the days of Christ. The main street fol-
lowed by traders from the Jordan Valley flows to the east and con-
tains a well-stocked bazaar. Most of the other streets cross this: here are the smaller shops and the workstands of the artisans. Most of the streets are narrow and dark, as the houses hang over them on areches, very much as in the closest parts of Cairo. (Herod.; Jeros-Ewan.) The most of the of the most ordinary style, except those of the wealthy sheikhs of Samaria who live here. There are no public buildings of any note. The Kenisch or synagogue of the Samaritans is a small edifice, perhaps three or four centuries old, in the interior of which there is nothing remarkable, unless it be an alcove, screened by a curtain, in which their sacred writings are kept. Nabulus has five mosques, two of which, according to a tradition in which Mohammed-
dans, Christians, and Samaritans agree, were origi-
ally churches. Dr. Rosen says that the inhabitants boast of the existence of not less than eighty springs of water in the town. All the names of twenty-seven of the principal of them. Some of the gardens are watered from the fountains, while others have a soil so moist as not to need such irrigation. The olive, as in the days when Jotham delivered his famous parable, is still the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, pomegranates, are abundant. The valley of the Nile itself hardly surpasses Nabulus in the production of vegetables of every sort. Being, as it is, the gateway of the trade between Jaffa and Beurit on the one side, and the Transjordanian districts on the other, and the center also of a province so rich in wool, grain, and oil, Nabulus becomes, nec-
essarily, the seat of an active commerce, and of a comparatively luxurious to be found in very few of the inland Oriental cities. Here are manufactured many of the coarser woolen fabrics, delicate silk goods, cloth of camel's hair, and especially soap.—"Jacob's Well" (Is. iv. 12) lies about a mile and a half E. of the town; and the mosaic pavement, by which the wretched hamlet of Beitura. Among the Moham-
medans and Samaritans it is known as Bir-el-Yakib, or 'Ain Yakib; the Christians sometimes call it Bir-
e-Samarieh (= the well of the Samaritan woman). Formerly there was a square hole opening into a carefully-built vaulted chamber, about ten feet square, in the floor of which was the true mouth of the well. Now a portion of the vault has fallen in and completely covered up the mouth, so that nothing can be seen above but a shallow pit filled with stones and rubbish. The well is deep—seventy-five feet when last measured—and there was probably a considerable accumulation of rubbish at the bottom. Sometimes it contains a few feet of water, but at others it is quite dry. It is entirely excavated in the solid rock, perfectly round, nine feet in diameter, with the sides hewn smooth and regular. Of all the special localities of our Lord's life, this is almost the only one absolutely undisputed. The tradition, in which Jews and Samaritans, Christians and Moham-
edans, all agree, goes back at least to the early part of the fourth century. The well and the plot of ground round it were bought by the Greek Church in 1859 for the purpose of building over it (Rev. J. Mills, in Fairbairn).—The Tomb of Joseph lies about a quarter of a mile N. of the well, exactly in the centre of the opening of the valley between Ger-
izim and Etzal. It is a small square enclosure of

high whitewashed walls, surrounding a tomb of the ordinary kind, but placed diagonally to the walls, instead of parallel, as usual. A rough pillar used as an altar, and black with the traces of fire, is at the head, and another at the foot of the tomb. The walls are two slabs with Hebrew inscriptions, and the interior is almost covered with the names of pilgrims in Hebrew, Arabic, and Samaritan. Beyond there is nothing to remark in the structure itself. The local tradition of the tomb, like that of the well, is as old as the beginning of the fourth century. The name of the tomb is in existence long before the arrival of the Samaritan sect, but it was so closely connected with the Samaritan Church that it is now used as their sacred name. The tomb are two slabs with Hebrew inscriptions, and the interior is almost covered with the names of pilgrims in Hebrew, Arabic, and Samaritan.

Shechem (see above). 1. Son of Hamor the chieftain of the Hivite settlement of Shechem at the time of Jacob's arrival (Gen. xxxiii. 19, xxxiv. 2-26; Josh. xiv. 32; Judg. ix. 28); the sadder of Dinah; slain by Simeon and Levi.—2. A man of Manasseh, of the clan of Gilead, and head of the Shechemites (Num. xxxvi. 31; Josh. xvi. 2-3). A Gileadite, son of Shemida, the younger brother of No. 2 (1 Chr. vii. 19).

Shechemites, the = the family of Shechem, 3, son of Gilead (Num. xxxvi. 31; compare Josh. xvi. 2).

Shechneath (Chal. and later Heb. = a dwelling), a term not found in the Bible, but used by the Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when resting, or dwelling, between the Cherubim on the mercy-seat in the Tabernacle, and in the Temple of Solomon; but not in Zerubbabel's Temple, for it was one of the five particular which the Jews reckon to have being wanted in the second Temple. The use of the term is first found in the Targums, where it forms a frequent periphrasis for God, considered as dwelling among the children of Israel, on Zion, between the Cherubim, &c., and is thus used, especially by Onkelos, to avoid ascribing corporeity to God Himself. In Ex. xxv. 8, where the Hebrew and A. V. have "Let them make me a sanctuary that I may dwell among them," Onkelos has, "I will make my Shechinnah to dwell among them." In xxix. 45, 46, for "I will dwell among the children of Israel," &c., Onkelos has "I will make my Shechinnah to dwell," &c. In Ps. lxxii. 2, for "This Mountain shall be Mine, for the Lord hath dwelled thereon," Onkelos has "wherein thy Shechinnah hath dwelt." In the description of the dedication of Solomon's Temple (1 K. vii. 12, 13), the Targum of Jonathan runs thus: "The Lord is pleased to make His Shechinah dwell in Jerusalem. I have built the house of the sanctuary for the house of thy Shechi-
nah for ever." And in 1 K. vi. 13, for "I will dwell among the children of Israel," Jonathan has "I will make my Shechinnah dwell." In Is. vi. 5 he has the combination, "the glory of the Shechinah of the King of ages, the Lord of Hosts;" and in the next verse he paraphrases "from the altar," by "from before His Shechinah on the throne of glory in the lofty heavens that are above the altar," Compare also Num. v. 3, xxxvi. 34; Ps. lxvii. 17, 18, xxxvi. 21; Is. xxx. 5, liv. 13; Joel iii. 17, 21, and numerous other passages. On the other hand (so Lord A. C. Hervey, original author of this ar-
ticle), the Targums never render "the cloud" or "the glory" by Shechinnah. Though, as we have seen, the Jews reckoned the Shechinnah among the marks of the Divine favor which were wanting to the second Temple, they manifestly expected the return of the Shechinah in the days of the Messiah. Thus Hag. i. 8, "build the house, and I will take pleasure in it, and I will be glorified in the Lord," is paraphrased by Jonathan, "I will cause my Shechinnah to dwell in it in glory." Also in
Zech. ii. 10, viii. 3, and Ex. xliii. 7, 9.—As regards the visible manifestation of the Divine Presence dwelling among the Israelites, to which the term Shechinah has attached itself, the idea which the different accounts in Scripture convey is that of a most brilliant and glorious light, enveloped in a cloud, and usually concealed by the cloud, so that the cloud itself was for the most part alone visible; but on particular occasions the glory appeared (Ex. xiii. 21, 22, xvi. 7, 10, xix. 9 ff., x. 34 ff.; Lev. ix. 6, 23; Num. ix. 16, 16, xiv. 10, xvi. 9, 42, xx. 6; Deut. xxxi. 15; I K. viii. 10, 11, &c.). (Ark of the Covenant; Cherubim; Cloud, Pillar of; Fire, I. 2; Mercy-seat, &c.) The allusions in the N. T. to the Shechinah are not un frequent. Thus in the account of the Nativity, the words, “Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them” (Lk. ii. 9), followed by the appearance of “the multitude of the heavenly host,” recall the appearance of the Divine glory on Sinai, when “He shined forth from Paran, and came with ten thousands of saints” (Deut. xxxii. 2; compare Ps. lxviii. 17; Acts vii. 53; Heb. ii. 2; xiii. 2). The “God of glory” (Acts vii. 55), “the cherubim of glory” (Heb. iv. 5), “the glory” (Rom. iv. 4), and other like passages, are distinct references to the manifestations of the glory in the Tent. When we read in Jer. i. 14, that the Word was made flesh, and dwelt among us, and we behold his glory;” or in 2 Cor. xii. 9, “that the power of Christ may rest upon me;” or in Rev. xxi. 3, “Behold the tabernacle of God is with men, and He will dwell with them,” we have not only references to the Shechinah, but are distinctly taught to connect the tabernacle of God, the home of God and the Messiah, as type with antitype. It should also be specially noticed that the attendance of angels is usually associated with the Shechinah. These are most frequently called (Ex. x. xi. cherubim; but sometimes, as in Is. vi. seraphim (compare Rev. iv. 7, 8). The predominating association, however, is with the cherubim, of which the golden cherub on the mercy-seat were the representation.

Sheed-er (fr. Heb. = darting of fire, Ges.), father of Elizur, the chief of Reuben at the Exodus (Num. i. 5, ii. 10, vii. 30, 35, x. 18).

Sheep. The Hebrew words denoting sheep are arabam (Gen. xxv. 9, xiv. 15 twice, &c.; car = = a lamb); ’r’chab (compare = ewe-lamb, Gen. xxi. 28 ff., &c.); or eshabh; translated “lamb” (xxvi. 40; Ex. xxix. 38 ff., &c.); fem. cibahh (= ewe-lamb, Gen. xxi. 28 ff., &c.), or eshahh; translated “lamb,” Lev. v. 6 only; tiqon, tiqon, or tisheh; (= = a flock or flocks, i.e. small cattle, sheep and goats, Ges., usually translated “flock” (Gen. iv. 4, xiii. 5, &c.), or “sheep” (iv. 2, xii. 16; Num. xxxii. 24, &c.), sometimes “cattle” (Gen. xxx. 39 ff., &c.), or “small cattle” (Ex. i. 7 only); rachel or Rachel fem., translated “ewe” (Gen. xxxi. 38, xvi. 14 [Heb. 16]), or “sheep” (Cant. vi. 6, Is. liii. 7); = = one of a flock, i.e. a sheep or goat), translated in Gen. xxii. 7 and Ex. xii. 3, &c., “lamb” (margin “kid”), in Ex. xxii. 13 [Heb.], and Deut. xvii. 1, &c., “sheep” (margin “goat”), &c.; tesh ( = a lamb, young and tender, Ges.), twice translated “lamb.” The Greek words are probatoos, uniformly translated “sheep” (Mat. vii. 15, ix. 36, &c.; joanne and koiemonein (both = a flock, especially of sheep, Lk. x. 3, 4; T. Lec.), both uniformly translated “flock” (xxvi. 3; Lk. ii. 8, xii. 32; Act. xx. 28, 29, &c.).—Sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. The first mention of sheep occurs in Gen. iv. 2. They were used in the sacrificial offerings, both the adult animal (Ex. xx. 24; 1 K. viii. 63; 2 Chr. xiii. 33) and the “lamb” (i.e. a “male from one to three years old,” but young lambs of the first year were more generally used in the offerings (Ex. xxix. 9; Lev. x. 3, xli. 6; Num. xxviii. 9, &c.). No lamb under eight days old was allowed to be killed (Lev. xxii. 7). Sheep and lambs formed an important article of food (1 Sam. xxv. 18; 1 K. i. 19, iv. 23; Ps. xiv. 11, &c.). The wool was used as clothing (Lev. x. 47; Deut. xiii. 11; Prov. xxvi. 13; Job xxx. 20, &c.). “Rams’ skins dyed red” were used as a covering for the Tabernacle (Ex. xxv. 5). Sheep and lambs were sometimes paid as tribute (2 K. iii. 4). Immense numbers of sheep were reared in Palestine, &c., in Biblical times (1 K. viii. 63; 1 Chr. v. 21; 2 Chr. xxv. 11, xxx. 24; Job xii. 12, &c.). Sheep-shearing is often alluded to (Banquets; Gen. xxx. 19, xxxviii. 18; Deut. xv. 19; 1 Sam. xxiv. 4; Is. lii. 7, 8). Sheep-dogs were employed in Biblical times. (Don.) Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (compare Jn. x. 4; Ps. xcvii. 20, lxxx. 1), though they also drove them (Gen. xxxvii. 13). The following quotation from Hartley’s Researches in Greece and the Levant, p. 521, is strikingly illustrative of Jn. x. 1-16. “Having had my attention directed last night to the words in Jn. x. 3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of seeing Mr. Wallis, of whom I had heard, driven by a flock of sheep; I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hands of the shepherd with signs of pleasure and with a prompt obedience which I had never before observed in any other animal. It is also true in this country that ‘a stranger will they not follow, but will flee from him.’ The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching them they would all learn them. It seems strange to me that Mr. Wallis (Aleppo, laticau-dotes, &c.), and a variety of the common sheep of this country (Ovis Arvensis) called the Bidoreen according to Russell (Aleppo, ii. p. 147). The broad-tailed kind has long been reared in Syria. The tail (or more correctly, the rump) is a mass of narrow-like fat which spreads over the whole rump and down the caudal extremity nearly to the end, and may weigh ordinarily from ten to fifteen pounds. The fat tail of the sheep is probably alluded to in Lev. iii. v. 7, 3, &c., as the fat and the whole rump that was to be taken off hard by the backbone and consumed on the altar. The cooks in Syria use this mass of fat instead of Arab butter, which is often rancid (Thn. i. 138-9). The whole passage in Gen. xxx. which bears on the subject of Jacob’s stratagem with Laban’s sheep is involved in considerable perplexity, and Jacob’s conduct in this matter has been severely and uncompromisingly condemned by some writers (Mr. Houghton) to account for the complete success which attended his device of setting placed rods before the ewes and she-goats as they came to drink in the water-troughs, on natural grounds. We must
agree with the Greek Fathers and ascribe the production of Jacob's spotted sheep and goats to Divine agency. In Gen. xxi. 5–13, Jacob expressly states that his success was due to Divine interference. God was only helping Jacob to obtain that which justly belonged to him, but which Laban's incapacity refused to grant. As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our Blessed Lord (Is. liii. 7; Acts viii. 32, &c.). The relation that exists between Christ, "the chief Shepherd," and His members, is beautifully compared to that which in the East is so strikingly exhibited by the shepherds to their flocks. Cornet; Dress; Ewe; Goat; Hero; Lamb; Leather; Milk; Pot 8; Ram; Sacrifice; Shearing-house; Sheep-cote; Shepherd, &c.

merely kept in the yard. In the summer months the shepherds sleep with their flocks where they are pastured, with only a stout hedge or palisade of thorn-bushes to protect them from wild beasts.

Sheep-gate, the (Heb. sha'tar kata-loin), one of the gates of Jerusalem as rebuilt by Nehemiah (Neh. iii. 1, 32, xii. 39). It stood between the tower of Penuel and the corner (iii. 32, 1) or gate of the guard-house (xii. 39, A. V. "prison-gate"). The latter seems to have been at the angle formed by the junction of the wall enclosing the Temple with that of the city of Jerusalem proper, having the sheep-gate on the N. of it. The sheep-gate may therefore have been at or near the Bob el-Kattdnin (so Mr. Grove). Robinson (i. 343) would place it on the S. of the Temple (Bethesda); tradition identifies it with St. Stephen's gate, &c.

Sheep-market. Sheep-market, the (Jn. v. 2). The word "market" is an interpolation of our translators, probably after Luther. The original Gr. word is πωβαθήλη (adj. = of sheep), to which should probably be supplied not "market," but gate (Gr. πύλη), as in the LXX. version of the passages in Nehemiah quoted in the foregoing article. Bethesda.

Sheep-fold (adj. = of sheep) proper = a building for sheltering sheep (1 Sam. xxiv. 3; 2 Sam. vii. 8; 1 Chr. xvii. 7). Cotes; Sheep-fold.

Sheep-fold = a fold or enclosure for sheep (Num. xxxii. 16; Judg. v. 16; Ps. lxviii. 70; Jn. x.i), often furnished with a shed or covered part for protection from storms, &c. Dr. Thomson (i. 299) describes sheep-folds in Syria as built in sheltered spots, and consisting of yards defended by wide stone-walls crowned with sharp thorns (Hedge) and low flat buildings. In cold weather the flock is shut up in the building, but in ordinary weather...
the Yemen named after him. Shelah is found where we should expect to meet with him (so Mr. E. S. Poole), in the district of Sulaf, which appears to be the same as Nebihr's Sallat, written in his map Selfa (Ar. Salatfeyh?), in N. lat. 14°3, about six miles nearly S. of Sus'd (Uzal). Besides this geographical trace of Shelah, we have the ancient tribe of Shelish or Sulaf in the Yemen. ARABIA.

Sheles (Heb. triad, Ges.), son of Helem (1 Chr. vii. 35).

Sheem, or Shelem (Heb. pacific, Ges.), an Asherite, father of Ahihud (Num. xxiv. 27).

Shelemith, or Shelemith (Heb. pacific, love of peace, Ges.), 1. Daughter of Dibri, a Danite; wife of an Egyptian. Their son was stoned for blasphemery (Lev. xxiv. 11).—2. Daughter of Zerubbabel (1 Chr. iii. 19).—3. A Kohathite Levite, chief of the Izharites (xxii. 18) = Shelmomoth.—4. A Levite descended from Eliezer the son of Moses; an overseer or treasurer of dedicated things in David's reign (xxxvi. 25, 26, 28).—5. A Gershonite, son of Shimmi (xxii. 9).—6. According to the present text, the sons of Shelomith, with the son of Josephiah at their head, returned from Babylon with Ezra (Ezr. viii. 10).—7. A son of Rehoboam by Maachah (2 Chr. xi. 20).

Shelomith (Heb. = Shelmomith) (1 Chr. xxiv. 22).

Shelumiel (Heb. friend of God, Ges.), son of Zurishaddai, and prince of Simeon at the Exodus (Num. i. 6, ii. 12, vii. 36, 41, x. 19).

Shem (Heb. sign, name, Ges.), in N. T. Sem, eldest son of Noah (so Mr. Bullock; see Japheth), born (his father having attained the age of 500 years. He was ninety-eight years old, married, and childless, at the time of the Flood. After it, he, with his father, brothers, sisters-in-law, and wife, received the blessing of God (ix. 1), and entered into the covenant. Two years afterward he became the father of Arphaxad (xi. 10), and other children were born to him subsequently (xiv. 21, &c.). With the help of his brother Japheth, he covered the nakedness of their father which Canaan and Ham did not care to hide. In the prophecy of Noah (ix. 25-27), the first blessing falls on Shem. He died at the age of 600 years.—Assuming that the years assigned to the patriarchs in the present copies of the Hebrew Bible are correct (Chronology; Patriarch), it appears that Methuselah, who in his first 243 years was contemporary with Adam, had still nearly 100 years of his long life to run after Shem was born. And when Shem died, Abraham was 148 years old, and Isaac had been nine years married. There are therefore but two links—Methuselah and Shem—between Adam and Isaac. So that the early records of the Creation and Fall of man, which came down to Isaac, would challenge (apart from their inspirations) the same confidence which is readily yielded to a tale that reaches the hearer through two well-known persons between himself and the original chief actor in the expository legend. The portion of the earth occupied by the descendants of Shem (x. 21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. Beginning at its northwestern extremity with Lydia (Ly), it includes Syria (Arpa, Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian Peninsula (Joktan). Genealogy of Jesus Christ; Melchizedek; Semitic Languages; Tongues, Confusion of.

Shea (Heb. hearing, sound, rumor, Ges.), a city of the south of Judah (Josh. xv. 26). In the list of the towns of Simeon selected from the south of Judah, Shea takes the place of Shema, probably by an error of transcription or a change of pronunciation. Wilton (The Negeb) and Rowlands (in Fairholt's "South Country") suppose Shema (in LXX. Salmaa) at a mound, Beytja' Salmaah, about twelve miles W. S. W. of Sobeek (Masada).

Sheema (see above).—1. A Reubenite, ancestor of Bela (1 Chr. v. 8) = Shemaiah 4.—2. A Benjamite, one of the chiefs of Ajalon who drove out the inhabitants of Gath; son of Elpaal (viii. 13); probably = Shami.——3. One, probably a priest, who stood at Ezra's right hand when he read the Law to the people (Neh. viii. 4).

Shemah, or Shemaiah (Heb. = Shema?), a Benjamite of Gibeah, and father of Ahiezer and Joash, David's warriors (1 Chr. xii. 3).

Shemahia ('ma'yah), or Shemaiyah (Heb. Jeho'vah hears him, Ges.).—1. A prophet in the reign of Rehoboam. When the king had assembled 180,000 men of Benjamin and Judah to reconquer the northern kingdom after its revolt, Shemaiyah was commissioned to charge them to return to their homes, and not to war against their brethren (1 K. xii. 22; 2 Chr. xi. 2). His second and last appearance is in connection with the siege of Jerusalem by Shishak, king of Egypt (xii. 7). He wrote a chronicle containing the events of Rehoboam's reign (xii. 19).—2. The son of Shechaniah, among the descendants of Zerubbabel (1 Chr. iii. 22). He was keeper of the east gate of the city, and assisted Nehemiah in reconstituting the temple (xii. 26). Lord A. C. Hervey would omit "and the sons of Shechaniah, Shemaiah" from 1 Chr. iii. 22, and make the following Shemaiah = Shimi 3 in ver. 19. (Genealogy of Jesus Christ).—3. Ancestor of Ziza, a prince of Simeon (1 Chr. iv. 57); perhaps = Shimi 6.—4. Son of Joel, a Reubenite; perhaps = Shemai 1 (v. 4).—5. Son of Hasshub; a Merarite Levite according to the Captivity (1 Chr. vii. 14; Neh. xi. 15).—6. Father of Obadiah, or Abda, a Levite (1 Chr. ix. 16) = Shammai 3.—7. A Levite, chief of the sons of Elisaphan in David's reign (xv. 8, 11).—8. A Levite, son of Netaneel; a scribe in David's time who was registered in the palace. A Levite porter, eldest son of Obadiah, the chief of the gate (xxiv. 4, 6, 7).—10. A descendant of Jeduthun the singer; assisted in purifying the Temple in Hezekiah's reign (2 Chr. xxix. 14) = No. 22.—11. One of the sons of Adoukam who returned with Ezra (Ezr. viii. 12).—12. One of the "chief men" whom Ezra sent for to his camp by the river of Aha-va, for the purpose of obtaining Levites and ministers for the Temple from the "house of Casiphia" (viii. 16).—13. A priest of the family of Harim, who put away his foreign wife at Ezra's bidding (x. 21).—14. A layman of Israel, son of another Harim, who also had married a foreigner (x. 21).—15. Son of Delaiah the son of Mehetabel; a prophet hired by Tobiah and Sanballat to frighten Nehemiah (Neh. vi. 10).—16. Head of a priestly house who sealed the covenant with Nehemiah (x. 8). His family (or ancestor) went up with Zerubbabel, was represented in the time of Josiah by Jehonathan (xii. 6, 18), and may have been the tribe to which the office of bishop was assigned. One of the priests who went in the procession at the dedication of the wall of Jerusalem (xii. 34); supposed by Mr. Wright to be one of the princes of Judah, but perhaps = the priest in x. 8 (No. 16).—18. One of the priests on the same occasion (xii. 36). Mr. Wright and Dr. W. L.
Alexander make him a Levite. (Mattaniah 2.)

20. A priest who blew a trumpet on the same occasion (xii. 42).—Aramaic, "Sheelahah the Nebelamite," a false prophet denounced by Jeremiah for teaching rebellion against the Lord (Jer. xxix. 24—29).

21. A Levite sent by Jehoshaphat to teach the people the Law (2 Chr. xxvii. 8).—A Levite or priest in Horekahiah's reign, appointed to distribute portions to the priests (xxxi. 15); perhaps = No. 10.—A Levite in Josiah's reign, who assisted at the solemn passover (xxxv. 9).—Father of the prophet Uriah 4 (Jer. xxxvi. 20).—Father of Deliah (xxxi. 12).

She'ma-rah (fr. Heb. = whom Jehovah keep, Ges.).

1. One of the Benjamite warriors who came to David at Ziklag (1 Chr. xii. 5).—2. One of the family of Harim, a layman who put away his foreign wife in Ezra's time (Ezr. x. 32).—3. One of the family of Banai, under the same name as No. 2 (x. 41).

She'ma'er (Heb. lofty flight, Ges.), king of Zebulon, and ally of the king of Sodom when attacked by Chedorlaomer (Gen. xiv. 2).

She'mer (Heb. kept, preserved, les, Ges.), the owner of the hill on which the city of Samaria was built (1 Kgs. xvi. 24), and afterward it was named by its founder Omri, who bought the site for two silver talents.

She'mida (Heb. fame of wisdom, Ges.), a Manassehite, son of Gilead and ancestor of the She'midites (Num. xxvi. 32; Josh. xvii. 2); = Shemidah.

She'midah (fr. Heb.), = Shemida (1 Chr. vii. 19).

She'mida'ites (fr. Heb.), = the descendants of Shemida (Num. xxvi. 32). They obtained their lot among the male children of Manasseh (Josh. xvii. 2).

She'mi'lah (Heb., see below). The title of Psalm xvi. is: "To the chief Musician on Neginoth upon Sheminith," or "the eighth," as the A. V. margin has it. A similar direction is found in the title of Psalm xii. (comp. 1 Chr. xlv. 21). The LXX. and Vulgate, in both passages, render "for the eighth." The Geneva Version gives "upon the eighth tune." Most Rabbinical writers, as Rashi and Aben Ezra, follow the Targum on the Psalms in regarding it as a harp with eight strings; but this depends upon a misconstruction of 1 Chr. xlv. 21. Gesenius, Dr. G. F. Oehler (in Fairbairn), B. Davies, D. D. (in Kitto), &c., think it denotes the bass, in opposition to Alamoth = the treble. Others, with the author of Shiloh and Haggithborim, interpret "the sheminith" as the octave. Mr. Wright regards it as most probable that Sheminith denotes a certain air known as the eighth, or a certain key in which the Psalm was to be sung (comp. Alie refugees, &c.).

She-mi'rah (Heb. name most high, or heaven most high, Ges.).

1. A Levite of the second degree, appointed to play "with a psaltery on Alamoth," in the choir formed by David (1 Chr. xv. 18, 20, xvi. 5).—2. A Levite, one of those sent by Jehoshaphat to teach the people the Law (2 Chr. xvi. 8).

Shem-it (fr. Sem) Lang. ges. and Writ. Introd. §§ 1—5. The expressions, "Shemitic family," and "Shenitic languages," are based, as is well known, on a reference to Gen. x. 21 ff. (Sem; Tongues, Confusion of). The obvious inaccuracy of the expression has led to an attempt to substitute others, such as Western Arabic, or Syro-Arabic—this last bringing at once before us the two geographical extremes of this family of languages; but the earlier, though incorrect designation, has maintained its ground, and for convenience we shall continue to use it. 2. It is impossible to lay down with accuracy the boundaries of the area occupied by the tribes employing so-called Shemitic dialects. For general purposes, the highest planetary boundary is to be taken as the northern boundary—the river Tigris and the ranges beyond it as the eastern—and the Red Sea, the Levant, and certain portions of Asia Minor as the western. 3. Varieties of the great Shenitic language-family are found in the following localities within the area named: In these ordinarily known as Syria, Mesopotamia, Babylon, and Assyria, there prevailed Aramaic dialects of different kinds, e. g. Biblical Chaldaic—that of the Targums and of the Syriac versions of Scripture—to which may be added various other dialects of the same stock—such as that of the Palmyrene inscriptions—and of different Sabian fragments. Along the Mediterranean seaboard, and among the tribes settled in Canaan, must be placed the home of the language of the canonical books of the O. T., among which were interpersed some relics of that of the Pheni-rians. In the south, amid the seclusion of Arabia, was preserved the dialect destined at a subsequent period to silence and works of the extent of territory over which it is spoken. A variety, allied to this last, has been long domiciliated in Abyssinia. The following table is given by Prof. Max Müller.

**GENEALOGICAL TABLE OF THE SHEMITIC FAMILY OF LANGUAGES.**

<table>
<thead>
<tr>
<th>Living Languages</th>
<th>Dead Languages</th>
<th>Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic, etc.</td>
<td>Ethiopic, etc.</td>
<td>Arabic, or Southern.</td>
</tr>
<tr>
<td><em>Amharic</em></td>
<td>Hieroglyphic Inscriptions</td>
<td>Hebrew, or Middle.</td>
</tr>
<tr>
<td><em>Himyaritic</em></td>
<td><em>Samaritan</em> (Penterach)</td>
<td>Hebrew, or Middle.</td>
</tr>
<tr>
<td><em>Aramaic</em></td>
<td><em>Catabhonian, Phoenician</em> Inscriptions</td>
<td>Aramic, or Northern.</td>
</tr>
<tr>
<td><em>Chaldean</em> (Mesopot., Talmud, Targum, Biblical Chaldee)</td>
<td>*Cuneiform Inscriptions of Babylon and Nineveh</td>
<td></td>
</tr>
</tbody>
</table>
in the principal parts of speech—the verb and the noun. Secondary notions, and those of relation, are grouped round the primary ones of meaning in a single word, susceptible of various internal changes according to the particular requirement. By formation, mainly internal (or contained within the root form), are expressed the differences between noun and verb, adjective and substantive. Another leading peculiarity of this branch of languages, is the absence (save in the case of proper names) of compound words—to which the Japhetic family is indebted for so much life and variety. In the Shemitic family—agglutination, not logical sequence—independent roots, not compound appropriate derivations from the same root, are used to express respectively a train of thought, or different modifications of a particular notion.

6. The Hebrew Language. Period of Growth.—According to Gen. xiii. 18, x. 6, 15—20 there would seem to be no reason for doubt as to the Hamitic origin of these tribes. Nor can the singular accords discernible between the language of these Canaanitis (Habaitic) occupants and the Shemitic family be justly pleaded in bar of this view of the origin of the former. “If we examine the invaluable ethnography of the Book of Genesis we shall find that, while Ham is the brother of Shem, and therefore a relationship between his descendants and the Shemitic nations is fully recognized, the Hamites are designated by a different name (PHENICIANS; PHILISTINES).—9. Connected with this subject of the relationship discernible among the early descendants of Noah is that of the origin and extension of the art of writing among the Semites. Did the Terahite branch of the Shemitic stock acquire the art of writing from the Phenicians, or Egyptians, or Assyrians—or was it evolved from given elements among themselves? (See § 8, below.)—10. Between the dialects of Aram and Asia, that of the Terahites occupied a middle place. This dialect has been ordinarily designated as that of the Hebrews. (HEBREW.)—11. Many causes, all obvious and intelligible, combine to make difficult, if not impossible, any formal or detached account of the early neighborhood of these languages among each other, even assuming a written shape. The extant remains of Hebrew literature are destitute of any important changes in language, during the period from Moses to the Captivity. A certain and intelligible amount of progress, but no considerable or remarkable difference (according to one school), is really observable in the language of the Pentateuch, the Books of Joshua, Judges, Ruth, Samuel, the Kings, the Psalms, or the prophecies of Isaiah, Hosea, Amos, Joel, Micah, Nahum, Habakkuk, and Jeremiah—widely separated from each other by time as are many of these writings. At the first sight, and to modern judgment, much of this appears strange, and possibly untenable; but an explanation of the difficulty is sought in the unbroken residence of the Hebrew people, without removal or molestation. An additional illustration of the immunity from change is to be drawn from the history of the other branches of the Shemitic stock (Aramitic and Arabic)—12. Moreover, it is altogether a wild conjecture, and as such as not impossible, the formation of a sacred language among the chosen people, at so marked a period of their history as that of Moses? Such a
language would be the sacred and learned one—that of the few—and no clearer proof of the limited bold exercise by this classical Hebrew on the ordinary language of the people can be required than its rapid withdrawal, after the Captivity, before a language composed of dialects hitherto disregarded, but still living in popular use.—13. A few remarks may not be out of place here with reference to some leading linguistic peculiarities in different books of the O.T. For ordinary purposes the old division into the golden and silver ages (divided by the Captivity) is sufficient. A detailed survey of peculiarities observable in the Pentateuch is given by Scholl, divided under lexical, grammatical, and syntactical heads. With the style of the Pentateuch that of Joshua very closely corresponds. In the Book of Ruth the style points to an earlier date, the asserted Aramaisms being probably relics of the popular dialect. The same linguistic peculiarities are observable in the Books of Samuel. The Books of Job and Ecclesiastes contain many asserted Aramaisms, which have been pleaded in support of a late origin of these two poems. In the case of the first, it is argued (on the other side) that these peculiarities are not to be considered so much poetical ornaments as ordinary expressions and usages, which had been absorbed as necessarily to a certain extent by intercourse with neighboring tribes. As respects the Book of Ecclesiastes, the case is more obscure, as in many instances the peculiarities of style seem rather referable to the secondary Hebrew of a late period of Hebrew history than to an Aramaic origin. In addition to roughness of diction, so-called Aramaisms are to be found in the remains of Jonah and Hosea, and expressions closely allied in those of Amos. This is not the case in the writings of Nahum, Zephaniah, and Habakkuk, and in the still later ones of the minor prophets; the treasures of past times, which filled their hearts, served as models of style.

In the case of Ezekiel, Jewish critics (Zanz, &c.) have sought to assign its peculiarities of style and expression to a secondary Hebrew origin. The peculiarities of language in Daniel belong to another field of inquiry; and under impartial consideration more difficulties may be found to disappear, as in the case of the problem of the Ethiopian (Beri), or (Caph) with (Korn) and spherism of the guttural—a habit of connecting words otherwise separate—carelessness about vowel-sounds,—and the substitution of (ed or old) final for (kh).

(14.) (b.) The Samaritan dialect appears to have been a compound of the vulgar Hebrew with Aramaic. A confusion of the mute letters, and also of the gutturals, with a predilection for the letter (Ain), has been noticed. (SAMARIA; SAMARITAN PENTATEUCH.) (c.) The dialect called that of Jerusalem or Judea, between which and the purer one of the Babylonish Jews so many insidious distinctions have been drawn, seems to have been variable, from frequent changes among the inhabitants—and also to have contained a large amount of words different from those in use in Babylonia—besides being somewhat incorrect in its orthography.—The small amount of restorations which has been made of Aramaic has been often urged as an argument that making any division is superfluous. But it has been well observed by First, that each is animated by a very different spirit. The chief relics of Chaldaic, or Eastern Aramaic—the Targums—are filled with traditional faith in the varied pages of Jewish history. Western Aramaic, or Syrie literature, on
the other hand, is essentially Christian. Accordingly, the tendency and linguistic character of the first is essentially Hebrew, that of the second Hellenic. One is full of Hebrewisms, the other of Hel lenisms.—16. Perhaps few lines of demarcation are traced with greater difficulty than those by which one age of a language is separated from another. This is remarkably the case in respect of the cessation of the Hebrew, and the ascendency of the Aramaic, or, as it may be put, in respect of the date at which the period of growth terminates, and that of exposition and scholasticism begins, in the literature of the chosen people. In. In the scholastic period, of which we now treat, the schools of the prophets (Education; Prophecy) were succeeded by "houses of inquiry." Two ways only of extending the blessings hence derivable, seem to have presented themselves to the national mind—by commentaries (targumim) and inquiry (derash). In the first of these, after Targumic literature, but limited openings occurred for critical studies; in the second, still fewer. The vast storehouse of Hebrew thought reaching through so many centuries—known by the name of the Talmud (Pharisees)—and the collections of a similar nature called the Midrashim, extending in the case of the first, dimly but tangibly, from the Captivity of the prophets to the time of Rabbi Asher, the closer of the Talmud (A.D. 426), contain comparatively few accessions to linguistic knowledge. (Versions, Ancient [Targum].) Of the other main division of the Aramaic language—the Western or Syriac dialect—the earliest existing document is the Peshito version of the Scriptures, of the second century. (Versions, Ancient [Syriac].) Various sub-dialects (Palmrem, &c.; see § 15, a. b. e.) probably existed within the wide area over which this dialect was current. The Syrian dialect is thickly studded with foreign words—Arabic, Persian, Greek, and Latin, especially with the third. A comparison of this dialect with the Eastern branch will show that they are closely allied in all the most important peculiarities of grammar and syntax, as well as in their store of original words—the true standard in linguistic researches. After the fall of Jerusalem the chief seat of Syriac learning and literature was at Edessa—from A.D. 426, before the eighth century its decline had commenced; and after the tenth and eleventh centuries it may be said to have died out. 19. The Chaldaic paraphrases of Scripture are exceedingly valuable for the light which they throw on Jewish manners and customs, and the meaning of passages otherwise obscure, as likewise for many happy renderings of the original text, and for the Christian interpretation put by their authors on controverted passages (in reference to the Messiah, &c.). A comparative estimate is not yet attainable, as to what in Targumic literature is the pure expression and development of the Jewish mind, and what is of foreign growth. But, as has been said, the Targums and kindred writings are of considerable dogmatical and exegetical value; and a similar good work has been effected by means of the cognate dialect, Western Aramaic or Syriac. From the third to the ninth century, Syriac was to a great part of Asia—what in their spheres Hellenic Greek and medieval Latin have respectively been—the one ecclesiastical language of the district named.

§§ 20-21. Arabic Language. Period of Revival. 20. The early population of Arabia, its antiquities and peculiarities, have been described under Arabia. We find Arabia occupied by a confluence of tribes, the leading one of undoubted Ishmaelitic descent—the others of the seed or lineage of Abraham, and blended by alliance, language, neighborhood, and habits. Before these any aboriginal inhabitants must have disappeared. We know how that the peninsula of Arabia lay in the track of Cushite civilization, in its supposed return-courses toward the N. E. There may now be found abundant illustration of the relationship of the Himyarite with the early Semitic; and the language of the Ethelit (or Mahran) presents us with the singular phenomenon of a dialect less Arabic than Hebrew, and possessing close affinity with the Ghaz, or Ethi opian. 21. The affinity of the Ghaz (Cennu? the sacred language of Ethiopia) with the Semitic has been long remarked. In its lexical peculiarities, the Ghaz is said to resemble the Aramaic, in its grammatical the Arabic. The alphabet is very curious, differing from Semitic alphabets in the number, order, and name and form of the letters, by the direction of the writing, and especially by the form of vowel notation. Each consonant contains a short—i.e., the vowels are expressed by additions to the consonants. The alphabet thus consists of 202 signs (syllabic). This language and characters, however, first successively found in the form by the Amharie—probably at first a kindred dialect with the Ghaz, but now altered by subsequent extraneous additions. 22. Internal evidence demonstrates that the Arabic language, when it first appears on the field of history, was being gradually developed in its remote and barren peninsular home. A wellknown legend speaks of the present Arabic language as being a fusion of different dialects, effected by the tribe of Koresch settled round Mecca, and the reputed wardens of the Caaba. In any case, the paramount purity of the Koreishite dialect is asserted by Arabic writers on grammar. The recognition of the Koran, as the ultimate standard in linguistic as in religious matters, established in Arabic judgment the superior purity of the Koreishite dialect. That the Arabs possessed a literature anterior to the birth of Mohammed, and expressed in a language marked with many grammatical peculiarities, is beyond doubt. Even in our own times, by means of Arabic letters, pupils in the ninth and tenth centuries have been taught the Gokran. But the town legend—how at the fair of (Bashin) goods and traffic want and profit were alike neglected, while bard contended amid their listening countrymen, anxious for such a verdict as should entitle their lays to a place among the Moiilikat, i.e. those suspended in the Caaba, or national temple at Mecca. But the appearance of Mohammed put an end for a season to commerce and bardic contests; nor was it until the work of conquest was done that the faithful resumed the pursuits of peace. The earliest reliable relics of Arabic literature are only fragments, to be found in what has come down to us of Pre-Islamite compositions. And various arguments have been put forward against the probability of the present form of these remains being their original one. Their obscurities, it is contended, are less those of age than of individual style, while their uniformity of language is at variance with the demonstrably late cultivation and dissemination of other dialects. Another, and not a feeble argument, is the utter absence of allusion to the early religion of the Arabs.—The style of the Koran is very peculiar. Assuming that it represents the best forms of the Koreishite dialect about the middle of the seventh century, we may
say of the Koran, that its linguistic approached its religious supremacy. The Koran may be characterized as the addition of a verse from poetry to eloquence. -23. With regard to the value of Arabic in illustration, two different judgments obtain. According to one, all the lexical riches and grammatical varieties of the Semitic family are to be found combined in the Arabic. -24. Another school maintains very different opinions. The comparatively recent date (in their present form at least) and limited amount of Arabic remains are pleaded against its claims: as a standard of reference in respect of the Hebrew. Its verbal copiousness, elaborate mechanism, subtlety of thought, wise and diversified fields of literature, cannot be called in question. But it is urged (and colorably) that its riches are not all pure metal, and that no great attention to etymology has been evinced by native writers on the language. Undoubtedly schools such as that of Albert Schultens († 1730) have unduly exalted the value of Arabic in illustration; but in what may be designated as the field of lower criticism its importance cannot be disputed. (Verses, Ancient [Arabic].) §§ 25-32. Structure of the Semitic Languages. -25. The question as to whether any large amount of primitives in the Semitic languages is fairly deducible from imitation of sounds, has been answered very differently by high authorities. Gesenius thought instances of onomatopoeia very rare in extent remains, although probably more numerous at an early period. Hoffmann's judgment is the same, in respect of Western Aramaic. On the other hand, Rosen qualifies his admission of the identity of numerous Semitic and Japhetic primitives by a suggestion that these, for the most part, may be assigned to bilateral words, originating in the imitation of the simplest and most obvious sounds. But more probably the 400 or 500 roots which remain as the constituent elements in different families of languages are not interjections, nor are they imitations. They are phonetic types, produced by a power inherent in human nature (Max Miller). -26. The inquiry, as to the extent of affinity still discernible between Semitic and Japhetic roots, belongs to another article. (Tongues, Confusion of.) Nothing in the Scripture which bears upon the subject can be fairly pleaded against such an affinity being possible. But in treating the Semitic languages in connection with Scripture, it is most prudent to turn away from this tempting field of inquiry to the consideration of the simple elements—the primitives—the true base of every language, in which these rather than the mechanism of grammar are to be regarded as exponents of internal spirit and character. -27. Humboldt has named two very remarkable points of difference between the Japhetic and Semitic language-families. The first peculiarity is the triliteral root (as the language is at present known)—the second the expression of significations by consonants, and relations by vowels—both forming part of the lexicons within words, so remarkable in the Semitic family. In Humboldt's opinion, the prevalent triliteral root was substituted for an earlier or bilateral, as being found impracticable and obscure in use. Traces of this survive in the rudest, or Aramaic, branch, where what is pronounced as one syllable, in the Hebrew forms two, and in the more elevated Arabic three—e.g. kidl, katal, kudal (or to kill). The reason for this peculiarity is original or secondary. Dr. S. Davidson has thus stated the case:—"A uniform root-

formation by three letters or two syllables developed itself out of the original monosyllabic state by the growth of the root word. This tendency to enlargement presents itself in the Indo-Germanic, but there is this difference, that in the latter monosyllabic roots remain besides those that have been enlarged, while in the other they have almost disappeared." In this judgment most will agree. -28. Was the art of writing invented by Moses and his contemporaries, or from what source did the Hebrew nation acquire it? It can hardly be doubted that the art of writing was known to the Israelites in the time of Moses. Great difference of opinion has prevailed as to which of the Semitic peoples may justly claim the invention of letters. The award to the Phenicians, so long unchallenged, is now practically set aside. A more probable theory would seem that which represents letters as having passed from the Egyptians to the Phenicians and Hebrews. Either people may have acquired this accomplishment from the same source, at the same time and independently—or one may have preceded the other, and subsequently imparted the acquisition. As the Hebrew and Phenician alphabets correspond, and the character is less Phenician than Hebrew, the latter people would seem to have been the first possessors of this accomplishment, and to have imparted it subsequently to the Phenicians. The theory (now almost passed into a general belief) of an early uniform language overspreading the range of countries comprehended in Gen. serves to illustrate this question. According to the elaborate analysis of Lepsius, the original alphabet of the language-family, of which the Semitic formed a part, stood as follows:—

<table>
<thead>
<tr>
<th>Weak &amp; Natural</th>
<th>Labial</th>
<th>Nasal</th>
<th>Dental</th>
<th>Bilateral</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aaleph = A</td>
<td>Beth = Gimmel</td>
<td>Daleth = Meda</td>
<td>Heh = E + 1</td>
<td>Vav + Heh + Teth = Aspirates</td>
</tr>
<tr>
<td>Gimel = G</td>
<td>Daleth = Meda</td>
<td>Mem = N</td>
<td>Pi + Kaph + Tau = Tones</td>
<td></td>
</tr>
</tbody>
</table>

As the processes of enunciation became more delicate, the liquids Lamed, Mem, Nun, were apparently interposed as the third row, with the original S, among the Aramaic, from which were derived Zain, Tavd, and Shin—Caph (soft k), from its limited functions, is apparently of later growth; and the separate existence of Resh (in many languages, is demonstrably of comparatively recent date, as distinguished from the kindred sound Lamed. In Yod, as in Kaph and Lamed, Lepsius finds remains of the ancient vowel-strokes, which carry us back to the early syllabic symbols, whose existence he maintains with great force and learning. -29. On the history of the formation of the written characters among the Hebrews, see Writing. —The history of the characters, ordinarily used in the Syriac (or Western) branch of the Aramaic family, is blended with that of those used in Judea. Like the square characters, they were derived from the old Phenician, but passed through some intermediate stages. The first variety is that known by the name of Estrangelo—a heavy cumbrous character found in use in the very oldest documents. Concurrently with this, are traces of the existence of a smaller and more concise character, very much resembling it. There are also other varieties, slightly differing—e.g. the Nestoritan—but that in ordinary use, is the Peshito = simple (or linear, according to some). Its origin, somewhat uncertain, but probably may be assigned to the seventh century of our era. It was written and read comparatively short time before the days of Mohammed, the art of writing appears to have been practically unknown among the Arabs. For the Himyrites...
guarded with jealous care their own peculiar character—the misnand, or elevated; in itself unfitted for general use. Possibly different tribes might have possessed approaches to written characters; but about the beginning of the seventh century, the heavy cumbrous Cuflie character (so called from Cufl, the city where it was most early used) appears to have been generally adopted. It was said to have been invented by Muramab-Ibn Murat, a native of Babylonian Itrak. But the shapes and arrangements of the letters indicate their derivation from the Estrangela. About the tenth century a smaller and more flowing character, the Nisiki, was introduced by Ibn Moklah, which, with considerable alterations and improvements, is that ordinarily in present use.—30. As in the Hebrew and Aramaic branches, so in the Arab branch of the Shemitic family, various causes rendered desirable the introduction of diacritical signs and vowel points, which took place toward the close of the seventh century of our era—not, however, without considerable opposition at the outset. At first a simple mark or stroke, like the diacritical line in the Samarian MSS., was adopted to mark unusual significations. A further and more advanced stage, like the diacritical points of the Aramaic, was the employment of a point above the line to express sounds of a high kind, like a and o—one below, for scelebr and lower ones, like i and e—and a third in the centre of the letters, for those of a harsher kind, as distinguished from the other two.—31. The reverence of the Jews for the sacred writings would have led them to outrage any attempts to introduce an authoritative system of interpretation at variance with existing ones. To reduce the reading of the Scriptures to authoritative and intelligible uniformity was the object of the Maseoretos, by means of a system of vowels and accents. (OLD TESTAMENT, IV.) The system has been carried out with far greater minuteness in the Hebrew, than in the two sister dialects. The Arabic grammarians did not proceed beyond three signs for a, i, u; the Syriac added e and a, which they represented by figures borrowed from the Greek alphabet, not very much altered. The system of accents bears rather on the relation of words one to another, and members of sentences, than on the construction of individual words.—32. A comparison of the Shemitic languages, as known to us, presents them as very unevenly developed. In their present form the Arabic is undoubtedly the richest; but it would have been rivaled by the Hebrew had a career been vouchsafed equally long and favorable to this latter.

Shemuel (Heb. = Samuel). 1. Son of Ammi-hud; appointed from the tribe of Simeon to divide the land of Canaan (Num. xxxiv. 20).—2. Samuel the prophet (1 Chr. xvi. 33).—3. Son of Tola; a chief of Issachar (vii. 2).

Shen (Heb. tooth, Ges.), a place mentioned to define the position of Eden-rozen; perhaps a tooth-shaped rock or peak (1 Sam. vii. 12 only; site unknown.

She-nazar (fr. Heb. = shyn, Lit. = the shyn, lit.).

She'ol (fr. Heb. = Sheol; Mount Peron (Deut. xxxii. 40; Cant. iv. 8). *She'ol [of a to talk! (Heb. skel).

She'phim (Heb. cold, or barren, place naked of trees, Ges.), a place mentioned only by Moses as between Hazar-enan and Riblah, on the eastern boundary of the Promised Land (Num. xxxiv. 10, 11); site unknown. The Targum Pseudo-Jonathan, Sanford, &c., render the name by Apameia; but it seems uncertain whether by this they intend the Greek city of that name on the Orontes, fifty miles below Antioch, or use it as = Bibles or Dan, as Schwar affirms. Sheph-a-thil'ah (fr. Heb. = Shephatiath, a Benjamite, father of Meshillam 6 (1 Chr. ix. 8); properly "Shephatiath," as in the A. V. of 1611, &c.

Sheph'-a-thil'ah (fr. Heb. = whom Jehovah defends, Ges.). 1. Fifth son of David; born of his wife Abihal at Hebron (2 Sam. iii. 4; 1 Chr. iii. 3).—2. Ancestor of a family, 372 of whom returned with Zezuddabel (Ezr. ii. 4; Neh. vii. 9); and eighty males, with Zebadiah at their head, with Ezra (Ezr. viii. 8),—3. Ancestor of certain children of Solomon's servants, who came up with Zezuddabel (ii. 57; Neh. vii. 59).—4. A descendant of Perez, or Pharez, the son of Judah; ancestor of Athaiah (xi. 4).—5. Son of Mattan; one of the princes of Judah who counsellor Zedekiah to put Jeremiah in the dungeon (Jer. xxxviii. 1).—6. A Benjamite, father of Meshillam 6 (1 Chr. ix. 8 in some copies; Shephatiath).

Shepherds.Usually shepherds, as in Gen. xlix. 26; Ex. iii. 18, &c., are called "sheep-herdman," as in Gen. xliii. 7, 8, &c., &c. ; "shepherd," as in Is. xxxvii. 12; Zech. xi. 17; bôkar (= herdman, also shepherd, Ges.), translated "herdman" Am. vii. 14; nôkdâl (= a keeper of flocks, and in a wider sense, of any cattle, a shepherd, herdman, sheep-owncr, wattle-feeder, Ges.), translated "sheep-herdman" in 2 K. iii. 4, "herdman," in Am. i. 14; Gr. poioum (one who tends herds or flocks, a shepherd, herdman, Rbn. N. T. Lex.), in N. T. uniformly translated "shepherd," as in Matt. ix. 36, xxv. 32, &c.; arekipoioum (= chief shepherd), 1 Pet. v. 4.—In a nomadic state of society every man is more or less a shepherd. The progenitors of the Jews, who were nomads, than age wanderers; and their history is rich in scenes of pastoral life. (PATRACH.) The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (Gen. xxx. 29 ff., xxxvii. 12 ff.), but even by their daughters (xxix. 6 ff.; Ex. ii. 10). The Egyptian captivity did much to implant a love of settled abode, and we find the tribes which still retained a taste for shepherd life selecting their own quarters apart from their brethren in the Transjordanic district (Num. xxxvii. 1 ff.). Henceforward in Palestine proper the shepherd held a subordinate position. (AGRICULTURE.) The office of the Eastern shepherd, as described in the Bible, was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi. 40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sweetmore" or Egyptian fig (Am. vii. 14), the "husks" of the carob-tree (Lk. xvii. 16), and he learned the lonesome and distant home which supported John the Baptist (Mat. iii. 4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (1 Sam. xvii. 34; Is. xxxii. 4; Jer. vi. 5; Am. iii. 12); nor was he free from the risk of robbers or predatory hordes (Gen. xxxi. 40). To meet these various
foes, the shepherd's equipment consisted of the following articles:—A MANTLE, made probably of sheepskin with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. xxxii. 12; a SWORD or wallet, containing a small amount of food (1 Sam. xvii. 40): a sling (Arms, i. 4): and a STAFF, which served both as a weapon against foes, and a crook for the management of the flock (ib.; Ps. xxiii. 4; Zech. xi. 7). If the shepherd was at a distance from his home, he was provided with a light tent (Cant. i. 8; Jer. xxxix. 7), the removal of which was easily effected (Is. xxxvii. 12). In certain localities, moreover, towers were erected for the double purpose of spring an enemy at a distance, and protecting the flock. (Tower.—The routine of the shepherd's duties appears to have been as follows:—In the morning he led forth his flock from the fold (Jn. x. 4), which he did by going before them and calling to them, as is still usual in the East (SHEEP); arrived at the pasture, he watched the flock with the assistance of dogs (Job xxx. 1; Dog), and, should any sheep stray, he had to search for it until he found it (Ex. xxxiv. 12; Lk. xx. 4); be supplied them with water, either as a part of the sheep's drinking-place attached to wells (Gen. xxi. 7, xxx. 38; Ex. ii. 16; Ps. xxiii. 2); at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them “under the rod” as they entered the door of the enclosure (Lev. xxvii. 32; Ex. xx. 37), checking each sheep as it passed, by a motion of the hand (Deut. xxviii. 13); and, finally, he watched the entrance of the fold (SHEEP-FOLD) through the night, acting as porter (Jn. x. 3). The shepherd's office thus required great watchfulness, particularly by night (Lk. ii. 8; comp. Nah. iii. 18). It also required tenderness toward the young and feeble (Ps. xi. 11), particularly in driving them to and from the pasture (Gen. xxxiii. 13). In large establishments there were various grades of shepherds, the highest being styled “rulers” (Gen. xlv. 6), or “chief shepherds” (1 Pet. v. 4): in a royal household the title of abby (= mightily) was bestowed on the person who looked after the royal flocks of Babylon. The hatred of the Egyptians toward shepherds (Gen. xli. 54) may have been mainly due (so Mr. Bevan; but see EGYPT) to their contempt for the sheep itself, which appears to have been valued neither for food nor generally for sacrifice, the only district where they were offered being about the Natron lakes. It may have been increased by the memory of the Shephard invasion. “Shepherd” is applied metaphorically to princes (Is. xlv. 28; Ez. xxxiv. 2 ff., &c.), teachers (Eccle. xii. 11), to Jehovah (Ps. xxiii. 1, lxxx. 1, &c.), to the Lord Jesus Christ (Jn. x. 11, 14, 16; Heb. xii. 20; 1 Pet. ii. 25, v. 4, &c.). Barn; Goat; Grass; Herb; Lamb; Pastor; Pasture; Shearing-Houses; Shepherd-Mast, &c.

Şerif (Heb. a wearing away, naked hill, Ges.), son of Shobal, of the sons of Seir (1 Chr. i. 40) = Semevo.

Şerif (Heb. smoothness) = Şepher (Gen. xxxvi. 23).

Şerif-şu-fan (Heb. serpent, Ges.; comp. Amor. 4), a son of Bela, the first-born of Benjamin (1 Chr. viii. 5) = Şepham, and MT śaphím, also (so Lord A. C. Hervey) Şaphím.

Şeriz (Heb. kinnoman, Ges.), daughter of Erra'am, or of Beriah (1 Chr. vii. 24), and foundress of the two Beth-horons, and of Uzzan-Shegal.

*Sherd = a fragment of an earthen vessel = POTSHerd.

She-e-b'elah (fr. Heb. = root of Jokhoreh = Ges.), a Merarite Levite, of the family of Mallih, one of those loosely called "the sons of Sheth" (the sons of Shem, iii. 3) who joined Ezra at the river of Ahava, and had charge of the gold, silver, and vessels offered for the Temple (Ezr. viii. 18, 24). When Ezra read the Law to the people, Sierebeiah was among the Levites who assisted him (Neh. viii. 7). He took part in the solemn confession and thanksgiving at the solemn feast after the Feast of Tabernacles (1 K. iv. 3), called the covenant with Nehemiah (x. 12), and was among the chief of the Levites who belonged to the choir (xii. 8, 24).

She-resh (Heb. root, Ges.), son of Machir the son of Manasseh by his wife Maachah (1 Chr. vii. 10).

She-re'zer (fr. Pers. = SHAREZER), one of the messengers sent in the fourth year of Darius by the people who had returned from the Captivity to inquire concerning fasting in the fifth month (Zech. vii. 2).

Re-een-melech.

She-ret (Heb. root, below), in Jer. xxv. 28, li. 41, a synonym either for Babylon or for Babylonia. According to some commentators, it represents "Babel" on a principle well known to the later Jews— the substitution of letters according to their position in the alphabet, counting backward from the last letter, for those which hold the same numerical position, counting in the ordinary way. It may well be doubted, however, if this fanciful practice is as old as Jeremiah. Sir H. Rawlinson has observed that the name of the moon-god, which was identical, or nearly so, with that of the city of Abraham, Ur (or Hurr, "might have been read in one of the ancient inscriptions, as shabaktu.") Shebacter may stand for Ur, Ur itself, the old capital, being taken to represent the country (so Rawlinson).

Sheshai (Heb. whiteness, Ges.), one of the three sons of Anak who dwelt in Hebron (Num. xiii. 22), and were driven thence and slain by Caleb at the head of the children of Judah (Josh. xv. 14; Judg. i. 10).

Sheshan (Heb. lily, Ges.), a descendant of Jerahmeel the son of Hezion; father of Ahlai (1 Chr. ii. 31, 34, 35).

Shesh-bazu(r (fr. Pers. = fire-worshipper = Ges.), the Chaldean or Persian name given to Zerubabel (Ezr. i. 8, 11, v. 14, 16; 1 Esd. ii. 12, 18). The Jewish tradition, that Sheshbazzar is Daudal, is utterly without weight.

Sheth (Heb., see below). 1. The patriarch Şêrû (1 Chr. i. 1).—2. In the A. V. of Num. xxiv. 17, the Heb. Şeth is rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of "the sons of Sheth," the sons of "tumult," the wild warriors of Moab (compare Jer. xviii. 45).

She'ath (fr. Pers. = a star), one of the seven princes of Persia and Media, who had access to the king's presence, and were the first men in the kingdom, in the third year of Ahasuerus (Esth. i. 14).

She'ath-boo'nai, or -boo'nai (fr. Pers. = star
of splendor), a Persian officer of rank, having a command in the province "on this side the river" under Tatnai the satrap, in the reign of Darius Hystaspis (Ezr. v. 3, 6, vi. 6, 13). He joined with Tatnai and the Aparchaeists in trying to obstruct the progress of the Temple in the time of Zerubbabel, and in writing a letter to Darius, of which a copy is preserved in Ezra v.

Shēva (Heb., a corruption of Serahah, Gen.). 1. The scribe or royal secretary of David (2 Sam. xx. 23); = Serahah 1, Shishah, and Shavsha. — 2. Son of Caleb 1 by his concubine Maachah (1 Chr. ii. 49).

Shev-bread (Shev-bread) (Heb. lehen [or lechem, pëdnim [or hadrëpinim] = bread of the face or faces, i.e. of the presence of Jehovah; see below) (Ex. xxx. 30, xxxv. 15, xxxix. 36, &c.), also called "bread of ordering" (1 Chr. ix. 32 marg.), "the continual bread" (Num. iv. 7), and "hallowed bread" (1 Sam. xxi. 4-6). Within the Ark it was directed that there should be a table of shittim-wood (i.e. acacia), two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold, and "having a golden crown to the border thereof round about," i.e., a border or list, in order, as we may suppose, to hinder that which was placed on it from by any accident falling off. This table is described in Ex. xxv. 28-30, and the bas-reliefs within the Arch of Titus represent it as it existed in the Herodian Temple. This representation, shown in the cut, and obviously accurate, exhibits the hand of one of the slaves who is carrying the table, as of about equal breadth with the border, according to the words of Exodus, "and thou shalt make unto it a border of a handbreadth round about." 2 Chr. iv. 19 mentions "the tables wherewith the shew-bread was set," and at ver. 11 we read of Solomon making ten tables. The table of the second Temple was carried away by Antiochus Epiphanes (1 Macc. i. 22), and a new one made at the refurnishing of the sanctuary under Judas Macaebeus (iv. 49). Afterward Ptolemus Philadelphus presented a magnificent table. The table stood in the sanctuary together with the seven-branched candlestick and the altar of incense. Every Sabbath twelve newly-baked loaves were put on it in two rows, six in each, and sprinkled with incense (the LXX. add salt), where they remained till the following Sabbath. Then they were replaced by twelve new ones, the incense was burned, and they were eaten by the priests in the Holy Place, out of which they might not be removed. Besides these, the shew-bread table was adorned with dishes, spoons, bowls, &c., of pure gold (Ex. xxv. 29).—The twelve loaves plainly answer to the twelve tribes (compare Rev. xii. 2), though Josephus and Philo regarded them as representing the twelve months. The meaning of the rite is left in Scripture unexplained, although it is referred to as one of the leading and most solemn appointments of the sanctuary (comp. 2 Chr. xxxii. 10, 11). But the first name we find given it is obviously the dominant one, A. V. "shewbread," literally bread of the face or of the faces, or using the latter term in its oft-recurring secondary sense, bread of the presence, i.e. of Jehovah (the Heb. pdnim being used only in the plural, and therefore applied equally to the face or presence of one person and of many). Spencer and others consider it bread offered to God as was the "meat-offering," a symbolic meal for God somewhat answering to a Hebrew Lactiternum (in which the images of the gods, lying on pillows, were placed in the streets and food of all kinds set before them, Andrews' Freund's L. Lex.). But Bähr remarks, that the Heb. pdnim (= presence) is applied solely to the table and the bread, not to the other furniture of the sanctuary, the altar of incense, or the golden candlestick. There is something, therefore, peculiar to the former which is denoted by the title. Of the Angel of God's Presence (Is. lix. 9; comp. Ex. xxxiii. 14), Beza says, it is said that God's "Name Him" (Ex. xxiii. 20). The Presence and the Name may, therefore, be taken as equivalent. Both, in reference to their context, indicate the manifestation of God to His creatures. Hence, as the name stands for He or Himself, so Face for Person: to see the Face, for, to see the Person. The Bread of the Face is length, breadth, and height. The Bread through which God is seen, i.e. with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Whence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God (so Mr. Garden, after Bähr). Fairbairn says: "The shew-bread was only a more special and stated form of the bread or meat-offering, which was a very common accompaniment of the bloody sacrifices; and was a symbol of the moral excellence, or spiritual virtue, in which the covenant people were taught to render to Jehovah. It consequently took the aspect of something given or presented by them to God, received 'from the children of Israel by an everlasting covenant' (Lev. xxiv. 8), and with the meat-offerings generally was called by God, 'My offering.' My bread made by fire, for a sweet savor unto Me' (Num. xxvii. 2). The Tabernacle was the Lord's peculiar dwelling in Israel, and this table of shew-bread was continually to exhibit an image of the fruitfulness in all well-doing which the people were called to be ever rendering Him from the field of His inheritance."

Shib老百姓 (Judg. xii. 6), the Hebrew word which the Gileadites under Jephthah made use of at the passages of the Jordan, after a victory over the Ephraimites, to test the pronunciation of the sound sh by those who wished to cross over the river. The Ephraimites, it would appear, in their dialect substituted for sh the simple sound s; and the Gileadites, who were an enemy to everyone who failed to pronounce sh as an Ephraimite, and therefore an enemy, put him to death accordingly. The word "Shibboleth," which has now a second life in the English language in a new signification (viz. a party test, or some minute
point of difference, the importance of which is magnified in controversy, has two meanings in Hebrew: 1st, an ear of wheat or other grain; 2dly, a stream or flood (Ps. ix. 2, 15): and it was, perhaps, in the latter sense that the sacred writer suggested it to the Gileadites, the Jordan being a rapid river. There is no mystery in this particular word. Any word beginning with the sound sh would have answered equally well as a test.

Shibmah (fr. Heb.) = Sibmah, a city of Reuben (Num. xxxix. 1), the prob. peculiar suggested itself to the Gileadites, the Jordan being a rapid river.

Shir (Heb. drunkeness, Ges.), one of the landmarks at the western end of the N. boundary of Judah (Josh. xxv. 11, only). It lay between Ekron (Akhe) and Jannholm (Yemna), the port at which the boundary ran to the sea. No trace of the name has been discovered between these two places, which are barely four miles apart.

Shiloh. Arms, II., 5, 6.

Shiggaion [-ga’yon] (Heb., see below) (Ps. vii., 1), a particular kind of Psalm; the specific character of which is now not known. In the singular number the word occurs only in the inscription of Ps. vii. In the plural (Ps. cxlix., ii. 1) the word occurs in the plural; but the Hebrew phrase in which it stands (’al shiggaion) is deemed almost unanimously, as it would seem, by modern Hebrew scholars to mean after the manner of the Shiggaion, and to be merely a direction as to the kind of musical measures by which the ode was to be accompanied (so Mr. Twisleton). Gesenius and Fürst concur in deriving it from Heb. shagghah, in the sense of magnifying or exulting with praise, and justifying this derivation by kindred Syriac words. Shiggaion would thus mean a hymn or psalm; but its specific meaning, if it has any, as applicable to the seventh Psalm, would continue unknown. Ewald, Rödiger (continuation of Gesenius’s Thesaurus), and Delitzsch derive it from Heb. shagghah, in the sense of reeling, as from wine, and consider the word to be somewhat equivalent to a dithyrambus. Gesenius’s Heb. and Eng. Lex. (edited by Robinson, 1834) explains the word as = “a hymn, or rather a dithyrambus,” and supposing it as applicable to the Hebrew, Wette, Lee, and Hitzig interpret the word as a psalm of lamentation, or a psalm in distress, as derived from Arabic. Hupfeld conjectures that Shiggaion = Higgaion, Ps. xix. 16, in the sense of poem or song. The versions give no help. In the A. V. of Heb. iii. 1, the rendering is “upon shiggaion,” as if shiggaion were some musical instrument. Gesenius (ed. by Robinson, 1834) translates this “in the manner of dithyrambic songs.”

* Shiglo-noth. Higgaion.

Shilo. (fr. Heb. = a ruin, Ges.), in some copies correctly “Shion,” a town of Issachar, named only in Josh. xix. 19, between Ephraim and Anatharah. Eusichus and Jerome mention it as then standing near Mount Tabor. The only name at all resembling it at present in that neighborhood is the Chhibet Shih’in of Dr. Schulz, 14 miles N. W. of Debir. (Debirish). The identification is, however, very uncertain.

Shihor (fr. Heb. ’ashar, turbid) of Egypt (1 Chr. xiii. 5) is spoken of as one limit of the kingdom of Israel in David’s time, the entering in of Hamath being the other. It must correspond to “the Shihor which is before Egypt” (Josh. iii. 3), A. V. “Sinim,” and probably designates the stream of the Wady d’Ariah. River of Egypt.

Shihor-libnath (Heb., see below), namely only in Josh. xix. 26 as one of the landmarks of the boundary of Asher. Nothing is known of it. By the ancient translators and commentators the names are taken as belonging to two distinct places. But modern commentators, beginning perhaps with Matthew, have inclined to suppose that Shihor-libnath is a stream at the mouth of the Nile, and Shihor-libnath to be a river. They interpret the Shihor-libnath as the glass river, and identify it with the Belus of Pliny, the present Nahr Na’mun. But this theory is surely very far-fetched. There is nothing (so Mr. Grove) to indicate that Shihor-libnath is a stream at all, except the agreement of the first part (Sinim) with a rare word used for the Nile. Porter (in Kitto) suggests that it may be little town on the bank of one of the streams which fall into the Mediterranean between Carmel and Dor.

Shilh (Heb. armel, Ges.), father of Azubah, Jeboahashaph’s mother (1 K. xxii. 42; 2 Chr. xx. 81).

Shilhum (Heb. armel, men, Ges.; fountains, Füh.), a city in the S. of Judah, named between Lebaoth and Ain, or Aiin-rimmon (Josh. xv. 32); apparently = Sibrah and Scharrah. The juxtaposition of Shilhim and Ain has led to the conjecture that they = the Salim and Eson of John the Baptist; but their position in the S. of Judah seems to forbid this.

Shillem (Heb. requital, reconspence, Ges.), son of Naphtali, and ancestor of the family of the Shillemites (Gen. xvi. 24; Num. xxxvi. 49) = Shallum 7.

Shillem-ites (fr. Heb.), the = descendants of Shillem the son of Naphtali (Num. xxvi. 49).

Shilo (Heb. shiloh or shiloah = a sounding of water, i.e. a conduit, aqueduct, Ges.; sow [abstract for concrete, Ges.], Jn. ix. 39), the Waters of, a certain soft-flowing stream (Is. viii. 6); no doubt = the waters of Siloam—the only perennial spring of Jerusalem.

Shiloh (Heb., see below), in the A. V., is once used as the name of a person, in a very difficult passage in Gen. xlix. 10. I. Supposing the A. V. translation correct, the word = Peaceable, or Pacific, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Is. vi. 8, 9 is called the Peace (Gesenius [formerly], Henzenstemberg, Rabbi Wonne, Bush [on Gen. I. c, and in Kitto], Prof. Douglas in Fbn., Ayre, &c.).—The objections to this translation, supposing the Heb. text to be correct as it stands, are thus presented by Mr. Twisleton: (1.) “Shiloh” occurs nowhere else in Hebrew as the name or appellation of a person. (2.) The only other Hebrew word, apparently, of the same form, is Gilson (Josh. xv. 31; 2 Sam. xx. 12), the name of a city, and not of a person. (3.) By translating the word as it is translated everywhere else in the Bible, viz. as the name of the city in Ephraim where the Ark of the Covenant so long remained (see next article), a sufficient good meaning (see ib. below) is given to the passage without any violence to the Hebrew language, and, indeed, with a precise grammatical parallel elsewhere (compare 1 Sam. iv. 12).—II. Taking Shiloh as the name of the city, Mr. Twisleton thus translates: “The sceptre shall not depart from Judah, nor the ruler’s staff (A. V. ‘law giver’) from between his feet, till he shall go to Shiloh.” And, in this case, the allusion would be to the primacy of Judah in war (Judg. i. 1, 2, xx. 18; Num. ii. 3, x. 14), which was to continue until the Promised Land was conquered, and the Ark of the Covenant was solemnly deposited at Shiloh. This translation, suggested by Teller (1766), has been, with modifications, favored by Eichhorn, Hitzig,
Tuch, Bleek, Ewald, Delitzsch, Rödiger, Kalisch, Luzzatto, Davidson, First, &c. To this translation Prof. Douglas (in Fbn.) objects—(1) There is no evidence that the city Shiloh existed in Jacob's time, or, if it did then exist, that it bore this name, or, if it then existed under this name, that Jacob spoke to his sons of a place so entirely unimportant and apparently unconnected with them. (2) What had Judah to do with coming to Shiloh, more than with the other tribes—Judah, of which tribe Moses spake nothing concerning priesthood? (3) Why is Judah's lead or rule limited to the time anterior to his coming to Shiloh? The prophecy had reference to things which should befall them "in the last days" (ver. 1). (4) Does this interpretation harmonize in any way with the facts in the case? Before this "coming to Shiloh," Judah had only a very limited amount of honor, the power and authority being first in the hands of Moses and Aaron the Levites, next in the case of Joshua the Ephraimite. Now is there any evidence that the coming to Shiloh was a turning-point in the relations of Judah to the other tribes or to the heathen. It had as much primacy after Joshua's death as before.—II. Another translation adopted by Genesis, Vater, Knobel, &c., makes no mention of rest. The prophecy would then run thus: "The sceptre shall not depart from Judah... till rest come, and the nations obey him;" and the reference would be to the Messiah, who was to spring from the tribe of Judah.—IV. Another explanation of Shiloh, on the assumption that it is not the name of a person, is a translation by various learned Jews, recently contumaciously by the Tar- gum of Jonathan, and adopted by Luther and Cal- vin, that the Heb. Shiloh = his son, i.e. the son of Judah (in the sense of the Messiah), from a supposed word Shil, "a son." There is, however, no such word in known Hebrew.—V. There are other translations which presuppose a different reading from that in the present Hebrew text. Thus the Vulgate and Donay Bible translate "till he come that is to be sent." The LXX. translation has, "till the things reserved for him come." Mr. Twisleton, without adopting any of these different readings, admits the possibility that the correct reading may have been lost. He, however, claims that the interpretation of the present reading may be adopted, the one entitled to the least con- sideration is that which supposes the prophecy rel- ates to the birth of Christ as occurring in the reign of Herod just before Judea became a Roman prov- ince, against which he argues—(1) that it is imposs- ible reasonably to regard the dependent rule of King Herod the Idumean as an instance of the sceptre being still borne by Judah; (2) that for more than 400 years from the destruction of the Temple by Nebuchadnezzar the Jews were deprived of their independence, being subject successively to the Chaldeans, Persians, and successors of Alex- ander, and that the sceptre had departed from Ju- dah, when the Maccabees (a Levitical family) ruled. But Prof. Douglas (in Fbn.) claims that something of Judah's sceptre still remained, a total eclipse being no proof that the day is at an end—that the proper fulfillment of the prophecy did not begin till David's time, and is consummated in Christ accord- ing to Luke II. 30. Messiah may mean Messiah; Shiloh (Heb, probably = place of rest, peace, quiet, Ges.; see above), the name of a place described in Judg. xxi. 19 as "on the N. side of Bethel, on the E. side of the highway that goeth up from Bethel to Shechem, and on the S. of Lebanon." In agree- ment with this, the traveller at the present day (so Prof. Hackett, original author of this article), going N. from Jerusalem, lodges the first night at Betel ( = Bethel); the next day, at the distance of a few hours, turns aside to the right, in order to visit Selah, the Arabic for Shiloh; and then, after passing through the narrow Wady, which brings him to the main road, leaves el-Lebban (= Lebanon) on the left, as he pursues "the highway" to Nablus (= Shechem). Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The Ark of the Covenant, kept at Gath, during the progress of the Conquest (Josh. xviii. 1 ff.) was at Shiloh from the last days of Joshua to the time of Samuel (xvii. 10; Judg. xviii. 31; 1 Sam. iv. 3). Here Joshua divided among the tribes the portion of the region W. of Jordan, which had not been already allotted (Josh. xviii. 10, xix. 51). In this distribution, or in an earlier one, Shiloh fell within the limits of Ephraim (xvi. 5). The seizure here of the "daughters of Shiloh" by the Benjamites is recorded as preserving one of the tribes from extinction (Judg. xxi. 19-23). Here Eli judged Israel and died; here Hannah's vow was uttered; here Samuel was brought up and called to the prophetic office (1 Sam. i. iv.). The ungodly men who contended against the prophet Isaac, the last in the line of the Covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the Divine in- dignation (Pr. lxviii. 60; Jer. vii. 12). AHIAH the prophet (Shilionite) had his abode there in the time of Jeroboam I. (1 K. xx. 29, xii. 15, xiv. 1, &c.). The people there after the time of the exile appear to have been Cuthites who had adopted some of the forms of Jewish worship (Jer. xii. 5; compare 2 K. xviii. 30; Shechem).—The contour of the region in- dicates very closely where the ancient town must have stood. A Tell, or moderate hill, rises from an uneven plain, surrounded by other higher hills, ex- cept a narrow valley on the S., which hill would naturally be chosen as the principal site of the town. The Tabernacle may have been pitched on this eminence, where it would be a conspicuous ob- ject on every side. The ruins found there at present consist chiefly of the remains of a comparatively modern edifice, where the columns or fragments of columns are intermixed, evidently from much earlier times. Near a ruined mosque flourishes an immense oak. Just beyond the pre- cincts of the hill stands a dilapidated edifice, called by the natives "the mosque of Selah." At the distance of about fifteen minutes from the main site is a fountain, approached through a narrow dale. Its water is abundant, and, according to a practice very common in the East, flows first into a pool or well, and thence into a larger reservoir, from which flocks and herds are watered. Shiloh was secluded, and therefore favorable to acts of worship and religious study. The yearly festivals celebrated there brought together assemblages which would need the supplies of water and pastureage so easily obtained in such a place. TAANATH-SHILOH; TAB- ERNACLE. Shilhoni (Heb., see below) occurs in the A. V. only in Neh. xi. 5, where it should be rendered (so Mr. French) "the Shilonites," i.e. the descendant of Shelah the youngest son of Judah. Shilhones. Shilhonite (fr. Heb.), the, = the native or resident of Shiloh—a title ascribed only to Ahiah I. (1 K. xx. 29, xii. 15; 2 Chr. ix. 29, x. 15). Shilhones (fr. Heb. = Shilhoni), the, mentioned
among the descendants of Judah dwelling in Jerusalem after the Captivity (1 Chr. ix. 5); doubtless the members of the house of Shimea, more accurately Shime-Benjamin of the tribe of Judah.

Shim-Maik (Heb. trNAd, Ges.), an Asirite chief, son of Zophah (1 Chr. vii. 37).

Shime'a (Heb. rumor, Ges.), 1. Son of David by Bath-sheba (1 Chr. iii. 5).—2. A Merarite Levite (vi. 30); = Shammua 2 and Shammuel.—3. A Gershonite Levite, ancestor of Assaph the minstrel (vi. 20, 21).—4. Shamed, or Shamaia (xvii. 7); = Shammua 2, Shimea, and Shimeah 1.

Shim'e-ah (Heb. = Shimea, Ges.; see No. 2).—1. Brother of David, and father of Jonathan and Jona- dad (2 Sam. xxi. 21); = Shammah 2, Shimea 4, and Shimea 2.—2. (Heb. = Shimeam). A descendant of J zeal the father of Gideon (1 Chr. viii. 32); = Shim- eam.

Shim'e-am (Heb. fame, rumor? Ges.), a Benjamite, son of Mikloth (1 Chr. ix. 38); = Shimeah 2.

Shim'e-ah (Heb. fem. = Shimeah, Ges.), an Amnonite, mother of Jozachar, or Zabad, one of the murderers of King Josiah (2 K. xii. 21); = Shimea 14. 17.

Shim'e-ath-ites (fr. Heb. = descendants of Shim- eah, Ges.), the family of scribes at Jabez (1 Chr. ii. 55). Tirathites.

Shim'e-l (Heb. renowned, Ges.), 1. Son of Gershom the son of Levi (Num. iii. 18); 1 Chr. vi. 17, xxiii. 7, 10 [compare No. 17, 18]; Zech. xii. 13); = Shim in Ex. vii. 17—2. Son of Gera; a Benjamite of the house of Saul, who lived at Barimeth. When David and his suite were seen descending the long defile, on his flight from Absalon (2 Sam. xvi. 5—13), the whole feeling of the clan of Benjamin burst forth without restraint in the person of Shimei. He ran along the ridge, cursing, throwing stones at the king and his companions, and when he came to a patch of dust on the dry hill-side, taking it up, and throwing it over them. Abishai was so irritated, that, but for David's remonstrance, he would have darted across the ravine (xvi. 9) and torn or cut off his head. The whole conversation is remarkable, especially the sharp and bitter terms of abuse prevalent in the two rival courts (so Dean Stanley). The royal party passed on; Shimei following them with his stones and curses as long as they were in sight. The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan, in the ferry-boat or on the bridge (xix. 18), the first person to welcome him on the western, or perhaps even on the eastern side, was Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in abject penitence, and David guaranteed his life with an oath in consideration of the general jubilee and amnesty of the return (ver. 18—22). But the king's suspicions were not set at rest by this submission; and on his deathbed he recalls the whole scene to the recollection of his son Solomon (1 K. ii. 8, 9). Solomon gave Shimei notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. He was to build a house in Jerusalem. Shimei accepted the condition (ii. 35, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two servants who had escaped to Gath, he went out on his ass, and made his journey successfully (ii. 40). On his return, the king took him by his word, and he was slain by Beniah (ii. 41—45).—2. One of Solomon's adherents at the time of Adonijah's usur-
ish traveller hap-Parchi (so Mr. Grove) fixes Shimron-meron at two hours E. of Engannim (Jemim), S. of the mountains of Gilboa, at a village called in his day Dar Meron. Reland (so Porter, in Kitto) identifies Shimron and Shimmon-meron with the village of Semanîbîch, W. of Nazareth. The Jews at Safed (so Wn. ii. 313) identify Shimron-meron with the village of Meiron, where are the reputed tombs of Hillel, Shammay, and other ancient holy Rabbis.

Shimshai (Heb. shum, Ges.), a Persian official in Samaria, scribe or secretary of Rehuc (Ezr. iv. 6, 9, 17, 26). He was apparently an Aramean, for the letter which he wrote to Artaxerxes against the Jews was in Syriac (iv. 7), and the form of his name favors this supposition.

Shinab (Heb. father's tooth, Ges.), king of Admah in Abraham's time; one of the five kings attacked by Chedorlaomer (Gen. xiv. 2).

Shinar (Heb. the country of the two rivers? Rawlinson; compare Mesopotamia), apparently the ancient name of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea—the tract known in later times as Chaldea or Babylonia. It was a plain country where brick had to be imported from Egypt, and slime for mortar (Gen. xxi. 3). Among its cities were Babel (Babylon), Erekhi, Calneh, and Accad (x. 10). The name is also found in Gen. xiv. 1; Is. xi. 11; Dan. i. 2; Zech. v. 11. The native inscriptions contain no trace of the term, which seems to be purely Jewish, and unknown to any other people (so Rawlinson). At least it is extremely doubtful whether there is really any connection between Shinar and Singara or Sinaur. Singara was a name of a town in Central Mesopotamia, well known to the Romans.

Ship, the A. V. translation of—1. Heb. ḥaiyyāṯ (the common word for ship) uniformly (Gen. xlix. 18; Deut. xxviii. 68; Jon. i. 5–6, &c.). The kindred baʿalah (a ship, or rather collectively ships, a deep navy, Ges.) is translated “navy” (1 K. ix. 27, x. 11, 22 thrice), once “a navy of ships” (ix. 20), and once “galley” (Is. xxxvi. 21).—2. Heb. seʾphināh (Jon. i. 5 only) = a ship, specifically with a deck, Ges.—3. Heb. bāl = a ship, so called as being set up, built, Ges. (Num. xxiv. 24; Is. xxxii. 21; Ez. xxx. 9, 20; B.C. bāl, iv. 12; B.M., gr. bâเกาหล, B.V.S. bâ lẽ, B.B. bâs; LXX. N. T. Lec. (Acts xxvii. 41 only); in LXX. = No. 1.—3. Gr. ploía = a ship, vessel, Rhm. N. T. Lec. (Mat. iv. 21, 22, and more than sixty other places), once “shipping” (Jn. vi. 24); in LXX. = No. 1 and 2. The diminutive ploíaenta = a small vessel, boat, Rhm. N. T. Lec.) is translated “small ship” (Mk. iii. 9), “little ship” (iv. 35; Jn. xxi. 5, “boat,” vi. 22 twice, 23)—No one writer in the whole range of Greek and Roman literature (says Dr. Howson, original author of the remainder of this article) has supplied us with so much information concerning the merchant-ships of the ancients as St. Luke in the narrative of St. Paul's voyage to Rome (Acts xxvii, xxviii.). It is important to remember that he accomplished it in three ships: first the Adramyttian (Adramytticum) vessel which took him from Cesarea to Myra, probably a coasting vessel of no great size (xxvii. 1–6); secondly, the large Alexandrian (Alexandria, note *) corn-ship, in which he was wrecked the most of the west of Malta (xxvii. 6–xxviii. 1: Melita); and thirdly, another large Alexandrian corn-ship, in which he sailed from Malta by Syracuse and Rhegium to Puteoli (xxvii. 11–13). (1.) Size of Ancient Ships. The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which St. Paul was wrecked had 276 persons on board (Acts xxvii. 37), besides a cargo of wheat (10, 38); and all these passengers seem to have been taken on to Putelo in another ship (xxviii. 11) which had its own crew and cargo. In the English transport-ships from 500 to 1,000 tons, if, then, we say that an ancient merchant-ship-haulage from 500 to 1,000 tons, we are clearly within the mark. (2.) Steering Apparatus. Some commentators have fallen into strange perplexities from observing that in Acts xxvii. 40 ("the fastenings of the rudders; " A. V. "rudder-bands," Gr. hêi xenikê̂ria iou pédeiôn) St. Luke uses the plural. Ancient ships, in truth not steered at all by rudders fastened with to the stern, but by means of two paddle-rudders, one on each quarter, acting in a rowlock or through a porthole, as the vessel might be small or large. The "governor" or steersman would only use one paddle-rudder (Gr. pédeión, A. V. "helm," Jas. iii. 4) at a time, to reach full speed. Once at the stern, both paddles must be lashed up lest they should interfere with the ground-tackle; when the ship was to be steered again, and the anchor-ropes were cut, the lashings must be unfastened (Acts xxvii. 29, 40). (3.) Build and Ornaments of the Hull. Probably there was no very marked difference between the ancient (A. V. "foreship," ver. 39; "forepart," ver. 41) and the stern (A. V. " hinder part," ver. 41; see Mk. iv. 38). The "hold" (A. V. "the sides of the ship," Jon. i. 5) would present no special peculiarities. One characteristic ornament, rising in a lofty curve at the stern or the bow, is familiar to us in works of art, but no allusion to it occurs in Scripture. That personification of ships, which seems to be instinctive, led the ancients to paint an eye on each side of the bow. The "sign" of the ship which took the apostle on from Malta to Pozzolii (Acts xxviii. 11) was Castrum and Pollex; and the symbols of these heroes were doublets painted or sculptured on each side, like the Castrum and Pollex of a ship (Acts iv. 13). The imperfection of the build, and still more (see below, 6) the peculiarity of the rig, in ancient ships, resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering. Hence it was customary to take on board peculiar contrivances, suitably called "helps" (xxvii. 17), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed round the frame of the ship, at right angles to its length, and made tight. This process, called frapping (A. V. "undergirding"), has also been found necessary in modern experience. (5.) Anchors. Probably the ground-tackle of Greek and Roman sailors was quite as good as our own. Ancient anchors were similar in form to those used now, except that they were without flukes. Two allusions to anchoring are found in the N. T., one in a very expressive metaphor concerning Christian hope (Heb. vi. 19). Other passages of the literal narrative of St. Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors on this occasion anchored by the stern (Acts xxvii. 29). (6.) Masts, Sails, Ropes, and Yards.
These were collectively called in Gr., skedos or skenos = apparatus or gear (A. V., "tackling," xxvii. 19; "sail," 17). The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. (Eo.) The strain upon the hull and the danger of starting the planks were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak, of the same general unit of rig. The Gr. artemon, A. V., "mainmast," Dr. Howson regards as "undoubtedly the forecast," which "would be almost necessary in putting a large ship about;" others (Rbn. N. T. Lex., L. & S., &c.) make it the topmast. In the O. T. the "mast" is mentioned (Is. xxiii. 23); and from Ez. xxv. 5 we learn that cedar-wood from Lebanon was sometimes used for this part of ships. In Prov. xxiii. 34 the top of a ship's mast is probably intended (so Dr. Howson, with A. V., Gesenius, Stuart, &c.). Ropes (Coxo; Acts xxviii. 32) and sails are mentioned in Is. xxiii. 23; and from Ez. xvii. 5 we learn that the latter were often made of Egyptian linen. In Ez. xxv. 23, oars are distinctly mentioned; and it seems that oar-work from Bashan was used in making them. In Is. xxxii. 21 we have "galleys with oars," literally a ship of oar, i.e., an oared vessel. Another feature of the ancient, as of the modern ship, is the flag at the top of the mast. (Essig.) (7.) Rate of Sailing. St. Paul's voyages furnish excellent data for approximately estimating this; and they are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forgot), that winds are variable. Thus the voyage between Troas and Philippi, accomplished on one occasion (Acts xvi. 11, 12) in two days, occupied on another occasion (xx. 6) five days. With a fair wind an ancient ship would sail fully seven miles an hour (xxvii. 2, 3, xxxvii. 13). (8.) Sailing before the wind, and near the wind. The rig which has been described is, like the rig of Chinese junks, peculiarly favorable to a quick run before the wind (xvi. 11, xxvii. 16). It would, however, be a great mistake to suppose that ancient ships could not work to windward. The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. A modern ship, if the weather is not too boisterous, will sail within six points of the wind (the whole circle of the compass-card being divided into thirty-two equal parts or points).

To an ancient vessel, of which the hull was more clumsy, and the yards could not be braced so tight, it would be safe to assign seven points as the limit (compare xx. 6, xxvii. 3–8, xxxvii. 12, 13). (9.) Lying-do. A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is, not to make progress at all hazards, but to ride out a gale in safety; and this was done in St. Paul's ship when she was undergirded and the boat taken on board (xxvii. 14–17) under the lee of Claudio. The wind was E. N. E. (Erccocydox), the ship's bow would point N. by W., the direction of drift (six points being added for leeway) would be W. by N., and the rate of drift about a mile and a half an hour. (10.) Ship's Boat. This appears prominently in the narrative of the voyage (xxvii. 16, 32). Every large merchant-ship must have had one or more boats. It is evident that the Alexandrian corn-ship in which St. Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach Phænix, had her boat towing behind, but it was taken on board with difficulty when the lee of Claudio was the ship was at anchor the night before she was run aground, the sailors lowered the boat from the davits with the selfish desire of escaping, on which St. Paul spoke to the soldiers, who cut the ropes and the boat fell off. "Officers and Crew." In Acts xxvii. 11 we have both "master" (Gr. kubernēs; "shipmaster" in Rev. xviii. 17) and "owner of the ship" (Gr. naukleros). The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. In Jas. iii. 4 "the governor" (Gr. rukhūdon) is simply the steersman for the moment. The word for "shipmen" (Acts xxvii. 27, 30) and "sailors" (Rev. xviii. 17) is simply the plural of the usual Greek term nauts = shipman, sailor, seaman, Rbn. N. T. Lex. In Ez. xxvii. 8 ff. they are called "mariners," "rowers" in ver. 25, &c. (12.) Storms and Shipwrecks. The first century of the Christian era was a time of immense traffic in the Meditarranean. The vessels must have been lost there every year by shipwreck, and (perhaps) as many by foundering. This last danger would be much increased by the form of rig described above. Besides this, the ancients had no compass, and very imperfect charts and instruments, if any at all; and, dependent as they were on the heavenly bodies, the danger was much greater than now in bad weather, when the sky was overcast, and "neither sun nor stars in many days appeared" (Acts xxvii. 20). Hence, also the winter season was considered dangerous, and, if possible, avoided (9). Certain coasts were much dreaded, especially the African Syrtes ("Quick Sands," 17). The danger indicated by breakers (29), and the fear of falling on rocks, are matters of course. St. Paul's experience seems to have been full of illustrations of all these perils. We learn from 2 Cor. xi. 25 that, before the voyage, he had been shipwrecked, and once "a night and a day in the deep," probably floating on a spar. These circumstances give force to his metaphor of a "shipwreck" (1 Tim. 1. The Heb. mish hadh or mish, translated in A. V., "pilot" (Ex. xxvii. 8, 27–29). Gesenius makes it a shipman, sailor; First renders a steersman.
1026

III

1. 19) in speaking of those who had apostatized from the faith. We may here notice the caution with which, on the voyage from Troas to Paphos (Acts xx. 13-16, xxi. 1), the sailors anchored for the night during the period of dark moon, in the intractable passages between the islands and the main; the evident acquaintance of the sailors of the Adramyttian ship with the currents on the coasts of Syria and Asia Minor (xvili. 2-5); and the provision for taking soundings in case of danger, the measurements being apparently the same as those customary with us (28). (13.) Boats on the Sea of Galilee. In the narratives of the call of the disciples to be "fishers of men" (Mat. iv. 16-22; Mk. i. 16-20; Lk. v. 1-11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (Mat. viii. 23-27; Mk. iv. 35-41; Lk. viii. 22-25), it is instructive to compare the three narratives; and we observe that Luke is more technical in his language than Matthew, and Mark than Luke. Mark mentions the "pillow," or boatman's cushion on which our Saviour was seated with the disciples, while the lake of Tiberias, there must have been a vast number both of fishing-boats and pleasure-boats of various sizes, and boat-building must have been an active trade on its shores. Josephus (B. J. ii. §§ 8-10) collected for an expedition against Tiberias all the boats on the lake, 290 in number, but put only fifteen in each (Gesen. see ov.) (14). Merchant-Boats in the O. T. The earliest passages where seafaring is alluded to in the O. T. are—Gen. xlix. 13, in the prophecy of Jacob concerning Zebulun; Num. xxiv. 24, in Balaam's prophecy; Deut. xxvili. 68, in one of the warnings of Moses; Judg. v. 17, in Delorah's Song. Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job ix. 29; and in Psalms xlviii. 7, civ. 26, evii. 23. To these add Prov. xxvili. 34, xxx. 19, xxxi. 14. Solomon's own ships may have suggested some of these illustrations (1 K. ix. 26; 2 Chr. vili. 18, ix. 21). We must notice the disastrous expedition of Jehoshaphat's ships from Ezion-gerg. (1 K. xii. 48, 49; 2 Chr. xx. 36; xxvili. 37). The passages which remain are in the prophetics (Is. ii. 16, xlii. 1, 14, xiii. 14, ix. 9; Ez. xxvili.; Jon. i. 3-16). In Dan. xi. 40 we touch the subject of ships-of-war. (15.) Ships-of-War in the Apocalypse. Military operations both by land and water are prominent subjects in the Books of Maccabees (1 Mc. viii. 23-32; 2 Mc. iv. 29). "Ships-of-war" are mentioned in 1 Mc. xv. 3, and "galleys" in 2 Mc. iv. 20. The monument erected by Simon Maccabaeus on his father's grave at Monos had on it, with other ornaments and military symbols, "ships carved, that they might be seen of all that sail on the sea," (1 Mc. xiii. 20). At Joppa, the resident Jews, with wives and children, 290 in number, were induced to go into boats and were drowned (2 Mc. xiii. 3). Some allusion to seafaring is also made in Wis. v. 10, xiv. 1; Ecles. xxxii. 2, xliii. 24; 1 Esd. iv. 28. Accio; Commerce; Fish; Joppa; Noah; Pact; Penucia; Red Sea; Sea; Sea, the Great; Tarsos; Tyre; Winet, Xerxes.

Shiphil, or Shiphl (Heb. abundant, Gez.), father of Ziza, a Simeonite prince in Hezekiah's time (1 Chr. iv. 37).

Shiph Mite (fr. Heb.), the, probably = the native of Shiphim (so Mr. Grose): Gesenius makes it = one of the Simeonites (Titus xvi. 12).

Shiphrah (Heb. = brightness, beauty) R. S. Poole), one of the two midwives of the Hebrews who disobeyed the command of Pharaoh to kill the male children (Ex. i. 15-21)."
omon. It was not until the division of the tribes, that, probably at the instigation of Jeroboam, he attacked Rehoboam. The following incident of this war are related in the Bible: "In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubim, the Sukkliim, and the Cushim, and he took the fenced cities which [pertained] to Judah, and came to Jerusalem" (2 Chr. xii. 2-4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam; and apparently made him tributary (5, 9-15, especially 8).

The narrative in Kings mentions only the invasion and the execution (1 K. xiv. 25, 26). The strong cities of Rehoboam were thus enumerated: "And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath, and Mareashah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zarah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities" (2 Chr. xi. 5-10). Shishak has left a record of this expedition, sculptured on a wall of the great temple of El-Karnak. (THERS.)

It is a list of the countries, cities, and tribes, conquered or ruled by him, or tributary to him. In this list Cappadocia recognized a name which he translated incorrectly "the kingdom of Judah," and was thus led to trace the names of certain cities of Palestine. Of these Dr. Brugsch and Mr. Poole agree in identifying the names of Taanach, Shamem, Rehob, Haphrim, Adorisim, Mahanaim, Gibeon, Bethhoron, Kedemoth, Aijalon, Megiddo, Beeraim or Ib-lam, Amealoth, Shoco, Beth-tappuah, Hagarites, Negeb (= the South of Judah), &c. The list contains three classes of names mainly grouped together—(1) Levitical and Canaanite cities of Israel; (2) cities of Judah; (3) Arab tribes S. of Palestine. It is evident that Jeroboam was not at once firmly established, and that the Levites especially held to Rehoboam. Therefore it may have been Jeroboam's policy to employ Shishak to capture their cities. From the part of the list where the cities in Rehoboam's actual territory occur fourteen names have been erased.—The Pharaoh's of the empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia, and we accordingly find Zerah in alliance with the people of Gerar, if we may infer this from their sharing his overthrow.

"Sh't'ral, or Sh'lt'ra'i (Heb. understanding letters or books? Ges.; Jah is arbitrator, Ft.), a Sharonite who was over David's herds that fed in Sharon (1 Chr. xxvii. 29).

"Shit'il-tree, Shit'il'Im (Heb. shittah, pl. shittim, see below), is without doubt correctly referred to some species of Acacia, a genus of leguminous trees or shrubs, of which three or four species occur in the Bible lands. The wood of this tree—perhaps the Acacia Senegal is more definitely signified—was extensively employed in the consecration of the tabernacle, ark of the covenant, table of shew-bread, altars, &c. (Ex. xxv., xxvi., xxxvi., xxxvii., xxxviii.). The Egyptian name of the Acacia is sioni, soun, or sounth.

"The wild acacia (Mimosa [or Acacia] Nilotica), under the name of soun, everywhere represents the shenah or soun of the Burning Bush" (Stanley, 21). The Hebrew term is, by Jablonski, Celsius, &c., derived from the Egyptian word. The Shittah-tree of Scripture is by some thought to refer more especially to the Acacia Senegal, though perhaps the

Acacia Nilotica and Acacia Arabica may be included under the term. The Acacia Senegal is very common in some parts of the peninsula of Sinai. These trees are more common in Arabia than in Palestine, though there is a valley on the W. side of the Dead Sea, the Wady Senegal, which derives its name from a few acacia-trees there. The Acacia Senegal, like the Acacia Arabica, yields the well-known substance called gum arabic which is obtained by incisions in the bark, and it is impossible to say whether the ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley well remarks that hence is to be traced the use of the plural Shittim, the singular number occurring only once in the Bible. Besides the Acacia Senegal, another species, the Acacia tortilis, is common on Mount Sinai. Although none of the above-named trees are sufficiently large to yield planks ten cubits long by one and a half cubits wide, which was the size of the boards that formed the Tabernacle (Ex. xxxvi. 21), an acacia that grows near Cairo, the Acacia Senegalis, would supply boards of the required size. There is, however, no evidence that this tree ever grew in the peninsula of Sinai, and there is no necessity to limit the meaning of the Heb. keresh (translated "board") to a single plank (comp., its collective sense in "enches," Ez. xxvii. 6; and our on board), but it may denote "two or more boards joined together" (so Mr. Houghton). These acacias, which are for the most part tropical plants, must not be confounded with the leguminous tree (Robinia pseudo-acacia), popularly known in England as the acacia-tree, which is usually called in
the United States the locust-tree, and belongs to the sub-order Papilionaceae. The true acacias, most of which possess hard and durable wood, belong to the sub-order Mimosae.

Shittim (Heb. accacias, Ges.; see above), the place of Israel's encampment between the conquest of the Transjordanic highlands and the passage of the Jordan (Num. xxxiii. 49, xxxv. 1; Josh. ii. i, iii. i. Mic. vi. 5). It still appears to be given in the first passage—'ABEL-SHITTIN = the meadow (or moist place) of the acacias. It was in the Arabah or Jordan Valley, opposite Jericho. The "valley of Shittim" (Valley 3) of Joel iii. 18 is thought by most interpreters to be the valley through which the King-Sons flows to the Dead Sea (Henderson).

* Shittim-wood = the wood of the Shittah-tree.

Shil'za (Heb. loved, Ges.; brighteness, Fü.), a Renbenite, father of Adina (1 Chr. xii. 42).

Shō'ā (Heb., see below), a proper name which occurs only in Ez. xxii. 23, in connection with Pekon and Koā. The three apparently designate districts of Assyria with which the southern kingdom of Jiv. had been intimately connected, and which were to be arrayed against it for punishment. Rashī remarks on Pekon, Shōa, and Koā, "The interpreters say that they signify princes, princes, and rulers." Gesenius takes them as appellatives, making 'āhōd = rich, opulent; and Koā makes them proper names. Those who take Shōa as an appellative would require the passage of the wood "xxiv. 19 (A. V. "rich") and i. xxxii. 5 (A. V. "bountiful").

But a consideration of the latter part of Ez. xxiii. 23, and the fondness which Ezekiel elsewhere shows for playing upon the sound of proper names (as in xxvii. 10, xxx. 5), lead to the conclusion that in this case Pekon, Shōa, and Koā are proper names also (so Mr. Wright, original author of this article). The only name which has been found at all resembling Shōa is that of a town in Assyria, mentioned by Pliny, "Sue in rubipes" (i.e. Sue in the rocks), near Ganga melia, and W. of the Orontes mountain-chain.

Shōbā (Heb. apostate, rebellious, Ges.). 1. Son of David by Bath-sheba (2 Sam. v. 14; 1 Chr. iii. 5, xvi. 4).—2. Son of Cælēr 1 by his wife Azubah (ii. 18).

Shōbĕ (Heb. pour-ing, Ges.), the general of Hadadezer, king of the Syrians of Zobah, who was defeated by David at Iladam. Shōbāch was wounded, and died on the field (2 Sam. x. 16–18).

In 1 Chr. xix. 18, 18, he is called Shoplach.

Shōbāl, or Sho'ba (Heb. taking captive, Ges.), an ancestor of certain porters or dook-keepers of the Temple, who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45).

Shō'chāl (Heb. flowing, or a shoot of Ges.), 1. Second son of Sōr the Horite (Gen. xxxvi. 20; 1 Chr. i. 58); a "arka" or phylarch of the Horites (Gen. xxxvi. 29).—2. Son of Caleb the son of Ilur, and "father" or founder of Kirjath-jeaim (1 Chr. ii. 50, 52).—3. One of the "sons" or descendants ofJudah; father of Reah (iv. 1, 2); possibly = No. 2.

Shōbek (Heb. forsoaking, Ges.), a chief of the people who sealed the covenant with Nehemiah (Ezr. vii. 15; Neh. ix. 16).

Shēbī (Heb. = Shobāt, Ges.), son of Nahash of Rabbah of the children of Ammon (2 Sam. xvii. 27). He was one of the first to meet David at Mahanaim on his flight from Absalom, and brought him supplies of food, &c.

Shō'cho [-ko] (fr. Heb.) = Socon (2 Chr. xii. 7).

Shō'cho [-ko] (fr. Heb.) = Socon (2 Chr. xvi. 18).

Shōchū [-ko] (fr. Heb.) = Socon (1 Sam. xvii. 1).

Sham (Heb. = ostx. A.V.), a Merarite Levite, son of Zajjah (1 Chr. xxiv. 27).

Shōe (Heb. = Sandal).

Shōmer (Heb. a keeper, Ges.). 1. An Asherite (1 Chr. vii. 52).—2. Shomer 2. Mother (so Gesenius, Fürst, &c.) of Jehozabad, who slew King Josiah (2 K. xii. 21); = Shermith.

Shōnah [-fāk] (Heb.) = Shebac (1 Chr. xix. 16).
Shuham (Heb. pilt-digger), son of Dan, and
ancestor of the Shuhamites (Num. xxvi. 42) = Shushim.

Shuham-ites, the = the descendants of Shuham, or
Husham, and son of Dan (Num. xxvi. 42, 43).

Shu'ite (fr. Heb. = descendant of Shush 1, Ges.,
Rin., &c.). This ethnic apppellative "Shu'ite" is
frequent in the Book of Job, but only as the epithet of
Bilal. The local indications of the Book of
Job point to a region on the western side of Chil-
dea, bordering on Arabia; and exactly in this locali-
ty, above H'D and on the Mount of Euphrates,
are found, in the Assyrian inscriptions, the Tuakhi,
Chicago, a powerful people. It is probable that these
were the Shuhamites (so Rawlinson).

Shu'lim-it6 (fr. Heb., see below), the, one of the
personages in the poem of Solomon's Song (vi. 13)
The name denotes a woman belonging to a place
called Shulm. The only place bearing that name of
which we have any knowledge is Shumen. Hence
Mr. Groce supposes that the Shulamite who was the
object of Solomon's passion was Abishag, Can-
ticles.

Shu'muth-ites (fr. Heb. sing, = native [or descend-
ant] of Shum'm or shu-ma'y), or, in some or other-
wise unknown, Ges.), the, one of the four families
which sprang from Kijath-jearim (1 Chron. ii. 53).

Shu'nan-it6 (fr. Heb., the), the, = the native of
Shuchen, as is plain from 2 Kings iv. 1. It is an
town applied to two persons:—Abishag, the Nurse of
david (1 Kings 3, 15); ii. 17, 21, 22; and the nameless
lady of Elisha (2 Kings iv. 12, 13, 36).

Shu'nen (Heb. two resting-places; Ges.), a city of
Issachar (Josh. xix. 18), named between Chesnoloth
and Haphrim. It was the place of the Philistines' encampment before the battle of Gibeon (1 Sam.
xxviii. 4), the residence of the Shunamite woman
who showed hospitality to Elisha and whose son
was restored to life by him (2 Kings iv. 8), and the
native
place of Abishag (1 Kings 3, 3). By Eusebius and Jerome it is mentioned twice: as five miles S.
of Mount Tabor, and then known as Salem; and as a
village in the territory of Sebaste (Samaria) called
Samin. The latter of these two identifications probably refers to Shuder (Bethlehem). The former
has more weight and is nearer the position of the
present Salem, a village on the southwestern
flank of Jebel Dukhy (Little Hermon), three
miles N. of Jezreel, five miles from Gilboa (Jebel
Fakh' a), full in view of the sacred spot on Mount
Carmel, and situated in the midst of the finest corn-
fields in the world. Robinson and most writers
identify Shunem with Salem.

Shunni (Heb. quiet, Ges.), son of Gad, and founder
of the family of the Shunemites (Gen. xlvii. 16; Num.
xxvi. 15).

Shunites, the = the descendants of Shuni (Num.
xxvi. 15).

Shuppim (fr. Heb. Sh'phaphiam = Shepherphan,
Ges.). Shuppim.

Shu-p'am-ites (fr. Heb.), the = the descendants
of Shuppim, or Shepherd, the Benjamite (Num.
xxvi. 39).

Shuppim (Heb. serpent); Ges.; compare Adden.
1. In the genealogy of Benjamin "Shuppim and
Hupham, the children of Ir," are reckoned in 1
Chron. vii. 12 (compare 15). Ir = Is 1. son of
Bela the son of Benjamin, so that Shuppim
was the great-grandson of Benjamin. Lord A. C. Hervey
makes Shuppim = Sh'epphiam = Shephaphian = Moppim, and conjectures that Shuppim or Shephu-
phian was a son of Benjamin, whose family was reck-
oned with that of Ir or Eri. Dr. P. Holmes (in Kitto)
makes Shupham = Shephupham = Moppim, and
really a grandson (son) of Benjamin; but regards
Shuppim, in accordance with 1 Chron. vii., as a great-
grandson of Benjamin and nephew of Shuppim, and
as having perhaps, on becoming the head of a
flourishing family, taken the place of his deceased
or obscure uncle in the organization of the Benja-
nite clans.—2. One of the Levite porters or door-
keepers mentioned in 1 Chronicles xxvi. 16. Bertheau,
&e., suppose this name inserted by a copyist's error.

Shur (Heb, a wall), a place just without, the east-
ern border of Egypt. Hagar fled from Sarah, and
was found by an angel "in the wilderness, by the
fountain in the way to Shur." (Gen. xvi. 7). Abra-
ham afterward "dwelled between Kades and Shur,
and sojourned in Gerar" (xx. 1). The first clear
indication of its position occurs in the account of
Ishmael's posterity. "And they dwelt from Hai-
lah unto Shur, that is before Egypt, as thou goest
toward Assyria" (xx. 18; compare 1 Samuel. xv. 7,
xxvii. 8). The wilderness of Shur was entered by
the Israelites after they had crossed the Red Sea
(Ex. xx. 22, 23). It was also called the Wilderness
of Etham (Num. xxxvi. 8). It was the boundary
of the fortified town of E. of the ancient head of the
Red Sea, but in the hands of the Arabs, or at one time
of the Philistines, not of the Egyptians. From its
being spoken of as a limit, it was probably the last
Arabian town before entering Egypt (so Mr. R. S.
Poole). Rev. J. Roundell (in Fom.) makes the wil-
derness of Shur = the mountainous district west of
Jebel er-Rakah (also called by the Arabs of the
interior Jebel es-Sur), the high range about fifteen miles
E. of Suez and running nearly N. and S., forms
the great backbone or main range. Winer says, the
latest authorities seem to make it the wilderness
now called el-Jufar, extending between the Medi-
terranean and Red Sea, and on the W. and N. W. of the
Arabian Gulf, from Pelusium to the southwestern border of
Palestine; but this desert, seven days' journey in length,
and consisting of white sand-drifts with few culti-
vated spots, hardly extends as far S. as that of Shur
in Ex. xv.

Shushan (Heb., see below), or Susa (L. form),
one of the most important cities of the East, said
to have received its name from the abundance of
the lily (Heb. shushan) in its neighborhood. 1. His-
tory. It was originally the capital of the coun-
try called in Scripture Elam, and by the classical
writers sometimes Cissia, sometimes Sirs or Sus-
iana. The first distinct mention of the town (so
Prof. Rawlinson, original author of the first part of
this article) is about B.C. 660, in the inscriptions of
Ashurbanipal, the son and successor of Earr-
hadon, who states that he took the place, and ex-
hibits a ground-plan of it upon his sculptures. We
next find Susa in the possession of the Babylonians,
to whom Elam had probably passed at the division
of the Achaemenian empire made by Cyrus and Na-
bopolassar (Dan. viii. 2). The conquest of Babylon
by Cyrus transferred Susa to the Persian dominion;
and it was not long before the Achaemenian princes
determined to make it the capital of their whole
empire, and the chief place of their own residence.
According to some writers, the change was made
by Cyrus; according to others, it had at any rate
taken place before the death of Cambyses; but, ac-
cording to the evidence of the place itself and of
the other Achaemenian monuments, it seems most
probable that the transfer was really the work of
Darius Hystaspis. (Dartes 2; Persians.) 8usa
accordingly became the metropolis of Persia, and is recognized as such by Aeschylus, Herodotus, Ctesias, Strabo, and almost all the best writers. The court must have resided there the greater part of the year, only quitting it regularly for Ecbatana or Persepolis in the height of summer, and perhaps sometimes for Babylon in the depth of winter. Susa retained its preeminence to the period of the Macedonian conquest. After this it declined. The preference of Alexander for Babylon caused the

 neglect of Susa by his successors, none of whom ever made it their capital city. It fell into the power of Antigonus B. c. 315. The town, but not the citadel, was taken by Molo in his rebellion against Antiochus the Great, B. c. 281. At the

Arabian conquest of Persia, A. D. 640, it was bravely defended by Hormuzan. Most historians and comparative geographers have inclined to identify it with the modern Sus or Shush, in latitude 32° 10', longitude 48° 26' E. from Green-

wich, between the Shapur and the river of Disful. Some, however, have advocated the claims of Shuster, on the left bank of the Karun, more than half a degree further E.; others have maintained that Susa, on the right bank, fifty or sixty miles above Shuster, is, if not the classical Susa, the Shushan of Scripture. But most now admit that Susa is the representative of both Susa and Shushan. The Choaspes (Kerkhah) originally bifurcated at Pali Pul, twenty miles above Susa, the right arm keeping its present course, while the left (Eulaeus = Ulai) flowed a little to the E. of Susa, and, absorbing the Shapur about twelve miles below the ruins, flowed on somewhat E. of S., and joined the Karun (Parsig) at Aheraz. Susa thus lay between the Eulaeus and the Shapur, the latter, probably joined by canals, being reckoned a part of the Eulaeus. (See map under Euphrates.) A few miles E. and W. of the city were two other streams—the Coprates or river of Disful, and the right arm of the Choaspes.
The ruins of Susa cover a space about 6,000 feet long from E. to W., by 4,500 feet broad from N. to S. The circumference of the whole, exclusive of outlying and comparatively insignificant mounds, is about three miles.

According to Mr. Loftus, "the principal existing remains consist of four spacious artificial platforms, distinctly separate from each other. Of these the western mound (No. 1 on the plan) is the smallest in superficial extent, but considerably the most lofty and important. . . . Its highest point is 119 feet above the level of the Shapur (Shapur). In form it is an irregular, obtuse-angled triangle, with its corners rounded off, and its base facing nearly due E. It is apparently constructed of earth, gravel, and sun-dried brick, sections being exposed in numerous ravines produced by the rains of winter. The sides are so perpendicular as to be inaccessible to a horseman, except at three places. . . . In the centre is a deep circular depression, probably a large court, surrounded by elevated piles of buildings, the fall of which has given the present configuration to the surface." Mr. Loftus regards this mound as indubitably the remains of the famous citadel of Susa. "Separated from the citadel on the W. by a channel or ravine, the bottom of which is on a level with the external desert, is the great central platform, covering upward of sixty acres (No. 3 on the plan). The highest point is on the S., where it presents generally a perpendicular escarpment to the plain, and rises to an elevation of about seventy feet; on the E. and N. it does not exceed forty or fifty feet. . . . Enormous ravines penetrate to the very heart of the mound." The third platform (No. 2 on the plan) lies toward the N., and is a square mass, about 1,000 feet each way. It abuts on the central platform at its northwestern extremity, but is separated by a slight hollow, perhaps an ancient roadway.

These three mounds form together a lozenge-shaped mass, 4,500 feet long, and nearly 3,000 broad. E. of them is the fourth platform (No. 4 on the plan), very extensive, but irregular, and much lower than the rest. Beyond this, a number of low mounds are traceable, extending nearly to the Dizful River; but there are no remains of walls in any direction, and no marks of any buildings W. of the Shapur. All the ruins are contained in a circumference of about seven miles.—Architectura (originally by Mr. Ferguson). The explorations of General (afterward Sir Fenwick) Williams, in 1851, resulted in the discovery of the bases of three columns, marked 5, 6, and 7, on the plan of the Great Palace. In 1852, Mr. Loftus ascertained the position of all the seventy-two columns of the original building. On the bases of four of these columns (marked 1, 2, 3, 4) were found trilingual inscriptions like those at Behistun (Parsa), according to which, as read by Mr. Edwin Norris, the palace was built by Darius Hystaspis and repaired by Artaxerxes Longimanus. It consisted, like that at Persepolis, of a central hall, about 200 feet square, and three great porches on the exterior of this and separated from it by walls 18 feet thick, these porches (each 200 feet wide by 65 deep, and supported by 12 columns) being beyond doubt the great audience-halls of the palace. The central hall was probably used for all great semi-religious ceremonies, such as the coronation or enthronization of the king, returning thanks or making offerings to the gods for victories, &c. The "King's Gate," where Mordecai sat (Esth. ii. 21), was probably a hall, measuring about 100 feet square, with its roof supported by four pillars in the centre, and standing about 150 or 200 feet from the front of the northern portico. The inner court, where Esther appeared to implore the king's favor (v. 1), was probably the space between this northern portico and this square building, the outer court being the space between the "King's Gate" and the northern terrace wall. The "Royal House" (i. 9) and the "House of the Women" (ii. 9, 11) were probably situated behind this great hall to the S., or between it and the citadel, and communicating directly with it either by a bridge over the ravine, or (less probably) by a covered way under ground. Probably also in front of one of the lateral porticoes of this building, King Ahasuerus made his great seven days' feast, in tents erected "in the court of the garden of the king's palace" (i. 5, 6). The whole of this great group of buildings was raised on an artificial mound (No. 2 on the plan above), about 1,000 feet square, and apparently 50 or 60 feet above the plain. As the principal building must have had a raised platform above its roof, its height could not have been less than 100 or 120 feet, and its elevation above the plain 170 or 200 feet. It would be difficult to conceive of any thing much grander in an architectural point of
view than such a building, rising to such a height out of a group of subordinate palace-buildings, interspersed with trees and shrubs, and the whole based on such a terrace, rising from the flat but fertile plains watered by the Euloes at its base.

Shus-han-eduth (Heb., see below). "To the chief musician upon Shushan-eduth" (Ps. 1x.) is plainly a musical direction (so Mr. Wright). In Ps. lxxx. we have "Shoshannin-eduth," of which Roediger regards Shushan-eduth as an abbreviation. As it now stands it denotes "the lily of testimony," and possibly contains the first words of some Psalm to the melody of which Ps. lx. was sung. Some regard Shushan-eduth as a musical instrument, lily-shaped, or having lily-shaped ornaments, or six-stringed. According to Simonis, Shushan-eduth indicates that the lily-shaped cymbals were to be accompanied with playing on the lute. Prof. J. A. Alexander makes it an enigmatical inscription— "on the lily of testimony"—representing the theme of the psalm to be the beauty of the Law, or something lovely in it, with reference most probably to the gracious promise cited from it and to Deut. xxxi. 19. Mr. Wright regards it as a fragment of an old psalm or melody, like Asjereth Shannah and others, which contained a direction to the leader of the children's chorus.

Shu'thath-bites (fr. Heb.), the = the descendants of Shuthelah the son of Ephraim (Num. xxxvii. 35).

Shu'thet-hah (Heb. noise of breaking, Gez.), head of an Ephraimitic family, called after him Shuthath-bites (Num. xxxvi. 35). and lineal ancestor of Joshua the son of Nun (1 Chr. vii. 20—27). Shuthelah appears from the former passage to be a son of Ephraim, and the father of Eran, from whom sprung a family of Eranites (ver. 36). He also had two brothers, Becher (Beriah 2), father of the Barchites, and Tahan, father of the Tahitanes. But in 1 Chr. vii. Shuthelah appears in ver. 20 (as in Num.) as the son of Ephraim; while in ver. 21 he is placed six generations later. From the recurrence of other names, too, Lord A. C. Hervey concludes that the text in 1 Chr. vii. is corrupt, and makes the following observations: a. The names that are repeated over and over again, either in identical or in slightly varied forms, represent probably only one person. Becher (1 Chr. vii. 21) = Eran (Num. xxxvi. 36); the two Tahathas (1 Chr. vii. 20) and Tahan (ver. 25) = Tahan in Num. xxxvi. 35; Bered (1 Chr. vii. 20) = Zabad (ver. 21) = Becher (Num. xxxvi. 35); Shuthelah in 1 Chr. vii. 20 and 21, and Tehlah in ver. 25, are the Shuthelah of Num. xxxvi. 35, 36. b. The words "his son" are improperly added after Bered and Tahath in 1 Chr. vii. 20. c. Tahan is improperly inserted in 1 Chr. vii. 25 as a son of Shuthelah, as appears from Num. xxxvi. 35, 36. According to Lord A. C. Hervey, therefore, Shuthelah's line may be thus restored: (1) Joseph. (2) Ephraim. (3) Shuthelah. (4) Bered, or Laadan. (5) Ammud. (6) Ishshamath, captain of the host of Ephraim (Num. l. 10, ii. 18, vii. 48). (7) Num. (8) Joshua.—As regards the destruction of Ephraim's sons by the men of Gath, which Ewald and Bunsen refer to the time of the sojourn of the Israelites in Goshen, it is impossible to speak positively as to the part borne in it by the host of Ephraim. Still, putting together the difficulties in understanding the passage of the literal Ephraim, and his literal sons and daughter, with the facts that the settiments of the Ephraimites in the mountainsous district where Beth-horon, Gezer, Timnath-serah, &c., lay, were exactly suited for a descent upon the plains of the Philistine country where the men of Gath fed their cattle, and that the Ephraimites encountered a successful opposition from the Canaanites in Gezer (Josh. xvi. 10; Judg. i. 29), and apparently called in later the Benjamites to help them in driving away the men of Gath (1 Chr. viii. 13), it seems best (so Lord A. C. Hervey) to understand the narrative as of the times after the entrance into Canaan. Becher 1; Beriah 2; Ephraim.

Sic

* Shu'ttle. Handicraft; Weaving.

* Shu'a (Heb. congregation, Gez.), ancestor of a family of Nethinim who returned with Zerubbabel (Neh. vii. 47); = Shasha in Ezr. ii. 44, and Sced in 1 Esd. v. 29.

Shu'a (Heb.) = Shasha (Ezr. ii. 44).

Shib-bec-aš (fr. Heb.) = Shibechea; the Hushathite (2 Sam. xix. 16; 1 Chr. xxvii. 11).

Shib-be-chal (Heb. thicket of Jeroham, i.e. crowd of God's people, Gez.), one of David's "valiant men," and captain for the eighth month of 24,000 men of the king's army (1 Chr. xi. 29, xxvii. 11). He belonged to one of the principal families of Judah, the Zarchites, or descendants of Zerah, and is called "the Hushathite," probably from the place of his birth. Shibechea's great exploit, which gained him a place among the sixty mighty men of David's army, was his single combat with Saph, or Sippai, the Philistine giant, in the battle of Gezer, or Gob (2 Sam. xvi. 18; 1 Chr. xx. 4). Mede naa.

Shib bo-leth (Heb.), the Ephraimitic pronunciation of the word Shibolet (Judg. xii. 6).

Shib mah (Heb. edeseth or fragrance, Gez.), one of the towns E. of Jordan, taken and occupied by the tribe of Reuben (Josh. xiii. 19); = Shihem, and probably Interam. Like most of the Transjordanic places, Shibmah disappears from view during the main part of the Jewish history. In the time of Isaiah and Jeremiah it was a Moabite place, famed for the abundance and excellence of its grapes (Is. xvi. 8, 9; Jer. xlvii. 32). Its vineyards were devastated, and the town doubtless destroyed by the "lords of the heathen." Jerome speaks of it as one of the very strong cities, and states that it was hardly 500 paces distant from Hebron. Its site is unknown.

Shiblim, or Shb-rim (fr. Heb. = twofold hope, Gez.), a place on the northern boundary of the Holy Land, between the boundary of Damascus and that of Hamath (Ex. xlvii. 16); not identified.

* Sh'eeth (Heb. a tent, intervanea, Gez.). In Am. v. 26, where the A. V. text has "the tabernacle of your Molech," the A. V. margin, Rashl, Calvin, Rosenmüller, &c., read "Sicuth your king," and suppose Sicuth to be an image or idol. But the LXX. and most interpreters, with the A. V. text, make Sicuth = a tent or shrine.

Shi'heem [-kem] (L. fr. Heb.) = Shechem (Gen. xii. 6; Exod. i. 26).

* Sick (Heb. khes, or chermisch, maggd; Gr. dyspepsia) = a curved knife or toothed instrument for reaping; a reaping-hook (Deut. xvi. 9, xxiii. 25 [Heb. 26]; Jer. i. 16, margin "seythe"); Joel iii. 13 [iv. 13 Heb.]; Mk. iv. 29; Rev. xiv. 14—19).

Shi-yon [sish-eon] (L. fr. Gr. Sikhion, from a Phoenician root saq, sak, or sak, which implies a peretion or market put together, a very ancient city of the Peloponnesus (Greece). W. of Corinth; mentioned with Phaselis, Side, &c., in 1 Mc. xv. 23; originally stood on the shore of the Corinthian Gulf, and said to have been first called Aegina or Aegiali; perhaps named Syecon by the Phoenician traders.
But the Sicyon of 1 Mc. was built on the site which had served as an acropolis, and was from twelve to twenty stades (= 1½ to 2½ miles) distant from the sea. It appears, however, that the ruler made himself master of the harbor and the lower town, and finally of the acropolis, persuaded the population, whom he restored to independence, to destroy the buildings adjacent to the harbor, and remove to the acropolis, this site being much more easily defensible, especially against any enemy from the sea. Diodorus describes the new town as including a large space so surrounded on every side by precipices as to be unapproachable by the machines then employed in sieges, and as possessing a plentiful supply of water within its circuit. It was long an important city, capital of the small state or district of Sicyonia, and, especially for a century after the destruction of Corinth (n. c. 148), enjoyed great commercial advantages, but is now an utter ruin.

Sidim (Heb., see below), the Vale of (Heb. 'Emek; see Valley I.), a place named only in Gen. xiv. 3, 8, 14. The two principal, or, as it has been supposed, the two eastern, valleys of the Sinus Troas. Gesenius thinks (and so Kalisch) that the Hebrew 'Emek has Siddim = "a plain cut up by stony channels which render it difficult of transit;" Stansel makes the signification the "valley of well-cultivated fields;" First, &c., "valley of the open fields." (Field.) As to the spot itself: 1. It was one of that class of valleys designated by Heb. 'Emek. (Plains 8; Valley 1.) Mr. Grove regards this term as denoting a broad flatish tract, sometimes of considerable width, enclosed on each side by a definite range of hills. Gesenius makes it properly a long low plain. 2. It was so far a suitable spot for the combat between the four and five kings (verse 5). 3. It contained a multitude of bitumen-pits (Slime) sufficient materially to affect the issue of the battle. 4. In this valley the kings of the five allied cities of Sonom, Gomorrah, Admah, Zeboim, and Bela seem to have awaited the approach of the invaders. Mr. Grove supposes that it was in the neighborhood of "the plain of Jordan," in which those cities stood, and probably somewhere to the W. of the lake, perhaps on the plain at the S. W. corner (see below). 5. According to verse 3, the Salt Sea covers the actual space formerly occupied by the Vale of Siddim. Robinson (Phys. Geog. 234-35) thinks the Vale of Siddim was "probably a depression in the plain; but it was adjacent to the Salt Sea, and was at least near to Sodom and Gomorrah;" and "that the southern bay of the sea now occupies the place of the Vale of Siddim, and the fertile plain." (Sea, the Salt, II., §§ 47, 48.) Porter (in Kitto) and others think it probable that Sodom and Gomorrah were in the Vale of Siddim; Beland, Wolcott (in B. S. xxv. 127), and others, that the Vale of Siddim was quite distinct from the country in which the five cities were situated. How the Vale of Siddim became a part of the Salt Sea, whether by the fire burning out the bitumen and thus forming a chasm, into which the adjacent waters rushed, or by an earthquake sinking part of the soil, or burying some part of the sea, or in some other way, is still a matter of conjecture.

Sido (Gr., possibly from the same root as Sino or Zion [so Mr. Blakesley]), a city on the coast of Pamphylia in latitude 36 ° 46', longitude 31 ° 27', ten or twelve miles E. of the river Eutymeneon; mentioned in 1 Mc. xvi. 25, among the places to which the Roman Senate sent letters in favor of the Jews. It was a colony for Cummi in Eolis. (Asia.) It was closely connected with Arados in Phenicia by commerce. Possibly it was originally a Phenician settlement, and the Cunean colony something subsequent. It appears to have held a considerable importance. It was the station of Antiochus's navy on the eve of a battle with the Rhodian fleet. At the close of the war with Antiochus, it passed into the hands of the Romans. The remains which still exist evidence its former wealth. They stand on a low peninsula running from N. E. to S. W. and the maritime character of the former inhabitants appears from its slightly-built walls toward the sea, the wall which faces the land being of excellent workmanship, and remaining, in a considerable portion, perfect even to this time. A theatre (belonging apparently to the Roman times) is one of the largest and best preserved in Asia Minor, capable of containing more than 15,000 spectators, the lower half of it being excavated from the solid rock, and the seats for the spectators, most of which remain, being of white marble beautifully wrought. Three gates led into the town from the sea, and one, on the north-western coast, distributed the country. The two principal harbors, which at first seem to have been united in one, were at the extremity of the peninsula; they were closed, and together contained a surface of nearly 500 yards by 200. Besides these, the principal water-gate on the N. W. was connected with some small piers of 150 feet long.

Sidon (Heb., see below), the Greek form of the Phenician name Zidon in the N. T. and Apocrypha of the A. V. (2 Esd. i. 11; Jd. ii. 28; 1 Mc. v. 15; Mat. xi. 21, 22, xv. 21; Mk. iii. 8, &c.;) also in the O. T. both as the first-born of Canaan (Gen. x. 15), and as the name of the city (x. 19).

Sidon (fr. the L. form Sidomius, pl. Sidonii) = Zidonians (Deut. iii. 9; Josh. xiii. 4, 6; Judg. iii. 5; 1 K. v. 6).

* Siege [see]. WAR.
* Siege [siv] (Is. xxx. 28; Am. ix. 9). (Agriculture.) "To sit as wheat." (Lk. xxii. 31), figuratively = to agitate and prove by trials and afflictions (Rum. N. T. Lec.)*

* Sift, to. SEETE.
* Sign [sine]. MIRACLES; OLD TESTAMENT, B, C; PROPHECY; SAC.

* Sig net. NINETEEN ORNAMENTS, PERSONAL; RING; SEAL.

Shob (Heb. sif, shoph, i.e., a warrior sweeping all before him, Gen.) king of the Amorites when Israel arrived on the borders of the Promised Land (Num. xxi. 21). He evidently was a man of great courage and audacity. Before Israel's arrival he had dispossessed the Moabites (Moab) of a splendid territory, driving them S. of the Arnon (xxi. 26-29). When the Israelite host appeared, he at once gathered his people together and attacked them. But he and all his hosts were destroyed, and their district from Arnon to Jabbock became at once the possession of the conqueror (Deut. i. 4, ii. 24 ff., &c.).

Shihor (L. fr. Heb.), accurately Shihur (Heb. the black or turbid, "which is before Egypt," is spoken of as one of the limits of territory still unoccupied when Joshua was old (Josh. xii. 2, 3), David "gathered all Israel together from Shihor of Egypt even unto the entering of Hamath." (1 Chr. xiii. 5.) There is no other evidence that the Israelites ever spread westward beyond Gaza. The stream indicated in these passages is generally held to be the Wady el' Arish = River of Egypt as a plain, but according to some it is always the Nile. That the stream intended by Shihor or "Shihor" unqualified was a nav-
igable river is evident from Is. xxiii. 3, where it is said of Tyre, “And by great waters, the sowing of Shihor (A. V.; "Sihoor"), the harvest of the river is her revenue.” Yet Shihor is either the same as, or compared with, Yarmuk, generally thought to be the Nile, but supposed by some to be the extension of the Red Sea. (River 3.) In Jer. ii. 18 the identity of "Sihoor" with the Nile seems distinctly stated (so Mr. R. S. Poole, Gesenius, &c.).

Silas (Gr., contracted fr. Siliqna, see below), an eminent member of the early Christian Church. Silvanus in St. Paul’s Epistles. He first appears as one of the leaders of the Church at Jerusalem (Acts xv. 22), an inspired teacher or "prophet" (xv. 32). His name, derived from Latin Silva = wood, betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (xvi. 37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (xv. 22, 32). Having accomplished this mission he returned to Jerusalem (so Mr. Bevan, who, with most modern critics, considers ver. 34 an interpolation). He must, however, have immediately revisited Antioch, for we find him selected by St. Paul to go with his companion on his second missionary journey (xv. 40–xvii. 40). At Berea he was left behind with Timothy while St. Paul proceeded to Athens (xvii. 14), and he never more of his movements until he rejoined the apostle at Corinth (xviii. 5). His presence at Corinth is several times noticed (2 Cor. i. 19; 1 Th. i. 1; 2 Th. i. 1). Probably connected with his mission to Jerusalem, he accompanied St. Paul, and from that time the connection between them seems to have terminated. Probabilities favor his being the Silvanus who conveyed St. Peter’s first Epistle to Asia Minor (1 Pet. v. 12; 2 Peter). A tradition of very slight authority represents Silas to have become bishop of Corinth.

Silk, the well-known product of the silkworm, which is the larva or caterpillar of a sluggish moth, Bombyx Mori. The silkworm feeds voraciously on the leaves of the mulberry (Morus; Mulberry-trees; Scyamore-trees), and forms an oval yellow cocoon of silk around its body. After the silkworms are killed by heating the cocoons, the silk is unwound, then pulled out of it, and united into threads of the required size for use, dyed, &c. The silk manufacture has been of importance in China for 4,000 years. Aristotle says it was first woven in the island of Cos, but that the material was brought from the East. Probably silk came from China to Egypt, Greece, Rome, as well as to Assyria, Media, Persia, &c. Silk here was an astonishingly high price till a comparatively late period. The Roman Emperor Heliogabalus (A. D. 218–222) is said to have been the first man who wore a robe entirely of silk.—The only undoubted notice of silk in the Bible occurs in Rev. xviii. 12 (Gr. silkos), where it is mentioned among the treasures of the typical Babylon. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon (so Mr. Bevan). The Heb. meshi is only in Ez. xvi. 10, 13 (A. V. "silk"), and is rendered by the Hebrew interpreters, Fairbairn, Furst, &c. a "girdle of silk"; but Gesenius explains it as etymologically meaning only something finely drawn, e. g. a fine thread, stuff composed of fine threads. The Heb. dimashqak in Am. iii. 12 (A. V. "Damascus") has been supposed by Gesenius, Furst, &c., to refer to silk from the resemblance of the word to our "dama-k." But Mr. Bevan, with

Pusey, W. L. Alexander (in Kitto), &c., regards this supposed reference to silk as very doubtful, for "damask" is a corruption of d-makkah, a term applied by the Arabs to the raw material alone, not to the manufactured article, and may be the A. V. in rendering "Damascenus." The Heb. alash is inconsistently translated "silk" in Prov. xxxi. 22, also in the margin of Gen. xlii. 42 and Exx. iv. 1. Linen 1; Cotton; Crown, &c.

Silia (Heb. teiq, basket, Ges.). The house of Millo (Millo; Millo, House of) which goeth down to Silla, was the scene of the murder of King Josiah (2 K. xii. 20). What or where Silla was is entirely matter of conjecture. It must have been in the valley below Millo (so Mr. Grove). Gesenius makes Silla the name of a town near Jerusalem. Some have suggested the Pool of Siloam. Others refer it to a place on or connected with the causeway or flight of steps (Heb. mishlath) which led from the central valley of the city up to the court of the Temple. First makes it a highway, the way going down from the Joppa-gate crosswise through Jerusalem and then ascending to a bank at the Haron area, the present David Street.

Sil-o-am, or Sil-o-am (Gr. fr. Heb. = Shiloah; see also Siloam), the pool to which our Lord sent the blind man to wash his eyes (John ix. 7, 11). Siloam is one of the few undisputed localities in the topography of Jerusalem; still retaining its old name (with Arabic modification, Silwain), while every other pool has lost its Biblical designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both "sweet and abundant." Apart from the identity of name, there is an unbroken chain of exterior testimony, during eighteen centuries, connecting the present Birket Silwain with the Shiloah of Isaiah and the Siloam of St. John (so Dr. H. Bonar, original and successor of Mr. Henderson). But we learn that it was without the city; that at this pool the "old wall" took a bend and shot out eastward; that there was a valley under it, and one beside it; a hill right opposite, apparently on the other side of the Kidron, hard by a cliff or rock called Perea (Peres reteo); that it was at the termination or mouth of the Tyropoa; that close beside it, apparently eastward, was another pool, called Solomon's pool, to which the "old wall" came after leaving Siloam, and past which it went on to Ophlas, where, bending northward, it was united to the eastern arcade of the Temple. In the Antonine Itinerary (A. D. 253) it is set down in the same locality, but it is said to be "near the wall," as Josephus implies; whereas now it is upward of 1,200 feet from the nearest angle of the present wall, and nearly 1,000 feet from the southern wall of the Haram. Jerome speaks of it as at the bottom of Mount Moriah, in the Valley of the Son of Hinnom, as dependent on the ravine, and as the only fountain used in his day. But other authorities, and the modern water provision of the city, show us that it never could have been wholly dependent on its pools. Its immeasurable bottle-necked private cisterns kept up a supply at all times. In the seventh century Antoninus Martyr mentions Siloam, as both fountain and pool.
Bernhard the monk speaks of it in the ninth century, and the annalists of the Crusades mention its site, in the fork of two valleys, as we find it. Benjamin of Tudela (A.D. 1173) speaks of it as the great spring which runs into the brook Kidron.

Many subsequent writers describe Siloam; nor do they, with one or two exceptions, vary in their location of it. — A little way below the Jewish burying-ground (Jehoshaphat, Valley of), but on the opposite side of the valley, where the Kidron turns slightly westward, and widens itself considerably, is the fountain of the Virgin or Um el-Deraj (Edom, i.), near the beginning of that saddle-shaped projection of the Temple-hill supposed to be the Obruza of the Bible, and the Ophelos of Josephus. At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, as did Robinson and Barclay, sometimes walking erect, and sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This rocky conduit, which twists considerably, but keeps, in general, a southwesterly direction, is, according to Robinson, 1,750 feet long, while the direct distance between the pool of Siloam (Ar. Birket es-Silwan) and Um el-Deraj is only a little above 1,200 feet. In former days this passage was evidently deeper, as its bed is sand of some depth, which has been accumulating for ages. This conduit has had tributaries which formerly sent their waters down from the city-pools or Temple-wells to swell Siloam. It enters Siloam at the north-west angle; or rather enters a small rock-cut chamber which forms the vestibule of Siloam, about five or six feet deep; you descend this by a few rude steps, under which the water pours itself into the main pool. This pool is oblong, fifty feet in length according to Barclay, and fifty-three according to Robinson. It is eighteen feet broad, and nineteen feet deep, according to Robinson; but Barclay gives its breadth more minutely, “fourteen and a half at the lower (eastern) end, and seventeen at the upper; its western end being somewhat bent: it is eighteen and a half in depth, but never filled; the water either passing directly through, or being maintained at a depth of three or four feet.” The present pool is a ruin, with no moss or ivy to make it romantic; its sides falling in; its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere débris; once Siloam, now, like the city which overhung it, a heap; though around its edges, wild flowers, and, among other plants, the caper-tree, grow luxuriantly. The gray crumbling limestone of the stone (as well as of the surrounding rocks, which are almost verdureless) gives a poor and worn-out aspect to this venerable relic. The present pool is not the original building; the work of crusaders it may be; perhaps even improved by Saladin; perhaps the work of later days. Yet the spot is the same. This pool, which we may call the second, seems anciently to have poured its waters into a third, before it proceeded to water the royal gardens. This third, perhaps five times the size of that of Siloam, and now known as the Birket el-Homra, is perhaps that which Josephus calls “Solomon’s pool,” and which Nehemiah (ii. 14) calls “the King’s pool.” Siloam is in Scripture always called “pool.” It is the least of all the Jerusalem pools; hardly the sixth part of the Birket el-Hamula; hardly the tenth of the Birket es-Sultan, or of the lowest of the three pools of Solomon at El-Barak. Yet it is a sacred spot, even to the Moslem; much more to the Jew; for not only from it was the water taken at the Feast of Tabernacles, but the water for the ashes of the red heifer. Jewish tradition makes Ginnos and Siloam one. The intermittent character or irregular flow of Siloam, noticed by Jerome, is easily accounted for both by the direct and siphonic action of the water in a locality perforated by so many aqueducts, and supplied by so many large wells and secret springs, not to speak of the discharge of the great city baths. The expression in Isaiah’s words of Shiloah that go softly, “seems to point to the slender rivulet, flowing gently, though once very
profusely, out of Siloam into the lower breadth of level, where the king's gardens, or royal paradise, stood, and which is still the greenest spot about the gardens watered by Siloam which supply Jerusalem with vegetables, is the village which takes its name from the pool, Kefr Silwan. This village is unmentioned in ancient times, perhaps did not then exist. It is a wretched place for filth and irregularity.

Siloam (see above), Tower In. Of this tower or its fall by which eighteen persons were killed, we know nothing definitely beyond the words of the Lord (Lk. xii. 4). Whether it was a tower connected with the pool or in the valley near it, we cannot say. In connection with Ophel, “a tower that lieth out” is mentioned (Neh. iii. 26); and Dr. Bonar suggests that this projecting tower may be connected with the tower in Siloam, and that its projection was the cause of its ultimate fall.

Silt-sams (L. of [or from] a sod). Silas.

Silver (Heb. Coepph; Chal. Cepaph; Gr. argurion). In very early times, according to the Bible, silver was used for ornaments (Gen. xxiv. 53; Prov. xxv. 11; Cant. i. 11, &c.), vessels (Gen. xliv. 2; Num. vii. 12, &c.), articles for the Tabernacle and Temple (Ex. xxvi. 19 ff., xxvii. 10 ff., xxviii. 10 ff.; 1 Chr. xxviii. 15 ff., &c.), trumpets (Num. x. 2), chains (Is. xl. 19), crowns (Zech. vi. 11, &c.); (basin; censer; cup; handicraft; ornaments, personal, &c.) Images for idolatrous worship were made of silver or overlaid with it (Ex. xx. 23; Hos. xii. 2; Hab. ii. 19; Bar. vi. 39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Acts xix. 24). But its chief use was as a medium of exchange, and throughout the O. T. we find the Heb. Coepph (= “silver”) used for “money” (Gen. xvii. 12 ff., xxiii. 9, 13, xii. 26 ff., &c.; Metals; piece of Silver; shike; silverlings, &c.). Vessels and ornaments of gold and silver were common in Egypt in the times of Osirtasen I, and Thothmes III, the contemporaries of Joseph and Moses. In the Homeric poems we find indications of the constant application of silver to purposes of ornament and luxury. The practice of overlaying silver with gold, referred to in Homer (Odyssey, vi. 222, xiii. 109), is nowhere mentioned in the Bible, though inferior materials were covered with silver (Prov. xxvi. 23). Silver was brought to Solomon from Arabia (2 Chr. ix. 14) and from Tarsis (2 Chr. ix. 21), which supplied the markets of Tyre (Ez. xxvii. 12). (Metals.) Spain appears to have been the chief source whence silver was obtained by the ancients. Possibly the hills of Palestine may have afforded some supply of this metal. For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews, see the articles Lead and Mines. Silver mixed with alloy is referred to in Jer. vi. 30, and a finer kind, either purer in itself, or more thoroughly purified, is mentioned in Prov. vii. 19.—Silver cord; see Cord; medicine.

Silverlings (= little silvers, i.e. pieces of silver, or silver coins), the A. V. translation (Is. vii. 23 only) of the Heb. Coepph, elsewhere rendered “silver” or “money.” Piece of Silver.

Si-ma-lek (fr. Gr. form, probably of Heb. or Ar. = Heb. melah, king), an Arabian chief who had charge of Antiochus VI, the young son of Alexander Balas, before he was put forward by Tryphon as a claimant to the Syrian throne (1 Macc. xi. 59).

Sim e-0n (L. fr. Heb. = Rimmon = a hearkening, Gen. xxix. 59, Ges.). 1. The second son of Jacob
by Leah. His birth is recorded in Gen. xxix. 33. The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah—Reuben, Levi, and Judah. Reuben is mentioned in some connection. "As Reuben and Simeon are mine," says Jacob, "so shall Joseph's sons Ephram and Manasseh be mine" (Gen. xlvii. 5). With Levi, Simeon was associated in the massacre of the Shechemites (xxvii. 23)—a deed which drew on them the remonstrance of their father (30), and perhaps also his dislike (Gen. xvi. 24-31), though the latter may refer to some unrecorded act (so Mr. Grove). Judah and Simeon not only "went up" together, side by side, in the forefront of the nation, to the conquest of the south of the Holy Land (Judg. i. 3, 17), but their allotments lay together in a more special manner than those of the other tribes. Besides the massacre of Shechem, the only personal incident related of Simeon is the fact of his being selected by Joseph as the hostage for the appearance of Benjamin (Gen. xlii. 19, 24, 36; xxiii. 2). The chief families of the tribe are mentioned in Gen. xlvi. 10, in which SNAEL (xliii. 32) is specified and due to the recent mortality following the idolatry of Poor (xxxv), but there must have been other causes which have escaped mention. Simeon and Levi, according to Jacob's prediction (Gen. xlix. 5-7), were both "divided" and "scattered." In the case of Simeon, some corrupting element in the tribe itself seems first to have reduced its numbers, and at last to have driven it from its allotted seat in the country, and caused it to dwindle and disappear. The non-appearance of Simeon's name in the Blessing of Moses (Deut. xxxiii. 6) may be due to his displeasure at the misbehavior of the tribe at Shittim. Those who assume that the blessing or this portion of it, is a composition of later date (PENTATEUCH), ascribe the omission to the fact of the tribe having by that time vanished from the Holy Land. During the journey through the wilderness Simeon was a member of the camp which marched on the S. side of the Sacred Tent. His associates were Reuben and Gad. The connection betwixt Judah and Simeon already mentioned seems to have begun with the Conquest. Judah and the two Joseph-brethren (Ephram and Mana-selah) were first served with the Hori's share of the land; and then, the Canaanites having been sufficiently subdued to allow the Sacred Tent to be established without risk in the heart of the country, the work of dividing the remainder amongst the seven inferior tribes was proceeded with (Josh. viii. 1-6). Benjamin had the first turn, then Simeon (xxx. 1). By this time Judah had discovered that the tract allotted to him was too large (xxx. 9), and also too much exposed on the W. and S. for even his great powers. To Simeon accordingly was allotted a district out of the territory of his kinsman, on its southern frontier, which contained eighteen or nineteen cities, with their villages, spread round the venerable well of Beer-sheba (Josh. xix. 1-8; 1 Chr. iv. 25-28). Of these places, with the help of Judah, the Simeonites possessed themselves (Judg. i. 17); and hence they were found, doubtless by Judah, residing in the reign of David (1 Chr. iv. 31). During his wandering life

David must have been much among the Simeonites (1 Sam. xxx. 26 ft.; Ziklag). The comparatively small number of Simeon (7,100 warriors) and Judah (6,800) who attended David's inauguration as king (1 Chr. xii. 23 ff.) may be due to the fact that they took place in the heart of their own territory, at Hebron. After David's removal to Jerusalem the head of the tribe was Shephatiah, son of Maachah (xxvii. 16). What part Simeon took at the time of the division of the kingdom we are not told. The only thing (so Mr. Grove) which can be interpreted into a trace of Simeon having taken any part with the northern kingdom are the two casual notices of 2 Chr. xv. 9 and xxxiv. 6, which appear to imply the presence of Simeonites there in the reigns of Ass and Josiah. But the definite statement in 1 Chr. iv. 41-43, of two expeditions in search of more eligible territory, proves that at that time there were still some of them remaining in the original seat of the tribe, and actuated by all the warlike, lawless spirit of their progenitor. The audacity and intrepidity which seem to have characterized the founder of the tribe of Simeon are seen in their fullest force in his descendant Jeshurun 2. Whether the later part of the history of this tribe will be a biographical history or a historic romance (JUDITH, BOOK OF), Judith herself will always remain one of the most prominent figures among the deliverers of her nation. Bethulia would almost seem to have been a Simeonite colony. Simeon is named by Ezekiel (xlviii. 29), and John (Rev. vii. 7), in their catalogues of the restoration of Israel. -3. A priest of the family of Jophar or Jemoliaris; one of the ancestors of the Maccabees (1 Mcc. ii. 1). -3. Son of Judah and father of Levi in the genealogy of our Lord (Lk. iii. 30).-4. Simon Peter (Acts xv. 14; Peter).-5. A devout Jew, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took Him in his arms, and gave thanks for what he saw, and knew of Jesus (Lk. ii. 25-33). In the apocryphal gospel of Nicodemus, Simon is called a high-priest. Rabban Simeon, whose grandfather was of the family of David, succeeded his father Hillel as president of the Sanhedrim about A. D. 15 (SCHRÈES), and his son Gamaliel was the Pharisee at whose feet St. Paul was brought up (Acts xxii. 3). A Jewish writer specially notes that no record of this Simeon is preserved in the Mishna. It has been conjectured that he, or his grandson of the same name, may be the Simeon of St. Luke; but the commonness of the name Simeon, the description merely as "a man in Jerusalem," and the education of Gamaliel as a Pharisee, are arguments against the validity of this conjecture. -6. "Simon that was called Niger," one of certain prophets and "teachers" in the church at Antioch (Acts xiii. 1 only). *Simeonites (fr. Heb.), the = the descendants, or tribe, of Simeon (Num. xxiv. 14, xxvi. 14; 1 Chr. xxvii. 16). Simeon (Gr. fr. Heb. = Simeon, or of Greek origin). 1. Son of Matthias (1 Mcc. ii. 3, 85, &c.).-2. Son of Ommas the high-priest, whose eulogy closes the "praise of famous men " in Euch. l. (ECCLESIASTICS.) The common view refers this to Simon II. (HIGH-priest, p. 334); but Josephus (xii. 2, § 4, &c.) identifies Simon I. with "Simon the Just." It is evident (so Mr. Westcott) that Simon the Just was popularly regarded as closing a period in Jewish history, as the last teacher of the Great Synagogue. (JERUSALEM; SYNAGOGUE, THE GREAT.) A "governor of the Temple" in the time of Seleucus Philopator, whose information as to the
treasures of the Temple led to the sacrilegious attack of Heliodorus (2 Macc. iii. 4, &c.). Considerable doubt exists as to the exact nature of his office. The chief difficulty lies in the fact that Simon is said to have been of "the tribe of Benjamin" (iii. 8), while the earlier "ruler of the house of God" (1 Chr. ix. 11; 2 Chr. xxxii. 19; Jer. xx. 1) seems to have been a priest, and the "captain of the Temple" (Lk. xiiii. 4; Acts iv. 1, v. 24, 26) and the keeper of the treasures (1 Chr. xxvi. 21; 2 Chr. xxxii. 12) must have been at least Levites. Herzfeld conjectures that Benjamin is an error for Migjamim (= Miamim 2, or Miamim 2), the head of a priestly house (Neh. xii. 5, 17; comp. 2 Macc. iv. 23, "brother of Menelans").—4. Simon the Brother of Jesus. The only undoubted notice of this Simon occurs in Mat. xviii. 53 and Mk. vi. 3. He has been identified by some writers with Simon the Canaanite (Neh. v. 5, below) and still more generally with Symeon who became bishop of Jerusalem after the death of James, x. v. 62. The former of these opinions rests on no evidence whatever, nor is the latter without its difficulties. (JAMES.)—5. Simon the Canaanite, one of the Twelve Apostles (Mat. x. 4; Mk. iii. 18), otherwise described as Simon Ze-leotes (Lk. vi. 15; Acts i. 13). The latter term, which is peculiar to Luke, is the Greek equivalent for the Chaldee term preserved by Matthew and Mark (Canaanite, Zelote). Each points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. Different traditions (both doubtful) make him to have preached in Egypt, Crete, and Mauritania, and to have been crucified in Judea in Domitian's reign (comp. No. 4, above).—6. Simon the Doctor. A Bithynian, disciple of Jesus, a writer, and author of a work on the Egyptian mysteries. Heracle in Africa, who was present in Jerusalem at the crucifixion of Jesus, either as an attendant at the feast (Acts ii. 10), or as one of the numerous settlers at Jerusalem from that place (vi. 9). Meeting the procession that conducted Jesus to Golgotha, as he was returning from the country, he was pressed into service to bear the cross (Mat. xxvii. 29; Mk. xv. 21; Lk. xxi. 26), when Jesus Himself was unable to bear it any longer (comp. Jn. xix. 17). Mark describes him as the father of Alexander and Rufus. —7. Simon the Leper. A resident at Bethany; not improbably (so Mr. Bevan) one who had been much troubled with leprosy by Jesus. (Lazarus; Martha; Mary the sister of Simon and Lazarus; Mary of Bethany; Simon of Jerusalem). He was a disciple of Jesus and a freed-man, and was one of the thirty who were witnesses of the Crucifixion. He has been identified with Simon, who anointed Jesus preparatory to His death and burial (Mat. xxvi. 6, &c.; Mk. iv. 3, &c.; Jn. xii. 1, &c.).—8. Simon the Sorcerer. Simon the enchanter, who, at Jerusalem, converted the people, and practised his art in the name of Jesus (Acts viii. 9; Magic; Magic). He was born (so Mr. Bevan, after Justin Martyr, &c.) at Gitten, a village of Samaria, identified with the modern Keru'el, near Nabul's (Shechem). He was probably educated at Alexandria, and there became acquainted with the eccentric tenets of the Gnostic school. (Philosophy.) Either then or subsequently he was a pupil of Dositheus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius. He is first introduced to us in the Bible as practising magical arts in a city of Samaria, perhaps Sychar (Acts viii. 2; comp. Jn. iv. 5), and with such success, that he was pronounced to be "the power of God which is called by us" (Acts viii. 9). The preaching and miracles of Philip the Evangelist having excited his observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands, as practised by the Apostles Peter and John, and, being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. His proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror but not penitence (viii. 9-24). From him comes the word simony, as applied to all traffic in spiritual offices. Simon's history, subsequently to his meeting with Peter, is involved in difficulties. Early Church historians depict him as the pertinacious foe of the Apostle Peter, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. Justin Martyr represents Simon as successful at Rome; that he was deified, and a statue was erected in his honor, "Simon Deo Sancto" (L. = to Simon the holy god). The various accounts can be reconciled only by assuming that Simon made two expeditions to Rome, the first in the reign of Claudius, the second (in which he encountered Peter) in the reign of Nero, about a. p. 68; and even this takes for granted the disputed fact of St. Peter's visit to Rome. His death is associated with the encounter in question: according to Hippolytus, the earliest authority on the subject, Simon was buried alive at his own request, in the confidence that he would rise again on the third day. According to another account, he attempted to fly, in proof of his supernaturnal power; in answer to the prayers of Peter, he fell and broke his thigh and ankle; overcome with vexation, he committed suicide. Simon is generally pronounced by early writers the founder of heresy; pervert, of the mind, and the source of antichristianity and Gnosticism. —9. Simon Peter. (Peter).—10. A Pharisee, in whose house a penitent woman anointed the head and feet of Jesus (Lk. vii. 40). (Harmony under Gospels; Mary Magdalen.)—11. Simon the Tanner. A Christian convert living at Joppa, at whose house Peter lodged (Acts ix. 43). The house was on the sea-shore (x. 5, 32), for the convenience of the water. (Handcraft; Leather.)—12. Father of Judas Iscariot (Jn. vi. 71, xiii. 2, 26).

Simon (see above) CHOS-A-MENES (fr. Gr., apparently formed by combining the last letter of Malchoch [cl] with the root Amok, part of Semcharah). Simon, and the three following names in Ezr. x. 31, 32, are thus written in 1 Esd. ix. 32.

Sim'ri (fr. Heb., properly Sim'miri), son of Hosah; a Merarite Levite in David's reign (1 Chr. xxvi. 11).

Sim (Heb., see below). 1. A city of Egypt, mentioned only in Ezr. xxx. 10, 15. The name is Hebrew, or, at least, Semitic. Gesenius supposes it = ceny, nire. It is identified in the Vulgate with Pelusium (Gr. Pelathon = the claggy or muddy town). Champollion identifies Pelusium with the Peramon, Peroum, and Harmoum of the Copts, El-Farnak of the Arabs, which was in the time of the former a boundary-town. The site of Pelusium is as yet undetermined. It has been thought to be marked by mounds near Bany et-Tench, now called El-Farnak and not et-Tench. This is disputed by Captain Spratt, who supposes that the mound of Abeo-Khureyd indicates where it stood. This is further inland, and apparently on the W. of the old Pelusie

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1 It has been supposed that Justin mistook an inscription in honor of the Sabine Hercules, Stasius Serio, for one in honor of Simon; but this involves a series of improbabilities, amounting almost to an impossibility (so Mr. Bevan).
branch of the Nile, as was Pelusium. It is situate between Farun and Tel-Defnewth. Pelusium is mentioned by Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, as one of that time until the coming of the Romans. Herodotus relates that Sennacherib advanced against Pelusium, and that near Pelusium Cambyses defeated Psammetichus. In like manner the decisive battle in which Ochus defeated the last native king, Nectanebos, Nebkhet-Reph, was fought near this city. Mr. R. S. Poole, original author of this article, conjectures that this city may have been connected with the Sinites (Sinait) and the wilderness of Sin, perhaps also with Sinim.—2. Wil­derness of Sin, a tract of the wilderness which the Israelites reached after leaving the encampment by the Red Sea (Num. xxxii. 11, 12). Their next halting-place (Ex. xi. 1, xvi. 1) was Rushdîya; hence the wilderness of Sin. The Arab name for this place is Sin or Sinâbân, the Gulf of Suez, and of course W. of Sinai. In the wilderness of Sin the manna was first gathered. Dr. Robinson (i. 73) identifies the wilderness of Sin with the great plain—called el-Kâda in its broadest part—which begins near el-Murkhdh (about lat. 29°), extends with a greater or less breadth almost to the extremity of the peninsula of Sinai. Mr. Rowlonds (in Fairbairn) identifies the wilderness of Sin with the district of hills or group of mountains round Sarbât el-Khadem, directly E. of the plain of Murkhdh, WILDERNESS OF THE WANDERING.

1. Sin, the A. V. translation of—1. Ihašašim (Prov. xiv. 9; Jer. ii. 5), usually translated "trespass-offering" (Lev. v. 6, 15, 16, 18, 19, &c.), sometimes "trespass-offering" (v. 7, 15 b, &c.), once "guiltiness" (Gen. xxvi. 10), once "offering for sin" (Is. lii. 10). The kindred verb dâhaša is usually translated "to be guilty" (Lev. iv. 13, 22, 27, &c.), sometimes "to trespass" (v. 19, &c.), &c. The kindred noun anâhxâdh is translated "lawless" (Prov. xxvii. 18, Ps. xlix. 5), "lawlessness" (Gen. xlii. 14), often "trespass" (Lev. vi. 5 margin [v. 24 Heb. text "trespass-offering"], xxi. 16, &c.). (Six-offering.)—2. Iheb. hût or chût (xix. 17, 20; Num. xxvii. 8, and often), usually translated "fault" (Gen. xi. 9; once "punishment of sin" (Lam. iii. 39), &c.). The kindred âdâ or êdâ is the common verb rendered "to sin" (Gen. xxix. 9; Ex. ix. 27, &c.), in the participle "sinner" (Ps. xi. 22, &c.), rarely translated "to offend" (Gen. xx. 9, 11, &c.), "to bear the blame" (xii. 39, &c.), &c. The kindred noun hâtâkh or chûtâkh is often rendered "sin" (Job xxvii. 19, 20; Ps. xvii. 18, &c.), &c. "Chûtâkh, rendered "sinner" (Gen. xiii. 15; Ps. i. 5, &c.), once "offender" (K. i. 21).—3. Heb. 'âdâv (K. 17), translated "iniquity" more than 200 times (Gen. xxv. 16, xix. 15, &c.), sometimes translated "punishment of iniquity" (Lev. xxvi. 41, 43; Ez. xvii. 15, &c.), or simply "punishment" (Gen. iv. 12; Ez. xiv. 10 b, &c.), "nissichâ" (2 K. vii. 9), &c.—4. Heb. peseh (Prov. x. 12, 19, xxviii. 13), translated "transgression" (Ex. xxiii. 21, xxviii. 7, and more than eighty other places), sometimes "trespass" (Gen. xxxi. 36, 17, 17 twce; Ex. xxvii 19, 8 [Heb. 8]; 1 Sam. xxiv. 28; Deut. xvi. 18). The kindred verb peseb is usually rendered "to transgress" (1 K. vii. 50; Ezr. x. 15 &c.), also "to rebel" (2 K. iii. 5, 7; Is. i. 2, &c.) or "revert" (2 K. vii. 20, 22 twce; 2 Chr. xxi. 8, 10 twce), in passive "offended" (Prov. xviii. 19; Or. vi. 14, 39), in participle "transgressing" (Ps. xvi. 2, &c.), "guiltiness" (Ps. xxvi. 9, &c.).—5. Gr. ἁμαρτέω, most uniformly rendered "sinful" (Job xiii. 6, and about 170 other places) once "sinful" (Rom. vii. 3) once "offence" (2 Cor. xi. 7). The kindred hamartäma is also translated "sin" (Mk. iii. 28, iv. 12; Rom. iii. 23; 1 Cor. vi. 18); the verb hamartan is usually translated "to sin" (Mat. xxvii. 21, xxviii. 4, &c.), sometimes "to trespass" (xviii. 15; Lk. viii. 7, 4), once "to offend" (Acts xxv. 8); its compound prohamartan is translated to "sin already" (2 Cor. xii. 21), or "sin heretofore" (xii. 2); hamartiō is usually translated "sin" (Mat. ix. 10, 11, 13, and about forty other places), sometimes "sinful" (Mk. vii. 18; Lk. x. 28, 24, 37; Rom. vi. 1, 13). The kindred noun hamartian (Lk. vii. 7 only) is translated "that is without sin."—6. Gr. parapátheta (Eph. i. 7, ii. 5; Col. ii. 13 a), often translated "trespass" (Mat. vi. 14, 15, 16, &c.), "offence" (Rom. v. 15-20). The kindred verb paraparilpō (Heb. vi. 6 only) is translated "to fall away,"—Among other Greek words of related significations used in the T. are "transgressions" (xiv. 10) and "trespasses" (twice translated "iniquity" (Mat. vii. 23; Rom. iv. 7, &c.), once "unrighteousness" (2 Cor. vi. 14), found twice in 1 Jn. iv. 4, the first time with its verb (poiet = does or commits) translated "transgresseth the law" (more literally, does lawlessness), the second time (following "is") translated "transgression of the law;" the kindred adjective anomos rendered "lawless" (1 Tim. i. 9), "without law" (1 Cor. ix. 21 four times), "unlawful" (2 Pet. ii. 8), "wicked" (Acts ii. 23; 2 Th. ii. 8), "transgressors" (as a plural noun, Mk. xxi. 28; Lk. xxix. 37); the kindred adverb anamôs (twice in Rom. ii. 12 only) translated "without law;" the kindred noun anaparastasis, rendered "transgression" (Mat. xv. 2, 3; 2 Jn. 9), also "by transgression fell" (Acts i. 23); its kindred noun paraparadôsia, rendered "transgression" (Rom. iv. 15, v. 14; Gal. iii. 19; 1 Tim. ii. 14; Heb. ii. 2, ix. 16), once "breaking" (Rom. ii. 23), and the kindred paraparitês, rendered "transgressor" (Gal. ii. 18; Jas. ii. 11), translated in Rom. ii. 23, "breaker," and in v. 27 "who dost transgress."—The two great subjects of the Bible are the sin of man and the salvation provided by God. Sin is thus defined: "Whoever committeth sin, transgresseth also the law; for sin is the transgression of the law" (1 Jn. iii. 14). And again: "All unrighteousness is sin" (v. 17). The origin and universality of sin are thus stated: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that (margin 'in whom') all have sinned" (Rom. v. 12). The punishment of sin and the salvation of the Gospel are contrasted in Rom. vi. 23, "The wages of sin is death; but the gift of God is eternal life, through JESUS CHRIST our Lord."—The various possible theories as to the origin of human sinfulness are thus given by Prof. J. Haven (in B. S. xx. 445 ff.): 1. "It is supposable that this nature was originally implanted by the Creator." This theory makes God really the author of sin.—2. It is supposable that it was acquired in some previous state of being, as
consequence of some sinful act on the part of each individual. This seems to have been Origen's view, and has been maintained by Dr. Julius Müller, of Germany, and Edward Beecher, D. D., of this country.—III. "It is supposable that it is derived from a sinful ancestry, in whose loss of innocence their whole posterity is involved." In this view the great body of those who adopt the Christian system agree, all admitting the fact of a connection between Adam and his posterity in respect to sin, but differing as to the nature of this connection. Prof. Havern thus states the subordinate theories:—"a. That of the generic unity of the race with Adam, as virtually one with Adam, existing in him, sinning in him—his sin their sin." This theory is closely related to the realism of Plato and the Platonic Philo-so phy. It was held by Augustine and other Latin Fathers, a modified form by President Edwards, and has some prominent advocates at the present day. "b. The theory of the constructive unity of the race with Adam, as its federal head and representative, by virtue of a special covenant made with him to that effect." This is supposed to be the prevalent view among the "Old School" theologians in this country. It is a view which represents that depravity as resulting simply from the laws of natural descent, the child inheriting from the parent a vitiated and corrupt nature, prone to evil, in consequence of which he comes to sin as soon as he comes to moral agency. This nature, derived from Adam through successive generations, is the evil here his original sin. This appears to be the probably the view most prevalent now among "New England theologians," who likewise hold that this depravity of nature is not in itself culpable. Those who advocate the theories a and b hold that this depravity of nature (commonly called original sin) is in itself culpable or blameworthy.—The theories in respect to the relation to sin to the will and purpose of God. Prof. Havern thus classifies:—I. The theory that God cannot entirely prevent sin has two possible forms: a. That He cannot entirely prevent it in any system. This virtually denies God's omnipotence. b. That He cannot entirely prevent it in a moral system, i.e., a system which embraces free moral agency. II. The theory that God does not choose to prevent the sin which actually exists. This may be—a. Because the existence of sin is in itself desirable. b. Because it is the necessary means of the greatest good. c. Because it can be overruled to good. d. Because this permission of sin, under the present checks and counteractions, will invoke less evil than His absolute prevention of it; in other words, because He saw that, all things considered, it was better to permit sin, under its present restrictions, than to do more than He is doing to prevent it. This last theory is the one advocated by Prof. Havern in the article above mentioned. It does not fall within the plan of the present work to discuss these important subjects at length; for the details and the advocacy of particular theories the reader must be referred to the essays, sermons, and systematic treatises of theologians. ATONEMENT; DAMNATION; FAITH; GLORY; HEAVEN; HELL; IMMORT.; JUDGMENT; JUSTICE; LOVE; PUNISHMENT; REDEMPTION; RIGHTEOUSNESS; SACRIFICE, &C. Sin-offering (Heb. hattath or chattath). The sin-offering among the Jews was the sacrifice, in which the ideas of propitiation and of atonement for sin were most distinctly marked. It is first directly enjoined in Lev. iv., whereas in chs. i.-iii., the burnt-offering, meal-offering, and peace-offering are taken for granted, and the object of the Law is to regulate, not to enjoin, the presentation of them to the Lord. Nor is the word applied to any sacrifice in antero-Mosaic times. It is, therefore, peculiarly a sacrifice of the Law. The idea of propitiation was no doubt latent in earlier sacrifices, but it was taught clearly and distinctly in the Levitical sin-offering. The ceremonial is described in Lev. iv. and vi. The animal, a young bullock for the priest or congregation, a male kid or lamb for a ruler, a female kid or lamb for a private person, in all cases without malformation, was brought by the sacrificer to the altar of sacrifice; his hand was laid on its head; of the blood of the slain victim, some was then sprinkled seven times before the veil of the sanctuary, some put on the horns of the altar of incense, and the rest poured at the foot of the altar of sacrifice; the fat was then burnt on the altar; the remainder of the body, if the offering were of the priest, or of the whole congregation, was carried out of the camp to a "clean place," and there burnt; but if the offering were of an individual, the flesh might be eaten by the priests alone in the holy place as "most holy."—The trespass-offering (Heb. azazel) is closely connected with the sin-offering. III. The victim was in each case to be a ram (v. 14–vi. 7, vii. 1–7). At the time of offering, in all cases of damage to any holy thing or to any man, restitution was to be made to the priest or to the owner; if the victim was the principal, the blood was sprinkled round about on the altar, as in the burnt-offering; the fat burnt, and flesh disposed of as in the sin-offering. The distinction of ceremonial clearly indicates a difference in the idea of the two sacrifices. The nature of that distinction is still a subject of great controversy. So far as the derivation of the two Hebrew words goes, there appears to be more of reference to general and actual sin in the former, to special cases of negligence in the latter. In one important passage (v. 1–13) the sacrifice is called first a "trespass-offering" (ver. 6), and then a "sin-offering" (ver. 7, 6, 11, 12); but from the time of the tenth century B.C. the terms have been reversed. In ver. 14 we may conclude that "trespass-offering" is not here used in its technical sense, and that the passage is to be referred to the sin-offering only. The sin-offerings were.—(A.) Regular. (1) For the whole people, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (Num. xxvii. 15–xxix. 38); besides the solemn offering of the two goats on the Great Day of Atonement (Lev. xvi.). (2) For the priests and Levites at their consecration (Ex. xxix. 10–14, 36); besides the yearly sin-offering (a bullock) for the high-priest on the Great Day of Atonement (Lev. xvi.). (B.) Special. (1) For any sin of "ignorance" (iv.). (2) For refusal to bear witness (v. 13). (3) For ceremonial defilement not willfully committed (v. 2, 3, 8, 6–8, xiv. 19, 31, x. 15, 30; Num. vi. 6–11, 16). (4) For the breach of a rash oath (Lev. v. 4).—The trespass-offerings were always special, as—(1) For sacrifice in ignorance (v. 15, 16). (2) For ignorant transgression (c. 17–19). (3) For sacrilege. (4) For the impure person, or person doing uncleanness (vi. 1–6). (4) For rape of a lewdly shaved (xiv. 20, 21). (5) At the purification of the leper (xiv. 12), and the polluted Nazirite (Num. vii. 12), offered with the sin-offering.—From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other and especially the special sin-offerings, and the trespass-offerings.
It is also evident that the sin-offering was the only regular and general recognition of sin in the abstract, and accordingly was far more solemn and symbolical in its ceremonial; the trespass-offering was confined to special cases, most of which related to the doing of some material damage, either to the holy things or to man, except in (5.), where the trespass-offering is united with the sin-offering.

Josephus declares that the sin-offering is presented by those who fall into sin in ignorance, and that the trespass-offering by one who has sinned and is conscious of his sin, but has no one to convict him thereof. Mr. Barry, original author of this article, draws the following conclusions:—(a.) That the sin-offering was far the more solemn and comprehensive of the two sacrifices. (b.) That the sin-offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass-offering looked to the evil consequences of sin, either against the service of God, or against man, and to the duty of atonement as far as atonement was possible. (c.) That sin-offering was of the soul that doth acknowledge its sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God.

Rev. J. Jennings (in Kitto) says:—"The sin-offering holds up sin as guilt needing expiation; the trespass-offering as asking for a merciful dispensation."—There is one other question of some interest, as to the nature of the sins for which either sacrifice could be offered. It is seen at once that in the Law of Leviticus, most of them, which are not merely ceremonial, are called sins of "ignorance" (see Heb. ix. 7); and in Num. xv. 50, it is expressly said that while such sins can be allowed for by offering a present, the soul that doth aught presumptuously" (Heb. with a high hand) "shall be cut off from among his people."... "His iniquity shall be upon him" (compare Heb. x. 26). But there are sufficient indications that the sins here called "of ignorance" are more strictly those of negligence or faultly, revenged of by the unpunished offender, as opposed to those of deliberate and unrepentant sin. Some of the sins actually referred to in Lev. iv., v., certainly are not sins of pure ignorance; they are indeed few out of the whole range of sinsfulness, but they are real sins.—In considering this subject, it must be remembered that the word in the Old Testament for the acknowledgment of these sins, as well as of a spiritual significance and effect. They restored an offender to his place in the commonwealth of Israel; they were therefore an atonement to the King of Israel for the infringement of His Law.

**Atone ment, Day of; Leprosy, &c.**

**Sinai.**

**Sinai (Gr. form of Sinai; Mount [Jd. v. 14; Acts vii. 50, 38].**

*Sinai* (Heb. any thing full of rock-forms or cliffs, jagged, or perhaps dedicated to the moon, Fü.; probably fr. Heb. שֵׁיֶךְ = thorubash, 1. e. mountain of the thorn, Stl.; see Btrst 1). Nearly in the centre of the peninsula which stretches between the horns of the Red Sea lies a wedge of granite, gneiss, and porphyry rocks rising between 8,000 and 9,000 feet above the sea. Its shape resembles a scalene triangle, with a crescent cut from its northern or longer side, on which border Rüssiger's map gives a broad skirting tract of old red sandstone, reaching nearly from gulf to gulf, and traversed by a few ridges, chiefly of tertiary formation, running nearly N.W. and S.E. On the southwestern side of this triangle, a wide alluvial plain narrowing, however, toward the N.—lines the coast of the Gulf of Suez, whilst that on the eastern or "Akabah coast is so narrow as almost to disappear. Between these alluvial edges and the granite mass a strip of the same sandstone is interposed, and the two strips converging at Rak Mohammed, the southern promontory of the whole. This nucleus of plutonic rocks is said to bear no trace of volcanic action since the original upheaval of its masses. It has been arranged in three chief masses as follows:

1. The northwestern cluster above Wady Frârân, its greatest relief found in the five-peaked ridge of Serbal—the most magnificent mountain of the peninsula—at a height of 8,342 feet above the sea. 2. The eastern and central one; its highest point the Jebel Kûtherûs, at a height of 8,985 (Rüppell) to 8,168 (Rüssiger) feet, and including the Jebel Misr, the height of which is variously set at 6,796, 7,033, and 7,097 feet. 3. The southeastern one, closely connected, however, with 2; its highest point, Um Shammâr, being that also of the whole. (See map, under Wilderness of the Wandering.)—A question arises as to the relation of the names Horæb and Sinai. The latter name especially comes as part of the limit on the further side from Egypt of the wilderness of Sinai (Ex. xvi. 1), and again (ix. 1, 2) as the "wilderness" or "desert of Sinai," before Mount Sinai is actually spoken of in ver. 11. But the name "Horæb" is, on the rebuke of the people by God for their sin in making the golden calf, reintroduced into the Sinaitic narrative (xxxiii. 6), having been previously most recently used in the story of the murmuring at Rephidin (xvii. 6), and earlier to denote the place of the appearance of God in the "burning bush" (iii. 1). "Horæb" properly signifies ground left dry by water draining off, and, strictly taken, may probably be defined to mean (as Mr. Hayman, original author of this article) a dry plain, valley, or bed of a wady near the mountain; yet Mount Horæb, on the "vast green plain" of which was doubtless excellent pasturage, may mean the mountain viewed in reference thereto, or its side abutting thereon. The mention of Horæb in later books (e.g. 1 K. viii. 2, ix. 8) seems to show that it had then become the designation of the mountain and region generally."

But Sinai is clearly a summit distinctly marked. There are three principal views in regard to its position:—1. That of Lepsius, favored also by Burenhult, that Serbal is Sinai, some thirty miles distant from Jebel Misr. 2. That Rephidin is Wady Frârân (Paran) and El-Hasse, which he identifies, as do most authorities, with Rephidin, just a mile from the old convent of Farân. The earliest traditions are in its favor. But there are two main objections to this:—(1). It is clear, from Ex. xii. 2 (compare xvii. 1), that the interval between Rephidin and Sinai was that of a regular stage of the march. A Sinai within a mile of Rephidin is unsuitable. (2.) There is no plain or wady of any sufficient size near Serbal to offer camping-ground to so large a host, or perhaps the tenth part of them.—II. The second is that of Ritter, that, allowing Serbal the reverence of an early sanctuary, the Jebel Misr is Sinai, and that the Wady en-Sheikh...
(Schafieh, Rbn.), which its southeastern or highest summit overhangs, is the spot where the people camped before the mount; but the second objection to Serbil applies (so Mr. Hayman, with Robinson, Porter [in Kitto], etc.) almost in equal force to this

as spelt by Robinson—overlooking the plain er-Rahab, is the scene of the giving of the Law, and that peak the mountain into which Moses ascended. Lepsius objects, but without much force (since he himself climbed it), that the peak Sinjefeh is nearly inaccessible. It is more to the purpose to observe that the whole Jebel Massa is, comparatively with adjacent mountains, insignificant. The conjunction of mountain with plain is the greatest feature of this site; in choosing it, we lose in the mountain, as compared with Serbil, but we gain in the plain, of which Serbil has nothing. Yet the view from the plain appears by no means wanting in features of majesty and awe. In this long retiring sweep of er-Rahab the people could "remove and stand afar off;" for it extends into the lateral valleys, and so joins the Wadys-Sheikh.\(^2\)—It may be added that,

\(\text{supposing Wady Taigibeh to have been the encampment by the sea, as stated in Num. xxxii. 10, three routes opened there before the Israelites (Stx 2); the most southerly one down the plain el-Ka'a to Tir: the most northerly by the Serbat el-Khotken; and the middle one by Wady Feirin, by which they would pass the foot of Serhil, which, therefore, in this case alone could possibly be Sinai. The middle route aforesaid from Wady Taigibeh reaches the Wady Feirin through what is called the Wady Mokateb, or "written valley," from the inscriptions on the rocks which line it, generally considered to have been the work of Christian hands.}

\(~\text{Sin-cere} [-sov] \) (fr. L.), the A.V. translation of

\(-1.\) \text{Gr. adeolos, literally guileless, hence unwartdered, pure, used in N.T. tropically only in the phrase "sincere milk," i.e. pure doctrine or spiritual nourishment (1 Pet. ii. 2).—2. \text{Gr. eilikes, literally nothing of in sungibb}, hence pure, sincere, Rm. N.T. Lex. (Phil. i. 10), also translated "pure" (2 Pet. iii. 1). The kindred noun \text{eilikesin} is uniformly translated "sincerity" (1 Cor. v. 8; 2 Cor. i. 12, ii. 17).}

\(~\text{Singling}. \) \text{Hymn; Music; Poetry, Hebrew.}

\(~\text{Sulim} \) (Heb., see below), a people noticed in Is. xix. 12, as living at the extremity of the known world, either in the South or East. The majority of the early interpreters adopted the former view, but the LXX., in giving \text{Farnii} (= Persians), favors the latter, and the weight of modern authority is thrown into the same scale, the name being identified by Gesenius, Hitzig, Knobel, Furst, J. A. Alex-

of resident monks, once more than 400, is now from 20 to 30 (Rm. i. 92, 93, 124, 130). In the library of this con-

Vechenstorf found in 1580 the celebrated Codex Sinaiticus. New Testament, I, § 26.)
Canaanite captives devoted to the lowest offices of the Temple.

Slaves [mezz] (Gr.) = TATXAI (1 Esd. vi. 3).

* Sister (Heb. abôth or deôth; Gr. adelphô) is used to denote not only one who is a daughter of the same parents (Gen. iv. 22; Lk. x. 39, 40) or of the same parent (Lev. xviii. 9, 11, &c.) with another, but more loosely a kinswoman or female relative (Gen. xxiv. 59, 60, &c.), one who is intimately connected or enrolled (Prov. vi. 4; Mat. xii. 50, &c.), one of the same faith (Rom. xvi. 1, &c.).

S'lînah (Heb. "hated," A. V. margin: "acquiescent, Ges.), the second of the two wells dug by Isaac in the valley of Gerâh, the possession of which the herdmen of the valley disputed with him (Gen. xxvi. 21). Rowlands (in Fairbairn) supposes it may have been at cu-Sînah, a spot about twelve or fifteen miles S. E. from Khirbet el-Lawer (Gerâh?).

S'inâl *Montil

* Skin. * Badger-skins; Leather, &c.

* Skull. * Calvâry; Goglotha, Mill, &c.

* Sky. * Air; Firmament; Heaven, &c.

Slave (fr. L.) The word "slave" is found only twice in the A. V., once (Jer. ii. 14) in the phrase "human-born slave," the word being supplied by the translators in parallelism to "servant" (Heb. 'ebed) in the preceding clause; and in Rev. xvi. 13, where it is the representative of the Gr. pl. xêlouta (literally, as in margin, "bôlês"), mentioned among the articles of merchandise of the mystical Babylon. Indeed the term "slave," however appropriate to one held in servitude under the Greek and Roman law, is too strong to be applied to the "servant" or "bondman" of the Hebrews. "The Mosaic Law," says Saalschütz (translated by Prof. E. P. Barrows, in B. S. x. 53), "knows nothing of slavery in the sense of considering freemen and slave as beings holding an opposite relation to each other in respect to their dignity as men, or on a scale of civil and social rights. The Hebrew language has no word for stigmatizing by a degrading appellation one part of those who owe service, and discriminating them from the rest as slaves, but only one term for all who are under obligation to render service to others. For males this is 'ebed (Servant 4) = servant or man-servant, properly laborer; for females shiphôhah or shiphelah and âmâh = maid-servant, maidservant." These two terms for maid-servant or maid are both applied to Hagar (Gen. xvi. 1 ff., xxi. 10, 12, 13, &c.), Bilhâh and Zilpâh (xxix. 21, 29, xxx. 3, xxxi. 33, &c., &c.), and each is translated in the A. V. "maid-servant," "bondwoman," "maid," "handmaid," and "bondmaid," the former being also translated "woman-servant," "maiden," "servant," and "wench." "Among a people who occupied themselves with agriculture," continues Saalschütz, "whose lawgivers, Moses, and whose kings, Saul and David, went immediately from the herd and from the plough to their high vocation, there could be nothing degrading in an appellation taken from 'labor.' "Servant of God" is also applied to Moses and the priests as a title of honor. The laws, moreover, regarding servants protect them zealously; every regard their dignity as men and their feelings. They by no means surrender these to the arbitrary will of the masters, as in other ancient and modern states in which slavery and thralldom have prevailed. "There was an enactment," says W. Lindsay, D. D. (in Fairbairn), "which shows that the spirit of the whole system was that of a benign character, and which must of itself have tended to pre-
vent harshness even in the case of a cruel master. 

When a servant escaped from his master, the law presumed that he had good reason for fleeing, and therefore forbade any one on whose protection he might rely (Ex. xxi. 26), to deliver him up to his master. He was to remain with the person in whose house he had taken refuge (Deut. xxi. 15, 16).—

The following parts i. and ii. are abridged from the original article by Mr. Bevan.—I. Hebrew Slaves. 1. The circumstances under which a Hebrew might be reduced to servitude were:—(1) poverty; (2) the commission of theft; and (3) the exercise of parental authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance, and perchance a surplus sufficient to redeem his property (Lev. xxv. 37, 39). It has been debated whether under this law a creditor could seize his debtor and sell him as a slave: the words do not warrant such an inference. (2.) The commission of theft renders a person liable to servitude, whenever restitution could not be made on the scale prescribed by the Law (Ex. xxi. 1, 3). The thief was bound to withdraw the proceeds of his robbery from the service of him on whom the theft had been committed. (PENALTIES.) (3.) The exercise of parental authority was limited to the sale of a daughter of tender age to be a maid-servant, with the ulterior view of her becoming the concubine of the purchaser (xxi. 7; MARRIAGE). The servitude of a Hebrew might be terminated in three ways:—(1.) by the satisfaction or the remission of all claims against him; (2.) by the recurrence of the year of jubilee (Lev. xxv. 40); and (3.) the expiration of six years from the time that his servitude commenced (Ex. xxi. 2; Deut. xv. 12; Sabbatical Year). (4.) The Rabbinists added, by the death of the master without leaving a son, there being no power of claiming the slave on the part of any heir except a son.—If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges (or more exactly, at the place of judgment), and then the master was to take him to the door and to bore him through with an awl (Ex. xxi. 6), driving the awl into "unto the door" (Deut. xv. 17), and thus fixing the servant to it. A servant who had submitted to this operation remained, according to the words of the Law, a servant "for ever" (Ex. xxi. 6). These words are, however, interpreted by Josephus and by the Rabbinists as meaning until the year of jubilee. 2. The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bondservant, but as an hired servant and as a sojourner," and "not to rule over him with rigor" (Lev. xix. 39, 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to renumerate him liberally out of his flock, his floor, and his winepress (Deut. xiii. 14).—In the event of a Hebrew becoming the servant of a "stranger," meaning a non-Hebrew, the servitude could be terminated only in two ways, viz. by the arrival of the year of jubilee, or by the repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv. 47-55).—A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with her usual gratuity at leaving, just as in the case of a man (Deut. xv. 12, 13).—Thus far we have seen little that is objectionable in the condition of Hebrew servants. In respect to marriage the peculiarities which, to our ideas, would be regarded as hardships, were laid down by a master might, e. g., give a wife to a Hebrew servant for the time of his servitude, the wife being in this case not only a slave but a non-Hebrew. Should he leave when his term has expired, his wife and children would remain the absolute property of the master (Ex. xxi. 4, 5). A father might sell his young daughter to a Hebrew, with a view of his either marrying her himself, or giving her to his son (7-9). It diminishes the apparent harshness of this proceeding if we look on the purchase-money as in the light of a dowry given, as was not unusual, to the parents of the bride; still more, if we accept the Rabbinical view that the consent of the maid was required before the marriage could take place. The position of a maiden thus sold by her father was subject to the following regulations:—(1.) She could not "go out as the men-servants do," i. e. she could not leave at the termination of six years, but in the year of jubilee, if her master was willing to redeem her, or sell her with the servitude. (2.) Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money. (3.) If he be- trothed to her son, he was bound to make such provision for her as he would for one of his own daughters. (4.) If either he or his son, having married her, to a second wife, it would not be to the prejudice of the first. (5.) If neither of the three first specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (xxi. 7—11).—The custom of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonish Captivity (Neh. v. 5). Vast numbers of Hebrews were reduced to slavery as war-captives at different periods by the Phcenicians (Joc. iii. 6), the Philitaeans (ib.; Am. i. 6), the Syrians (1 Mc. iii. 41; 2 Mc. vii. 11), the Egyptians (Jos. xii. 2, § 3), and, above all, by the Romans (Jos. B. J. vi. 9, § 5).—II. Non-Hebrew Slaves. 1. The master was not bound to purchase a slave, either of the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num. xxxi. 26 ff.). Besides these, many were obtained by purchase from foreign slave-dealers (Lev. xxv. 44, 45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The children of slaves remained slaves, being the class described as "born in the house" (Gen. xiv. 14, xvii. 12; Ex. cl. 7), and hence the number was likely to increase as time went on. The average value of a slave appears to have been thirty shekels (Ex. xxii. 22). That the slave might be manumitted, appears from Ex. xxii. 26, 27, and Lev. xix. 20. As to the methods by which this might be effected, we are told nothing in the Bible; but the Rabbinists specify the following four methods:—(1.) redemption by a money payment, (2.) a bill or ticket of freedom, (3.) testamentary disposition, or (4.) any act of formal manumission, such as making a slave one's heir. 2. The slave is described as the "possession" of his master, apparently with a special reference to the power which the latter had of disposing of him to his heirs as he would any other article of personal property (Lev. xxv. 45, 46); also as his mens
ter’s “money” (Ex. xxi. 21), i.e. as representing a certain money value. But provision was made for the protection of his person (Lev. xxiv. 17, 22; Ex. xxi. 20). A minor personal injury, such as the loss of an eye or an ear, or a slave’s being broke for the good of the servant, was giving the servant his liberty (ver. 26, 27). The position of the slave in regard to religious privileges was favorable. He was to be circumcised (Gen. xvii. 12), and hence was entitled to partake of the Paschal sacrifice (Ex. xii. 44), as well as of the other religious festivals (Ex. xii. 15, xvi. 11). The occupations of slaves were of a menial character, as implied in Lev. xxv. 39, consisting partly in the work of the house, and partly in personal attendance on the master. (CANAAN; ELIEZER 1; LAW OF MOSES; MEN-STEALERS; MILL; MINIM; NOAH; NURSE; WAGES.—III. Egyptian bondage. The Israelites were grievously oppressed by PHARAOH 5, 4, and the Egyptians, but were delivered from “the house of bondage” by the direct interposition of JEHOVAH. The Egyptians had domestic servants who may have been slaves (Ex. ix. 14, 29, 21, xi. 5). (Joseph 1.) But the Israelites were not dispersed among the families of Egypt: they formed a special community in the land, as indicated by Ex. vii. 2, ex. viii. 22, &c.; had “flocks and herds and very much cattle” (xii. 32, 38); preserved their divisions of tribes, and families, and their internal organization (v. 19, vi. 14 ff., xii. 21, &c.); had to a considerable degree the disposal of their time (lii. 7-9, iv. 27-31, xii. 6, &c.); were all armed (xxxvii. 27), &c. The service required seems to have been expected from males only, and probably from only a portion of the people at once. As tributaries they probably supplied labors of men, from which the wealthy seem to have been exempted (lii. 16, iv. 29, v. 29). The poor were the oppressed; and all the service whereby they made them serve “was with rigor” (i. 11-14, compare v. 6 ff.).—IV. Grecian slavery in the Homeric or ante-historic age appears to have been comparatively mild, though the condition of women was worse than that of men. Every Greek state, with a few exceptions, had slavery among its institutions; but their laws treated the servant comparatively kindly. Different Greek communities. Athenian legislation protected the personal rights of the slave, gave him, if ill-treated, the privilege of an asylum in certain temples, and promoted his efforts to obtain freedom. The helots or slaves of Sparta, on the other hand, furnish the type of all that is calamitous among the oppressed. They were slaves of the state, apportioned by the state to individuals, but not in full possession, and could not be sold out of Laconia, nor liberated except by the state. They more than once rose in revolt against their masters, at important crises in the history of Sparta, and with much effect thereon. The number of slaves in Greece is estimated to have been three or four times that of the free population.—V. Roman slavery was perpetual and hereditary. The master possessed the uncontrolled power of life and death over his slave—a power which continued at least till Hadrian’s time (A. D. 117). He might, and frequently did, kill, mutilate, and torture his slaves, for any or for no offense, so that slaves were sometimes crucified from mere caprice. He might force them to become prostitutes or gladiators; and instead of the perpetual obligation of the marriage-tie, their temporary unions were formed and dissolved at his command, families and friends were separated, and no obligation existed to provide for their wants in sickness or in health. Yet both law and custom were decidedly favorable to giving freedom to the slave. (ROMAN EMPIRE; ROME)—VI. Christianity in relation to slavery. The laws which the Lord Jesus Christ annuller of the yoke, or slaves of henchmen are exorted to obey their masters (Eph. v. 4; Col. iii. 22, iv. 1; 1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18). But this argues no approval of the relation; for—(1) Jesus, in an analogous case (DIVORCE), appeals to the paramount law of nature as superseding such temporary regulations as the hardness of men’s hearts had rendered necessary; (2) St. Paul, while counseling the duties of contentment and submission under the inevitable bondage, inculcates on the slave the duty of adopting all legitimate means of obtaining his freedom (1 Cor. vii. 20, 21). ONERUM, according to the concurrent testimony of antiquity, was liberated by PHILOMEOS. Although the condition of the Roman slave was not doubt improved under the emperors, the more evident effects of Christian principles were manifest in mitigating the horrors and bringing about the gradual abolition of slavery. Of the preceding parts, III. V., VI. are abridged from the article in Kitto, by WM. Wright, LL. D.; IV. is abridged from the article on slavery in the New American Cyclopaedia.

Sleep. The noun and the verb are not used literally to denote the slumber or repose of the body (Gen. xxviii. 11; Ps. iv. 8; Mat. i. 24, &c.), but typically to denote death (Jer. lii. 39; Dan. xii. 2; Jn. xi. 1; Cor. xi. 33, xv. 51, &c.), or spiritual torpor, inactivity, &c. (Rom. xiii. 11; Eph. v. 14, &c.).

Slime, the A. V. rendering of the Heb. hêmâr or chêmrâ, the homam or the Arabs, translated asphaltos by the LXX., and bitumen in the Vulgate. "The varieties of bitumen commonly described are—the liquid oil, naphtha, or in its more impure form, petroleum; the viscous, pitchy bitumen, which passes into the black resinous asphaltum; and the elastic bitumen, or claterite of the mineralogists, also called mineral catadactum." "The liquid varieties become insipissated by exposure, and eventually harden into the solid form, which is asphaltim. The bitumens burn with a flame and thick black smoke, giving out the peculiar odor called bituminous. Some of the impure fluid bitumens, and the solid variety when melted, closely resemble coal-tar" (New American Cyclopaedia, article Bitumen). It is first spoken of as used for cement (MOSM 2) by the builders in the plain of Shinar, or Babylonim (Gen. xl. 3). The bitumen-pits in the vale of Siddim are mentioned in Gen. xiv. 10; and the ark of papyrus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Ex. ii. 9). HERODOTUS tells us of the bitumen found at Is, a town of Babylonia, eight days’ journey from Babylon. The captive Etrurians were sent by Paribus to collect asphaltum, salt, and oil at Ardeaca, a place 210 stadia from Susa, in the district of Cissia. The town of Is (the modern Hit or Het = IVAH?) was situated on a stream of the same name, which flowed into the Edaphrates, and carried with it the lumps of bitumen, which was used in the building of Babylon. According to MARCELIN, but it is probable that Babylon was built with bitumen by SEMIRAMIS. The principal bitumen-pit at Hit, says Mr. Rich,
has two sources, and is divided by a wall in the centre, on one side of which bitumen bubbles up, and on the other the oil of naphtha. Sir R. K. Porter observed that "bitumen was chiefly confined by the Chaldean builders to the foundations and lower parts of the edifices, for the purpose of preventing the ill effects of water." The use of bitumen appears to have been confined to the Babylonians, for at Nineveh, Mr. Layard observes, "bitumen and reeds were not employed to cement the layers of bricks, as at Babylon; although both materials are to be found in abundance in the immediate vicinity of the city." The bitumen of the Dead Sea is described by Strabo, Josephus, and Pliny. Strabo gives an account of the volcanic action by which the bottom of the sea was disturbed, and the bitumen thrown to the surface. It was at first liquefied by the heat, and then changed into a thick, viscous substance by the cold water of the sea, on the surface of which it floated in lumps. The Arabs of the neighborhood have perpetuated the story of its formation as given by Strabo. Dr. Thomson tells us that they still call the bitumen-pits by the name biārt ḥammar, which strikingly resembles the Hcb. bērūth hīnār or elēnār (A. V. "slime-pits") of Gen. xiv. 10. The mineral, found now in the "bitumen wells," about three miles W. of Ḥisbāyja, in a stratum varying in thickness from less than five to fifteen feet, "melts readily enough by itself; but then, when cold, it is as brittle as glass. It must be mixed with tar while melting, and in that way it forms a hard, glossy wax, perfectly impervious to water." (Thn. i. 286. (Pitch.) Strabo says that in Babylonia boats were made of wicker-work, and then covered with bitumen to keep out the water.

Ephrates; Noah.


Smith. For an account of the smith's work and tools, see Handicraft. A description of a smith's workshop is given in Ecclus. xxxviii. 28. Copper; Gold; Iron; Metals; Mixes; Silver; Tool, &c.

Smyrna (L. fr. Gr. = myrkh; said to have been named from the wife of its founder), an important commercial city, situated on a gulf of the Egean Sea. The Smyrna mentioned in Rev. i. 11 and ii. 8-11, as the seat of one of the seven churches in Asia, was founded, or at least the design of founding it was entertained, by Alexander the Great soon after the battle of the Granicus. It was situated twenty stades (2½ miles) from the ancient Greek city of the same name, which, after a long series of wars, had been taken and sacked by the Lydians under King Alyattes, the rich lands in the neighborhood being for centuries afterward cultivated by the inhabitants, scattered in villages about the country. The date of this destruction of old Smyrna is given by Prof. G. M. Lane (in B. S. xv. 228) as probably between B. c. 580 and 560, by Mr. L. Schmitz (in Smith's Dictionary of Geography) as B. C. 627. The descendants of this population were reunited in the new Smyrna which was built under Autogonus and Ly sidenachus, after Alexander's death, and soon became a wealthy and important city. In the time of Strabo, the ruins of the Old Smyrna still existed, and were partially inhabited, but the new city was one of the most beautiful in all Asia. The streets were laid out as near as might be at right angles; but an unfortunate oversight of the architect, who forgot to make underground drains to carry off the storm rains, occasioned the flooding of the town with the filth and refuse of the streets. The city had a large public library; a handsome building surrounded with porticoes which served as a museum, and consecrated to Homer, whom the Smyrneans claimed as a countryman; an Odeum; and a temple of the Olympian Jupiter, with whose worship that of the Roman emperors was associated. Olympian games were celebrated here, and enjoyed great interest. Orgia-tic rites, both of the mother of the gods and of Bacchus, were also celebrated at Smyrna, and it was usual, at the end of his official year, to present a crown to the priest who superintended the religious ceremonial in honor of Bacchus (compare Rev. ii. 11). Smyrna, under the Romans, was an assize town. The aged Polycarp, a disciple of the Apostle John, and bishop of the Christian Church, suffered martyrdom here, A. D. 166. The city has suffered greatly at various times from earthquakes (A. D. 177, 1846, &c.), fires (one in 1814 destroying 12,000 houses), plagues and captures, the plague, &c. Smyrna, now called Izmir, has long been one of the most flourishing cities of the Turkish empire. It is the seat of a pashalic, and has an extensive trade both by land and sea, with a population estimated at 320,000, viz. 80,000 Turks, 40,000 Greeks, 15,000 Jews, 10,000 Armen-
The rendering "snail" is supported by many of the Jewish Doctors, and is probably correct. The snail or slug was supposed to consume away and die by constantly emitting slime as it crawled along. The term was also applied to a Hebrew word "halich," which are particularly noticeable for the slimy track they leave behind them. —2. Heb. hōmet or chōnet, which occurs only as the name of some unclean animal in Lev. xi. 30. The Veneto-Greek and the Rabbins translate "snail" with the A. V.; the LXX., Vulgate, Gesenius, Fürst, &c., understand some kind of Lizard; the Arabic versions of Erpenius and Smadda give CHAMELEON. Perhaps some kind of lizard may be intended (so Mr. Houghton).

*SNAKE (Heb. mōkeš, pah or path, &c.; Gr. brochos, pagos) = a noose or other contrivance for catching birds, &c. (Job xii. 24; Ps. cxxvii. 7; Prov. vii. 22, &c.), mostly used figuratively to denote a deceiver, a treacherous friend, an unprofitable follower; agreeable and dangerous, a cause or occasion of destruction, &c. (Ex. x. 7; Judg. viii. 27; Ps. cxix. 110; Lk. xxi. 33; 1 Cor. vii. 35; 1 Tim. iii. 7, &c.).

Gin; Hunting; Net.

Snow. (Heb. sheley; Chal. telay; Gr. chôb.)

Snow is rarely mentioned as actually falling (2 Sam. xxiii. 20; 1 Chr. x. 22; 1 Macc. vii. 22), but the allusions are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months (Job xvi. 18, ix. 30, xv. 19; xxvii. 6; Ps. lvii. 14, cxlv. 8, &c.). Its color is an image of brilliancy (Dan. vii. 9; Mat. xxviii. 3; Rev. i. 14), of purity (Is. i. 18; Lam. iv. 7), of the blanching effects of leprosy (Ex. iv. 6; Num. xii. 19); 2 K. v. 27). The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and, indeed, never wholly disappears; the summit of Hermon also perpetually glistens with frozen snow. From these sources probably the Jews obtained ice for cooling their beverages in summer (Prov. xxv. 13). The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies. At Nazareth it falls more frequently and deeply; and it has been observed to fall even in the maritime plain of Joppa and about Carmel. Frost; Palestine; Climate; Rain.

*Saffish. Censer; Firepan; Snaffers.

*Snaffers, the A. V. translation of —I. Heb. pl. mūsharath = foereps, suaffra, for lamps, Ge 4. 13; 1 K. vii. 50; 2 K. xii. 13 (Heb. 14.); xxiv. 14; 2 Chr. iv. 22; Jer. lii. 18.—II. Heb. melkḥayya or melkḥayya (Ex. xxxv. 23), elsewhere translated "tongs" (xxv. 38; Num. iv. 9; 1 K. vii. 49; 2 Chr. iv. 21; Is. v. 6). First (and so Gesenius substantially) defines the Hebrew thus: "tongs, with which burning coals and stones were caught (Is. vi. 6); especially snaffers, for trenching lames (Ex. xxxv. 38, xxxvii. 25; Num. iv. 9; 1 K. vii. 49)."

Candlestick; Lamp; Saffish.

Sah (Heb. fr. Egyptian Sesekh or Sce). A deity represented in the form of a crocodile, Champollion, Geis.). So, king of Egypt, is once mentioned in the Book of Genesis, the last king of the Land of Egypt, evidently intending to become the vassal of Egypt, sent messengers to him and made no present, as had been the yearly custom, to the king of Assyria (2 K. xvii. 4). The consequence of this step was the imprisonment of Hoshea, the taking of Samaria, and the captivity of Israel. Sah has been identified by different writers with the first and second kings of the Ethiopian twenty-fifth dynasty, called by Manetho, Sabakōn (Shebek), and Sebekān (Shebetek). Teharka, or Tirhakah, was the third and last king of this dynasty. To these three kings Africanus assigns reigns of 8, 14, 18 years respectively; Eusebius, of 12, 12, and 12 years. Mr. R. S. Poole is disposed to identify him with the first, Shebek, and assign him a reign of twelve years; Gesenius and Fürst make him the second of these kings, and assign him a reign of fourteen years. From Egyptian sources we know nothing more of Shebek (so Mr. Poole) than that he conquered and put to death Bocchoris, the sole king of the twenty-fourth dynasty, and that he continued the monumental works of the Egyptian kings. The standard inscription of Sargon in his palace at Kharouad states, according to M. Oppert, that after the capture of Samaria, Hanon, king of Gaza, and Shebek (Shebek or Shebetek),summered in Egypt, and that, in the third year of Assyria in battle at Rapilh (Raphia), were defeated. Shebek disappeared, but Hanon was captured.

Soap, the A. V. translation of Heb. bôrîth (Jer. ii. 22; Mal. iii. 2), which is a general term for any substance of cleansing qualities. As, however, it appears in Jer. ii. 22, in contradistinction to wader (A. V. "zârân"), i.e. patern, or mineral alkali, it is fair to infer that bôrîth refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap. The ancients used this alkali with oil for washing and scouring garments instead of soap, also in refining metals (Gesenius). The soap familiar to us was unknown to the Egyptians and probably to the ancients generally. Pliny ascribes the invention of it to the Gauls, from whom and from the Germans the Romans learned how to make it. Numerous plants, capable of yielding alkalis, exist in Palestine and the surrounding countries; one named Hibbekh (the Sol-sola Kìth of botanists) found near the Dead Sea, the ashes of which are called el-Kuli from their strong alkaline properties; the 'Ajram, found near Sinai, which, when pounded, serves as a substitute for soap; the gîllo, or "soap-plant" of Egypt; the heath, the ashes of which are used in the manufacture of soap at Joppa; the Sopomaria affinitata (common soap-wort), and the Meseinbryanthemum nondiformum (allied to the common ice-plant), both possessing alkaline properties, and growing in Palestine, &c.

Soch [-ko] (Heb. = Sococh or Socoh), probably = Sococh 1 or 2 (1 Chr. iv. 18).

Socho (Heb. branchez, Gcs.) = Sococh; probably, though not certainly, Sococh 1 (1 K. iv. 10).

Socho (fr. Heb. = Sococh), the name of two towns in the tribe of Judah. I. In the lowland district of Shilpheth, a member of the same group with Jarmuth, Azekah, Siddor, &c. (Is. xix. 35); the place at which the Philistines were gathered before the battle of David and Goliah (1 Sam. xvii. 1); fortified by Rehoboam (2 Chr. xli. 7); taken by the Philistines in the reign of Alaz (xxviii. 18); = Sococh, Sococh, Sococh; probably = Sococh; perhaps = Sococh. (Elah, Valley of; Epipes-Damm.) In the time of Eusebius and Jerome (Thum. "Sococh") it is represented as the northernmost part of Judah, and lay between eight and nine Roman miles from Eleutheropolis, on the road to Jerusalem. Dr.
Robinson identified Socoh with the ruins of *ush-Shuweikeh*, in the western part of the mountains of Judah, about one mile N. of the track from *Bet Jibrin* (Eleutheropolis) to Jerusalem, between seven and eight English miles south of the former, and about fifteen S. W. from the latter. From this village probably came "Antigonus of Soco," who lived about the commencement of the third century B. C. (Sadduceas; Scribes. 2. In the mountain district; named with Asar, Jattir, &c. (Josh. xv. 48); identified by Dr. Robinson with the ruin *ush-Shuweikeh* in the valley of *Ebal*, about ten miles S. W. of Hebron.

*Sod er, or Sod der. Lead.*

**So'di** (Heb. *confidant* of Jehovah, Gess.), father of Gaddiel, who was the spy from Zebulun (Num. xiii. 10).

**Sod o'm** (Heb. *sdwm = burning, configuration, or field, vineyard &c.*; *true place or enclosed place, fort, F.; Gr. and L. *Sodoma*), one of the five ancient "cities of the plain" (Plain 3); commonly mentioned with Gomorrha, but also with *Admah* and *Zeboim*, and in Gen. xiv. with Bela or Zoar. Sodom was evidently the chief town in the settlement. The four are first named in the ethnological record of Gen. x. 19, as belonging to the Canaan- ites. The fifth, *Shoppim*, appears in Gen. xxi. 30-13. Abram and Lot are standing together, apparently between Bethel and Ai (ver. 3), taking a survey of the land around and below them. "And Lot lifted up his eyes, and beheld all the plain (Plain 3; Zoar) of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrha, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain and pitched his tent toward Sodom" (ver. 10-12). In this fertile plain—"or circle"—of Jordan the four cities of Sodom, Gomorrha, Admah, and Zeboim appear to have been situated. In the subsequent account of their destruction (Gen. xix.), the same topographical term "plain" (Heb. *cieér = circle or circuit*) is employed. Mr. Gore thinks that the mountain which is called Jordan is connected to the situation of the district, for the Jordan ceases where it enters the Dead Sea, and can have no existence S. of that point. (But on this whole argument see Zo'ar.) The catastrophe by which Sodom and the other cities of "the plain" were destroyed is described in Gen. xix. as a shower of brimstone and fire from Jehovah, from the skies. Mr. Gore (and so Tristram, &c.) regards it as certain that the lake was not one of the agents in the catastrophe, and claims that the later passages in which the destruction of the cities is referred to throughout the Scriptures always speak of the district on which the cities once stood, not as submerged, but, as still visible, though desolate and uninhabitable (Deut. xxix. 22; Ps. civ. 34; Isa. xlii. 19; Jer. xlix. 18, l. 40; Am. iv. 11; Zeph. ii. 9; 2 Pet. ii. 6), and in the Apocalypse (Wis. ix. 7; 2 Esd. ii. 2): also that Josephus and heathen writers, as Strabo and Tacitus, are evidently under the belief that the district was not under water, and that the remains of the towns were still to be seen. From all these passages Mr. Gore draws the conclusions—1. That Sodom and the rest of the cities of "the plain of Jordan" stood on the N. of the Dead Sea. 2. That neither the cities nor the district were submerged by the lake, but that the cities were overthrown and the land spoiled, and that it may still be seen in its desolate condition. These conclusions of Mr. Gore, adopted by Rev. H. B. Tristram (Land of Israel, 360 f.), and favored by Rev. G. S. Drew (in Fsm.), and by Rev. J. L. Stephens, are, however, at variance with—I. The opinion, long current, that the five cities were submerged in the lake, and that their remains—wells, columns, and capitals—might be still discerned below the water. This opinion has been vigorously assailed by Reland, De Sauley, Stanley, &c., and is regarded by Mr. Grove as now hardly needing refutation. II. The prevalent opinion that the cities stood at the S. end of the lake. This appears to have been the belief of Josephus and Jerome, and of the medieval historians and pilgrims universally, and it is adopted by modern topographers almost without exception. There are several grounds for this belief: (a.) Lot fled to Zoar, which was near to Sodom; and Zoar lay almost at the southern end of the present sea, "probably in the mouth of the Wady Kerok" (Rbn. ii. 188). (b.) The existence of similar names in that direction. Thus the name *Udbom*, attached to the remarkable ridge of salt at the southwestern corner of the lake (Sea, the Salt, ii. § 18), is formerly accepted as a corruption of *Udbom* (Robinson, Van de Velde, De Sauley, &c., &c.). The name *Amorah*, attached to a valley among the mountains S. of Masada or *Sébbah* (Van de Velde, i. 99), almost exactly = the Hebrew of Gomorrha. The name *Dra'a*, and much more strongly that of *Zebihal*, recall *Zo'ar*. (c.) The existence of the salt mountain at the S. of the lake, and its tendency to split off in columnar masses, presenting a rude resemblance to the human form. (Lot.) (d.) "The well-watered plain toward the S." (compare Gen. xiii. 10; Rbn. ii. 189). "Even to the present day, more living streams flow into the Ghôr, at the south end of the Dead Sea wadys of the eastern mountains that are found so near together in all Palestine besides" (Robinson, Physical Geography, 234). The plain is furrowed by eight small water-courses, one, at least, of which (Wady Tafsîh) is a permanent stream (Tristram, 533, 535). The Ghôr es-Sâ'dîfh "seemed with a prodigality of life. It was, in fact, a representative district, in point of fertile soil, of the whole of the Dead Sea, and relieved the entire southwest coast and adjacent territory from the oppression of the great Salt Lake which it bore" (Tristram, 336). Even in the now desolate plain of *Sébbîh*, "at the depth of eighteen inches, the soil was a fat, greasy loam" (Tristram, 535). (Sea, the Salt, ii. §§ 23, 26.) (e.) "The peculiar character of this part of the Dead Sea, where alone at the present day asphaltum (Stire) makes its appearance" (Rbn. ii. 189). (f.) "The testimony of unbroken tradition, ancient and modern" (S. Wolcott, D. D., in B. S. xiv. 144.), (g.) "The south end of the sea and its surroundings present at this day such an appearance as the scriptural statements above cited would lead us to expect. The entire southwest coast and adjacent territory from above Sébbîh round to the fertile border of the Ghâr es-Sâ'dîfh on the extreme S. E., relieved at a single point by the verdure of the small oasis of *Zavirâh*, is, and has been, from the time of Sodoma's destruction, the image of enthroned desolation" (xxv. 146).—It was formerly supposed that the overthrow of Sodoma was caused by the convulsion which formed the Dead Sea. This theory is stated by Dean Milman in his History of the Jews (i. 15, 16) with great spirit and clearness. But the changes which occurred when the limestone strata of *Syria* were split by that vast fissure which forms
the Jordan Valley and the basin of the Salt Sea (Ararath), must not only have taken place at a time long after the occupation of Abram, but must have been of such a nature and on such a scale as to destroy all animal life far and near. Dr. Robinson's theory is—"that the fertile plain is now in part occupied by the southern bay lying S. of the peninsula; and that, by some convulsion or catastrophe connected with the miscellaneous facts as to the commerce and splendor of his reign (ix. 10-xx. 29). (3.) Some materials for the life of Solomon exist in the books that bear his name (CaSTicles; Ecclesiastes; PROVERBS), and in the Psalms which are referred, on good grounds, to his time (Ps. ii., xli., xxvii., xxvii.), (4.) Other materials are very scanty. The history of Josephus is, for the most part, only a loose and inaccurate paraphrase of the O.T. narrative. In him, and in the more erudite among early Christian writers, we find some fragments of older history not without their value, extracts from archives alleged to exist at Tyre in the first century of the Christian era, and from the Phenician histories of Menander and Dius, from Eupolemos, from Alexander Polyhistor, Menander, and Lattus. (5.) For the legends of later Oriental literature see VII. below. (CHRONOLOGY; KINGS, First and Second Books of—.II. Education. (1.) The student of Solomon's life must take as his starting-point the circumstances of his birth. He was one of the sons of David by Bath-sheba, apparently the second (2 Sam. xi.), but named last in 1 Chr. iii. 5, and called by Josephus his youngest son (Jos. vii. 14, § 2). The feelings of the king and of his prophet-guide expressed themselves in the names with which they welcomed his birth (Solomon = the peaceful one; Jedidiah = Jehovah's darling, Jehovah's beloved one). (2.) The three influences which must have entered most largely into the education of Solomon were those of his father, his mother, and his teacher (Nathan 1), under whose charge (so Prof. Plumptre, with Winer, Stanley, &c.) he was placed by the king's own decision (2 Sam. xii. 25). (3.) The fact just stated, that a prophet-priest was made the special instructor, indicates (so Prof. Plumptre; see note 1) the king's earnest wish that this child at least should be protected against the evils which, then and afterward, showed themselves in his elder sons, and be worthy of the name he bore. Prof. Plumptre thinks that David at first had no distinct purpose to make Solomon his heir, but that Absalom, the king's favorite, was looked upon by the people as his destined successor, and that after Absalom's death, David pledged his word in secret to Bath-sheba that he, and no other, should be the heir (1 K. i. 13). In order the divine designation of Solomon or the oath of David to Bath-sheba was known, we are not informed; but the designation seems to have been made before Solomon's birth (1 Chr. xxii. 9; compare xxvii. 3, 6; 2 Sam. vii. 12 ff.). Prof. Plumptre regards the words of 1 Chr. xxviii. 9, 20, as expressing, doubtless, the purpose which guided David throughout. His son's life should not be as his own had been, one of hardships and wars, dark

1 "The prophet who had named him 'darling of Jehovah,' is said by many (Stanley, Lectures, ii. 10b) to have superintended his education, or at least, to have been in close connection with Jehiel (1 Chr. xxvii. 22). But the narrative does not warrant so broad a statement. The natural sense of the words in 2 Sam. xii. 25 is, 'The Lord loved him, and in token of that love, He (the Lord) sent by the hand of Nathan the prophet, and he (i.e. Solomon, by divine inspiration) called his name Jedidiah, because of the Lord's love.' ... Still the tradition is a probable one, but Nathan had a general charge of the training of the young prince. See D. D., in Fairbairn. The phrase here rendered by Ge-nius, A. V., &c., 'sent by the hand of,' is literally in the Hebrew, 'XX., and is not to be understood. The influence of Prof. Plumptre, &c., seems to require the hand of, and occurs in 1 Sam. xvi. 20, in 2 Sam. xi. 14, and in 1 K. i. 50, in all with the meaning to give, as is given in the A. V., 'sent by the hand of' or 'sent by.'
crimes and passionate repentance, but, from first to last, be pure, blameless, peaceful, fulfilling the ideal of glory and of righteousness, after which he himself had vainly striven. The glorious visions of Ps. lxxiii. may be looked on as the prophetic expansion of those hopes. So far, all was well. But we may not ignore the fact, that the later years of David's life presented a change for the worse, as well as for the better. The liturgical element of religion becomes, after the first passionate outpouring of Ps. li., unduly predominant. We cannot rest in the belief that his influence over his son's character was one exclusively for good. (4.) In Eastern countries, and under a system of polygamy, the son is more dependent, even than elsewhere, on the character of the mother. Nothing that we know of Bath-sheba leads us to think of her as likely to mould her son's mind and heart to the higher forms of goodness. (5.) The prophet Nathan, to whose care the education of Solomon is supposed to have been confined, beyond all doubt, could speak bold and faithful words when they were needed (2 Sam. vii. 1-17, xii. 1-14); but we know positively little or nothing of general wisdom or industry for growth. (6.) Under these influences the boy grew up. At the age of ten or eleven he must have passed through the revolt of Absalom, and shared his father's exile (xx. 16). He would be taught all that priests, or Levites, or prophets had to teach. (Education; Piety; Prophecy.) The growing intercourse of Israel with Phenicians would naturally give him a wider knowledge of the outlying world and its wonders than had fallen to his father's lot. Admirable, however, as all this was, a shepherd-life, like his father's, furnished, we may believe, a better education for the kindly calling (Ps. lxxviii. 70, 71).—IV. Accession. (1.) The feebleness of David's old age led to an attempt which might have deprived Solomon of the throne his father destined for him. Adonijah, next in order of birth to Absalom, like Absalom, "was a goodly man" (1 K. i. 6), in full maturity of years. Following in the steps of Absalom, he assumed the kingly state of a chariot and a body-guard; and David looked on in silence. At last, in what appears a sudden revulsion of feeling, he was anointed king. A solemn feast at En-roesh was to inaugurate the new reign. All were invited to it (Abijah; Joab, &c.), but those whom it was intended to displace. It was necessary for those whose interests were endangered to take prompt measures. Bath-sheba and Nathan took counsel together. The king was reminded of his oath. Solomon went down to Gihon, and was proclaimed and anointed king. The shouts of his followers fell on the startled ears of the guests at Adonijah's banquet. One by one they rose and departed. The plot had failed (1 K. I.). What had been done hurriedly was done afterward in a more solemn form. Solomon was presented to a great gathering of all the notables of Israel, with a set speech, in which the old king announced what was, to his mind, the programme of the new reign, a time of peace and plenty, of a stately worship, of devotion to Jehovah (1 Chr. xxviii. xxix.). A few months more, and Solomon found himself, by his father's death, the sole occupant of the throne. (2.) The position to which he succeeded was unique. Never before, and never after, did the kingdom of Israel take its place among the great monarchies of the East. Large treasures accumulated through many years were at his disposal. The people, with the exception of the tolerant worship in high places, were true servants of Jehovah. Knowledge, art, music, poetry (Aets; Poetry, Hebrew), had received a new impulse, and were moving on, with rapid steps, to such perfection as the age and the race were capable of. Of the personal appearance of Solomon, who, at the age of nineteen or twenty, was called to this glorious sovereignty, we have no direct description, as we have of the earlier kings. But whatever higher mystic meaning may be latent in Ps. xlv., or the Song of Songs, we are all but compelled (so Prof. Plumptre) to think of them as having had, at least, an historical starting-point. (Canticles.) They tell us of one who was, in the eyes of the men of his own time, "fairer than the children of men," the face "bright and ruddy" as his father's (Cant. v. 10; 1 Sam. xvii. 42), bushy locks, dark as the raven's wing, yet not without a golden glow, the eyes soft as "the eyes of doves," the "countenance as Leolammon, excellent as the cedars," "the chiefest among ten thousand, the altogether lovely" (Cant. v. 9-16). Add to this all a gifts of a noble, far-reaching intellect, large and ready sympathies, a playful and genial humor, the lips "full of grace," the soul "anointed" as with "the oil of gladness" (Psal. xlv. 5), and to this some notion of what the king was like in that dawn of his golden prime. (3.) The historical starting-point of the Song of Songs Prof. Plumptre would connect (Canticles; Shulamite) with the earliest facts in the history of the new reign. Bath-sheba, who had before stirred up David against Adonijah, appears to have striven for him, begging that "Absalom the Shunammite, the virgin concubine of David, might be given him as a wife." Solomon, who till then had professed the profoundest reverence for his mother, his willingness to grant her any thing, suddenly dashes into fiercest wrath at this. The petition is treated as part of a conspiracy in which Joab and Abiathar are sharers. Iemahiah is once more called in. Adonijah is put to death at once. Joab is slain even within the precincts of the Tabernacle, to which he had fled as an asylum. Abiathar is deposed, and exiled, sent to a life of poverty and shame, and the high-priesthood transferred to Zadok. Soon afterward Shimei 2, who by his infatuated disputation with Solomon, has incurred his displeasure, is slain (1 K. ii. 31-46). There is, however, no needless slaughter. The other "sons of David" are spared, and one of them (Nathan 2) becomes the head of a distinct family. (Genealogy of Joses Christ) As he punishes his father's enemies, he also shows kindness to the friends who had been faithful to him. Chabham, the son of Barzillai, apparently receives an inheritance near the city of David (2 Sam. xix. 31-40; 1 K. ii. 7).—V. Foreign Policy. (1.) All the data for a continuous history that we have are (a.) The duration of the reign, forty (Josephus erroneously makes it eighty) years (1 K. xi. 42). (b.) The commencement of the Temple in the fourth, its completion in the eleventh year of his reign (vi. 1, 37, 38). (c.) The commencement of his own palace in the seventh, its completion in the twentieth year (vii. 1; 2 Chr. viii. 1). (d.) The conquest of Hamath-zobab, and the consequent foundation of cities in the region N. of Palestine after the twentieth year (vii. 1-6). With materials so scanty as these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance. (2.) Egypt. The first act of the foreign policy of the new reign must have been to molest Israelites a very startling one. He made alliance with Pharaoh 7, king of Egypt, by marrying his daughter (1 K. iii. 1). The immediate results were probably
favorable enough. The new queen brought with her as a dowry the front-city of Ouzros, against which, as threatening it to traffic. There was, and as still possible by the consent of the old Carthaginian Phœnas had left his armies. She was received with all honor. A separate and stately palace was built for her, before long, outside the city of David (2 Chr. viii. 11). (3.) The ultimate issue of the alliance showed that it was hollow and impolitic. There may have been a revolution in Egypt. There was at any rate a change of policy. (Jeromun.) There, we may believe, by some kind of compact, expressed or understood, was planned the scheme which led first to the rebellion of the Ten Tribes (Rehobomin), and then to the attack of Cushnak on the weakened and dismembered kingdom of the son of Solomon. (Com- mercial-Chariot-Horse.) (4.) Tyre. The alliance with the Phœnician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign. Hiram I had been "ever a lover of David." He, or his grandfather, had helped him by supplying materials and workmen for his palace. As soon as he heard of Solomon's accession he sent ambassadors to salute him. The corres- pondence passed between the two kings, which ended in a treaty of commerce. The opening of Joppa as a port created a new coasting-trade, and the materials from Tyre (Cedar, c.) were conveyed to it on floats, and thence to Jerusalem (2 Chr. ii. 18). In return for these exports, the Phœcians were only too glad to receive the corn and oil of Solomon's territory. (5.) The results of the alliance did not end here. Now, for the first time, Israel entered on a career as a commercial people. They joined the Phœcians in their Mediterranean voyages to the coasts of Spain. (Tarshish.) Solomon's parcelling out of the Levantine coast enabled him to open to his ally a new world of commerce. The ports of Elath and Ezion-geber were filled with ships of Tarshish, merchant-ships, manned chiefly by Phœcians, but built at Solomon's expense, which sailed down the Elanthite Gulf of the Red Sea, on to the Indian Ocean, to lands hitherto unknown, even by name. (Alcanum Trees; Aloes; Aper; Arabia; Gold; Ivory; Linen; Ophir; Peacocks; Sheba; Ship; Silver; Spices; Stones, Precious; Tadmor, &c.) (6.) According to the statement of Phœnician writers quoted by Josephus (Ant. viii. 5, 5), the intercourse of the two kings 21 in it also something of the sportiveness and freedom of friends. They delighted to perplex each other with hard questions, and laid wages as to their power of answering them. The singular history in 1 K. ix. 11-14, recording the census by Solomon of sixteen cities, and Hiram's dissatisfaction with them (Cable), is perhaps connected with these imperial wages. (7.) These were the two most important alliances of Solomon. In absence of any reference to Babylon and Assyria, and the fact that the Ephraimites were recognized as the bourn of Assyria, Solomon's kingdom (2 Chr. ix. 26), suggest the inference that the Mesopotamian monarchs were at this time, comparatively feeble. Other neighboring nations paid annual tribute in the form of gifts (v. 24). The kings of the Hittites and of Siria obtained through Jerusalem the chariots and horses of Egypt (1 K. x. 29). (8.) The survey of the influence exercised by Solomon on surrounding nations would be incomplete if we were to pass over the fame of his glory and his wisdom. Wherever the ships of Tarshish went, they carried with them the reputation of Solomon. The report of his fame and of his works was heard. (9.) The queen of Sheba, though from its circumstances the most conspicuous, did not stand alone. She had heard of the wisdom of Solomon, and connected with it the name of Jehovah (1 K. x. 1). She came with hard questions, and passed the test. Whether the queen just quoted may throw light upon their nature. She represents a body whom the dedication-prayer shows to have been numerous, the strangers coming "from a far country" because of the "great name" of Je- borah (1 K. vii. 41), many of them princes themselves or the messengers of kings (2 Chr. i. 28). The historians of Israel delighted to dwell on her confession that the reality surpassed the fame, "the one-half of the greatness of thy wisdom was not told me" (ix. 6).—VI. Internal History. (1.) The first prominent scene in Solomon's reign, as it bears on the history of Israel, is one which presents its char- acter in its noblest aspect. There were two holy places which divided the reverence of the people, the Ark and its provisional tabernacle at Jerusalem, and the original Tabernacle of the congregation, which, after many wanderings, was now pitched at Ouzros. It was thought right that the new king should offer solemn sacrifices at both. After these at Gibeon there came that vision of the night which has in all ages borne its noble witness to the hearts of rulers. Not for riches, or long life, or victory over enemies, would the son of David, then at least true to his high calling, feeling himself as "a little child" in comparison with the vastness of his work, offer his supplications, but for a "wise and understanding heart," that he might judge the people. The "speech pleased the Lord." There came in an- swer the promise of a wisdom, like which there had been none before, like which there should be none after (1 K. iii. 5-15). (2.) The wisdom asked for was given in large measure, and took a varied range. The wide world of nature, animate and inanimate, the lives and characters of men, lay before him, and he took cognizance of all. But the highest wisdom was that which was fitted for the highest work, for governing and guiding, and the pattern-instance—his judgment between the two harlots (Harlot)—is, in all its circu- mstances, thoroughly Oriental (1 K. iii. 16-28). (3.) But the power to rule showed itself not in judg- ing only, but in organizing. Prominent among the "princes" of his kingdom, i.e. officers of his own appointment, were members of the priestly order: Azariah I the son of Zadok, Zadok I himself the high-priest, Benaiah I the son of Jehohada as cap- tain of the host, Azariah 2 and Zarek, the sons of Nathan, one over the officers who acted as purvey- ors to the king's household (1 K. iv. 2-5), the other in the more confidential character of "king's friend." In addition to these were the two scribes (Elihoreph and Ahiram 2), the recorder or annalist of the king's reign (Jehezekiel), the superintendent of the king's house, and household expenses (Ish. xii. 28), including probably the hail (Amishar), and Aron- nir, who presided "over the tribute." (King.) (4.) The last name leads us to the king's finances. The first impression of the facts given us is that of abounding plenty. The large quantities of the pre- cious metals accumulated by David, and imported from Ophir and Tarshish would speak, to a people who had not learned the lessons of a long experience, of a boundless source of wealth (1 K. x. 21-28; 1 Chr. xxix. 1-7; Gold; Silver). All the kings and princes of the subject provinces paid tribute in the form of gifts, in money and in kind, and year by year" (1 K. x. 22). Multiplicity of trade contributed to the king's treasure (x. 28, 29). The king's domain-lands were apparently let out, at a
fixed annual rental (Cant. vii. 11). All the provinces of his own kingdom were bound each in turn to supply the king's enormous household with provisions (1 K. iv. 21-23). The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (x. 14; Taxes). (5.) Hardly any financial system, however, could bear the strain of the king's passion for magnificence. The cost of the Temple was, it is true, provided for by David's savings and the offerings of the people; but even when that was building, yet more when it was finished, one structure followed on another with ruinous rapidity (vii. 1-12; ix. 16-19; x. 3; 16 ff., xic.; 2 Paral.; Beth-horon; Garden; Gezer; Hazor; Megiddo; Millo; Palace; Pool; Tadmor; Throne). All the equipment of his court, the "apparel" of his servants, was on the same scale. If he went from his hall of judgment to the Temple, he marched between two lines of soldiers, each with a burned shield of gold (x. 16, 17). A body-guard attended him, "three score valiant men," tallest and handsomest of the sons of Israel (Cant. iii. 7, 8). Forty thousand stalls of horses for his chariots, and twelve thousand horsemen, made up the measure of his magnificence (1 K. iv. 26). As the building came to an empty, tax-paying, monopoly became more irksome. The people complained, not of the king's idleness, but of their burdens, of his "grievous yoke" (xii. 4). Their hatred fell heaviest on Adoniram, who was over the tribute. (6.) It remains for us to trace that other downfall, belonging more visibly, though not more really, to his religious life, from the loftiest height even to the lowest depth. The building and dedication of the Temple are obviously the representatives of the first. We may picture to ourselves the feelings of the men of Judah as they watched, during seven long years, the massive foundations of vast stones gradually rising up and covering the area of the threshing-floor of Araunah. Far from colossal in its size, it was conspicuous chiefly by the lavih use, within and without, of the gold of Ophir and Parvaim. Throughout the whole work the tranquillity of the kingly city was unbroken by the sound of the workman's hammer. (7.) Even now there were some darker shades in the picture. He reduced to bondage the "stranger" who kept the remnant of the Canaanites, one hundred and fifty-three thousand were sent off to the quarries and the forests of Lebanon (1 K. v. 15; 2 Chr. ii. 17, 18; Pro-eleyte; Slave; Stranger). Even the Israelites, though not reduced to permanent bondage, were summoned to take their place by rotation in the same labor (1 K. v. 13, 14). One trace of the special servitude of "these hewers of stone" existed long afterward in the existence of a body of men attached to the Temple, and known as "children of Solomon's servants." (8.) After seven years and a half the work was completed, and the day came to which all Israelites looked back as the culminating glory of their nation. Their worship was now established on a scale as stately as that of other nations. The Ark from Zion, the Tabernacle from Gideon, were both removed (2 Chr. v. 5), and brought to the new Temple. The choirs of the priests and the Levites met in their fullest force, arrayed in white linen. (Levites; Priest.) Then was heard the noble hymn, "Lift up your heads, 0 ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in" (Ps. xxiv. 7). The trumpeters and singers were "as one" in their mighty Hallelujah—"0, praise the Lord, for He is good, for His mercy endureth for ever" (2 Chr. v. 18). The Ark of the Covenant was solemnly placed in its golden sanctuary, and then "the cloud," the "glory of the Lord," filled the house of the Lord (v. 7-14). Throughout the whole scene, the person of the king is the one central object, compared with whom even princes and prophets are but as the grass and the flower of the field. Abstaining, doubtless, from distinc-

uously priestly acts, such as slaying the victims and offering incense, he yet appears, even more than David did in the bringing up the ark, in a liturgical character. He blesses the congregation. From him came the lofty prayer, the noblest utterance of the creed of Israel, setting forth the distance and the nearness of the Eternal God, One, Incomprehensible, dwelling not in temples made with hands, yet ruling men, bearing their prayers, giving them all good things, wisdom, peace, righteousness (1 K. viii.; 2 Chr. vi.). (9.) The solemn day was followed by a week of festival, synchronizing with the Feast of Tabernacles, the time of the completed vintage. Representatives of all the tribes, elders, fathers, captains, proselytes, it may be, from the newly acquired territories in Northern Syria (2 Chr. vi. 22, viii. 8)—all were assembled, rejoicing in the actual glory and the bright hopes of Israel. For the king himself the Ark was the perfect symbol (1 K. x. 21, and 2 Chr. vii. leaves it doubtful), there was a strange contrast to the glory of that day. He must be taught that what he had done was indeed right and good, but that it was not all, and might not be permanent. Obedience was better than sacrifice. There was a danger near at hand. (10.) The danger came, and in spite of the warning the king fell. Before long the priests and prophets had to grieve over the rival temples to Moloch, Chemosh, Ashtot-ah, forms of ritual not idolatrous only, but cruel, dark, impure. This evil came (1 K. xi. 1-8) as the consequence of another. He gave himself to "strange women." He found himself involved in a fascination which led to the worship of strange gods. The starting-point and the goal are given us. We are left, from what we know otherwise, to trace the process. Something perhaps in his very "largeness of heart," so far in advance of the traditional knowledge of his age, rising to higher and wider thoughts of God, predisposed him to it. In recognizing his true mission, but not pertaining to the "true" God, he experienced his horror at what was false, his sense of the preeminence of the truth revealed to him, of the historical continuity of the nation's religious life. He may have hoped, by a policy of toleration, to conciliate neighboring princes, to attract a larger traffic. Prof. Plumptre thinks also that the wide-spread belief of the East in the magic arts of Solomon is not without its foundation of truth. (Divination; Magic.) (11.) Disasters followed before long as the natural consequence of what was politically a blunder as well as religiously a sin. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced may have had for the great body of the people, the priests and Levites must have looked on the rival worship with entire disfavor. Ahijah was sent to utter one of those predictions which work out their own fulfilment, pointing out Jeroboam to himself and to the people as the destined successor to Solomon (1 K. xi. 28-39). The king in vain tried to check the current that was setting strong against him from within and from without. (Hadad; Jeroboam I; Rezon.) The king, prematurely old (he died at not much above fifty-nine or sixty), must have foreseen the
rapid breaking up of the great monarchy to which he had succeeded. (12) As to the inner changes of mind and heart which ran parallel with this history, Scripture is comparatively silent. Something may be gathered from the books that the historian speaks of (Can-
ticles; Ecclesiastes; Proverbs, Book or), which stand in the Canon of the O. T. as representing, with profound, inspired insight, the successive phases of his life; something also from the fact that so little remains out of so much, out of the songs, proverbs, from the books that the historian speaks of (1 K. iv. 32, 33). Extracts only are given from the 3,000 proverbs. Of the thousand and five songs we know absolutely nothing. (13.) The books that remain, as has been said, represent the three stages of his life. The Song of Songs brings before us the brightness of his youth. Then comes in the Book of Proverbs, the stage of practical, prudential thought. The poet has become the philosopher, the mystic has passed into the moralist. But the man passed through both stages without being permanently the better for either. They were to him but phases of his life which he had known and exhausted (Ecclesiastes). (14.) The description of the Preacher, the weariness which is seen written on all things, “Vanity of vanities.” Slowly only could he recover from that vexation of spirit, and lay again, with painful relapses, the foundations of a true morality. (15.) Prof. Plumptre declines to enter into the things within the veil, or answer either way the doubting question, is there any hope? He remarks that Chrysostom and the theologians of the Greek Church are, for the most part, favorable, Augustine and those of the Latin, for the most part, adverse to his chances of salva-
tion.—VII. Legends. (1.) The impression made by Solomon on later generations is shown in its best form by the desire to claim the sanction of his name for even the noblest thoughts of other writers. (Ec-
clesiastes? Wisdom, Book or.) But round the facts of the history, as a nucleus, there gathers a whole world of fantastic fables, Jewish, Christian, Mohammedan, refractions, colored, and distorted, according to the needs and strivings of each colloidal form. Even in the Targum of Ecclesias-
tes we find strange stories of his character. He and the Rabbis of the Sanhedrin sat and drank wine together in Jabneh. His paradise was filled with costly trees which the evil spirits brought him from India. Ashmelai (Amonents), the king of the de-
mons, deprived him of his magic ring, and he wand-
nered through the cities of Israel, weeping and say-
ing, I, the preacher, was king over Israel in Jerusa-
lem. He left behind him spells and charms to cure diseases and cast out evil spirits. His wisdom enabled him to interpret the speech of beasts and birds. He knew the secret virtues of gems and herbs. He was the inventor of Syriac and Arabian alphan-
bets. (2.) Arabic imagination took a yet wider flight. After a long struggle with the rebellious Afreet and Jinns, Solomon conquered them and cast them into the sea. To him belonged the magic ring which revealed to him the past, the present, and the future. Because he stayed his march at the hour of prayer instead of riding on with his horse-
men, God gave him the winds as a chariot, and the birds flew over him, making a perpetual canopy. The demons in their spite wrote books of magic in his name. The Koran narrates the visit of the Queen of Sheba, her wonder, her conversion to Islam or true religion, which Solomon professed. The Arabs claim her as belonging to Yemen, the Ethiopians as coming from Meroë. In each form of the story a son by Solomon is born to her, called in the Arab version Melakah, in the Ethiopian David, the ancestor of a long line of Ethiopian kings. Twelve thousand, sons of the gods from the male and from them were descended the Jews of Ethiopia and the great Prester (i. e. Presbyter) John of medi-
aval travellers. She brought to Solomon the same gifts which the Magi brought to Christ. One of her hard questions was, to distinguish fair boys and sturdy girls dressed alike with the kind of touch by placing water before them to wash, and observ-
ing that the boys scrubbed their faces and the girls stroked them softly. (3.) The name of Solomon spread to Persia. At Shiraz they showed the Me-
der-Saleimau, or tomb of Bath-sheba, said that Per-
sepolis had been built by the Jinnas at his command, and pointed to the Tabkle-Saleimau (Solomon's throne) in profuse. Through their spells too he made his wonderful journey, breakfasting at Persepolis, dining at Ba'albek, and supping at Jerusalem. Per-
ussian literature had countless lives of Solomon, who in popular belief was confounded with the great Persian hero Behrod. (4.) The legends appeared in their coarsest and basest form in Europe, loving all their poetry, the mere appendages of the most detestable of Apocrypha, Books of Magic, a Hagro-
manetica, a Contradictio Solomonis condemned by Gelasius, Incontinentes, Criculca, etc. One pseudon-
ymon work has a somewhat higher character, the Pseudo of Solomon, altogether without merit, a medi-
ley from the Psalms of David, but not otherwise offensive, and sometimes attached, as in the Alex-
drinus LX., to the sacred volume.—VIII. New Test-
ament. The teaching of the X. T. adds nothing to the materials for a life of Solomon, but it enables us to take the truest measure of it. The teaching of the Son of Man passes sentence on all that kingly pomp: Solomon in all his glory was not arrayed like one of the lilies of the field (Mat. vi. 29). Jesus of Nazareth was one “greater than Solomon” (xii. 42). It was reserved for the true, the lover of David, to fulfill the prophetic yearnings which had gathered round the birth of the earlier He was the true Solomon = the Prince of Peace, the true dedi-
= the well-beloved of the Father.
Solomon's Porch. Porch; Temple.
Solomon's Servants, Child ren of (Ezz. ii. 56, 58;
Neb. vii. 57, 60). These appear in the lists of the exiles who returned from the Captivity. They occupy almost the lowest places in those lists, and their position indicates some connection with the services of the Temple. (1.) The name, as well as the or-
der, implies inferiority even to the Nethinim. (2.) The starting-point of their history is probably in 1
K. v. 13, 14, ix. 20, 21, and 2 Chr. viii. 7, 8. Ca-
naanites, living till then with a certain measure of freedom, were reduced by Solomon to bondage, and compelled to labor in the king's stone-quarries, and in
building his palaces and cities. To some extent, indeed, the change had been effected under David, but it appears then to have been connected with the Temple, and the servitude under Solomon was harder and more extended (1 Chr. xxii. 2). (3.) 1
Chr. xxii. 2 throws some light on their special office. The Nethinim were hewers of wood and drawers of
water (Josh. ix. 23), and this was enough for the services of the Tabernacle. For the construction and repairs of the Temple another kind of labor was required, the new hewing and
squaring stones (1 K. v. 17, 18). Their descendants appear to have formed a distinct order,
inheriting probably the same functions and the same skill. PROSELYTE; SERVANT; SLAVE.

Solomon's Song. CANTICLES.

Solomon, Wis dom of. WISDOM, BOOK OF.

Son (Heb. usually b'n, Gr. hudos, &c.) denotes literally one's male child (Gen. xvii. 19; Mat. i. 21, 23, 25, &c.), or more loosely, a grandchild (Gen. xxix. 5; Ezr. v. 1, &c.) or more remote descendant (viii. 15; Mat. i. 1, 20; Lk. xix. 9, &c.), also a foster-child (Ex. ii. 10; Heb. xi. 24, &c.); hence figuratively a pupil or disciple (2 K. xvi. 7, &c.), a pupil of the law (1 K. ii. 35; Heb. ii. 10, &c.), one closely connected in origin, destiny, &c., with a particular time or place or thing, as the "son of a year," i.e. a year old (Lev. xvi. 6 margin, &c.), "son of death," i.e. one devoted to death (1 Sam. xx. 31 margin, &c.). The word bar (Chal. and poetic Heb. = sôw) is often found in N. T. in composition, as BARTHELMES; CHILD; PROPHET; SON of GOD; SON of MAN, &c.

Son of God (Sôw; God). This title is applied in the Scriptures—i. To created beings who derive their origin directly from God, or stand as His representatives in rank and authority, or occupy a peculiarly intimate relation to Him. It is thus applied to the singularity mostly in the plural—among them, to the angels (Job i. 6, ii. 1, xxxviii. 7; probably Dan. iii. 25, compare 28 and see below). b. To Adam in a genealogy (Lk. iii. 38; compare Acts xvii. 28). c. To kings and rulers (2 Sam. vii. 14; 1 Chr. xxviii. 6; compare Ps. lxxxii. 6). d. To the worshippers or chosen people of God (Gen. vi. 3; 4 [compare 2 Sam. xi. 26; 1 N. Al. 11 &c.]; Ex. iv. 22; Deut. xxv. 1 [A. V., "children," literally sôw; Is. xlv. 11; Jer. xxvi. 20; Hos. i. 10, xi. 1, &c.], reproved as "backsliding children" (Jer. iii. 12, 22 [literally sôw], &c.; especially in the N. T. to believers in the Lord Jesus Christ (Jn. i. 12; Rom. viii. 14, 19; Phil. ii. 15; 1 Jn. iii. 1, 2; compare 2 Cor. vi. 18, &c.).

The title "the Son of God" is applied to the Son Jesus Christ in the N. T. more than forty times (Mat. iv. 3, 6, viii. 29, xiv. 33, &c.), once to Adam in an abbreviated form in the Greek, "sôs of" being supplied by the translators (Lk. iii. 38; 1. 6, above). The title "the Son of God" is applied to Christ in the first three Gospels, says Doreau, "in three senses: in a physical sense, to designate His nature; in a moral sense, to declare His perfection; and in an official sense (in which both the others are comprised), to show His work, as Messiah. He calls Himself also the Son of Man, and this expression is without force, unless we consider Him (as comparing it in contrast with the Pseudepigrapha) as 'having the likeness of man,' which He also refers to His peculiar and special relation to the race—He is the Son of Man, not of a man. As both Son of God and of Man, He is called 'Son' in an eminent sense; the only Son of God, so that even when His disciples were present, He could say..."
SON

Sea of Man (Son; Man) = child of humanity, i.e. one of the human race, a human being in origin and development (Num. xiii. 14; Ps. viii. 4, exil. 3, exil. 3, &c.). Greek addresses the prophet Ezekiel by this title to remind him, so highly honored with visions and revelations of God, of his weakness and mortality, and lead him to give glory to God and execute with meekness and alacrity the duties of his prophetic office and mission from God to his fellow-men (Dan. vii. 13; compare x. 10) designates the Messiah as a son of man; i.e., like a human being (Chal. bar enish [Max 2], A. V., "like the Son of Man"). So in Rev. i. 13, xiv. 14, the Greek is like a son of man (Gr. huios anthropou, A. V., "like the Son of Man"). But in the Gospels the phrase "the Son of Man" is found more than eighty times as used by our Lord Jesus Christ to designate Himself (Mat. viii. 20, ix. 6, x. 23, &c.), once in Jn. xii. 34 as an inquiry of the people concerning Him who applied this title to Himself. It is once also used of Him (apparently as seen standing in human form and with human sympathies at the right hand of God) by Stephen in his dying speech (Acts vii. 56). Prof. W. S. Tyler, D. D. (in E. & xii. 51 ff.), thus explains the meaning of "the Son of Man," which may be called the favorite name of the Redemser of mankind: 1. It implies that Jesus was a man, a real and proper man, possessed of all the attributes and characteristics of our common humanity—a man by birth and a man by nature. 2. He was not merely a man, but the Man—the only Man in the fullest and highest sense, as He was in the fullest and highest sense the only Son of Man, that has ever lived in our world. He had no individual idiosyncracies—none of the peculiarities of His clan or region. 3. He was the model man—morally perfect, sinless—exhibiting the human virtues without imperfection or alloy—a perfect pattern of what man should be in his relations to his fellow-man and to God. 4. He was the representative man—officially, as well as personally, the representative of the race. He was born—lived—suffered—died—for the race. In Christ, human history begins a new epoch, the human race a new life. He is the second Adam, in whom humanity is again embodied, represented, and, as it were, created anew. 5. He was the friend of man. He was not only a philanthropist; He was the philanthropist—the man of love to all mankind, the patron and benefactor of philanthropy. "Philanthropy" has had another meaning since He came into the world to teach and to exemplify it. His mission embraced the world. His religion, for the first time in the world's history, was a religion for all mankind, and a religion of love to all. He was emphatically the friend and companion of sinners. "He went about doing good and healing all that were oppressed of the devil; for God was with Him." His was philanthropy that deserved the name—wide as the world, universal as the race, diversified as its wants and woes, enduring as its existence. Yet "Son of Man" was not His original title. "Son of God" was His rank and title in heaven, where all the angels of God worshipped Him as very God; and it was love for mankind that brought Him into our world in human nature—born of a woman, a babe in Bethlehem, a member of the great human family, the Son of Man among the childlike characteristics (Narahar, p. 40). That by the grace of God should taste death for every man. As Son of Man, too, He shall judge the world (Mat. xxv. 31). Saviour; Son, &c.

Song. Hymn; Music; Psalm.

Song of Solomon. <the.> Canticles.

Song of Songs, the. Canticles.

Song of the Three Hebrews (thirty days, the. Daniel. Apocryphal Additions To.

Southsayer. Divination.

Sop. Meals, p. 621; Passover, II. 3, e.

Sop-a-ter (L. fr. Gr. probably contracted from Sosipater), the son of Pyrrhus (so Mr. Wright, with the Vulgate and oldest Greek MSS.), of Heraclea, one of St. Paul's companions on his return from Greece into Asia, in his third missionary journey (Acts xx. 4). Sosipate.

Soph-e-reth (Heb. sreb, Ges.), ancestor of certain "children of Solomon's servants" who returned from Babylon with Zerubbabel (Ezr. ii. 55; Neh. vii. 57).

Sop-e-olias (L. fr. Heb.) = Zepheniah (2 Esd. i. 40).

Sorcer-er. Divination; Magic.

Soz (Heb. a sheen, Ges.), the Valley of (Valley 3); a wady in which lay the residence of Dellaiah (Judg. xiv. 4; only) apparently a Philistine place, and possibly near to Gaza than to any other of the chief Philistine cities, since thither Samson was taken after his capture at Deliah's house. Eusebius and Jerome state that a village named Capharsoreach was shown in their day "on the north of Eleutheropoli, near the town of Sarr (or Saraa), i.e. Zoar, the native place of Samson." Van de Veldt identifies the Valley of Sorek with Wady Sinain, which runs from the neighborhood of Eleutheropolis into the sea at Ascalon; Porter (in Kitto) suggests that it may be Wady es-Suwar, which runs from the neighborhood of Zoar and Bethhemesh past Jabneel or onward to the sea.

Sos-i-pater (L. fr. Gr. = saving or preserving a father). 1. A general of Judas Maccabaeus, who with Dositheus defeated Timotheus and took him prisoner, about b. c. 164 (2 Mc. xii. 19-24).—2. Kinman or fellow-tribesman of St. Paul (Rom. xvi. 21); probably = Sosipater.

Sos-ter-es [aeez] (Gr. saving or preserving strength), a Jew at Corinth, who was seized and beaten in the presence of Gallio (Acts xviii. 12-17). Some have thought that he was a Christian, maltreated thus by his own countrymen, because he was known as a special friend of Paul. A better view is (so Prof. Hackett, the original author of this article, with most critics) that Sosthenes was one of the bigoted Jews; and that "the crowd" were Greeks who, taking advantage of the indifference of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Cephas, or (as Biscoe conjectures) may have belonged to some other synagogue at Corinth (xviii. 8). Chrysostom's notion, that Crispus = Sosthenes, is arbitrary and unsupported.—Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a Sosthenes whom he terms "the brother" (1 Cor. i. 1). Some have held that he = the Sosthenes of Acts xviii. If so, he must have been converted at a later period, and have been at Ephesus and not at Corinth, when Paul wrote to the Corinthians. The name was common, and but little stress can be laid on that coincidence. Eusebius says that this Sosthenes was one of the seventy disciples, and a later tradition adds that he became bishop of the Church at Colophon in Ionia.

Sos-tra-tus (L. fr. Gr. = saving an army), a commander of the Syrian garrison in the Acre at Jer-
salem in the reign of Antiochus Epiphanes (about B.C. 172; 2 Mc. iv. 27, 29).

Solal, or So-tal (Heb. one who turns aside, Ges.), ancestor of a family of the descendants of Solomon, who returned with Zerubbabel (Ezr. ii. 55; Neh. vii. 57).

* Soul [sole], the A. V. translation of—1. Heb. נְפֶשׁ (Job xxx. 15 only, marg., "principal one"); = nobly, figuratively elevated and happy state, ex cellency, Ges.; honor, reputation, Fü.—2. Heb. נַפְשָׁה more than 500 times (Gen. ii. 5, xii. 5, 16, &c.). The meanings of נַפְשָׁה are thus classified by Gegenenius:—(1) breath (so A. V., Job xii. 13); (2) the vital spirit, through which the body lives, i.e., the principle of life manifested in the breath, hence life, vital principle, animal spirit (translated "soul" in Gen. xxxvi. 18 and 1 K. xvii. 21, 22, &c.; "life" in Ex. iv. 19, xxi. 25, &c.; "ghost" in Job xi. 20 and xer. x. 9); to which is ascribed whatever has respect to the sustenance of life by food and drink, and the contrary (A. V. usually "soul," e.g. Num. xxi. 5; Prov. vi. 30; Is. iv. 2, 3, &c.). (3) the rational soul, mind, as the seat of the feelings, affections, emotions of various kinds (Is. x. 9, 10; Joel ii. 27, 28; Jer. xi. 12, 13); pleasure in Ex. xvi. 12, &c.; "pleasure" in Ps. ex. 22: "lust" in Ex. xv. 9; "mind" in Ez. xxxvi. 5, &c.; "heart" in Ex. xxiii. 9 and Prov. xxviii. 25, &c.: (4) concretely living thing, animal (translated "soul" in Gen. ii. 7 and Josh. x. 88 ff., xi. 11, &c.; creature in Gen. i. 21, 24, ii. 19, &c.; "person" in Ex. xvi. 16 and Deut. xii. 22, &c.), used for corporeal or bodily from which life has departed ("body" in Num. vi. 6, &c.; "dead body" in ix. 6, 7, 10; "dead" in iv. 2, vi. 11, &c.: (5) with my, thy, his, for self (Ps. xxxvi. 2; Esth. iv. 13; Jer. xi. 14, &c.; often translated "soul" in this sense).—3. Heb. נדְשָׁה once (Is. xvi. 16), usually and literally translated "breath," also in Ps. li. 15, xlii. 9, Job iv. 9, &c., "spirit," "inspiration," &c.—4. Gr. πνεῦμα (Mat. x. 28 twice, xi. 29, &c.). The meanings of πνεῦμα are classified by Dr. Robinson (N. T. Lez.) in close correspondence to those of No. 2, above, for which it is used in the LXX.; Primarily the breath (in LXX.) usually and in N. T. the wind; for the former (translated as the vital principle, i.e. the animal soul, the vital principle, life (translated "soul" in Lk. xii. 20 and 1 Th. ii. 8, &c.; but usually in this sense "life," as in Mat. ii. 20, vi. 25, twice, x. 39 twice, &c.: (2) specially the soul as the sentient principle; (a.) as the seat of the senses, desires, affections, appetites, passions, i.e., the lower and animal nature common to man with the beasts (translated "soul" in 1 Th. v. 23 and Heb iv. 12, &c.; "mind" in Acts xiv. 2 and Heb. xii. 3, &c.; "heart" in Eph. vi. 6, the same Greek phrase here translated "from the heart" being rendered "heartily" in Col. iii. 23), under which sense is included the use of "my soul" and "thy soul" for the person himself (Mat. xv. 28; Rev. xviii. 14, &c.; and (b.) in a general sense the soul of man, his spiritual and immortal nature, with all its higher and lower powers, its rational and animal faculties (Mat. x. 28 twice; 2 Cor. i. 23; Heb. vi. 19, &c.; (5) concretely a soul, a living thing, animal (used in a) in a general sense for any living creature (translated "soul" in 1 Cor. xv. 45 and Rev. xvi. 3), but (b.) officer of man, a soul, a living person (Acts ii. 42, iii. 23; Rom. ii. 9, xiii. 1, &c.), and (c.) specifically for a servant, a slave in Rev. xviii. 13, A. V. "soul," perhaps more emphatic than the preceding similit (== bohies), translated "slaves" (compare Ez. xxvii. 13; Slave). Atonement; Death; Eternal; Eternity; Heaven; Immortality; Life; Man; Resurrection; Salvation; Saviour; Sin; Spirit, &c.

South Koth (== south heights; Ramath), one of the places frequented by David and his band during the latter part of Saul's life (1 Sam. xxx. 27); = Ramath of the South and Baalath-beer. Sow, Sowing. The operation of sowing with the hand needs little description. The Egyptian paintings furnish many illustrations of the method in which it was conducted. (Agriculture.) The sower held the vessel or basket containing the seed, in his left hand, while with his right he scattered the seed broadcast. The "drawing out of" the seed, i.e., (so Gegenenius) the scattering it regularly along the furrow, is recorded in Ps. cxvii. 6 (A. V., "precious") and Am. ix. 15 margin. The sowing season commenced in October and continued to the end of February, wheat being put in before, and barley after the beginning of January. Palestine, Climate. Spain (Gr. Ρομανία; L. Hispania; derived from Heb. or Phoenician shiphan = land of rabbits, Boch.; Ραμαθία of its position on the edge of the continent of Europe, W. von Humboldt), a well-known country in the southwest of Europe. Its earliest inhabitants known to the Greeks and Romans were the Iberians, the country itself being called Iberia. From the mixture of the Iberians and of the Celts, who had invaded the country, came the Celtiberians. About B.c. 1000 the Phcenicians came to Spain and founded Tartessus (Tarshish), Gades (now Cadiz), &c. After them came the Greeks, and founded Saguntum, &c. After the first Punic war (Rome) the Carthaginians established themselves in Spain, founding New Car thage (now Cartagena), &c., but were expelled by the Romans in B.C. 206, who, however, did not complete their conquest of the peninsula (including the modern Portugal) till n. c. 19. The country became one of the principal seats of Roman civilization and literature. The Christianization of the country, early begun, was considered complete in Constantine's time. The dissolution of the Roman Empire called into Spain several German tribes, the Suevi, the Alans, and the Vandals. The Romans invited to their aid the Visigoths, who in A.D. 471 put an end to the Roman dominion, and in 586, having just subdued the whole country, adopted the Roman Catholic faith. In 711-716 the Arabs (Arabia) or...
Moorish on the southern plains than the sky-lark in England. In the olive-yards, and among the brushwood of the hills are found the Ortolan bunting (Emberiza hortulana, Linn.), and especially Cretzschmar’s bunting (Emberiza cirlus, Cretz.). As most of the English warblers (Sylviae) are summer migrants, and have a wide eastern range, it was to be expected that they should occur in Syria; and accordingly upward of twenty of those on the British list have been noted there, including the robin, redstart, whitethroat, blackcap, nightingale, willow-wren, Dartford warbler, whinchat, and stonechat. Besides these, the Palestine lists contain fourteen more southern species, including the little fantail (Cisticola schenovia, Bp.), the orphean (Cercura orphoe, Boie), and the Sardinian warbler (Sylvia melanocephala, Lath.). The chats (Saxicola), represented in Britain by the wheatear, whinchat, and stonechat, are very numerous in the southern parts of the country. At least nine species have been observed among the Bedouin inhabitants by any name to distinguish them from their European relatives. The rock-sparrow (Petronia stulta, Strickl.) is a common bird in the larer portions of Palestine, eschewing woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this habit it has been conjectured to be the bird alluded to in Ps. cii. 7, as “the sparrow that sitteth alone upon the house-top;” but as the rock sparrow, though found among ruins, never resorts to inhabited buildings, more probably the bird to which the psalmist alludes is the blue thrush (Petrochelys cyanena, Boie.), which is often seen perched on houses and especially on old-buildings in the villages of Jœda, and is a solitary bird, eschewing the society of its own species, rarely more than a pair being seen together. Among the most conspicuous of the small birds of Palestine are the shrikes, or butcher-birds (Lanirids), there represented by at least five species, all abundantly and generally distributed, viz. Eremomus rufus, Bp.; the woodchat shrike, Lanius meridionalis, Linn.; Lanius minor, Linn.; Lanius perspicuus, Tem.; and Telephoma excavata, Gr.—There are but two relations to the rock-sparrow of birds in the Scripture (Exx. xii. 4; Ps. civ. 12). As the psalmist is here speaking of the sides of streams and rivers (“By them,” &c.), he probably had in his

* The clipping-bird (Zonotrichia or Spizella) is a well-known American example of the sparrows, somewhat smaller than the common sparrow of England, but resembling it in familiarity, social disposition, &c. The sparrows feed on insects, grain, &c.
mind the bulbul of the country, or Palestine nightingale (Iros zanthopygus, Hempr.), which is a bird not very far removed from the thrush tribe, abounds in all the wooded districts of Palestine, and especially by the banks of the Jordan, and is a lovely songster, its notes, for volume and variety, surpassing those of the nightingale of England. With the exception of the raven tribe, which feed on carrion, there is no prohibition in the Levitical law against any passerine birds being used as food. Small birds were therefore probably as ordinary, an article of consumption, as the large ones of the lanietsites, as they still are in the markets both of the Continent and of the East (Lk. xii. 6; Mat. x. 29).—Four or five simple methods of fowling practised at this day in Palestine are probably identical with those alluded to in the O.T. The simplest, but by no means the least successful, among the dexterous Bedouins, is fowling with the throw-stick. The only weapon used is a short stick, about eighteen inches long and half an inch in diameter. When the game has been discovered, which is generally the red-legged great partridge (Cuculus saezatitis, Mey.), the desert partridge (Amnonperliz Heqi, Gr.), or the little bustard (Oits tetraz, Linn.), the stick is used as a revolving club, so as to strike the legs of the bird as it runs, or sometimes at a rather higher elevation, so that when the victim, alarmed by the approach of the weapon, begins to rise, its wings are struck, and it is slightly disabled. The fleet pursuers soon come up and, using their burnouses or cloaks, as a sort of net, catch and cut off the throat of the game. The more scientific method of fowling is that alluded to in Eccles. xi. 30, by the use of decoy birds. Whether falconry was ever employed as a mode of fowling or not is by no means so clear. At this present day it is practised with much care and skill by the Arab inhabitants of Syria, though not in Judæa proper. Cage; Pown; Gin; Hunting; Nest; Nest; Palestine; Zoology; Snare.

Sparta (L. fr. Gr.; said to have been named from the wife of Lacedæmon, its founder and king, the people and country being called after his name), a celebrated city of ancient Greece, and the capital of Lacedæmon, long the rival of Athens. It was situated in a fertile valley on the Eurotas about twenty miles from the sea. The laws of Lycurgus (adopted, according to Grote, about B.C. 825) made the Lacedæmonians a nation of professional soldiers. They recognized three classes of persons: (a.) the Spartans, all warriors, and monopolizing all public offices; (b.) the Lacoians or freemen of neighboring towns; (c.) the helots or serfs. (Slave.) There were two hereditary kings, who reigned jointly, but with gradually decreasing powers, and two legislative assemblies, one of the kings and twenty-eight elders, the other of the citizens. The Ephors, corresponding to the Roman tribunes, were the representatives of the popular assembly, and exercised despotic authority during the Peloponnesian war. The Spartans conquered a large part of Greece. In the war with the Persians B.C. 480 and 479, and for some time previously, they had the leadership of Greece. B.C. 476 the leadership passed to Athens, but was recovered by the Peloponnesian war (b.c. 431-404) terminated with the battle of Nicopolis (b.c. 371 and 362), it ceased to be a leading state. The city was taken by the Achæans and Macedonians b.c. 221, and came under the Roman power b.c. 146. Its site is now occupied by two villages (Megalis and Psaleika), by the town of Nea Sparta (built since the revolution on one of the Spartan hills), and by corn-fields and gardens (see Nea Amer. Cyc., art. Sparta).—In the history of the Maccabees, it is said that when Jonathan endeavoured to be able to send his government, and foreign alliances (about B.C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Arkes and Onias, on the ground of their common descent from Abraham (1 Mc. xii. 5-29); that the embassy was favorably received, and after the overthrow of Jonathan, the friendship and league was renewed with Simon (xiv. 10-23). In regard to this correspondence, respecting which there has been much discussion, Mr. Westcott observes—1. The whole context of the passage, as well as the independent reference to the connection of the "Lacedæmonians" and Jews in 2 Mc. v. 9, seems to prove clearly that the reference is to the Spartans, properly so called. 2. The actual relationship of the Jews and Spartans (2 Mc. v. 9) is an ethnological error, which it is difficult to trace to its origin. Possibly the Jews regarded the Spartans as the representatives of the Pelasgi, the supposed descendants of Peleg the son of Eber. A Jewish name (as if Lux. xxi. 29) identified with a Greek of the same name (3 Mc. xvi. 23). 3. The incorrectness of the opinion on which the intercourse was based is obviously no objection to the fact of the intercourse itself. But it is urged that the letters said to have been exchanged are evidently not genuine, since they betray their fictitious origin negatively by the absence of characteristics of expression, and positively by actual inaccuracies. To this it may be replied that the Spartan letters (xii. 20-23, xiv. 20-23) are extremely brief, and exist only in a translation of a translation, so that it is unreasonable to expect that any Doric peculiarities should have been preserved. On the other hand the absence of the name of the second king of Sparta in the first letter (xii. 20), and of both kings in the second (xiv. 20), is probably to be explained by the political circumstances under which the letters were written. 4. The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the name Arkè, one of whom reigned B.C. 309-265, and the other, his grandson, died a. C. 257, being only eight years old. The same name was also borne by an adventurer, who occupied a prominent position at Sparta, about B.C. 184. In Judea, again, three high-priests bore the name Onias, the first of whom held office b.c. 350-309 (or 300); the second b.c. 240-226; and the third about b.c. 198-171. Josephus is probably correct in fixing the event in the time of Onias III.

Spear. Arms, I. 2.

Spearman, the A.V. translation of the Gr. plural dextoloboi (literally those taking the right), a rare word, found in the N. T. only in Acts xxii. 28. Two hundred dextoloboi formed part of the escort which accompanied St. Paul in the night march from Jerusalem to Cesarea. They are clearly distinguished both from the heavy-armed legionaries, who only went as far as Antipatris, and from the cavalry, who continued the journey to Cesarea. Probably they were irregular light-armed troops, so called, indeed, of Onias, and placed on the march with mounted soldiers (so Mr. Wright). Arms; Army.

*Spelt. Rye.

Spire, Splicer's, Splicees. Under this head may be noticed—1. Heb. baihain, ba'ain, or bai'ain. The first-named form, which occurs only in Cant. v. 1, '1"
have gathered my myrrh with my spice," points apparently to some definite substance. In the other places where *bacon* or *bōcin* occurs (Ex. xxv. 6, xxx. 23 [A. V. once "spices," twice "sweet"], xxxv. 29, 30; 2 Chr. ix. 1, 9 twice, 24, xvi. 14 [A. V. "sweet odors"]; xxxvii. 27; Esth. ii. 12 [A. V. "sweet odors"]); Cant. iv. 10, 14, 16, v. 13, vi. 2, viii. 14; xxxv. 8, 15, 28, xxxvii. 29, &c.), a general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, &c.—4. Gr. *arôma*, in N. T. only in plural *arômata* (Lk. xxiii. 56, xiv. 1; Jn. xix. 40; A. V. "sweet spices" in Mk. xvi. 1). The spices mentioned as used by Nicodemus for the preparation of our Lord's body (Jn. xix. 39, 40) are "myrrh and aloes," the latter = the highly-scented wood of the *Aquilaria agallocha*. 

**Spider**, the A. V. representative of—1. Heb. *nāk'dat* (Job viii. 14; Is. lix. 5). Both passages allude to the fragile nature of the spider's web, which, though admirably suited to fulfill all the requirements of the animal, is yet most easily torn by any violence offered to it. In Isaiah (l.c.) there is probably allusion also to the spider's habit of lurking for its prey. Spiders (family *Araeidae* of naturalists) are found in every habitable portion of the globe, but are largest in warm climates. They all devour living prey, sucking the juices and sometimes swallowing the fragments. (Scorpions)—2. Heb. *nīkādah*, found only in Prov. xxx. 28, probably (so Mr. Houghton, with Bochart, Gesenius, Fürst, and most) = some kind of lizard. Mr. Houghton regards it as some species of gecko. Mr. Goase (in Fairbairn) favors the A. V.

**Spik'nard** [usually pronounced *spik'nard*] (Heb. *nāk'dat*; Gr. *nárados*), an aromatic substance mentioned in Cant. i. 13, iv. 13, 14. The ointment with which our Lord was anointed as He sat at meat in Simon's house at Bethany consisted of this precious substance (in margin of Mk. xiv. 3, "pure nard, or liquid nard"), the costliness of which may be inferred from the indignant surprise manifested by some of the witnesses of the transaction (Mk. xiv. 3–5; Jn. xii. 3, 5). Dr. Royle having ascertained that the *jatamanss*, one of the Hindoosynonyms for the *sunbul* (Ar. = Gr. *nárados*, Sir William Jones), was annually brought from the mountains overhanging the Ganges and Jamna Rivers down to the plains,

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1 The same Balm of Gilead is commonly applied in the United States to a species of poplar, *Populus clandestina* of Alston (Wood's Botany).
It is allied to valerian, and is highly esteemed throughout the East as a perfume and stimulant medicine. The permanent, hair-like fibres of the leaf and footstalk give it some resemblance to the tail of an ermine, to which the Arabs have likened it. The name "spikenard" has also been given to other aromatic plants, in England to the Antirrhinum Aardus of India, which is allied to lemon grass (Reed), and in the United States to the Aralia racemosa, an herb with a thick root allied to ginseng. Alabaster; Ointment; Perfumes.

**Spinning** is mentioned in the Bible in Ex. xxxv. 25, 26, and in Mat. vii. 28 and Lk. xii. 27. Prov. xxxi. 19 implies (according to the A. V., Stuart, Fürst, &c.) the use of the same instruments which have been in vogue for hand-spinning down to the present day, viz. the distaff (round which the flax or wool for spinning was wound) and spindle (on which the yarn or thread was wound in spinning). The distaff, however, appears to have been dispensed with, and the term so rendered means the spindle itself (so Mr. Bevan, with Gesenius, &c.), while that rendered "spindle" represents the *whirl* of the spindle, a button of circular rim which was affixed to it, and gave steadiness to its circular motion. The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread.

**Dress**; Handicraft; Weaving; Woven.

*Spirit* (fr. L. *spiritus*), the A. V. translation of —1. Heb. *neshãñhah* twice (Job xxvi. 4; Prov. xxv. 27), literally, like the L. *spiritus*, "breath." (Soc. 3.)—2. Heb. and Chal. *ruach* or *râsh* more than 200 times (Gen. 1, 2, vi. 3, xii. 8, 9, &c., &c.). Gesenius thus arranges the meanings of the Hebrew word: (1) *breath*, a breathing, blowing, i. e. (a.) *breath* of the nostrils, a snuffing, snorting (A. V. "breath" in Job iv. 9 and Ps. xxviii. 15 [Heb. 16]); hence anger ("anger" in Judg. vii. 3; "spirit" in Prov. xxxii. 32 and Zech. vi. 8; "blast" in Is. xxv. 4; "breath" in xxx. 24), also pride ("spirit" in Ps. lxxvi. 12 [Heb. 13]); (b.) *breath* of the mouth, spoken of God's creative "breath" in Ps. xxxiii. 6, of drawing "breath" in Job ix. 18, of the vital "breath" in Gen. vi. 17, vii. 15, 22, as an emblem of any thing transient in nature (Is. xvii. 7 (A. V. "sweats" (1) of air, i. e. a slight breeze ("breath") in Job xxviii. 25 and Jer. ii. 24; "air" in Job xii. 8 [Heb. 16]; "cool" [margin "wind"] in Gen. iii. 8), often a strong *wind* (A. V. "wind" in Gen. vii. 8 and Is. xvi. 13), also a tempest, hurricane ("wind" in 1 K. xix. 1) thrice and Is. xxvii. 8; wind likewise denoting a side or quarter of the heavens ("quarter") in 1 Chr. ix. 24; "side" in Ex. xlii. 16 (margin "wind") ff.; "wind" in Zech. ii. 6 [Heb. 10]), and any thing *rain* or *empty" ("wind" in Is. xlii. 29 and Jer. v. 13; "vain" in Job xvi. 3 (margin "of wind")), and *wind* or *tempest* tropically an invading army in Jer. iv. 12 (A. V. "wind"); (2) the vital breath, spirit, life, the principle of life in men and beasts as embodied and manifested in the breath of the mouth and nostrils (A. V. "breath" in Job xii. 10 and Ex. xxxvii. 8; "spirit" in Gen. xxv. 27 and Ex. xxxvii. 21 twice): (3) the rational soul, mind, spirit, (a) as the seat of the affections, emotions, and passions of various kinds ("spirit" in Gen. vii. 8 and xxxvii. 25; "mind" in Gen. xxxvi. 35 and Prov. xxix. 11); (b) in reference to the disposition, the mode of feeling and acting ("spirit") in Ex. xi. 18, xviii. 31 and Is. xiv. 14; (c) of *will, counsel, purpose* ("spirit" in Ezr. i. 1; "mind" in Ex. xx. 32); (d) more rarely of the understanding, intellect ("spirit" in Ex. xxvii. 23); *spirit* being used absolutely for courage (A. V. "courage" in Josh. ii. 11; "spirit" in v. 1), or genius ("spirit" in Job xxiii. 8, 18): (4) the *Spirit* of God or of Jehovah which pervades the universe, animates and fills it with life, through which God governs and protects the world and also mankind, and invites to a life of virtue and holiness (Gen. i. 2; Job xxxvii. 4; Ps. cxlix. 7; Is. xxxii. 14), rarely called His Holy Spirit (Ps. li. 11 [Heb. 13]; Is. xliii. 10, 11), to which the O. T. ascribes all extraordinary gifts and powers of mind (Ex. xxvi. 3; Num. xxiv. 2; Judg. iii. 10; 1 Sam. xvi. 13 f.; Is. lx. 21), spoken also of an evil spirit which passed from God to Saul (1 Sam. xvi. 14 ff.), and of an angel of Jehovah which inspired false prophets (1 K. xxii. 21 ff.; Zech. xiii. 2); sometimes contrasted with flesh (Is. xxxi. 3) — Hebrew, ob in part, A. V. "familiar spirit." (Divination 5.)—4. Gr. pneuma nearly 300 times in N. T., translated "ghost" nearly 100 times, once "wind" (Jn. iii. 8), once "spiritual" (1 Cor. xiv. 12), once "spiritual" (Rev. xiii. 14); (n) in the LXX., and their corresponding passages: (I.) *A breathing, breath* — (1) Of the mouth or nostrils, a breathing, blast (2 Th. ii. 8), the vital breath (Rev. xi. 11). (2) Of air, in motion, a blast, *breath, wind, the wind* (Jn. iii. 8 ["wind"]; Heb. i. 7). (II.) The spirit of man, i. e. (1) The vital spirit, life, soul, the principle of life residing in the breath, breathed into man from God and again returning to God (Mat. xxviii. 50; Lk. viii. 55, xxiii. 46; Jn. xix. 39; Acts vii. 59; Jas. ii. 26; Rev. xiii. 15 [A. V. "life", metaphorically in Jn. vi. 63 and 1 Cor. xv. 45]. (2) The rational spirit, mind, soul — (a) generally as opposed to the body and animal spirit (Lk. i. 47; Jn. iv. 23, 24 b; Rom. i. 9, ii. 29, vii. 10, 16 f.; 1 Cor. v. 3-5, vi. 20, vii. 34; 2 Cor. vii. 1; Gal. vi. 18; Phil. iii. 3; Col. ii. 5; 1 Th. v. 23; 2 Tim. iv. 6); (b) as the seat of the affections, emotions, passions of various kinds (Mat. v. 3; Mk. viii. 10).
and consequences of the agency and operations of the Spirit of God, i.e. a Divine influence, a Divine energy or power, an inspiration, resulting from the immediate agency of the Holy Spirit; spoken (c.) of that physical power mentally exerted in the miraculous conception of Jesus (Mark 1:9, 22; Luke 1:35), and in the conception of Isaac out of the ordinary course of nature (Gal. iv. 29); (b.) of that special Divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon Him at His baptism (Mark iv. 1; xii. 18), and which possessed higher capacities than man in His present state; spoken (A.) of created spirits, viz. (1.) Of the human spirit, soul, after its departure from the body and as existing in a separate state (Acts xxiii. 8; Heb. xii. 23; 1 Pet. iii. 19); of the soul of a person reappearing after death, a spirit, ghost, (Lk. xxiv. 37; Acts xxii. 9;); (2.) an evil spirit, demon (Mark xviii. 16, x. 1; xlii. 43, 45; Mk. i. 25, 26, 27, iii. 11, 30, v. 2, 8, 13, vi. 7, vili. 25, ix. 17, 20, 23 twice; Lk. iii. 33, 35, vi. 18, viii. 21, xii. 2, 29, ix. 39, 42, x. 20, xii. 24, 26, xili. 11; Acts vi. 18, vii. 7, xii. 18, xix. 12, 13, 15; Eph. ii. 2 [= Satan]; iii. 1. 5; Gal. iii. 18; among pl. of angels, as God's ministering spirits (Heb. i. 14; Rev. i. 4, iii. 1, iv. 5, v. 6). (B.) Of God's reference in His immortality (Jn. iv. 24). (C.) Of Jesus Christ in His exalted spiritual nature in distinction from His human nature (Rom. i. 4; 1 Tim. iii. 16; 1 Pet. iii. 18). (D.) Of the Spirit of God or "the Spirit of the Lord," also called "the Holy Ghost," "the Holy Spirit," or the Spirit, and (as sent or communicated by Christ after His resurrection and ascension) "the Spirit of Christ," represented in the N. T. as in intimate union with God the Father and Son, as proceeding from and sent forth by Them, as possessing the same attributes and per- forming the same acts with God the Father and Son. The n. t. passages under this designation may be divided into two classes: (1.) The Holy Spirit, as existing, as a Divine agent, &c. (a.) joined with God or the Father, and Christ the Lord, the Son, with the same or with different predicates (Mat. xxviii. 19; Luke iv. 22; Acts ii. 13, 36; [Gr. 13]; 1 Pet. i. 2; Jude 20; 1 Jn. v. 7; Jons. First Epistle or); (b.) spoken in connection with or in reference to God, or the Father (Jn. iii. 5, 6, 8 [compare i. 13]; xvi. 26; Acts i. 6 [compare iv. 24, 25], v. 2, 9; compare i. 4), vii. 31 [compare xxvi. 25] [compare Is. vi. 8, 11; Rom. viii. 9, 11 twice; 1 Cor. i. 10, 11, 12, 16, 17, vii. 19, xii. 11 [compare vii. 7]; Eph. vi. 17; 2 Tim. i. 14 [compare 2 Cor. vi. 10]; Heb. iii. 7 [compare Ps. xxxv. 7]; ix. 8 [compare x. 1] [compare Jer. xxxi. 31]; (c.) spoken in connection with or in reference to Christ (Mat. iii. 16; Mk. i. 10; Lk. iii. 22; Jn. ii. 32, 33; Rom. vi. 1, x. 30; 1 Cor. vii. 11; 2 Cor. xvii. 12, 18; Heb. x. 29 [compare the passages in b above with Jn. xii. 23, xvii. 4; 2 Cor. xii. 5; Eph. iii. 17];); (d.) as coming to and acting on men, Christians, exerting in and upon them an enlighten- ing, strengthening, sanctifying influence (Matt. x. 20; Mk. xii. 13; Lk. xii. 12; Jn. xiv. 17, 25, xv. xvi. 26, 26, 27; Acts i. 8; xx. 31; Rom. vi. 11, 12; 1 Cor. xii. 29, 30; xii. 11; Rom. viii. 14, 16, 18, 26, 27, 27, xv. 18, 19, xii. 10 [compare b above], 13, 14; 2 Cor. i. 12, ii. 17 [compare c above, and 2 c below], v. 5; Eph. iii. 16, iv. 30, vi. 18; 1 Th. i. 6; 2 Th. ii. 13; 1 Tim. iv. 17; 1 Pet. iv. 7; 11, 17, 23, iii. 16, 18, 22, xii. 16, xili. 17); (2.) Metonymi-
cally, of a person or teacher acting, or professing to act, under the inspiration of the Holy Spirit, by Divine inspiration (1 Cor. xii. 8 a, 10, xiv. 32; 2 Th. ii. 2; 1 Tim. iv. 16; 1 Jn. iv. 1; 2 Jn. ii. 2; 1 Jn. iv. 1; 2 Jn. iv. 1; 2 Jn. iv. 1). The ancient Hebrews had a similar belief. The commercial value of the sponge was known from very early times; and probably it was used by the ancient Hebrews.

* Spinal column (Spongæ officinalis). (Fam.)

**Sponge,** the A. V. translation of Heb. eph (literally = soft or hollow of the hand) in Ex. xxi. 11; xxxvi. 18; Num. iv. 7; vii. 14 ff.; 1 K. viii. 50; 2 K. xiv. 11; 2 Chr. iv. 22, xxiv. 14; Jer. lii. 18, 19. Förster renders the Heb. a pau, a dish, on account of the resemblance to the bent hand; Gesenius says, a hollow vessel, a pan, dish, censer. The precise meaning probably cannot now be ascertained, and the A. V. may be correct. **Basin.**

Sponge. **Marriage.**

**Spring.** Agriculture; Palestine; Climate; Rain; Aix; Fountain; Gulloth; Palestine, II, § 17; Well.

**Sponge** = **Sponge.**

**Spongia.** Barn; Herd; Inn; Manger.

**Spongiae** (Gr.) = **Spongæ officinalis.** (Fam.)

**Spool.** Arms, l. 2, c, f; Rod; Scepter; Shepherd.

**Stall.** Barn; Herd; Manger.

**Stand.** A. V. translation of Heb. eph (literally = soft or hollow of the hand) in Ex. xxvi. 34. The Hebrew word occurs once again (Job xxxvi. 57. A. V. "drops" of water). Celsius identifies the Hebrew word with (Gen. i. 6 ff.; 2 K. xiv. 11; 2 Chr. iv. 22, xxiv. 14; Jer. lii. 18, 19. Förster renders the Heb. a pau, a dish, on account of the resemblance to the bent hand; Gesenius says, a hollow vessel, a pan, dish, censer. The precise meaning probably cannot now be ascertained, and the A. V. may be correct. **Basin.**

**Stale.** Barn, Herd, Inn, Manger.

**Star** (L. fr. Gr.; Heb. adaph), one of the sweet spices which composed the holy incense (Ex. xxi. 34). The Hebrew word occurs once again (Job xxxvi. 57. A. V. "drops" of water). Celsius identifies the Hebrew word with (Gen. i. 6 ff.; 2 K. xiv. 11; 2 Chr. iv. 22, xxiv. 14; Jer. lii. 18, 19. Förster renders the Heb. a pau, a dish, on account of the resemblance to the bent hand; Gesenius says, a hollow vessel, a pan, dish, censer. The precise meaning probably cannot now be ascertained, and the A. V. may be correct. **Basin.**

**Star.** Barn; Herd; Manger.

**Stand.** A. V. translation of Heb. eph (literally = soft or hollow of the hand) in Ex. xxvi. 34. The Hebrew word occurs once again (Job xxxvi. 57. A. V. "drops" of water). Celsius identifies the Hebrew word with (Gen. i. 6 ff.; 2 K. xiv. 11; 2 Chr. iv. 22, xxiv. 14; Jer. lii. 18, 19. Förster renders the Heb. a pau, a dish, on account of the resemblance to the bent hand; Gesenius says, a hollow vessel, a pan, dish, censer. The precise meaning probably cannot now be ascertained, and the A. V. may be correct. **Basin.**

**Star.** Barn; Herd; Manger.
would be given to it by any person of ordinary intelligence who read the account with due attention. Some supernatural light resembling a star had appeared in some country (possibly Persia) far to the E. of Jerusalem, to men who were versed in the study of celestial phenomena, conveying to their minds a supernormal impulse to repair to Jerusalem, where they would find a new-born king. (East; Mag.) It supposed them to be followers, and possibly priests, of the Zend religion, whereby they were led to expect a Redeemer in the person of the Jewish Infant. Arriving at Jerusalem, after diligent inquiry and observation, they wearily came to rest, and learned men who could naturally best inform them, are directed to proceed to Bethlehem. The star which they had seen in the East reappeared to them and preceded them, until it took up its station over the place where the young child was. The whole matter, that is, was supernatural. (Jesus Christ; Messiah.)—Latterly, however, a very different opinion has gradually become prevalent upon the subject. The star has been displaced from the category of the supernatural, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn. The idea, however, is, that a conjunction was set at Jerusalem, and there worked out by Dr. Ideler of Berlin. In May, b. c. 7, a conjunction of the planets Jupiter and Saturn occurred not far from the first point of Aries, the planets rising in Chaldea about 9 1/2 hours before the sun. It is said that on astrological grounds such a conjunction could not fail to excite the attention of men like the Magi. Supposing them to have set out at the end of May, b. c. 7, upon a journey for which the circumstances will be seen to require at least seven months, the planets were observed to separate slowly until the end of July, when their motions becoming retrograde, they again came into conjunction by the end of September. At that time, there can be no doubt, Jupiter would present to astronomers, especially in so clear an atmosphere, a magnificent spectacle. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion Saturn. Hence the possibility continued almost unaltered for several days, when the planets again slowly separated, then came to a halt, when, by re-assuming direct motion, Jupiter again approached to a conjunction for the third time with Saturn, just as the Magi may be supposed to have entered the Holy City. And, to complete the fascination of the tale, about an hour and a half after sunset, the two planets might be seen from Jerusalem, hanging as 1 were in the meridian, and suspended over Bethlehem in the distance. These celestial phenomena thus described are, it will be seen, beyond the reach of question, and at the first impression they assuredly appear to fulfil the conditions of the Star of the Magi. The first circumstance which created a suspicion to the contrary, arose from an exaggeration on the part of Dr. Ideler himself, who described the two planets as wearing the appearance of one bright but diffused light to persons having weak eyes. Not only is this imperfect eyesight inferior to that of the Magi, but it is quite certain that, had they possessed any remains of eyesight at all, they could not have failed to see, not a single star, but two planets, at the very considerable distance of double the moon's apparent diameter. Alford (first edition of his Greek Testament) represents the planets as forming a single star of surpassing brightness. Exaggerations of this description induced Mr. Pritchard, the original writer of this article, to undertake the very formidable labor of calculating afresh an ephemeris of the planets Jupiter and Saturn, and of the sun, from May to December, b. c. 7. The result was to confirm the fact of there being three conjunctions during the above period, though somewhat to modify the dates assigned to them by Dr. Ideler. Similar results have also been obtained by Encke, and the December conjunction has also been confirmed by the Astronomer Royal. But.—(a.) It is inconceivable that solely on the ground of astrological reasons men would undertake a seven months' journey. And as to the widely-spread and prevalent expectation of some powerful personage about to show himself in the East, the fact of its existence depends on the testimony of Tacitus, Suetonius, and Josephus. But all these writers speak of this expectation as applying to Vespasian, in A. D. 69, which date was seventy-five years, or two generations, after the conjunction in question! Furthermore, in February, b. c. 66, a conjunction of Jupiter and Saturn occurred in the constellation Pisces, closer than the one on December 4, b. c. 7. (5.) On December 4, b. c. 7, the sun was far removed from the horizon, and it is improbable that the Magi have then commenced their journey to Bethlehem, they would first see Jupiter and his dull and somewhat distant companion an hour and a half distant from the meridian, in a S. E. direction, and decidedly to the E. of Bethlehem. By the time they came to Rachel's tomb the planets would be due E. of them, on the horizon, and no longer over the hill of Bethlehem, which is S. 13° E. from Rachel's tomb. The road then takes a turn to the E., and ascends the hill near to its western extremity; the planets, therefore, would now be on their right hands, and a little behind them: the star, therefore, ceased altogether to go before them as a guide. Arrived on the hill and in the village, it became physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the W., and far off in the heavens at an altitude of 57°. As they advanced, the star would of necessity recede, and under the circumstances would stand to stand "over" any house, unless at the distance of miles from the place where they were. If the Magi had left the Jaffa gate before sunset, they would not have seen the planets at the outset; if they had left Jerusalem later, the star would have been a more useless guide than before. Thus the beautiful phantom of Keeler and Ideler vanishes before the more perfect daylight of investigation.


Stater (Gr.; A. V. "a piece of money"); margin, "stater"). 1. The term stater is held to signify a coin of a certain weight, but perhaps means a standard coin (so Mr. R. S. Poole). The gold staters were didrachmas (Diodrachma; Drachm) of the later Phoenician and the Attic talents. Of the former talent were the Darios or Darics (Drachm); of the latter the Phocian. The currency coinage by the Greek towns on the western coast of Asia Minor, are of gold and silver mixed, three parts of gold to one of silver. Thus far the stater is always a didrachm. In silver, however, the term is applied to the tetradrachm of Athens, which was of the weight of two gold staters of the same currency. 2. In the N. T. the stater is once men-
tioned, in the narrative of the miracle of the sacred
tribute-money (Mat. xvii. 27 margin). The stater
must here mean a silver tetradrachm; and the only
tetradrachms then current in Palestine were of
the same weight as the Hebrew shekel. And it is ob-
servable, in confirmation of the minute accuracy of
the Evangelist, that at this period the silver cur-
cency in Palestine consisted of Greek imperial tet-
radrachms, or stater, and Roman denarii (penny)
of a quarter's value, didrachms having fallen into
disuse (so Mr. Poole).

**Statute.** Law.

**Stater.** pl. of **Staff.**

Steel. In all cases where the word "steel" occurs in
the A.V., the true rendering of the Hebrew
(so Mr. Wright) is "copper." (Brass.) Whether
the ancient Hebrews were acquainted with steel, is
not perfectly certain. It has been inferred from
Jer. xv. 12, that the "iron from the north" there
spoken of denoted a superior kind of metal, hard-
ened in an unusual manner, like the steel obtained
from the Chalybes of the Pontus. The hardening
of iron for cutting-instruments was practised in
Pontus, Lydia, and Laconia. (Axx.; **knife**.) The Heb.
palath, which occurs only in Nah. ii. 6 (Heb. 4),
in A.V. "tortured" most probably appropri-
ately (so Mr. Wright), with Gesenius, Henderson &c.
denotes steel or hardened iron, and refers to the
flashing seythes of the Assyrian chariots. But
Forst would translate in flashing fire, i.e. quick
(Kimchi), or in the fire of flashing armor, A.V.
"with flaming (margin ' fiery') torches."

**Stephen** (Gr. a crown, or crowned?), a Chris-
tian convert of Corinth whose household Paul bap-
tized as the "first-fruits of Achaia," and who was
with the apostle at Ephesus when he wrote 1 Cor.
(1 Cor. i. 16, xvi. 15).

**Stephen** [-ven] (fr. Gr. a crown, or crowned?), the First
Martyr. His Hebrew (or rather Syrian) name is
traditionally said to have been Chadd or Chaddi (= a
crown). He was the chief of the Seven (com-
monly called "Deacons;" see **Deacon**) appointed to
rectify the complaints in the early Church of Jeru-
salem, made by the Hellenistic against the Hebrew
Christians. His Greek name indicates his own Hel-
lenistic origin. His importance is stamped on the
name, his elevation to the "apostles," almost su-
pellative phrases: "full of faith and of the Holy
Ghost" (Acts vi. 5); "full of grace and power"
(ver. 8); irresistible "spirit and wisdom" (ver. 10);
"full of the Holy Ghost" (vii. 55).2 Of his minis-
trations among the poor we hear nothing. But he
seems to have been an instance, such as is not un-
common in history, of a new energy derived from a
new sphere. He shot far ahead of his six com-
paigners, and far above his particular office. First,
he arrests attention by the "great wonders and
miracles that he did." Then begins a series of dis-
putations with the Hellenistic Jews of North Africa,
Alexandria, and Asia Minor, his companions in race
and birthplace. The subject of these disputations
is not expressly mentioned; but, from what follows it
is evident that he struck into a new vein of teach-
ing, which eventually caused his martyrdom. Down
to this time the apostles and the early Christian
community had clung in their worship not merely
to the Holy Land and the Holy City, but to the Holy
Place of the Temple. This local worship, with the
Jewish customs belonging to it, he now denounced.
So we must infer from the accusations brought
against him, confirmed as they are by the tenor of
his defence. The actual words of the charge may
have been false, to the minister and malignant inten-
tion which they ascribed to him was undoubtedly
false. He was arrested at the instigation of the
Hellenistic Jews, and brought before the Sanhedrin.
When the charge was formally lodged against him,
his countenance kindled, and his judges "saw his
face as it had been the face of an angel" (vi. 15).
For a moment, the account seems to imply, the
judges of the Sanhedrin were awed at his presence.
Then the high-priest that presided appealed to him
to know his own sentiments on the accusations
brought against him. To this Stephen replied in a
speech which has every appearance of being faith-
fully reported (vii. 2-55). The framework in which
his defence is cast is a summary of a history of the
Jewish Church. In the facts which he selects from
this history, he is guided by two principles—at first
more or less latent, but gradually becoming more
and more apparent as he proceeds. The first is the
endeavor to prove that, even in the previous Jewish
history, the presence and favor of God had not been
confined to the Holy Land or the Temple at Jeru-
salem. This he illustrates with a copiousness of de-
tail which makes his speech a summary almost as
much of sacred geography as of sacred history.
The second principle of selection is based on the
attempt to show that there was a tendency from the
earliest times toward the same ungrateful and
narrow spirit that had appeared in this last stage of
their political existence. Both of these selections
are worked out on what may almost be called criti-
cal principles. (For explanations of the differences
between this speech and the Mosaic history, see
**Abraham**; **Chronology**; **Inspiration**; **Jacob** 1;
**Joseph** 1; **Molech**; **Moses**; **Old Testament**;
**Rwethm**; **Sychem**, &c.) It would seem that just
at the close of his argument, Stephen saw a change
in the aspect of his judges, as if for the first time
they had caught the drift of his meaning. He broke
off from his calm address, and turned suddenly
upon them in an impassioned attack which shows that
he had no fear of death. They were not daunted by
them showed by their faces that their hearts "were
being summoned," and they kept gnashing their
set teeth against him; but still, though with diffi-
culty, restraining themselves. He, in this last crisis
of his fate, turned his face upward to the open sky,
and as he gazed the vault of heaven seemed to him
to part asunder; and the Divine Glory appeared
through the rending of the earthly veil—the Divine
Presence, seated on a throne, and on the right hand
the human form of "Jesus." Stephen spoke as if to
himself, describing the glorious vision; and, in so
doing, alone of all the speakers and writers in the
N. T., except only Christ Himself, uses the phrase,
"the Sox of Man."3 As his judges heard the words,
they could forbear no longer. They broke into a
loud yell; they clapped their hands to their ears;
they flew as with one impulse upon him, and dragged
him out of the city to the place of execution. Those
were to take the lead in this wild and terrible act

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1 So Dean Stanley, original author of this article; but the N. T. simply names him first. (Compare **PETER**
and **APOLLO**.)

2 Traditionally he was reckoned among the seventy dis-
ciples.

3 We are not to suppose that Stephen went at all be-
don the apostles in the subject of his teaching; but only
that he had his own bent of mind, and the peculiar di-
rection which his evangelistic agency assumed, the con-
ferences record of temporaryamaha and dis-
tinctions, and the approaching desolation of Jerusalem,
received a greater prominence than in theirs" (Fon.).
who had taken upon themselves the responsibility of denouncing him (Deut. xvii. 7; comp. Jn. viii. 7). In this instance, they were the witnesses who had reported or misreported the words of Stephen. They, according to the custom, for the sake of facility in their dreadful task, draped themselves in the Eastern practice of commencing any violent exertion; and one of the prominent leaders in the transaction was debited by custom to signify his assent to the act by taking the clothes into his custody, and standing over them whilst the bloody work went on. Their person who did this occasion was a young man from Tarsus—one probably of the Cilician Hellenists who had disputed with Stephen. His name, as the narrative significantly adds, was "Saul." (Paul.) Every thing was now ready for the execution. It was outside the gates of Jerusalem. The earlier tradition fixed it at what is now called the Damascus gate. The latter, which is the present tradition, fixed it at what is hence called St. Stephen's gate. As the first volley of stones burst upon him, he called upon the Master whose human form he had just seen in the heavens, and repeated almost the words with which He Himself had given up His life on the cross: "Father, forgive them, for they know not what they do." Another crash of stones brought him on his knees. One loud piercing cry—answering to the loud shriek or yell with which his enemies had blown upon him—escaped his dying lips. Again clinging to the spirit of his Master's words, he cried, "Lord, lay not this sin to their charge," and instantly sunk upon the ground, and, in the touching language of the narrator, who then uses for the first time the word, afterward applied to the departure of all Christians, but here the more remarkable from the bloody scenes in the midst of which the death took place—fell asleep." His mangled body was buried by the class of Hellenists and proselytes to which he belonged. The legend of the fifth century says that his corpse, which the high-priest intended to leave for beasts of prey to devour, was carried off at night by gamaliel in his own chariot, and buried at his expense in a new tomb on his property at Caperna Gammapha (village of the camel), eight leagues from Jerusalem, that the murderers, ashamed by all the apostles, lasting forty days. In 1. p. 415 the martyr's reminiscences are said to have been found and identified, and were then buried at Jerusalem. The importance of Stephen's career may be briefly summed up under three heads:—I. He was the first great Christian ecclesiastic (see note 5), "the Archdeacon," as he is called in the Eastern Church. —II. He is the first martyr—the proto-martyr. To him the name "martyr" is first applied (Acts xxix. 20).—III. He is the forerunner of St. Paul. He was the anticipator, as, had he lived, he would have been the propagator, of the new phase of Christianity, of which St. Paul became the main support.

*Stew ard. ELIEZER I; GOVERNOR 14; KING.

**Sting. ADDER; BEET; DEATH; HORNET; SCORPION.

**Sto. Stocks. The term "stocks" is applied in the A. V. to two different articles, one of which (Heb. mahaphesdeth), in which the body was placed in a bent position, and the confinement of the neck and arms as well as the legs, answers to the English pillory; while the other (Heb. saul) answers to the English "stocks," the feet alone being confined in it. The prophet Jeremiah was confined in the first sort (Jer. xx. 2), which appears to have been a common mode of punishment in his day (xxix. 25), as the prisons contained a chamber for the special purpose, termed "the house of the pillory" (2 Chr. xvi. 10, A. V., "prison-house"). The stocks (Heb. soud; Gr. zulon, literally = wood) are noticed in Job xiii. 27, xxxiii. 11, and Acts xvi. 24. The Heb. 'eches used in Prov. vii. 22 (A. V., "stocks") properly = a fetter (so Mr. Bowen, with Gesenius, &c.). FETTLES; PRISON; PUNISHMENTS.

**Stoics (fr. Gr. see below). The Stoics and Epicureans, who are mentioned together in Acts xvii. 18, represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece. The Stoic school, which was founded by Zeno of Citium (about n. c. 380), derived its name from the painted "portico" (Gr. stoai) in which he taught. Zeno was followed by Cleanthes (about n. c. 260), Cleanthes by Chrysippus (about n. c. 240), who was regarded as the intellectual founder of the Stoic system. Stoicism soon found an entrance at Rome, and under the Empire stoicism was not unmixedly connected with republican virtue. The ethical system of the Stoics has been commonly supposed to have a close connection with Christian morality. But the morality of stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one offers for contemplation in the rise of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consumed in a personal resurrection (Acts xvii. 18). But in spite of the fundamental error of stoicism, which lies in a supreme egotism, the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God, the common bonds of mankind, the sovereignty of the soul.

**Stomacher [sto-meck-er] (= an ornament or support to the breast, Webster's Dict.), the A. V. translation of Heb. pellit, which denotes some article of female attire (Is. iii. 24). The LXX. makes it a variegated tunic, the Vulgate, a species of girdle, DRESS.

**Stones. The uses to which stones were applied in ancient Palestine were various. 1. They were used for the ordinary purposes of building, and were sometimes of very large size (Mk. xiii. 1). Robinson gives the dimensions of one stone weighing 2 tons, by 6 feet broad and 3 feet high. For most public edifices hewn stones were used (Architecture; Jerusalem, Quarrries); an exception was made in regard to altars (Ex. xx. 25; Deut. xxvii. 5; Josh. viii. 31). The Phenicians were famous for skill in hewing stone (2 Sam. v. 11; 1 K. v. 18). (Handicraft.) Stones were selected of certain colors to form ornamental stringcourses (1 Chr. xxix. 2). They were also employed for pavements (2 K. xvi. 17; comp. Esth. i. 6). 2. Large stones were used for closing the entrances of caves (Josh. x. 18; Dan. vii. 17), sepulchres (Mat. xxvii. 60; Jn. xli. 35, xx. 1), and springs (Gen. xxiv. 2). 3. Flint-stones occasionally served the purposes of a knife (Ex. iv. 25; Josh. v. 2, 3). 4. Stones were used as a munition of war for sling (1 Sam. xvii. 40, 49), catapults (2 Chr. xxvi. 14), and bows (Wis. v. 22; comp. 1 Mc. vi. 51; Arms, i. 3, 4), as boundary-marks (Dont. xix. 14, xxvi. 17; Job xiv. 2; Prov. xxii. 28, xxiii. 10, Bohan = Zohletht); as weights for scales (Deut. xxv. 13; Prov. xvi. 11; Balance); and for mills (2 Sam. xi. 21; Mill). 5. Large stones were set up to commemorate any remarkable events (Gen. xxviii. 18, xxxi. 45, xxvi. 14; Josh. iv. 19; I Sam. vii. 12). Such stones were occasionally consecrated by anointing (Gen. xxviii. 18). 6. The worship of stones prevailed among the heathen nations surrounding Pal-
estine, and was borrowed from them by apostate Israelites (Is. lvii. 6; Isol. 10; Isolatry). 7. Heays of sacred emblems were used up various occasions, as well as token of a treaty (Gen. xxxvi. 46); or over the grave of some notorious offender (Josh. vii. 26, viii. 29; 2 Sam. xviii. 17). 8. The "white stone" noticed in Rev. ii. 17 has been variously regarded as referring to the pebble of acquittal used in the Greek courts; to the lot cast in elections in Greece; to both these combined, the white conveying the notion of acquittal; or, as Jerome's translation (Bengel) shows, to the stones in the high-priest's breastplate; to the tickets presented to the victors at the public games (Hammond); to the custom of writing on stones (Alford); to the diamond, not dead white but lustrous, with an allusion to Urin and Thammim, which the high-priest alone saw, and which might have the name Jemovah graven on it (Trench). 9. The use of stones for tablets is alluded to in Ex. xxiv. 12, and Josh. viii. 32. 10. Stones for striking fire are mentioned in 2 Me. x. 3. 11. Stones were prejudicial to the operations of husbandry (Agricultors); hence the custom of engraving enemies' names and quantities of stones upon it (2 K. iii. 19, 25), and the necessity of gathering stones previous to cultivation (Is. v. 2; Ez. iii. 5). 12. The notice in Zech. xii. 3 of the "burdensome stone" is referred to Jerome to the custom of lifting stones as an exercise of strength (comp. Eccles. vi. 21); but it may equally well be explained of a large corner-stone as a symbol of strength (Is. xxviii. 16). Stones are used metaphorically to denote hardness or insensibility (1 Sam. xxi. 37; Ez. xi. 19, xxxvi. 26), as well as firmness or strength (Gen. xlix. 24). The members of the Church are called "living stones," as contributing to wear that living temple in which Christ, Himself a "living stone," is the chief and head of the corner (Eph. ii. 20-22; 1 Pet. ii. 4-8). PUNISHMENTS; ROCK; STONES, PRECIOUS.

STONES, PRECIOUS [pres'us]. The identification of many of the Hebrew names of precious stones is a task of considerable difficulty. As far, however, as regards the stones of the high-priest's breastplate, the authority of Josephus, who had frequent opportunities of seeing it worn, is preferable to any other. The Vulgate agrees with his nomenclature, and in Jerome's time the breastplate was still to be inspected in the Temple of Concord: hence this agreement of the two is of great weight. Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The Tyrians traded in precious stones supplied by Syria (Ez. xxvii. 16). The merchants of Sheba and Raamah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones. The art of engraving on precious stones was known from the very earliest times. Sir G. Wilkinson says, "The Israelites learned the art of cutting and engraving stones from the Egyptians;" but probably (so Mr. Houghton) it was known to them long before their sojourn in Egypt (Gen. xxxviii. 18). The twelve stones of the breastplate were engraved each one with the name of one of the tribes (Ex. xxvii. 17-21). It is an undecided question whether the diamond was known to the early nations of antiquity. The A. V. gives it as the rendering of Heb yahâhôn, which Mr. Houghton thinks is probably JASPER. The substance used for polishing precious stones by the ancient Hebrews and Egyptians was emery-powder or the emery-stone (Câr[indendum]), a mineral inferior only to the diamond in hardness. In the article on LIGÈRE Mr. Houghton objected to the "hyacinth-stone" representing the lycærium of the ancients, because of its not possessing attractive power in any marked degree. It appears, however, from a communication made by Mr. King, that the hyacinth (zirvon) is highly effective when rubbed. Precious stones are used in Scripture in a figurative sense to signify value, beauty, durability, &c., in those objects with which they are compared (Cant. v. 14; Is. liv. 11, 12; Lam. iv. 7; Is. iv. 3, xxii. 10, 11). ADAMANT; AGATE; AMETHYST; BERYL; CARNEOL; CHALCEDONY; CHRYSTOLITE; CHRYSOPrase; CHRYSPARUS; EMERALD; ENGRAVEN; JACINTH; ONYX; PRINT, TO; RUBY; SAPPHIRE; SARDINE; SARDIUS; SARDONOX; SEAL; TOPAZ.

STONING. PUNISHMENTS.

* Stô's, Sweet, the A. V. translation of Gr. stô'tês (Eccles. xxiv. 15) = STACTE. POPULAR.

* Store = a quantity, or a magazine or deposit of a quantity, &c. (Gen. xxvi. 14, xvi. 36, &c.). BREAD. * Store house = a place of deposit or safe-keeping for grain, food, &c. BARN; EGYPT.

STORK (Heb. Ashâlôd or ashâkôdô), a wading bird allied to the herons. The White Stork (Cîcionîa alba, Linn.) is one of the largest and most conspicuous of land-birds, standing nearly four feet high, the jet black of its wings and its bright red beak and legs contrasting finely with the pure white of its plumage (Zech. v. 9). In the neighborhood of man it devours readily all kinds of offal and garbage. For this reason, doubtless, it is placed in the list of unclean birds by the Mosaic Law (Lev. xi. 19; Deut. xiv. 18). The range of the white stork extends over the whole of Europe, except the British Isles, where it is now only a rare visitant, and over Northern Africa and Asia, as far at least as Birmah (so Mr. Teâstram, original author of this article). The black stork (Cîcionîa nigra, Linn.), though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congeners. Both species are very numerous in Palestine. While the black stork is never found about buildings, it frequents marshy places in forests, and breeds on the tops of the loftiest trees; the white stork attaches itself to man, and for the service which it renders in the

White Stork (Cîcionîa alba).
destruction of reptiles and the removal of offal has been repaired from the earliest times by protection and reverence. The derivation of the Hebrew name (from a word translated "mercy," "kindness," "loving-kindness") points to the paternal and filial attachment of which the stork seems to have been a type among the Hebrews, no less than among the Greeks and Romans. It was believed that the young repaid the care of their parents by attaching themselves to them for life, and tending them in old age. Pliny also notices their habit of always returning to the same nest. Probably there is no foundation for the notion that the stork so far differs from other birds as to recognize its parents after it has become mature; but of the fact of these birds returning year after year to the same spot, there is no question. That the parental attachment of the stork is very strong, has been proved on many occasions. Few migratory birds are more punctual to the time of their reappearance than the white stork, or at least, from its familiarity and conspicuousness, its migrations have been more accurately noted. "The stork in the heaven knoweth her appointed time" (Jer. vii. 21). Pliny states that it is rarely seen in Asia Minor after the middle of August. This is probably a slight error, as the ordinary date of its reappearance is the month of September. After this, it remains until October. In Palestine it has been observed to arrive on the 22d March. The stork has no note, and the only sound it emits is that caused by the sudden snapping of its long mandibles. Some unnecessary difficulty has been raised respecting the expression in Ps. civ. 17. "As for the stork, the fir-trees are her habitations." The instinct of the stork seems to be to select the loveliest and most conspicuous spot he can find where his huge nest may be supported; and whenever he can combine this taste with his instinct for the society of man, he naturally selects a tower or a roof. In lands of ruins, which from their neglect and want of drainage supply him with abundance of food, he finds a column or a solitary arch the most secure position for his nest; but where neither towers nor ruins abound he does not hesitate to select a tall tree, as storks, swallows, and many other birds must have done before they were tempted by the artificial conveniences of man to leave the natural places of nidification. It is therefore needless to interpret the text of the stork merely perching on trees. It probably was no less numerous in Palestine when David wrote than now; but the number of suitable towers must have been far fewer, and it would therefore resort to trees. The black stork, no less common in Palestine, has never relinquished its natural habit of building upon trees. This species, in the northeastern portion of the land, is the most abundant of the two. Ostrich.

Storn. Hail; Rain; Snow; Thunder; Whirlwind.

Strain. At. The A. V. of 1611 renders Matt. xxiii. 24, "Ye blind guides! which strait a gnat, and swallow a camel." There can be little doubt, that this obscure phrase is due to a printer's error, and that the true reading is "strait out." "Strain out," is the correct translation of the Gr. diáleó, and the reading of Tyndale's (1539), Cranmer's (1559), the Bishops' (1559), and the Geneva (1557) Bibles.

Strange Woman, in I K. xi. 1, a foreign woman; but usually in A. V. is opposed to a wife, and spoken in respect to unlawful intercourse, and hence an adulteress or harlot (Prov. ii. 16, v. 3, 20, vi. 5, &c.). Adultery; Idolatry; Stranger.
drawn; the terms being coupled together in Ex. xii. 45 and Lev. xxii. 10, xxv. 6, 40. The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonian captivity. Our Lord condemns it in the parable of the good Samaritan, where He defines the term "neighbor" in a sense new to His hearers (Lk. x. 36). It should be observed, however, that the prosectyle of the N. T. is the true representative of the stranger of the O. T., and toward this class a cordial feeling was manifested. The term "stranger" (usually = Gr. zeveros) is commonly used in the N. T. in the general sense of foreigner, and occasionally in its more technical sense as opposed to a citizen (Eph. ii. 19).


de. Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for their horses, cattle, and camels (Gen. xxxiv. 25; 1 K. iv. 28; Is. xi. 7, Ixiv. 25). There is no intimation that straw was used for litter. It was employed by the Egyptians for making bricks (Ex. v. 7, 16), being chopped up and mixed with the clay to make them more compact and to prevent their cracking. (Brick; Chaff 3.) The ancient Egyptians used their corn close to the ear, and afterward cut the straw close to the ground and laid it by. This was the straw that Pharao refused to give to the Israelites, who were therefore compelled to gather "stubble" (Heb. kash), i.e. the short straw left standing in the field, which was commonly set on fire (Is. xix. 24; Joel ii. 5, &c.). "Stubble" (Heb. kash) is the straw left standing in the field, which was commonly set on fire (Is. xix. 24; Joel ii. 5, &c.)."

Agriculture.

* Straw, to = to spread, i.e. to spread, to scatter (Exx. xxxii. 20; Mat. xxv. 24, 26, &c.).

* Stream. (Brook; River.) Stream of Egypt once in the A. V. = "the river of Egypt" (Is. xxvii. 12).

Street (Heb. hads or chdt, khdh or richd, shk; Gr. plateia, rwmw). The streets of a modern Oriental town are generally narrow, crooked, and gloomy, even in the best towns. Their character is molded by the climate and style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking for the most part into the inner court. As these same influences existed in ancient times, probably the streets were much of the same character as at present. (Antiqu. 1; Horse; Jerusalem; Nineveh.) The street called "Straight," in Damascus (Acts ii. ii.), was an exception to the rule of narrowness; it was a noble thoroughfare, 100 feet wide, divided in the Roman age by colonnades into three avenues, the central one for foot-passengers, the side passages for vehicles and horse-men going in different directions. The shops and warehouses were probably collected together into bazaars in ancient as in modern times; we read (so Mr. Bevan) of the baker's bazaar (A. V. "street," Jer. xxxvii. 21), and of the wool, brazier, and clothes bazaars in Jerusalem (Jos. B. J. v. 8, § 1), and perhaps the agreement between Ben-hadad and Ahan, that the latter should "make streets in Damascus" (1 K. xx. 34), was in reference rather to bazaars, and thus amounted to the establishment of a right of trade. That streets occasionally had names appears from Jer. xxxvii. 21 and Acts ix. 11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch, and by Herod Agrippa II. at Jerusalem. Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. xiii. 17; Rev. xxi. 21). Each street and bazaar in a modern town is locked up at night; the sawing custom appears to have prevailed in ancient times (Cant. iii. 3).

* Strung in stra-neat. Musical Instruments.

Stripes. Penishments.

* Strong Drink. Drink, Strong.

* Strong hold. Fenced City; Tower; War.

* Subst die (Heb. ksh). Straw.

Sukkoth (Heb. a crossing, fil'd), Gen., son of Zophah, an Asherite (1 Chr. vii. 36).

Suba (L. fr. Gr.), ancestor of certain sons of Solomon's servants who returned with Zorobabel (1 Esd. v. 34); not in Ezra and Nehemiah.

Sub'ba (Gr.) = Salma (1 Esd. v. 50; compare Ezr. ii. 46).

* Suburbs (fr. L. = under [or near] a city), the A. V. translation of—1. Heb. migrosch, pl. migro- shim, migroshoth, ( = so Gen. 41. 49) a place whither herds are driven to graze, a pasture (1 Chr. v. 16; Ex. xviii. 15); especially the open country set apart for pasture round the Levitical cities (Lev. xxv. 34; Num. xxxv. 21, &c.; Levites) also, an open place, an open space (Ex. xxxv. 28, xlv. 2, xviii. 17). According to the Talmud, Maimonides, and most English expositors, the space measured "from the wall and outward 1,000 cubits round about" (Num. xxxv. 4) was used as a common or suburb, and the space measured "from without the city on the east side," &c. (ver. 5) was a further strip of land of 5,000 cubits, used for fields and vineyards, the former being the "suburbs" properly, the latter "the field of the suburbs" (Ginsburg, in Kitto). (City.)—2. Heb. parzorim (2 K. xiii. 11 only).
Mr. Grove. For the events of Gideon's story the latter of the two is not unsuitable. *Sikkât*, on the other hand, seems too far S., and is also on the W. of the river. But both appear too far N. for the Succoth of Jacob. Until the position of Succoth is more exactly ascertained, it is impossible to say what was the "Valley of Succoth" mentioned in Ps. lx. 6 and evii. 7–2. The first camping-place of the Israelites when they left Egypt (Ex. xiiii. 32, xvii. 20; Num. xxxiiii. 5, 6); apparently reached at the end of the first day's march. The distance traversed in each day's journey was about fifteen miles, and as Succoth was not in the desert, the next station, Etham, being "in the edge of the wilderness" (Ex. xiiii. 29; Num. xxxiiii. 6), it must have been in the valley, and consequently nearly due E. of Rameses, and fifteen miles distant in a straight line (so Mr. R. S. Poole). Exodus, the Red Sea, Passage of.

Succoth-be-noth (see below) occurs only in 2 K. xviii. 30. It has generally been supposed that this term is pure Hebrew = the "tents of daughters;" which some explain as = the booths in which the daughters of the Babylonians prostituted themselves in honor of their idol," others as "small tabernacles in which were contained images of female deities." Sir J. F. Harrison thinks that Succoth-be-noth represents the Chaldean goddess *Zibartu*, the wife of Merodach, who was especially worshipped at Babylon.

Sukkiyim (fr. Heb. = descendants of a Suchah, otherwise unknown, Gers.), a family of scribes at Jabez (1 Chr. ii. 53). Thatchites.

Sud (fr. Gr., see below), a river in the immediate neighborhood of Babylonia, on the banks of which Jewish exiles lived (Bar. i. 4). No such river is known to geographers; but the original (Hebrew?) text may have been Sud, the river Eufrates, which is always named by Arab geographers "the river of Sura."

Suda (fr. Gr.) = Sia, or Slaha (1 Esd. v. 29; compare Neh. vii. 47; Ezr. ii. 44).

Suddas (fr. Gr.) = Hódáviana 3 and Hódváváy (1 Esd. v. 26; compare Ezr. ii. 40; Neh. xii. 43).

* Sue. to. Deposit; Judge; Loan; Scrutiny; Trial, &c. See sue.

Salt. Dress; Sue, to, &c.

Sukki-lim, Sukki-lus (Heb. pl. sukkiyim = dwelling in booths, Gers.), a nation mentioned (2 Chr. xii. 3) with the Lubim and Cushim (A. V. = "Ethiopians") as supplying part of the army which came with Shishak out of Egypt when he invaded Judah. The Sukkîlim may correspond to some one of the shepherd or wandering races mentioned on the Egyptian monuments (so Mr. R. S. Poole). Summer. Agriculture; Chronology I; Palestine, Climate.

* Summer Fruit (Heb. kappîth, literally = fruit-bearing, fig-bearing, humber, Gers., Fil.) = fruit, especially figs, as harvested in summer (2 Sam. xvi. 1, 3; Am. viii. 1, 2, &c.). Fig.

Sun (Heb. usually shemesh; Gr. helios). In the history of the creation the sun is described as the "greater light" in contradistinction to the moon or lesser light, in conjunction with which it was to serve for the waiting of the sun, and for days, and for years," while its special office was "to rule the day" (Gen. i. 14–16). The "signs" referred to were probably (so Mr. Bevan, original author of this article) such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (Jer. x. 2; Mal. xxi. 29, with Lk. xxi. 25). (Eclipse of the Sun.) The joint influence assigned to the sun and moon in deciding the "seasons," both for agricultural operations (Agriculture) and for religious festivals, and also in regulating the length and subdivision of the "years," correctly describes the combination of the lunar and solar year, which prevailed at all events subsequent to the Mosaic period. The sun "ruled the day," not only in reference to its powerful influences, but also as deciding the length of the day and supplying the means of calculating its progress. Sunrise and sunset are the only defined points of time in the absence of artificial contrivances for telling the hour of the day. Between these two points the Jews recognized three periods, viz. when the sun became hot, about nine a. m. (1 Sam. xi. 9; Neh. vii. 3); the double light or "noon" (Gen. xiii. 16; 2 Sam. iv. 5), and "the cool of the day," shortly before sunset (Gen. iii. 8). The sun also served to fix the quarters of the hemispheres, East, West, North, and South, which were represented respectively by the rising sun, the setting sun (Ps. I. 1; Is. xiv. 6, &c.); or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job xxii. 8, 9). The apparent motion of the sun (comp. Helios) is frequently referred to (Josh. x. 13; 2 K. xx. 11; Ps. xix. 6; Ecc. i. 5; Hab. iii. 11). The worship of the sun, as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Palestine. The Arabsians appear to have paid direct worship to it without the intervention of any statue or symbol (Job xxii. 26, 27), and this style of worship was probably familiar to the ancestors of the Jews in Chaldea and Mesopotamia. The Hebrews must have been well acquainted with the idolatrous worship of the sun during the captivity in Egypt, both from the contiguity of On, the chief seat of the worship of the sun as implied in the name itself (On = the Hebrew Beth-she'hemsh, "house of the sun," Jer. xiii. 15 marg.), and also from the connection between Joseph and Potipherah (= he who belongs to Ra), the priest of On (Gen. xiiii. 45). After their removal to Canaan, the Hebrews came in contact with various forms of idolatry, which originated in the worship of the sun, e. g. Baal, Moloch or Milcom, and the Hadad of the Syrians. These idols, except the last, were introduced into the Hebrew commonwealth at various periods; but it does not follow that the object symbolized by them was known to the Jews themselves. (AbramMolech.) If we have any notice at all of conscious sun-worship in the early stages of their history, it exists in the doubtful term hammânâwâ or chamâmânîn ( Lev. xxvi. 30; Is. xviii. 8, &c.; Joel 16). From the few notices on the subject in the Bible, we should conclude that the Jews derived their mode of worshipping the sun from several quarters, the Arabsians (Arabia), Persians, &c. The importance attached to the worship of the sun by the Jewish kings may be inferred, from the fact that the horses were stalled within the precincts of the temple (2 K. xxiii. 11; Parah). In the metaphorical language of Scripture the sun is emblematic of the law of God (Ps. xii. 7), of the theocracy (Ps. xlii. 11; Jer. xvii. 11), and of the glory and purity of heaven's beings (Rev. i. 16, x. i, xiiii. 1).
SUP

Sun (Is. xxxviii. 8). Dial.

Supplication [στιχύν] (fr. L.), the A. V. transl. deisidaimonies, properly (so Rm. N. T. Lez.) = fear of the gods, then religiousness, religion (Acts xxv. 19 only). The kindred Gr. adj. deisidaimonesteros, translated in the A. V. "too superstitious" (xvii. 22 only), is rather more god-fearing, more religious, etc., than others. Neither of these words is used in the N. T. in a bad sense. 

Sur (fr. Gr.), one of the places on the sea-coast of Palestine, named as disturbed at the approach of Holofernes (Jd. ii. 28). Some have suggested Don, others a place named Sorâ (Athlit [?] between Dor and Carmel), others again, Sarefend (Zarephath). But none of these are satisfactory.

Sur (Heb. ren owed, driven out, Ges.), the gate of (2 K. xi. 6), a gate of the Temple, which Jehoaidah stationed guards at the inauguration of Joash: called also "the gate of the foundation" (2 Chr. xxiii. 3). The rubins say it was the E. gate of the court, where the unclean were commanded to depart (Keil).

Suretiship, Suretyship. In the entire absence of commerce the law laid down no rules on the subject of suretiship, but it is evident that in the time of Solomon commercial dealings had become so multiplied that suretiship in the commercial sense was common (Prov. vi. 1, xi. 15, xvii. 18, xx. 16, xxii. 26, xxvi. 2). But in order to express the notion of one man becoming a surety for a service to be discharged by another was in full force (see Gen. xlv. 32). The surety of course became liable for his client's debts in case of his failure. Deposit, Loan, &c.

Sus (L.) = Shushan (Esth. xi. 3, xvi. 18).

Sus-Elites [kites] (fr. Heb. = people of Susan, Ges.) no doubt designates either the inhabitants of the city Susa (Shushan) or (less probably, so Rawlinson) those of the country—Susia or Susiana (Ezr. iv. 9 only).

Su-san [zan-] (L. fr. Heb. = a lily). 1. The heroine of the Judgment of Daniel, or History of Susanna, in the Apocalypse. (Daniel, Apocryphal Additions to).—2. One of the women who ministered to the Lord (Lk. viii. 3).

Su-si (Heb. horonenau, Ges.), father of Gaddi the Manassean spy (Num. xiii. 11).

Swallow [swol-], the A. V. translation of Heb. derôr, and 'agûr. 'Agûr occurs twice (Ps. lxxxiv. 2; Prov. xxvi. 2); 'agûr, also twice (Is. xxxviii. 14; Jer. viii. 7), both times in conjunction with āsî or kîâś, which in each passage is rendered, probably correctly, by LXX. swallow, A. V. "chance," the latter being more probably (so Mr. Tristram, original author of this article) the true signification of 'agûr. The Heb. derôr may include the "swallow" with other swiftly-flying birds, as the swift, martin, etc. Whatever be the precise rendering, the characters ascribed in the several passages where the names occur are strictly applicable to the swallow, viz. its swiftness of flight, its nesting in the buildings of the Temple, its mournful, garrulous note, and its regular migration, shared indeed in common with several other birds. Many species of swallow occur in Palestine, including all those familiar in Britain. The swallow,1

Supper, Lord's Supper, the: Meals.

Swan (swan), the A. V. translation (after the Vulgate) of Heb. ṭserinth in Lev. xi. 18 and Deut. xiv. 16, where it occurs in the list of unclean birds. Bochart and First translate owl; Gesenius suggests the pelican; but the owl and pelican are both distinctly expressed elsewhere in the catalogue. Mr. Tristram and Mr. Gosse (in Fairbairn) think that the swan was not known, or at least not familiar, to Moses and the Israelites, and, if known, would rather have been classed as clean. Swans are well-known web-footed water-fowls of the genus Cynus, Linn., allied to the common goose, but usually larger, handsomer, and more graceful. Mr. Tristram regards what he considers to be the renderings of the LXX., porphyrio and this (OwL 2), as either of them more probably meant by the Hebrew word than the "swan" of the A. V.; for neither of these birds occurs elsewhere in the catalogue, both would be familiar to residents in Egypt, and the original seems to point to some water-fowl. The porphyrio or porphyrio (Porphyrio Antigoneus, Bp.), the purple water-hen, is a wading bird of the rail family, larger than the domestic fowl, with a rich dark-blue plumage, brilliant red coak and legs, and extraordinarily long toes. It frequents marshes and the sedge by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt. From the miscellaneous character of its food it might reasonably be classed with unclean birds. Mole 1.

Swearing, Oath.

Sweat, Blood. 1. One of the physical phenomena attending our Lord's agony (Jesus Christ) in the Garden of Gethsemane is thus described (Lk. xxii. 44): "His sweat was as it were great drops (literally chits) of blood falling down to the ground." The genuineness of this verse and of the preceding has been doubted, but it is now generally acknowledged (so Mr. Wright). Of this malady, known in medical science by the term diaphoestis, there have been examples recorded both in ancient and modern times Aristotle was aware of it. The cause assigned is generally violent mental emotion. Br. Millingen (Curt

1The common European house-swallow or chimney swallow (Hirundo rustica) is represented in America by the barn-swallow (Hirundo rustica); the common European swift (Cypselus Apus) is somewhat larger than the American swift or chimney-swallow (Chetura or Cypselus Paludosis).
sities of Medical Experience, p. 489, 2d ed.) gives the following explanation of the phenomenon: “It is probable that this strange disorder arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories. A mere relaxation of the fibres could not produce so powerful a revulsion. It may also arise in cases of extreme debillity, in connection with a thinner condition of the blood.” Several cases of so-called bloody sweat are reported. There is still, however, wanted a well-authenticated instance in modern times, observed with all the care and attested by all the exactness of later medical science.

*Sweat, to. Besom.

*Sweat. Food; Honey; Incense; Reed 4; Spices; Wine, &c.

Swine (Heb. אִישׁ מַעְגָּל or אֶלֶחֶזֶר; Gr. καρπός, κυνός), a well-known quadruped, the male of which is the "boar" (Ps. xxx. 13) and the female the "sow" (2 Pet. ii. 22). (1) Domestic. The flesh of swine was forbidden as food by the Levitical law (Lev. xix. 7; Deut. xiv. 8); the abhorrence which the Jews as a nation had of it may be inferred from Is. lxv. 4, lxvi. 3, 17, and 2 Mc. vi. 18, 19. Swine’s flesh was forbidden to the Egyptian priests. The Arabs, Phenicians, Ethiopians, &c., were also disinclined to the use of it. No other reason for the command to abstain from swine’s flesh is given in the law of Moses beyond the general one which forbade any of the mammmalia as food which did not literally fulfill the terms of the definition of a "clean animal," viz. that it was to be a cloven-footed ruminant. It is, however, probable that dietary and medical considerations may have influenced Moses in his prohibition of swine’s flesh; it is generally believed that its use in hot countries is liable to induce cutaneous disorders; hence in a people liable to leprosy the necessity for the observance of a strict rule. Although the Jews did not breed swine, during the greater period of their existence as a nation, there can be little doubt that the heathen nations of Palestine used the flesh as food. At the time of our Lord’s ministry it would appear that the Jews occasionally violated the law of Moses with respect to swine’s flesh. Whether "the herd of swine" into which the devils were allowed to enter (Mat. viii. 32; Mk. x. 15) were the property of the Jewish or Gentile inhabitants of Gadara (Demoniæs; Gerasa; Gergesæus) does not appear from the sacred narrative; but that the practice of keeping swine did exist amongst some of the Jews seems clear from the enactment of the law of Hyrcanus, “that it should not be lawful for any one to feed swine.” Allusion is made in 2 Pet. ii. 22 to the fondness of swine for “wallowing in the mire.” Solomon compares “a fair woman without discretion” to “a jewel of gold in a swine’s snout” (Prov. xi. 22). Our Lord says, “Neither cast ye your pearls before swine, lest they trample them under their feet” (Mat. vii. 6). The last part of this verse —“and turn again and rend you”—Theophylact, Hammond, Barnes, &c., refer to the “dogs;” but Lange (on Mat. i. c.) says, “it applies likewise to the swine.” (2) Wild. The wild boar of the wood (Ps. xxx. 13) is the common wild boar or wild hog (Sus Scrofa) which is frequently met with in the woody parts of Palestine, especially in Mount Tabor.

Sword. Arms.

Syc’a-mine-tree (Gr. συκώνινος), mentioned only in Lk. xvii. 6, is (so Mr. Houghton, with Dr. Royle [in Kitto], Dr. Hamilton [in Fairbairn], Dr. Daubeney, &c.) the mulberry-tree (Moras). Both black and white mulberry-trees are common in Syria and Palestine, and are largely cultivated for supplying food to the silk-worm. Thomson (ii. 296) says the Damascus mulberry-tree is now grown extensively at Lydda (Lydida) for its fruit, which almost exactly resembles the largest American blackberries. Lebanon; Palestine, Botany; Silk; Sycamore.

Syc’a-more (Heb. שִׁקְמָה; Gr. σύκουμορα in N. T., συκώνινος in L. X.), according to Prof. Stowe (original author of this article) and most authorities, = the Fig mulberry, or Sycamorefig (Pieris Serroumara), a tree of Egypt and Palestine, the fruit of which resembles the fig (1 K. x. 27; 1 Chr. xxvii. 28; 2 Chr. i. 15, ix. 27; Ps. lxxviii. 47; Is. ix. 10 [Heb. 9]); Am. vii. 14; Lk. xix. 4). It attains the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade. But they account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it edible, each fruit, three or four days before gathering, must, it is said, be punctured with a sharp hi-
instrument or the finger-nail. This was the original employment of the prophet Amos (Am. vii. 14). The wood, though very porous, is exceedingly durable. Egyptian mummy-collars made of it being still perfectly sound. It was much used for doors and large furniture, as tables, &c. So great was the value of these trees, that David appointed for them in his kingdom a special overseer, as for the olives (1 Chr. xxvii. 28); and it is mentioned as one of the heaviest of Egypt’s calamities, that her sycamores were destroyed by hailstones (Ps. lxxxviii. 47). The “sycamore” of America (Platanus Occidentalis), a species of Plane-tree, and the “sycamore” of England (Acer pseudo-platanus), a species of maple, are both very different from the “sycamore” of the Scriptures.

*Sycyem*, the Latinized Greek form of Sychem, the name of the well-known city of Central Palestine (Acts vii. 16 only). This verse exhibits an addition to, and a discrepancy in form from, the O. T. account. (1) The patriarchs are said in it to have been buried at Sychem, whereas in the O. T. this is related of the bones of Joseph only (Josh. xxiv. 32). (2) The sepulchre at Sychem is said to have been bought from Emmor by Abraham; whereas in the O. T. *Abraham* bought the cave of Machpelah at Hebron for his sepulchre, and *Jacob* bought the plot of ground at Shechem from Hamor (Gen. xxxiv. 19). Various explanations have been given of these differences. That Joseph’s brethren were buried in Shechem contradicts nothing that we know, is probable in itself, and may have been handed down by tradition. Biscoe refers the differences to the brevity with which the Hebrews related their well-known ancestral history, and their use in it of hints and ellipses, and would make out the whole thus: "And were carried over into Sychem, and were laid (some of them) Jacob at least) in the sepulchre that Abraham bought for a sum of money (and others of them in that which was bought) of the sons of Emmor the father of Sychem." Fairbairn says (Dictionary of the Bible, article Stephen), "Stephen’s object is not properly to relate history, but to apply history to the elucidation of great principles and truths. . . . Stephen identifies the transactions as to Abraham and Jacob buying and using ground for burial, as before he had identified two words of God spoken at different times (ver. 7); compare Gen. xv. 16 and Ex. iii. 12 —not as if he ignored their actual or historical divinity, for the merest child could not but be aware of that—but because for his purpose, viz. as an expression of faith on the part of the patriarchs, and sign of their interest in the land of Canaan, even when to the eye of sense there seemed so much against it, they were virtually one." A suggestive approval by Archdeacon Lee (Inspiration of Holy Scripture) is that Abraham may have purchased the plot of ground at Sychem as described, when he was not buried. Prof. Hackett (loc. cit.) would omit "Abraham," and exchange it for "Jacob." Dr. S. Davidson regards Stephen as not inspired, and hence making a mistake. One of these or other possible explanations may remove the difficulty in the case.

The inhabitants of Sychem were taken collectively (Jd. v. 16).

*Syc-o-more* (in some copies) = Sycamore.
The place of meeting of the Christian brethren (Jas. ii. 2).—II. History. (1.) Jewish writers have claimed for their synagogues a very remote antiquity. In well-nigh every place where the phrase “before the Lord” appears, they recognize in it a known sanctuary, a fixed place of meeting, and, therefore, a synagogue. The Targum of Onkelos finds in Jah- eman’s “dwelling in tents” (Gen. xxv. 27) his attendance at a synagogue or house of prayer. That of Jonathan finds them in Judg. v. 9 and in “the calling of assemblies” in Is. i. 13. (2.) Apart from these far-fetched interpretations, we know too little of the life of Israel, both before and under the monarchy, to be able to say with certainty whether there was any thing at all corresponding to the synagogues of later date (compare I Sam. xx. 5 and 2 K. iv. 28, with Judg. vii. 27, xv. 7; I Sam. xi. 2, x. 5, xix. 20–24; PROPHET). (3.) During the exile, in the abeyance of the Temple-worship, the meeting of devout Jews probably became more systematic (Ez. viii. 1, xi. 16, xii. 1, xv. 1, xxxii. 31), and must have helped forward the change so conspicuous at the return. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings (Ezr. viii. 15; Neh. vii. 2, 13; Zech. vii. 5). To that period, accordingly, we may attribute the revival, if not the Institution of synagogues; but they are not in any way prominent in the Maccabean history. When that struggle was over, there appears to have been a freer development of what may be called the synagogue parochial system among the Jews of Palestine and other countries. Well-nigh every town or village had its one or more synagogues. (4.) It is hardly possible to overestimate the influence of the synagogues thus developed. To it we may ascribe the tenacity with which, after the Maccabean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the Law, and the external ordinances that hedged it round. Here, as in the other Scribes, there was an influence tending to diminish and ultimately almost to destroy the authority of the hereditary priesthood. The way was silently prepared for a new and higher order, which should rise in “the fulness of time” out of the decay and abolition of both the priesthood and the Temple. (5.) Communion of the H.' assembly. (Assembly) (6.) (The name, like that of a church or chapel, varied with the population. Its position was however, determinate. It stood, if possible, on the highest ground, in or near the city to which it belonged. And its direction, too, was fixed. Jerusalem was the central point of Jewish devotion. The synagogue was so constructed, that the worshippers, as they entered and as they prayed, looked toward it. The building was commonly erected at the cost of the district. Sometimes it was built by a rich Jew, or even, as in

1 “The synagogue of Satan” (Rev. ii. 9, iii. 9) (so RBn. N. T. Lex.) “Satan’s assembly,” I. Jews who slander the Christian Church—who professing to be true Jews and to worship God, are not so, but worship Satan (compare Rom. ii. 20).”

2 “The Synagogue of God in the land, by burning the only place where such assemblies could be held (Deut. xii. 5, 11).”
Lk. vii. 5, by a friendly proselyte. (2.) In the internal arrangement of the synagogue we trace an obvious analogy to the type of the TABERNACLE. At the upper or Jerusalem end stood the Ark, the chest which, like the Ark of the COVENANT, contained the Book of the Law. It gave to that end the name and character of a sanctuary. This part of the synagogue was naturally the place of honor. Here were the "chief seats," after which Pharisees and Scribes strove so eagerly (Matt. xxiii. 6), to which the wealthy and honored worshipper was invited (Jas. ii. 2, 3). Here, too, in front of the Ark, still reproducing the type of the Tabernacle, was the eight-branched lamp, lighted only on the greater festivals. Besides this, there was one lamp kept burning perpetually. A little further toward the middle of the building was a raised platform on which several persons could stand at once, and in the middle of this rose a pulpit in which the Reader stood to read the lesson or sat down to teach. The congregation were divided, men on one side, women on the other, a low partition, five or six feet high, running between them. The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side- galleries, screened off by lattice-work.—IV. Officers. (1.) In smaller towns there was often but one Rabbi. Where a fuller organization was possible, there was a college of Elders (Lk. vii. 8) presided over by one who was "the ruler of the synagogue" (viii. 41, 49, xiii. 14; Acts xviii. 8, 17). (2.) The most prominent functionary in a large synagogue was known as the Shohel or Shehod (= L. legatus, i.e. one sent or appointed with a commission; Gr. legatos), the officer actuated as the delegate of the congregation, and was therefore the chief reader of prayers, &c., in their name. (3.) The Hazan or Chazzan, the "minister" of the synagogue (Lk. iv. 20), had duties of a lower kind. He was to open the doors, to get the building ready for service. (4.) Besides these, there were ten men attached to every synagogue, known as the Bethdin (= free from labor, at leisure), supposed to be men of leisure, not obliged to labor for their livelihood, able, therefore, to attend the week-day as well as the Sabbath services. By some (Lightfoot, &c.) they have been identified with the above officials, with the addition of the alms-collectors. Rhemah was in the Synagogue a word for a body of men, permanently on duty, making up a congregation (ten being the minimum number), so that there might be no delay in beginning the service at the proper hours, and that no single worshipper might go away disappointed. (5.) It will be seen at once how closely the organization of the synagogue was reproduced in that of the Church. Here also there was the single presbyter-bishop (Bishop) in small towns, a council of presbyters under one head in large cities. The legatus of the synagogues appears in the "angel" (Rev. i. 9, 20; ii. 1; Angels, perhaps also in the "messenger" (Gr. apostolos; Apostle; Eparchonites, &c.) of the Christian Church.—V. Worship. (1.) The ritual of the synagogue was to a large extent the reproduction of the stateriell liturgy of the Temple, and, with no less than the organization, was connected with the facts of the N. T. history, and with the life and order of the Christian Church. It would hardly be an exaggeration to say that the worship of the Church was identical with that of the Synagogue, modified (a) by the new truths, (b) by the new institution of the Lord's Supper, (c) by the spiritual "gifts." (2.) From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. The forms might be and were abused. (Lorru's Prayer; Pharisees.) (3.) The large ad- ministration of a didactic element in Christian worship, that by which it was distinguished from all Gentile forms of adoration, was derived from the older order. "Moses" was "read in the synagogues every Sabbath-day" (Acts xv. 21), the whole Law being read consecutively, so as to be completed, according to one cycle, in three years, according to that which ultimately prevailed, in a single year. (Bible IV.) The writings of the prophets were read as second lessons in a corresponding order. They were followed by the "word of exhortation" (Acts xix. 13), the exposition, the sermon of the synagogue. (4.) To the ritual of the synagogue we may probably (so Prof. Plumptre) trace the practice of praying for the dead (2 Me. xii. 44). Prayers for the dead have found a place in every early Christian liturgy, and the practice in the synagogues can be said at least as the traditions of the Rabbinic fathers. (5.) The conformity extends also to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were in the times of the N. T. (Acts iii. 1, 3, 9), and had been probably for some time before (Ps. iv. 17; Dan. vi. 10), the fixed times of devotion. The three hours during which prayers were recognized in the Church of the second, probably, in that of the first century also. The solemn days of the synagogue were the second, the fifth, and the seventh, the last Sabbath being the conclusion of the whole. The transfer of the sanctity of the Sabbath to the Lord's Day involved a corresponding change in the church ritual. The first was the fourth, and the sixth became to the Christian society what the other days had been to the Jewish. (6.) The following suggestion as to the mode in which this transfer was effected, involves, it is believed, fewer arbitrary assumptions than any other, and connects itself with another interesting custom, common to the Church and the Synagogue. It was a Jewish custom to end the Sabbath with a feast, in which they did honor to it as to a parting king. The feast was held in the synagogue. A cup of wine, over which a special blessing had been spoken, was handed round. It is obvious that, so long as the apostles and their followers continued to use the Synagogue, the Christian may feel himself in the presence of the ancients, and that the Synagogue preserved the remembrance of Abraham, this would coincide in point of time with their Lord's Supper on the first day of the week. By degrees the time became later, passed on to midnight, to the early dawn of the next day. (7.) From the synagogue last came many of the less conspicuous practices, which meet us in the liturgical life of the first three centuries. Ablution, entire or partial, before entering the place of meeting (Heb. x. 22; Jn. xiii. 1-15); standing, and not kneeling, as the attitude of prayer (Lk. xvii. 11); the arms stretched out; the face turned toward the E.; the responsive Amen of the congregation to the prayers and benediction of the elders (1 Cor. xiv. 16).—VI. Judicial Functions. (1.) The language of the N. T. shows that the officers of the synagogue exercised in certain cases a judicial power (Mat. x. 17; Mk. xiii. 9; Lk. xil. 11, xxi. 12; Jn. xii. 42, xvi. 2; Acts ix. 2, xii. 6; xiii. 5; 1 Cor. v. 5, xvi. 22; Gal. i. 8; 2 Tim. i. 12). (2.) It is not easy, however, to define the nature of the tribunal, and the precise limits of its jurisdiction. In Mat. x. 11 and Mk. xiii. 9 they are carefully distinguished from
the "councils." It seems probable that the council was the larger tribunal of twenty-three, which sat in every town, and that, for this term "synagogue" we are to understand a smaller number, probably that of the Ten judges mentioned in the Taalmul, consisting either of the elders, "minister," and legate, or otherwise of the ten men of leisure (see above, 4. 2-4). (3) Here also we trace the outline of a Christian institution. The Church, either by itself or by appointed delegates, was to set as a Court of Arbitration in all disputes among its members. The elders of the Church were not, however, to descend to the trivial disputes of daily life (1 Cor. vi. 1-8). For the elders, as for those of the synagogue, were reserved the greater offenses against religion and morals (v. 4). EXCOMMUNICATION; EDUCATION.

Synagogue (see above), the Great. (1) On the return of the Jews from Babylon, a great council was appointed, according to Rabbinic tradition, to reorganize the religious life of the people. It consisted of 120 members, and these were known as the men of the Great Synagogue, the successors of the prophets, themselves, in their turn, succeeded by scribes prominent, individually, as teachers. Ezra 2 was recognized as president. Among the other members, in part together, in part successively, were Josuea 4, Zerubabiel, and their companions, Daniel 4 and the three "children," Haggai, Zechariah 1, Malacli, Nehemiah 1, Mordecai, Simon 2. Their aim was to restore again the crown or glory of Israel. To this end they collected all the sacred writings of former ages and their own, and so completed the canon of the O. T. They instituted the feast of Purim. They organized the ritual of the synagogue, and gave their sanction to the eighteenth solemn benedictions in it. (2) Much of this is evidently uncertain. The absence of any historical mention of such a body, not only in the O. T. and the Apocrypha, but in Josephus, Philo, and the Seder Olam, so that the earliest record of it is found in the Pirke Abot, about the second century a. c., had led some critics to reject the whole institution as a Rabbinic invention. The narrative of Neh. viii. 13 clearly implies the existence of a body of men acting as counselors under the presidency of Ezra, and these may have been an assembly of delegates from all provincial synagogues—a synod of the National Church (as Prof. Pumfrey, original author of this article). Dr. Ginsburg (in Kitto) infers the conclusion of Graetz that Nehemiah originated the Great Synagogue after Ezra's death, and considers its period as embracing about 110 years (c. 410-300), or from the latter days of Nehemiah to the death of Simon the Just, when it passed into the Sanhedrin. He holds the traditional 120 members of Nehemiah's time from Neh. x. 1-27, kcal., making 28 priests, viz. 24 priests (1 Chr. xxiv. 7-18) and 4 others; 19 Levites, viz. 7 priests (Ezr. v. 18, 19, 24; Neh. ix. 4, 5); and 12 others; 50 Israelsites, viz. 29 priests (comp. Ezr. viii. 2, 9), and 21 others; 22 representatives of cities (Ezr. ii. 18-50; Neh. vii. 24-43, 56, 37), and Nehemiah. The 37 besides priests and representatives he considers to be doctors of the law.

Syn-tyche [sin-teke] (L. fr. Gr. = a chance, happy chance), a female member of the Church of Philippi (Phil. iv. 2, 5). Ecodias.

Syria, in a general sense, is named from an adjacent marsh or lake called Syrene, a celebrated city on the eastern coast of Syria, founded c. 734 by Arrias, a C. ninth s exile, and said to have had in its most prosperous period from 500,000 to 1,200,000 inhabitants. It was the native place of Archimedes, the celebrated mathematician, and the residence of some noble kings (see above, 4. 2-4). (3) Here also we trace the outline of a Christian institution. The Church, either by itself or by appointed delegates, was to set as a Court of Arbitration in all disputes among its members. The elders of the Church were not, however, to descend to the trivial disputes of daily life (1 Cor. vi. 1-8). For the elders, as for those of the synagogue, were reserved the greater offenses against religion and morals (v. 4). EXCOMMUNICATION; EDUCATION.

Syria (L. fr. Gr., see below), the usual A. V. term for the Heb. Aram, and Gr. Suri. Most probably Syria is for Tyria, the country about Tar, or Tyre, which was the first of the Syrian towns known to the Greeks (so Prof. Rawlinson, original author of this article). 1. Geographical extent. It is very difficult to fix the limits of Syria. The Hebrew Aram seems to commence on the northern frontier of Palestine, and to extend thence northward to the skirts of Taurus, westward to the Mediterranean, and eastward probably to the Khabour River. (Euphrates.) Its chief divisions are Aram-dammuaik = Syria of Damascus, Aram-zobah = Syria of Zobah, Aram-naharaim = "Mesopotamia" = Syria of the Two Rivers, and Paddan-aram = the plain Syria, or the plain at the foot of the mountains. Of these the first is the rich country about Damascus, lying between Antilimabes and the desert, and the last is the district about Harras and Orphak, the flat country stretching out from the western extremity of the Orontes. Masius toward the source of the Khabour. Aram-naharaim seems to include this last tract, and extend beyond it, though how far beyond is doubtful. (Mesopotamia.) Aram-zobah seems to be the tract between the Euphrates and Aleppo Syria. The other divisions of Aram, such as Aram-naharaim, and Aram-beth-rehob, were probably portions of the tract between Antilimabes and the desert. (Betrrehob; Maachah.)—The Greek writers used "Syria" still more vaguely than the Hebrews did "Aram." On the one hand they extended it to the Euxine, including Cappadocia and even Bithynia; on the other they carried it to the borders of Egypt, and made it comprise Phylistia and Enom. Still they seem always to regard Syria Proper as a narrower region. The LXX. and N. T. distinguish Syria from Phoenicia on the one hand, and from Samaria, Judea, Ismaela, &c., on the other. In the present article it seems best to take the word in this narrow sense, and to regard Syria as bounded by Amanus and Taurus on the N., by the Euphrates and the Arabian desert on the E., by Palestine on the S., by the Mediterranean near the mouth of the Orontes, and then by Phoenicia on the W. The tract thus circumscribed is about 400 miles long from N. to S., and from 50 to 100 broad, with an area of about 30,000 square miles.—2. General Physical Features. The general character of the tract is mountainous, as the Hebrew Aram implies. On the
W., two longitudinal chains (Lebanon and Anti-
Libanus, or Anti-Lebanon, the former becoming
Bargylus on the N.), running parallel with the coast
at no great distance from one another, extend along
two-thirds of the length of Syria, from the latitude
of Tyre to that of Antioch, where they are met by
the chain of Ammanus, an outlying barrier of Taurus,
having the direction of that range, which in this part
is from S. W. to N. E. The most fertile and valuable
tract of Syria is the long valley between Lebanon
and Anti-Lebanon. (Cylotaria.) The northern
most region of the length of Syria, productive; but the
soil of the plains about Aleppo is poor, and the
eastern flank of the Anti- Libanus, except in one place,
is peculiarly sterile. — 3. The Mountain-Ranges. (a.)
Lebanon, the most interesting of the mountain-
ranges of Syria, extends from the mouth of the Liby
to Akka (Arkite), nearly 100 miles. (b.) Anti-
Libanus, or Anti-Lebanon, as the name implies,
stands over against Lebanon, running in the same
direction, i.e. nearly N. and S., and extending the
same length. (b.) Bargylus, Mount Bargylus, called now Jebel es-Nwajiyah, toward the
N., and toward the N. Jebel Ksrou, extends from the
mouth of el-Khuri (Elburus), nearly opposite Hims,
the name of the vicinity of Antioch, a distance
of rather more than 100 miles. One of the western
spurs terminates in a remarkable headland, more
than 5,000 feet high, anciently known as Mount
Casius, now Jebel el- Akra (= the Bald Mountain).
(d.) Ammanus. N. of the mouth of the Orontes,
between its course and the eastern shore of the Gulf
of Issus (Iskanderun), lies the range of Ammanus,
which divides Syria from Cilicia. Its average eleva-
tion is 5,000 feet, and it terminates abruptly at
Ras el-Khanzir, in a high cliff overhanging the sea.
— 4. The Rivers. The principal rivers of Syria are
the Litany (anciently Lenteis), and the Orontes.
The Litany springs from a small lake in the middle
of the Coele syrian valley (Cylotarian), about six miles
S. W. of Baalbek. It enters the sea about five miles
N. of Tyre. The source of the Orontes is but
fifteen miles from that of the Litany. Its modern
name is Naher el-Ayy (= Sabbal Stream), from
its violence and impassability in many parts of its course.
The Litany, after its source, forms a series of
rivers, which divides the Litany and the Orontes, are the Barada
(ABA), or river of Damascus, the Kosek, or river of
Aleppo, and the seu, a tributary of the Euphra-
tes. — 5. The Lakes. The principal lakes of Syria are the
Agk-Dengiz, or Lake of Antioch; the Sabhak, or Salt Lake, between Aleppo and Buls; the Baher el-Kadeh, on the upper Orontes. — 6. The Great Val-
ley. By far the most important part of Syria, and on
the whole its most striking feature, is the great val-
ley which reaches from the plain of Chuk, near Antioch,
to the narrow gorge on which the Litany enter-
tes in about latitude 53° 50'. This valley, which runs nearly parallel with the Syrian coast, extends
the length of 230 miles, and has a width varying from
six to eight or fifteen to twenty miles. The more
southern portion of it was known to the ancients
as Cylotaria, or Cylotarian (= the Hollow Syria).
— 7. The Northern Highlands, Northern Syria, es-
specially the district called Commagene, between
Taurus and the Euphrates, is still very at present
explored. It seems to be altogether an elevated
tract, consisting of twisted spurs from Taurus and
Ammanus, with narrow valleys between them, which
open out into bare and sterile plains. The highest
elevation of the plateau between the two rivers is
1,500 feet; and this height is reached soon after
leaving the Euphrates, while toward the W. the dis-
cine is gradual. — 8. The Eastern Desert. E. of the
inner mountain-chain, and S. of the cultivable ground
about Aleppo, is the great Syrian Desert, an elevated
dry upland, for the most part of gypsum and marls,
producing nothing but a few sparse bushes of wood-
wood, and the usual aromatic plants of the wilder-
ness. The most remarkable oasis is at Palmyra.
(Tadmor.) The best known and most productive of
the fertile tracts toward the more western part of this
region is the famous plain of Damascenus. — 9. Chief
Divisions. According to Strabo, Syria Proper was
divided into the following districts: (1.) Commagene
in the N.; (2.) Cyrrhestica, of Commagene, and
of Adiabec; (3.) Seleucia, on the Mediterranean,
embracing the region about Seleucia, Antioch,1
Laodicea (now La'dikiyah), Apamea, &c.; (4.) Coele-
syria; and (5.) Damascene, or the region of Damas-
cus, E. of the last. If we take its limits, how-
ever, as laid down above (§ 1), we must add to these
divisions the principality of Damascus itself. We can
try about Aleppo, and S. of Cyrrhestica; Chalæa
or Chalkilice, a small tract S. of this, about the
lake in which the river of Aleppo ends; and
Palmyrene, or the desert so far as we consider it
to have been Syrian. 10. Principal towns. The chief
towns of Syria may be thus arranged, as
nearly as possible in the order of their importance:
(1.) Antioch; (2.) Damascus; (3.) Apamea; (4.)
Seleucia; (5.) Tadmor or Palmyra; (6.) Laodicea;
(7.) Epiphanea (Hamath); (8.) Samosata; (9.)
Hierapolis (Mabug); (10.) Chalybon (now Aleppo);
(11.) Emesa (Homs); (12.) Heliopolis (Baalbek);
(13.) Laodicea ad Libanum; (14.) Cyrrhæa; (15.)
Chalæa; (16.) Posidemia; (17.) Jerashca; (18.)
Gindarne; (19.) Zegma; (20.) Thapsace (Tirhimm).
Of these, Samosata, Zeugma, Thapsace, are on the
Euphrates; Seleucia, Laodicea, Posidemia, and Her-
aclea, on the sea-shore; Antioch, Apamea, Epiph-
anea, and Emesa (Homs) on the Orontes; Heliopolis
and Laodicea ad Libanum, in Coele Syria; Hierapolis,
Chalæa, Apamea, and Epiphanea, in Commagene;
the northern highlands; Damascus on the skirts, and
Palmyra in the centre of the eastern desert. — 11. His-
tory. The first occupants of Syria appear to have
been of Hamitic descent. The Canaanitish races,
the Hittites, Jebusites, Amorites, &c., are
connected in Scripture with Egypt and Ethiopia,
Cush and Midian (Gen. x. 6, 15-18). These tribes
occupied not Palestine only, but also lower Syria,
in very early times, as Hamath is assigned to them in
Gen. x. 18. Afterward they seem to have become
possessed of Upper Syria also. (Ham. Hittites.)
After a while the first comers, who were still to a
great extent nomads, received a Semitic infusion,
which must probably came to them from the S. E.
(Abraham; Chedorlamer; Shemitic Languages.)
The only Syrian town distinctly marked as then ex-
cisting is Damascus (Gen. xiv. 15, xv. 2), apparently
already a place of some importance. Next to
Damascus must be placed Hamath (Num. xiii. 21;
Gen. x. 15), which for many centuries afterward,
seems to have been broken up among a number of petty kingdoms (§ 1, above; Arabia). The
Jews first come into hostile contact with the Syrians,
under that name (compare Josh. xi. 2-18), in the

1 The three lakes or marshes E. of Damascus, into which
these rivers empty, are the Bahér el-Shairikýah (= E. Lake),
Bahér el Khilíylíyáh (= W. Lake), and Bahér el Híyáth (=
Pr. I. 373 ff.).
time of David. Claiming the frontier of the En- phrates, which God had promised to Abraham (Gen. xv. 18), David made war on, and signally defeated, HADADEZER, king of Zobah (2 Sam. viii. 3, 4, 15). The Damascus war was a cost of the war with HADADEZER, but Zobah, however, was far from being subdued as yet. When, a few years later, the Ammonites determined on engaging in a war with David, and applied to the Syrians for aid, Zobah, together with Beth-remon, sent them 20,000 foot, three hundred chariots, and thirty thousand horsemen (2 Sam. viii. 6). This army being completely defeated by Joab, HADADEZER obtained aid from Mesopotamia, but a third battle likewise went against him, and produced the general submission of Syria to David (ver. 16 f.). The submission thus begun continued under the reign of Solomon (1 K. iv. 21), who seems to have lost only Damascus, where an independent kingdom was set up by REZZON, a native of Zobah (xl. 23-25). On the separation of the two kingdoms, soon after the accession of Rehoboam, the remainder of Syria no doubt shook off the yoke. DAMASCUS now became decidedly the leading state, HAMATH being second to it, and the northern Hittites the third. The result of the wars at this period was to attach Syria to the great Assyrian empire (ASSYRIA), from which it passed to the Babylonians (BABEL), and from them to the PERSIANS. In B.C. 333 it submitted to ALEXANDER THE GREAT without a struggle. On the death of Alexander Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals (n. c. 321), Seleucus Nikator received Mesopotamia and Syria. He became the founder of the Seleucide or Seleucid kings. The era of the Seleucide, much used in ancient chronology, is reckoned from the recovery of Baby- lon by Seleucus Nikator, n. c. 312. The successors of Seleucus Nikator (who reigned till n. c. 250) were

- Antiochus Soter, ANTIOCHUS THEOS, Seleucus Cal- linicus, Seleucus Ceranus, ANTIOCHUS THE GREAT, Seleucus Philopator, Antiochus Epiphanes, Antiochus Eupator, Demetrius Soter, Alexander Balas, Demetrius Nikator, Antiochus Sidetes, Antiochus Caracal, Antiochus Hierax, Antiochus Diadochus, Antiochus Eusebes (= the Ptolemaic) and Philip, Tigranes (king of Armenia), and Antiochus Asiaticus (i. e. of Asia), who was deposed by Pompey, about c. B.C. 64. ANTIOCH I was begun by Seleucus n. c. 300, and, being finished in a few years, was made the capital of his kingdom. Syria grew rich with the wealth which now flowed into it on all sides. The most flourishing period under the Seleucid kings was the reign of the founder, Nikator. The empire was then almost as large as that of the Achaemenian Persians, for it at one time included Asia Minor, and thus reached from the Egean to India. The reign of Nikator's son, Antiochus I, called Soter, was the beginning of the decline, which was progressive from its date. It passed under the power of Tigranes, king of Armenia, in n. c. 83, and was not made a province of the Roman empire till after Pompey's complete defeat of Mithridates and his ally Tigranes, n. c. 64. Syria held an important place, not only in the O. T., but in the N. T., some account of its condition under the Romans must now be given. That condition was somewhat peculiar. While the country generally was formed into a Roman province, under governors who were at first proptorors or questors, then prostators, and finally legates, there were exempted from the direct rule of the governor, (1) a number of "free cities," which retained the administration of their own aff airs, subject to a tribute levied according to the Roman principles of taxation; and (2) a number of tracts, which were assigned to petty princes, and therefore in a manner to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation. (DEPUTY; GOVERNOR; PROCTOR; PRIOVINE; TAXES, &c.) The free cities were

ANTIOCH I, SELECTIA, APAMEA, EPHESUS, TRIPOLIS, SIDON, AND TYRE; the principalities, COMAGENE, CHALCED, SYRIA, TYRE, and DAMASCUS. The principalities were sometimes called kingdoms, sometimes tetrarchies. (ARETAS; HEROD; JOSEPH; LY- SYANIS, &c.) They were established where it was thought that the natives were so ineretently wed- ded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter the national vanity, and to give them the semblance without the substance of freedom. The list of the governors of Syria, from its conquest by the Romans to the destruction of Jer- usalem, has been made out with a near approach to accuracy, and is as follows:—

<table>
<thead>
<tr>
<th>Name</th>
<th>Title of Office</th>
<th>Date of Holding Office</th>
<th>Date of Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marcus Emilius Scaurus</td>
<td>Consul</td>
<td>136 B.C.</td>
<td></td>
</tr>
<tr>
<td>Lucius Marcius Philippus</td>
<td>Consul</td>
<td>133 B.C.</td>
<td></td>
</tr>
<tr>
<td>Lucius Marius Marmianus</td>
<td>Consul</td>
<td>131 B.C.</td>
<td></td>
</tr>
<tr>
<td>Gabinius</td>
<td>Consul</td>
<td>129 B.C.</td>
<td></td>
</tr>
<tr>
<td>Crassus</td>
<td>Consul</td>
<td>128 B.C.</td>
<td></td>
</tr>
<tr>
<td>Quinctius Cumanus</td>
<td>Consul</td>
<td>127 B.C.</td>
<td></td>
</tr>
<tr>
<td>Marcus Calpurnius Rhodinus</td>
<td>Consul</td>
<td>126 B.C.</td>
<td></td>
</tr>
<tr>
<td>Sextus Julius Caesar</td>
<td>Consul</td>
<td>125 B.C.</td>
<td></td>
</tr>
<tr>
<td>Quintus Curtius Rhamnus</td>
<td>Consul</td>
<td>124 B.C.</td>
<td></td>
</tr>
<tr>
<td>Lucius Scipio</td>
<td>Consul</td>
<td>123 B.C.</td>
<td></td>
</tr>
<tr>
<td>Marcus Cunctius Crassus</td>
<td>Consul</td>
<td>122 B.C.</td>
<td></td>
</tr>
<tr>
<td>Marcus Valerius Messalla</td>
<td>Consul</td>
<td>121 B.C.</td>
<td></td>
</tr>
<tr>
<td>Verres</td>
<td>Consul</td>
<td>120 B.C.</td>
<td></td>
</tr>
<tr>
<td>Marcus Vipanicus</td>
<td>Consul</td>
<td>119 B.C.</td>
<td></td>
</tr>
<tr>
<td>Marcus Tullius</td>
<td>Consul</td>
<td>118 B.C.</td>
<td></td>
</tr>
<tr>
<td>Marcus Valerius</td>
<td>Consul</td>
<td>117 B.C.</td>
<td></td>
</tr>
<tr>
<td>Marcus Tullius</td>
<td>Consul</td>
<td>116 B.C.</td>
<td></td>
</tr>
<tr>
<td>Lucius Servius</td>
<td>Consul</td>
<td>115 B.C.</td>
<td></td>
</tr>
<tr>
<td>Publius Quintilius</td>
<td>Consul</td>
<td>114 B.C.</td>
<td></td>
</tr>
<tr>
<td>Publius Sulpicius</td>
<td>Consul</td>
<td>113 B.C.</td>
<td></td>
</tr>
<tr>
<td>Quintus Marcius</td>
<td>Consul</td>
<td>112 B.C.</td>
<td></td>
</tr>
<tr>
<td>Cestius Silanus</td>
<td>Consul</td>
<td>111 B.C.</td>
<td></td>
</tr>
<tr>
<td>Marcus Calpurnius</td>
<td>Consul</td>
<td>110 B.C.</td>
<td></td>
</tr>
<tr>
<td>Caius Sulpicius</td>
<td>Consul</td>
<td>109 B.C.</td>
<td></td>
</tr>
<tr>
<td>Lucius Pomponius</td>
<td>Consul</td>
<td>108 B.C.</td>
<td></td>
</tr>
<tr>
<td>Lucius Vitellius</td>
<td>Consul</td>
<td>107 B.C.</td>
<td></td>
</tr>
<tr>
<td>Publius Płerinius</td>
<td>Consul</td>
<td>106 B.C.</td>
<td></td>
</tr>
<tr>
<td>Publius Terentius</td>
<td>Consul</td>
<td>105 B.C.</td>
<td></td>
</tr>
<tr>
<td>Lucius Casius</td>
<td>Consul</td>
<td>104 B.C.</td>
<td></td>
</tr>
<tr>
<td>Titus Numidius</td>
<td>Consul</td>
<td>103 B.C.</td>
<td></td>
</tr>
<tr>
<td>Domitius Corbulo</td>
<td>Consul</td>
<td>102 B.C.</td>
<td></td>
</tr>
<tr>
<td>Cicero</td>
<td>Consul</td>
<td>101 B.C.</td>
<td></td>
</tr>
<tr>
<td>Publius Lucius</td>
<td>Consul</td>
<td>100 B.C.</td>
<td></td>
</tr>
</tbody>
</table>

The history of Syria during this period may be summed up in a few words. Down to the battle of Pharsalia, Syria was fairly tranquil, the only troubles being with the Arabs, who occasionally attacked the eastern frontier. The Roman governor labored hard to raise the condition of the province, taking great pains to restore the cities, which had

1 L. — a questor or treasurer, who administered the pro- torship of the province while the preter was absent. The preter was originally a kind of third consul at Rome: but in an early period they were judged magistrates, one for each city, and one for foreigners: and still later, those who had been pretors a year at Rome were sent the next year to the Roman province or province with the title of preter or preceptor. A legate (L. legatus, literally one sent) was sent to govern an imperial province; as the emperor's agent, he had more power and was a legal substitute. For proconsul see DEPUTY.

2 See the article CRETAESE.

3 Called "Sidilians" by Tertullus.
gone to decay under the later Seleucidae. After the battle of Pharsalia (b. c. 46) the troubles of Syria were renewed. Julius Cæsar gave the province to his relative Sextus, b. c. 47; but Pompey's party was still strong in the East, that the next year one of his adherents, Cassius Bassus, put Sextus to death, and established himself in the government so firmly that he was able to resist for three years three proconsuls appointed by the Senate to dispossess him, and only finally yielded upon terms which he himself offered to his antagonists. Bassus had been made his submission, when, upon the assaultination of Cæsar, Syria was disputed between Cassius and Dolabella, the friend of Antony, a dispute terminated by the suicide of Dolabella, b. c. 43. The next year Cassius left his province and went to Philippi, where, after the first unsuccessful engagement, he, too, committed suicide. Syria then fell to Antony, who appointed as his legate, Lucius Decidius Saxa, b. c. 41. Pacorus, the crown-prince of Parthia, son of Arsaces XIV. (Parthians), assisted by the Roman refugee Labienus, overran Syria and Asia Minor, defeating Antony's generals, and threatening Rome with the loss of all her Asiatic possessions (b. c. 40-39). Ventidius, however, b. c. 38, the Parthian king, Pacorus, was recovered for Rome her former boundary. A quiet time followed. Syria was then governed peaceably, b. c. 38-31, by the legates of Antony, and afterward by those of Augustus. In b. c. 27 took place that formal division of the provinces between Augustus and the Senate from which the imperial administration of the Parthian and Syrian provinces has proceeded ever since. In b. c. 27, a new province, Syria, was formed out of the former province of Syria Arabia, and its boundaries were drawn from its position among the adjacent empires, continuing to be ruled by legates who were of consular rank and bore severally the full title of Legatus Augusti pro praetore (L. = Legate of Augustus as pretor). During this period Syria enlarged or contracted its limits as the reigning emperor bestowed tracts of land on the native princes or placed them again under his legate. Judea was ruled by a special procurator, who was subordinate to the governor of Syria, but within his own province had the power of a legate. Syria continued without serious disturbance from the expulsion of the Parthians (c. 30) to the breach of the Roman by the Jewish war of the emperor Tiberius (a. d. 66). It was visited by Augustus, a. d. 19. It was the scene of a severe famine, a. d. 44-47. (Agabus.) A little earlier Christianity had begun to spread into it, partly by means of those who "were scattered " at the time of Stephen's persecution (Acts xi. 19), partly by the exhortations of St. Paul (Gal. i. 21). The Syrian Christians soon became very numerous (Acts xiii. 1, xv. 23, 35, 41, c&c.).—To the above from Prof. Rawlinson it may be added, that Syria was a part of the Roman Empire, and, after the division of the Eastern Empire, Chosroes II. of Persia took Antioch, c&c., a. d. 611, but was driven out of the country in 627; but the Mohammedan conquest soon followed. (Arabia.) In the Crusades (a. d. 1099-1187) a large part of Syria came under Christian authority. Afterward it was the prey of contending powers, Egyptian, Tartar, &c.; but since its conquest by Sultan Selim I., in 1517, it has formed a part of the Ottoman Empire or Turkey, except in 1852-41, when it was under Egyptian control. Syria now forms a portion of three pashaliks, viz. Aleppo, Damascus, and Sidon (Porter, in Kitto). The population (exclusive of the Arab tribes that roam over the desert, and may number 2,60,000, possibly 600,000) is estimated (Thn. i. 246-7) at about 1,610,000; viz. 800,000 Moslems, 50,000 Kurds, 150,000 Nusairiyeh (living in the mountains N. of Tripoli, and perhaps descended from the ancient Canaanites), 100,000 Druzes, 20,000 Ismailiyeh, Yezeedees and Gypsies, 25,000 Jews, 230,000 Maronites (probably descendents of the ancient Syrian), 150,000 orthodox Greeks, 20,000 Armenians, 15,000 Jacobites, 80,000 Roman Catholics of various sects, some Protestants, &c. "The various religions and sects live together, and practise their conflicting superstitions in close proximity, but the people do not coalesce into one homogeneous community; nor do they regard each other with fraternal feelings. ... With the exception of the Jews and Bedauin Arabs, no one can trace back his own origin to any ancient race or nation. The general mass of the Moslems are the mingled descendants of the various races who composed the population of the Greek Empire at the time of Mohammed, and this original confusion of races has been infinitely augmented during the twelve centuries of their lawless occupation. In all the Christian sects there has been the same blending of primitive races, and a large infusion of foreign and European blood during the times of the Crusades, and subsequently even to our day, so that the most intelligent and learned admit that it is absolutely impossible now to ascertain their true national origin " (Thn. i. 247-8).

SYR.-THE NAME AND THE LANGUAGE OF SYRIA.

Syrar.-The Syrars (Gr. Svpovtovsa in the common text; but Lachmann [after A. K. &c.; see New Testament, L. § 29]) reads Svpovtovsian, and Tischendorf [after E. F. &c.] has Svpovtovsianos), occurs only in Mk. vii. 26, and has been generally supposed to distinguish the Phenicians of Syria from those of Africa, i. e. from the Carthaginians (Ardor, Rbn. N. T. Lez. &c.), but Prof. Rawlinson thinks the word may properly denote a mixed race, half-Phenician and half-Chaldaean. It may perhaps be said that Tischendorf's reading (a Phenician-Syrian) is perhaps most probable. The Emperor Hadrian (A. d. 117-138) divided Syria into three parts, Syria Proper, Syro-Phenic, and Syria Palusina; and henceforth a Syro-Phenician meant a native of this sub-province, which included Phenicia Proper, Damascus, and Palmyrene. Lange (Commentary) says of the woman in Mk. vii. 26: "She was a Phenician-Syrian woman: most generally viewed, a Gentle (A. V. 'Greek'); more especially, a Syrian; and still more specifically, a Phenician. Phenicia belonged to the province of Syria. But the word may also, more precisely still, describe the Syrian of Phenicia, the Canaanite woman " (compare Mat. xv. 22).
TAB 1079

almost always named with Mēhīdo, and they were evidently the chief towns of the western portion of the great plain of Edron (1 K. iv. 12). There it is still to be found at the modern hamlet of Ta'bu-

lion, about four miles S. E. of Lējīlah. Ta'arāth-shilūḥ (Heb. approach to Shiloh, Ges.), a place named once only (Josh. xvi. 6) as on the bound-

ary of Ephraim, Jōnāthan being E. of it. In a list of the Talmud, Taanāth-shilūḥ is said to be Shiloh. The view of Kurz and Hengsten-

berg, that Taanath was the ancient Canaanite name of the place, and Shiloh the Hebrew name, is ingenious, but at present it is a mere conjecture (so Mr. Grove).

Tab'붙 (Gr.) = Tabba'ot. 1 Esd. v. 29.

Tab-ba'ot (Heb. rūḡa, Ges.), ancestor of a family of Nēthīnīm who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 46).

Tabbath (Heb. the celebrated?), Ges.), a place mentioned only in Judg. vii. 22, in describing the flight of the Midianite host after Gideon's night attack. The host fled by the valley by the hill of Mōrēh to Bēth-sīttaḥ, to the brink of Aḇeḇ-šoliḥah on (A. V. "unto") Tabbath. It is possible that it must be at or near Tāb-

wāk Fāhil (= Terrae of Fāhil or of Pella), a very striking natural bank, 600 feet high, on the E. of Jōr-

dan, over against Bēth-she'an.

Tab'e'el (Sr.) = Tābēel. The "son of Tabēel" was apparently an Ephraimite, or more probably a Syrian, whom the Syrians and Israelites designed to place on the throne of Judah in the place of Dān (Is. vii. 6).

Tab'e'-el (Sr. God is good, Ges.), an officer of the Persian government in Samaria in the reign of Ar-

taxerxes (Ezr. iv. 7); probably a Syrian.

Tab-ē'ē-s (fr. Gr.) = Tābēēs (1 Esd. ii. 16).

Tab-rāh (Heb. a burning, Ges.), a place in the wilderness of Paran, where the "fire of the Lord" consumed some of the people (Num. iii. 3; Deut. ix. 22); not identified. Wilderness of the WANDERING.

Tab'er-ing (Heb. pl. participle mēthōphēḇōth), an obsolete word used in the A. V. of Nāh. ii. 7. The LXX. renders it "a tent of the taber-

nels." The A. V. reproduces the original idea. The "tabour" or "tabor" was a musical instrument of the drum-type, which with the pipe formed the band of a country-village. To "tabour," accordingly, is to beat with loud strokes as men beat upon such an instrument, and "taboring" or "tabernering" = drumming.

Tab'er-ūce (fr. L. = a tent). The description of the Tabernacle and its materials will be found under TEMPLE. The present article, originally by Prof. Plumtree, treats—(I.) of the word and its synonyms; (II.) of the history of the Tabernacle itself; (III.) of its relation to the religious life of Israel; (IV.) of the theories of later times respecting it.—I. The Hebrew word and its synonyms. (1.) The first word used (Ex. xxv. 9, and usually in xxvi., xxvii., xxviii., xxviii., xxxix., xl.; Lev. viii. 10, xv. 31, xvi. 13 [Heb. 28], xxvi. 11; Num. i. 50-53, &c.; comp. 6, 7 below) is Heb. mēkēḵū = dwelling. It connects itself with the Jewish, though not Scriptural, word Sīḵnīnā, as describing the dwelling-place of the Divine Glory. It is not applied in prose to the common "dwellings" of men, but seems to belong rather to the speech of poetry (Joh xviii. 21; Ps. lxxvii. 2; Cant. i. 8, A. V. "tent"). (2.) Another word, however, is also used, more connected with the common life of men, Heb. ṣēḵ, the 1 The Gr. skēnē is used for both these Hebrew words in the LXX., and is the common word for "tabernacle" in the N. T.
Tabernacle it has to be noticed, that there was as yet no ritual and no priesthood. The people went out to it as to an oracle (xxxiii. 7). Joshua, though the tribe of Ephraim, had free access to it (11). (2.) Another outline Law was, however, given; another period of solitude, like the first, followed. The work could now be resumed. The people offered the necessary materials in excess of what was wanted (xxxvi. 5, 6). Other workmen (xxxvii. 2) and work-women (xxxv. 25) placed themselves under the direction of Bezaleel and Aholiah. The parts were completed separately, and then, on the first day of the second year from the Exodus, the Tabernacle itself was erected and the ritual appointed for it begun (xli. 2). (3.) The position of the new Tent was itself significant. It stood, not, like the provisional Tabernacle, at a distance from the camp, but in its very centre. The Priests on the E., the other three families of the Levites on the other sides, were in closest attendance, the "body-guard" of the Great King. In the wider square, Judah, Zebulun, Issachar, were on the E.; Ephraim, Manasseh, Benjamin, on the W.; the less conspicuous tribes, Dan, Asher, Naphtali, on the N.; Reuben, Simeon, Gad, on the S. When the army put itself in order of march, the position of the Priests carried by the Levites, was the central, the tribes of the E. and S. in front, those of the N. and W. in the rear (Num. ii.). Upon it rested the symbolic cloud, dark by day, and fiery red by night (Ex. xlix. 38; Cloud, Pillar of). (4.) In all special facts connected with the Tabernacle, the original thought reappears. It is the place where the Ark, with God (Num. xxiv. 10, &c.). (5.) As long as Canaan remained unconquered, and the people were still therefore an army, the Tabernacle was probably moved from place to place, wherever the host of Israel was, for the time, encamped; and, finally, was placed at Shiloh (Josh. ix. 27, xviii. 1). There it continued during the whole period of the Judges. There, too, as the religion of Israel sunk toward the level of an orgiastic heathenism, troops of women assembled, senseless as those of Midian, worshippers of Jehovah, and concubines of His priests (1 Sam. ii. 22). (6.) A state of things which was rapidly assimilating to Jehovah to the Lord of Ashereth, &c. (idolatry), needed to be broken up. The Ark of God was taken and the sanctuary lost its glory: and the Tabernacle, though it did not perish, never again recovered it (iv. 22). It probably became once again a movable sanctuary, less honored as no longer possessing the symbol of the Divine Presence, yet cherished by the priesthood, and some portions, at least, of its ritual, kept up. For a time it seems, under Saul, to have been settled at Non (xvi. 1-6). The massacre of the priests and the flight of Abiathar must, however, have robbed it yet farther of its glory. It had before lost the Ark. It now lost the presence of the High-priest, and with it the oracular ephod, the Urim and Thummim (xxii. 20, xxiii. 6). What change of fortune then followed we do not know. In some way or other, it found its way to Ginön (1 Chr. xvi. 39). The capture of Jerusalem and the erection there of a new Tabernacle, with the ark, of which the old had been deprived (2 Sam. vi. 17; 1 Chr. xvi. 1), left it little more than a national historical Place. (It returned only the old altar of burnt-offerings (xxi. 29). The divided worship continued all the days of David. (Zadok 1.) The sanctity of both places was recognized by Solomon on his accession (1 K. iii. 15; 2 Chr. i. 3). But the purpose of David, fulfilled by Solomon, was that the claims of both should merge in the higher glory of the Temple.—III. Relation to the religious life of Israel. (1.) Whatever connection may be traced between the other parts of the ritual which marked the separate identity of the nations with which Israel had been brought into contact, the thought of the Tabernacle meets us as entirely new. The "house of God" (Bethel) of the patriarchs had been the large "pillar of stone" (Gen. xxviii. 18, 19), bearing record of some high spiritual experience, or the grove which, with its dim, doleful light, attested the souls of men to a divine awe (xii. 33). A sacred tent, a moving Bethel, was the fit sanctuary for a people still nomadic. It was capable of being united afterward, as it actually came to be, with the "grove" of the older worship (Josh. xxiv. 26). (2.) The structure of the Tabernacle was obviously determined by a complex and profound symbolism; but its meaning we can but dimly guess. No interpretation is given in the Law itself. That which meets us in the Epistle to the Hebrews, the application of the types of the Tabernacle to the mysteries of Redemption, was latent till those mysteries were made known. And, yet, we cannot but believe that, as each portion of the wonder-working Ark was consecrated, and as it moved, the giver, it must have embodied distinctively manifold truths which he apprehended himself, and sought to communicate to others. (3.) The thought of a graduated sanctity, like that of the outer court, the Holy Place, the Holy of Holies, had its counterpart, often the same number of stages, in the structure of the Holy of Holies temples; but its meaning, sacred apartment, often at least, was the sacred Ark, the culminating point of holiness, containing the highest and most mysterious symbols, winged figures, generally like those of the cherubim, the emblems of stability and life. Here were outward points of resemblance. Of all elements of Egyptian worship this could be transferred with least hazard, with most gain. No one could think that the Ark itself was the likeness of the God he worshipped. When we ask what gave the Ark its holiness, we are led on to one at the infinite difference, the great gulf between the two systems. That of Egypt was profusely adorned, with shining figures, starting from the powers of nature. (Idolatry.) That of Israel was predominantly ethical. In the depths of the Holy of Holies, and for the high-priest as for all Israel, there was the revelation of a righteous VILL requir- ing righteousness in man. And over the Ark was the MERCY-SEAT (Heb. epporoth = cover), which covered the Ark, and was the witness of a mercy covering sins. And over the mercy-seat were the cherubim. Representing as they did created life in its highest form, their overshadowing wings, meeting as in token of perfect harmony, declared that nature as well as man found its highest glory in subjection to a Divine Law, that men might take refuge in that Order, as under the shadow of the wings of God. The material not less than the forms, in the Holy of Holies, was significant. The acacia or shittim-wood, least liable, of woods then accessible, to decay, might well represent the imperishableness of Divine Truth, of the Law. Duty. Ark, mercy-seat, charue the very walls, were all overlaid with gold, the noblest of all metals, the symbol of light and purity, sunlight itself as it were, fixed and embodied, the token of the incorruptible, of the glory of a great king. Dimensions also had their meaning. There can be little doubt
that the older religious systems of the world attached a mysterious significance to each separate number. The perfect cube of the Holy of Holies, the constant remembrance of the numbers 4 and 10 may symbolize order, stability, perfection. (4.) Into the inner sanctuary neither people nor the priests as a holy ever entered. Strange as it may seem, that in which every thing represented light and life was left in utter darkness, in profound solitude. Once only in the year, on the Day of Atonement (Atonement, Day of), might the high-priest enter. The strange contrast is, to represent himself as parallel in the spiritual life. Death and life, light and darkness, are wonderfally united. Only through death can we truly live. Only by passing into the "thick darkness" where God is (Ex. xxi. 1; K. vii. 12) can we enter at all into the "light in accessible," in which He dwells everlasting. For the high-priest to enter into the Holy of Holies, as representing man in his humiliation, with blood, the symbol of life, touching with that blood the mercy-seat, with incense, the symbol of adoration (Lev. xvi. 12-14), what did that express but the truth, (a) that man must draw near to the righteous God, a nearness beyond that of the paschal lamb, of the heart, with the living sacrifices of holy, soul, and spirit; (b) that could such a perfect sacrifice be found, it would have a mysterious power working beyond itself, in proportion to its perfection, to cover the multitude of sins? (5.) From all others, from the high-priest at all other times, the Holy of Holies was shrouded by the double Veil, bright with many colors and strange forms, even as curtains of golden tissue hung before the Adyton of an Egyptian temple, a strange contrast often to the bestial form behind them. Within the veil light and truth were seen in their unity. The veil itself represented the infinite variety and manifold wisdom of the Divine order in Creation (Eph. iii. 10). Upon the veil were seen the mysterious forms of the cherubim; how many, or in what attitude, or of what size, or in what material, we are not told. (6.) The outer sanctuary was one degree less awful in its holiness than the inner. Silver, the type of Human Purity, took the place of gold, the type of the Divine Glory, which was the sheathing of the high-priest, priests, as if by men perpetually conscious of the nearness of God, of the mystery behind the veil. Barefooted and in garments of white linen, like the priests of Isis, they accomplished their ministrations. And here, too, were other emblems of Divine realities. With no opening to admit light from without, it was illuminated only by the golden lamp with its seven lights, one taller than the others, as the Sabbath is more sacred than the other days of the week, never all extinguished together, the perpetual symbol of all derived gifts of wisdom and holiness in man, reaching their mystical perfection when they shine in God's sanctuary to His glory (Ex. xxv. 29; Zech. iv. 1-14). The Show-bread, the bread of the Divine Presence, served as a token that, though there was no form or likeness of the Godhead, He was yet there, accepting all offerings, recognizing in particular that special offering which represented the life of the nation at its sacrifice, it was, in its unity as a people. The meaning of the Altar of Incense was not less obvious. The cloud of fragrant smoke was the emblem of the heart's adoration (Ps. cxli. 2). Upon that altar no "strange fire" was to be kindled. When fresh fire was needed it was to be taken from the Altar of Burnt-offering in the outer court (Lev. i. 24, x. 1). (7.) Outside the tent, but still within the consecrated precincts, was the Court, fenced in by an enclosure, yet open to all the congregation, except the ceremonially unclean. No Gentile might pass beyond the curtains of the entrance, but every member of the priestly nation might thus far "draw near" to the presence of Jehovah. Here, therefore, stood the Altar of Burnt-offering, at which Sacrifices in all their varieties were offered by penitent or thankful worshippers (Ex. xxvii. 1-8, xxxviii. 1), the brazen Laver at which those worshippers purified themselves before, and sacrificed, the priests before they entered into the sanctuary (xxv. 17-21). Here the graduated scale of holiness ended.—IV. Theories of later times. (1.) Probably the elaborate symbolism of such a structure was not understood by the rule and sensual multitude that came out of Egypt. Yet it was not the less, perhaps the more, fitted, on that account, to be an instrument for the education of the people. To the most ignorant and dazed it was at least a witness of the nearness of the Divine King. It made the craving of the human heart which prompts to worship, with an order which was neither idolatrous nor impure. More thoughtful minds were led to be echoes of the Tabernacle as a type of God's presence in the midst of His people; so Origen. If the words, "He that dwelleth between the cherubim," spoke on the one side of a special, localized manifestation of the Divine Presence, they spoke also on the other of that Presence, as in the heaven of heavens, in the light of setting-suns, in the blackness and the flashes of the thunder-clouds. (2.) The thought thus uttered, essentially poetical in its nature, had its fit place in the psalms and hymns of Israel. It lost its beauty, it led men on a false track, when it was formalized into a system. At a time when Judaism and Greek Philosophy were alike effet, when a feeble physical science, which could read nothing but its own thoughts in the symbols of an older and deeper system, was after its own fashion rationalizing the mythology of heathenism, there were Jewish writers willing to apply the same principle of interpretation to the Tabernacle and its order. The result appears in Josephus and in Philo (Alexandria), in part also in Clement of Alexandria and Origen. (3.) The Epistle to the Hebrews has not been looked on as designed to limit our inquiry into the meaning of the symbolism of the Tabernacle, and there is consequently no ground for adopting the system of interpreters who can see in it nothing but an aggregate of types of Christian mysteries. Rightly viewed, there is, it is believed, no antagonism between the interpretation which starts from the idea of symbols of Great, Eternal Truths, and that which rests on the idea of types foreshadowing Christ and His work, and His Church. 8

8 Prof. A. B. Davidson (in Fairbamn) regards the Tabernacle as symbolizing, on a smaller scale, the same principles and the same bodies of doctrine as those represented in the Church (in the theory, the Church): (1.) The revelation of the presence of God in the midst of the Church. (2.) The meeting of God and His people, and continuous and reciprocal intercourse between them. (3.) In other words, the Church, even in its lowest form, the separation of the Church from the rest of the world must be understood as the Church. (4.) The progressions through various stages of this intercourse with God and nearness to Him, once begun by separation and kept without. The foundation of all intercourse in atonement by blood; and that each new stage of progress must be won by atonement: and that all intercourse with God is necessarily a living union with Him, must, however true, and pious, and high, yet be atoned for as in many ways sinful. (5.) The necessity of holiness in those drawn near to God (Ps. xxiii.). The Tabernacle is


Taber-nacles (see above), the Feast of, the third of the three great festivals of the Hebrews, which lasted from the 15th to the 22d of Tisri. (Agriculture.) 1. The principal passages in the Pentateuch which refer to it are—Ex. xxi. 16, "the feast of ingathering;" Lev. xxiii. 34-36, 39-43; Num. xxix. 12-38; Deut. xvi. 13-15, xxxi. 10-15. In Neh. viii. there is an account of the observance of the feast by Ezra. It was also mentioned in Jn. v. 2-11. The time of the festival fell in the autumn, when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in (Ex. xxix. 16; Lev. xxiii. 39; Deut. xvi. 13-15). Its duration was strictly only seven days (xvi. 13; Ex. xiv. 23). But it was followed by a day of holy convocation, which had sacrifices of its own, and was sometimes spoken of as an eighth day (Lev. xxi. 36; Neb. viii. 18). During the seven days the Israelites were commanded to dwell in booths or huts formed of the boughs of trees. (Coffin 3; Pav lions 2.) The boughs were of the olive, palm, pine, myrtle, and other trees with thick foliage (viii. 15, 16). According to Rabbinical tradition, each Israelite used to tie the branches into a bunch, to be carried in his hand, to which the name lulab was given. The "fruit (Lev. xxiii. 40 margin) of goodly trees" is generally taken by the Jews to mean the citron. The "boughs of thick trees" were understood by Onkelos, &c., to be myrtles (but comp. Neb. viii. 15). The burnt-offerings of the Feast of Tabernacles were far more numerous than those of any other festival. There were offered each day two rams, fourteen lambs, and a kid for a sin-offering. But what was most peculiar was the arrangement of the sacrifices of bullocks (first day, twelve thousand, second, third, &c., in all amounting to seventy (Num. xxix. 12-38). The eighth day was a day of holy convocation of peculiar solemnity, and, with the seventh day of the Passover, and the day of Pentecost, was designated intereth. (Assembly 3, 6.) The special offerings of the day were a bullock, a ram, seven lambs, and a goat for a sin-offering (xxix. 36, 38). When the Feast of Tabernacles fell on a Sabbatical year, portions of the Law were read each day in public, to men, women, children, and strangers (Deut. xxxi. 10-13). It is said that, in the time of the kings, the king read from a wooden pulpit erected in the court of the women, and the people were summoned to attend. Ezra, when he restored the festival "day by day, from the first day to the last day" (Neh. viii. 18).—III. Two particulars in the observance of the Feast of Tabernacles, not noticed in the O. T., appear to be referred to in the N. T., viz. the ceremony of pouring out some water of the pool of Siloam, and the display of some great lights in the court of the women. We are told that each Israelite, in holiday attire, having made up his lulab, before he broke his fast, repaired to the Temple with the lulab in one hand and the citron in the other, at the time of the ordinary morning sacrifice. The parts of the victim were laid on the altar. One of the priests fetched some water in a golden ewer from the pool of Siloam, which he brought into the court through the water-gate. As he entered the trumpets also a condensation of the theocracy as to its typology. In a sense the Tabernacle itself will be found to signify Christ. But this will widen out into several concentric spheres: (1) Christ's person, in which the two natures, God and man, are in inseparable fellowship and life, forever. Christ's whole person is the sphere of intercourse between God and man. (2) The Christian Church, which is generally regarded by Him in the Spirit (Eph. ii. 22). The universal Church around God's throne will most fully realize the symbol, and therefore the Tabernacle was typical of this.
has never seen rejoicing in his life."—VI. The main purposes of the Feast of Tabernacles are plainly set forth (Ex. xxiii. 16; Lev. xxiii. 43). It was to be a once a thanksgiving for the harvest, and a commemoration of 2, &c.—7. Heb, shakhit; a table or tablet of wood or stone, on which anything inscribed is used figuratively of the heart; in LXX. = No. 1.—6. Gr, trapeza usually (Mat. xxv, xxi, 12, &c.); once translated "meet" (Acts xvi, 34), and once "bank" (Lk. xix, 25). Rbn. N. T. Lez. denotes a (so Rbsn. N. T. Lez.) a plate or tablet of wood or stone, on which anything inscribed is used figuratively of the [23 ff., Judg. i. 7; 2 Sam. ix. 7 ff., &c.].

(Ex. xxv. 23 ff.; Judg. i. 7; 2 Sam. ix. 7 ff., &c.].

(Meals.)—4. Gr, kineme (Mk. vii. 4 only); usually translated "bread" (Mat. ix. 2, 6; Mk. iv. 21, vii. 30, &c.); = a bed, couch, for resting, lying upon, reclining at meals, &c. (Rbn. N. T. Lez., &c.)—5. Gr, plaze (2 Cor. iii. 2 twice; Heb. ix. 34) = (so Rbsn. N. T. Lez.) a plate or tablet of wood or stone, on which anything inscribed is used figuratively of the heart; in LXX. = No. 1.—6. Gr, trapeza usually (Mat. xv, xxi, 12, &c.); once translated "meet" (Acts xvi, 34), and once "bank" (Lk. xix, 25). Rbn. N. T. Lez. denotes a plate or tablet of wood or stone, on which anything inscribed is used figuratively of the heart; in LXX. = No. 1.—6. Gr, trapeza usually (Mat. xv, xxi, 12, &c.); once translated "meet" (Acts xvi, 34), and once "bank" (Lk. xix, 25).

Tabl is also called Dorcas, a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned. While St. Peter was at the neighboring town of Lydda, Tabitha died, upon which the disciples at Joppa sent an urgent message to the apostle, begging him to come to them without delay. Upon his arrival Peter found the deceased already prepared for burial, and laid out in an upper chamber where she was surrounded by the tokens of her charity. After the example of our Saviour, in the house of Jairus (comp. Mk. v. 40, 41, &c.), "Peter put them all forth," prayed for the Divine assistance, and then commanded Tabitha to arise. She opened her eyes and sat up, and then, as directed by the apostle, rose from her couch. This great miracle produced an extraordinary effect in Joppa, and was the occasion of many conversions there (Acts ix. 39–42).

The name of Tabitha is the Grecized Aramaic form answering to the Heb. tabithah = a female gazelle, A. V. "rode." St. Luke gives "Dorcas" as the Greek equivalent of the name. MIRACLES.

* Tab[le] (bl), the A. V. translation of—1. Heb. bašāth (tašāth, table, table; Ges., used especially of the tablets or slabs of stone on which were the Ten Commandments (Ex. xxiv. 12, xxi. 18, xxvii. 13, xxxi. 1 ff., &c.), also of other tables for writing (Lev. xx. 5, 8; Heb. ii. 2), and figuratively of the heart (Prov. iii. 3, vii. 2; Jer. xvii. 1), also translated "board" (Ex. xxvii. 8, xxxviii. 7; Cant. viii. 9; Ez. xxxii. 5), "plate" once (1 K. xii. 30).—2. Heb. mešub once (Cant. i. 12, A. V. "at his table," on his dîn or dîn, i.e. in his company seated on the dîn or round the table, Ges.); usually translated "round about" (1 K. xii. 8, 21, 28; Jer. xxiv. 1), also uniformly. = a table, especially as spread round with food.

"The Israelites in their collective position and history typified the seed of God's elect under the Gospel; and therefore, in this feast, which brought together the beginnings and ends of Israel, was seen the representation of the spiritual life, as well as its earlier struggles as in its ultimate triumphs." (Fbrn., Art. Feast of Tabernacles).
The chief remains are upon the ledge of rocks on the S. of the little basin, and especially toward its eastern end; here are—in indiscriminate confusion—walls and arches, and foundations, apparently of dwelling-houses, as well as other buildings, some of

View of Mount Tabor from the S. W., from a sketch taken in 1849 by W. Tipping, Esq.
margin gives it, "son of Hachmoni." Kennicott has shown that the words translated "he that sat in the seat" are probably a corruption of Jashobeam, and "the Tadmomite" a corruption of "the son of Hachmoni," which was the family or local name of Jashobeam. Therefore he concludes "Jashobeam the Tadmomite" to have been the true reading.

Tadmor (Heb., see below), called "Tadmor in the wilderness" (2 Chr. viii. 4). There is no reasonable doubt (so Mr. Twisleton, with most scholars) that this city, said to have been built by Solomon, is the same as Palmyra. The identity of the two cities is thus established: (1.) Josephus (viii. 6, § 1) mentions the same city as bearing in his time the name of Tadmor among the Syrians, and Palmyra among the Greeks; and Jerome translates Tadmor by Palmina (2 Chr. viii. 4). (2.) The modern Arabic name of Palmyra is substantially the same as the Hebrew word, being Tadmur or Tadmor. (3.) The word Tadmor has nearly the same meaning as Palmyra, signifying probably the City of Palms, from Heb. tāmūr = a palm. (4.) The name Tadmor or Tadmor actually occurs as the name of the city in Aramaic and Greek inscriptions found there. (5.) In 2 Chr. viii. the city is mentioned as built by Solomon after his conquest of Hamath-Zobah, and is named with "all the store-cities which he built in Hamath." This accords fully with the situation of Palmyra; and there is no other known city, either in the desert or not in the desert, which can lay claim to the name of Tadmor.—In 1 K. ix. 18, according to the Hebrew marginal reading (Keri), the statement that Solomon built Tadmor, likewise occurs. But the original Hebrew text (Codd.) has here not Tadmor, but Tamar, which Mr. Twisleton thinks, with Theubus, Movers, &c., does not refer to Palmyra (compare Ez. xlvii. 19); but Keil, Bertheau, Gesenius, Kittel, Ayre, &c., maintain that 1 K. ix. 18 and 2 Chr. viii. 4 both refer to Palmyra.—It is evident that Solomon had large views of commerce, and he would naturally wish to trade with Babylon. Now, Palmyra is only about 120 miles across the desert from a point on the Emprirates N.W. from Babylon, and about the same distance across the desert from Damascus, and would be in the regular caravan-route between Babylon and Jerusalem. The first Roman author who mentions Palmyra is Pliny the Elder, who notices its fine situation, rich soil and excellent water, with a great desert on every side, and speaks of it as in an important position between the Roman and Parthian Empires. Appian mentions Mark Antony's design to let his cavalry plunder it, but the inhabitants having gone

with their effects to a strong position on the Euphrates, the cavalry entered an empty city. In the second century A.D. it seems to have been beautified by the Emperor Hadrian, and the name changed to Hadrianopolis. It became a Roman colony under Caracalla (A. D. 211-217). Subsequently, in the reign of Gallienus, the Roman senate invested Odovacarius, a senator of Palmyra, with the regal dignity, on account of his services in defeating Sapor, King of Persia. On the assassination of Odovacarius, his celebrated wife Zenobia seems to have conceived the design of erecting Palmyra into an independent monarchy; and, in prosecution of this object, she, for a while, successfully resisted the Roman arms. She was at length defeated and taken captive by the Emperor Aurelian (A. D. 275), who left a Roman garrison in Palmyra. This garrison was massacred in a revolt; and Aurelian punished the town by the execution not only of those who were taken in arms, but likewise of common peasants, of old men, women, and children. From this blow Palmyra never recovered, though there are proofs of its having continued to be inhabited until the downfall of the Roman Empire. In 1172 Benjamin of Tudela found 4,000 Jews there, and at a later period Abulfeda mentioned it as full of splendid ruins. Subsequently its very existence became unknown to modern Europe, when in 1891 it was visited by some merchants from the English factory at Aleppo. The long lines of Corinthian columns at Palmyra, as seen at a distance, are peculiarly imposing; and in their general effect and apparent vastness they seem to surpass all other ruins of the same kind. The principal ruin is the great temple of the sun, the great colonnade supposed to have consisted of 1,500 columns, and the tombs, which are tower-like buildings, two, three, or four stories high. The present Tadmor consists of peasants' mud-huts inhab-
Telah (Heb. station, camp, Ges.), a son or descendant of Ephraim (Num. xxvi. 35); son of Tulah (1 Chr. vii. 25). Shethelah.

Ta-hanites (fr. Heb.), the = the descendants of Tanan (Num. xxvi. 35).


Ta-bath (see above), a desert-station of the Israelites between Makeloth and Tarah (Num. xxxiii. 20); not identified. Wilderness of the Wanderers.

Ta-bha-nes [hez], Ta-hap-nes [hez] (both Heb.), Ta-ba-nes [hez] (fr. Heb. form of Egyptian; compare Tahpenes, and see below), a city of Egypt, evidently near or on the eastern border of Lower Egypt. When Jehanan and the other captains went into Egypt, "they came to Tahpanhes" (Jcr. xliii. 7). Here Jeremiah prophesied Nebuchadnezzar's conquest of Egypt (xiii. 8-15). Ezekiel foretells a battle to be there fought (Ez. xxx. 18). The Jews in Jeremiah's time remained there (Jcr. xlv. 1). It was an important town, mentioned with Noph or Memphis (Ez. ii. 16, xlv. 14). Here stood a house of Pharaoh-hophra before which Jeremiah hid great stones, where Nebuchadnezzar's throne and pavement were to be (Jer. xlvii. 8-10). It is mentioned with "Rameses and all the land of Gessen" in Jd. ii. 9. Herodotus calls this place Daphne of Pelusium. In the Itinerary of Antoninus this town, called Dafno, is placed sixteen Roman miles S. W. of Pelusium. (HANES; SIN.) This position seems to agree with that of Tel-Defernah, which Sir Gardner Wilkinson supposes to mark the site of Daphne. Can he name be of Greek origin? Mr. R. S. Poole rejects as untenable Jablonski's Egyptian etymology = the head or beginning of the age, or (so Gesenius) the beginning of the world, i. e. of the Egyptian world, in reference to its position at the northeastern extremity of Egypt.

Ta-bha-nes (Egyptian, see above), an Egyptian queen, wife of the Pharaoh 6 who received Hadad the Edomite, and who gave him her sister in marriage (1 K. xi. 18-20). In the Ixx. the latter is called the elder sister of Thekemina, and in the addition to ch. xii. Shishak (Susakim) is said to have given Aio, the elder sister of Thekemina his wife, to Jeroboam. It is obvious that this and the earlier statement are irreconcilable. There is therefore but one Tahpenes or Thekemina. No name that has any near resemblance to either Tahpenes or Thekemina has yet been found among those of the period (so Mr. R. S. Poole).

Ta-la-re (Heb. cunning, Ges.), son of Micah, and grandson of Mephhibosheth (1 Chr. ix. 41); = Tal-re.

Ta-him-hod-shi (Heb., see below), the Land of; one of the places visited by Job during his census of the land of Israel. It occurs between Gilgal and Dan-jaan (2 Sam. xxiv. 6). Porter (in Kitto) regards "the land of Tahtim-hodshi" as a section of the upper Jordan valley, probably the modern Ard el-Hilah, lying deep down at the western base of Hermon. But the exact signification is doubtful.

The Vulgate has = the lower land of Hodshi, some translate "neither (or low) land newly inhabited," First would separate "the land of the Tahtim" from "Hodshi," and make "Hodshi" a city in northern Palestine = Harosheth; Gesenius makes Hodshi = descendant of Hodeshi.

TA'I (Heb. cirrus; Gr. tlanton), the greatest weight of the Hebrews; = 3,000 shekels. SHEKEL; WEIGHTS AND MEASURES.

TA-hi-tha-e'nii, two Latinized Syriac words (Mk. v. 41), signifying "Damsel, arise."

Tamai (Heb. furrowed, Ges.). 1. One of the three sons of Anak slain by the men of Judah (Num. xiii. 22; Josh. xv. 14; Judg. i. 10).—2. Son of Ammiud, and king of Geshur; father of Maacah 1 (2 Sam. iii. 3, xiii. 37; 1 Chr. iii. 2).

Talmon (Heb. oppressed, Ges.), the head of a family of doorkeepers in the Temple, "the porters for the camps of the sons of Levi" (1 Chr. ix. 17; Neh. xvi. 19). Some of his descendants returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45), and were employed as doorkeepers in the sacred office in the days of Xerxes and Ezra (Neh. xii. 25). TELM.

Tamid (Heb. perpetual), the name of three women remarkable in the history of Israel.—1. The wife successively of the two sons of Judah, Er and Onan (Gen. xxviii. 6-30). It seemed as if Judah's family, on the death of Er and Onan and of Judah's wife, were on the point of extinction. There only remained a child Tamar, whom Judah was unwilling to trust to the dangerous union, as it appeared, with Tamar, lest he should meet with the same fate as his brothers. (MARRIAGE, II. i.) Accordingly she resorted to the desperate expedient of entrapping the father himself into the union which he feared for his son. He took her for one of the unfortunate women who were conscripted to the impure rites of the Canaanite worship. (HARLOT; IDOLATRY.) He promised her, as the price of his intercourse, a kid from the flocks to which he was going, and left as his pledge his ornaments and his staff. The kid he sent back by Hirah of Adullam. The woman could nowhere be found. Months afterwards, it was discovered to be his child Tamar, in-law Tamar. She was sentenced to be burnt alive, and was only saved by the discovery, through the pledges which Judah had left, that her seducer was no other than Judah himself. The fruits of this intercourse were twins, Pharez and Zarah, and through Pharez the sacred line was continued. She is mentioned in Rn. ix. 12 and Mat. i. 3 (A. V. and Greek = Thamar).—2. Daughter of David and Maacha 5 the Geshurite princess, and thus sister of Absalom (2 Sam. xiii. 1-52; 1 Chr. iii. 9). She and her brother were alike remarkable for their extraordinary beauty. This fatal beauty inspired a frantic passion in her half-brother Amnon, who, by Jonadab's advice, feigned sickness, and on the king's coming to visit him, entreated the presence of Tamar, on the pretext that she alone could give him food that he would eat. It would almost seem that Tamar was supposed to have a peculiar art of baking palatable cakes. She came to his house, took the dough and kneaded it, and then in his presence kneaded it a second time into the form of cakes. She then took the pan, in which they had been baked, and poured them all out in a heap before
the prince. He caused his attendants to retire, called her to the inner room, and there accomplished his wicked design. In her touching remonstrance two points are remarkable (so Dean Stanley, original, from his life). The sublime effusion is the very image of the infamy of such a crime "in Israel," implying the lottier standard of morals that prevailed, as compared with other countries at that time; and, secondly, the belief that even this standard might be overborne lawfully by royal authority—"Speak to the king, fellows, and withhold her."

The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult, even surpassing her indignation at his shameful outrage, are pathetically and graphically told. She remained in Absalom's house as if in widowhood, and out of his vengeance on Amnon grew the series of calamities which darkened the close of David's reign. The story of Tamar, revolting as it is, has the interest of revealing to us the interior of the royal household beyond any other incident of those times: (1.) The establishments of the princes; (2.) The simplicity of the royal employments; (3.) The dress of the princesses; (4.) The relation of the king to the princes and to the law.—3. Daughter of Absalom, and niece of No. 2 (2 Sam. xiv. 7). She ultimately, by her marriage with Uriel of Gibeah, became the mother of Maachah 3, the future queen of Judah, or wife of Abijah (1 K. xv. 2).

Tamnuz (see above), a spot on the southeastern frontier of Judah (Ez. xlvii. xviii. 28 only). If not = Hazazon Tamar, the old name of Ex-Geni, may be a place called Thumar in the Onomasticon, a day's journey S. of Hebron (so Dean Stanley). Robinson supposes Tamar (Thamara of Pтолемей) was at Karruah, a site with extensive ruins, about twenty miles W. of the southern end of the Dead Sea.

Kinah; Tamor.

Tamuz (Heb., see below; properly "the Tamuz," the article indicating that at some time or other the word had been regarded as an appellative). In the sixth year of Jehoiachin's captivity, on the fifth and sixth of the month Thammuz (Ez. viii. 14), as he lay in his house surrounded by the elders of Judah, was transported in spirit to the far distant Temple at Jerusalem. The hand of the Lord God was upon him, and led him "to the door of the gate of the house of Jehovah, which was toward the north; and behold there the women sitting, weeping for the Tamuz." Some translate the last clause "causing the Tamuz to weep." No satisfactory etymology of the word has been proposed (so Mr. Wright, original author of this article). Roediger (in Gesenius) suggests = a melting away, dissolution, departure, and so the disappearance of Adonis, which was mourned by the Phenician women, and after them by the Greeks. The LXX., the Targum of Jonathan Ben Uzziel, the Peshito-Syriac, and the Arabic in Walton's Polyglott, merely reproduce the Hebrew word. The Vulgate gives Adonis as a modern equivalent, and this rendering has been adopted by subsequent commentators, with few exceptions. Jerome in his note on Ez. viii. 14 adds that since, according to the Gentile fable, Tamuz had been slain in June, the Syrians name this month Tamuz, and then celebrate to him an anniversary solemnity, in which he is lamented by the women as dead, and afterward coming to life again is celebrated with songs and dances. Jerome elsewhere speaks of him as the lover of Venus. According to the Greek legend, he was slain by a wild boar, and afterward restored to life. The Syrian translation of Melito's Apology, the original of which, if genuine, must belong to the second century, has this account: "The sons of Phoenicia worshipped Hadad, the son of Tammuz, as a great god. He loved Tammuz, the son of Cuthar, the king of the Phenicians, and forsook her kingdom and came and dwelt in Gebal, a fortress of the Phenicians. And at that time she made all the villages subject to Cuthar the king. For before Tamuz she had loved Ares, and continued adulterous with him. He pursued her, her husband caught her, and was jealous of her. And he (i. e. Ares) came and slew Tamuz on Lebanon while he was hunting among the wild boars. And from that time Balthi remained in Gebal, and died in the city of Aphaca, where Tamuz was buried." Here the Greek legend of Adonius is reproduced with a change of name. Rabih Solomon Isaaki (= Rash) has the following note on the passage in Ezekiel: "An image which the women held in the inside, and its eyes were of lead, and they melted by reason of the heat of the burning and it seemed as if it wept; and they (the women) said, He seen for forings. Tamuz is the image of the signify- ing burning." Since then Abraham Parchon (1161) has the following observations upon Tamuz: "It is the likeness of a reed which they make upon the water, and the water is collected in it and flows through its holes, and it seems as if it wept." At the close of this century R. David Kimchi says, "Our Rabbi Mosheh bar Maimon (= Maimonides) of blessed memory, has written, that it is found written in one of the ancient idolatrous books, that there was a man of the idolatrous prophets, and his name was Tamuz. And he called to a certain king and commanded him to serve the seven planets and the twelve signs. And that king put him to a violent death, and on the night of his death there were gathered together all the images from the ends of the earth to the temple of Babel, to the golden image which was the image of the sun. Now this image was suspended between heaven and earth, and it fell down in the midst of the temple, and the images likewise (all down) round about it, and it told them what had befallen Tamuz the prophet. And the images all of them wept and lamented all the night; and, as it came to pass, in the morning all the images flew away to their own temples in the ends of the earth." The book of the ancient idolators from which Maimonides quotes is the work on the agriculture of the Nabateans, and this identification of Tamuz with an idolatrous prophet has been recently revived by Prof. Chwolson. (Nebalor.) The tradition recorded by Jerome, which identifies Tamuz with Adonis, has been followed by most subsequent commentators (Cyril, Theodoret, Selden, Simons, Calmet, J. D. Michaelis, Gesenius, Rosenmuller, Maurer, Ewald, Hornebeck, Hitzig, Movers, &c.). Luther and others regarded Tamuz as a name of Baco, That Tamuz was the Egyptian Osiris, and that his worship was introduced to Jerusalem from Egypt, was held by Calvin, Fiscaer, Janus, Lenzien, and Pfeiffer. All that can be said is, that it is not impossible that Tamuz may be a name of Adonis the sun god, but that there is nothing to prove it.—Byblus in Phoe- nicia (Gebra) was the headquarters of the Adonis worship. The feast in his honor was celebrated each year in the temple of Apirilide on Lebanon, with rites partly immoral, partly sacred. In the time of Emperor Julian was present at Antioch when the same festival was held. It lasted seven days, and began
with the disappearance of Adonis. Then followed the search made by the women after him. His body was represented by a wooden image placed in the so-called “gardens of Adonis,” which were earthenware vessels filled with mould, and planted with wheat, barley, lettuce, and fennel. In one of these gardens Adonis was found again. The finding-again was the commencement of a wake, accompanied by all the usages which in the East attend such a ceremony, prostitution, cutting off the hair, cutting the breast with knives (Jer. xvi. 6), and playing on pipes (compare Mat. ix. 23). The image of Adonis was then washed and anointed with spices, placed in a coffin on a bier, and the wound made by the boar was shown on the figure. The people sat on the ground round the bier, with their clothes rent (compare Bar. vi. 31, 32), and the women howled and cried aloud. The whole terminated with a sacrifice for the dead, and the burial of the figure of Adonis.

—in the Targum of Jonathan on Gen. viii. 5, “the tenth month” is translated “the month Tammuz.”

Tarn (Heb. nak) (Heb.) = TANACH (Josh. xxii. 25).

Tarn-hu-meth (Heb. comfort, Ges.), father of Seraiah in the time of Gedaliah (2 K. xxv. 23; Jer. xi. 8).

Tarn's (Gr.) = ZOAN (Jd. i. 10).

*Tarn ner.* Handicraft; leather.

**Tap es-try** is an ornamental figured fabric woven of worsted or silk for lining the walls of apartments. In Prov. vii. 16, xxxi. 22, the Heb. pl. warbaddim, A. V. “coverings of tapestry,” = (so Gesenius, &c.) coverlets, as spread on beds. Bed; embroidery.

Tapath (Heb. drop, Ges.; ornament, Fii.), Solomon's daughter, married to the son of Abnaadab or Ben-abiadab (1 K. iv. 11).

Tapho'n (fr. Gr.), one of the cities of Judea fortified by Bacchides (1 Me. ix. 50); probably = Beth-tappuah.

Tap'pah (Heb. apple-region, Ges.; see Apple).

1. A city of Judah, in the lowland district (Josh. xv. 34). It was no doubt situated on the lower slopes of the mountain of the northwestern portion of Judah, about twelve miles W. of Jerusalem (so Mr. Grove).—2. A place on the boundary of the “children of Joseph” (xvi. 8, xviii. 8); probably = Ex-tappuah (xvii. 7); not identified. It seems natural to look for it somewhere to the S. W. of Nabalus, in the neighborhood of the Wady Faleik (so Mr. Grove).

Tap'pah (see above), one of the sons of Hebron, of the tribe of Judah (1 Chr. ii. 49); doubtless = Beth-tappuah, i. e. Tappah was colonized by the men of Hebron.

Tap'pah (see above), the Land of, a district named in the specification of the boundary between Ephraim and Manasseh (Josh. xvii. 8); apparently near the torrent Kanan (Wady Fatlaik), but not identified.

Ta'rah (Heb. = Terah), a desert-station of the Israelites between Taath and Mithheah (Num. xxxiii. 27, 28). Wilderness of the Wandering.

Ta'r'ah (Heb. a reeling ? Ges.), a city of Benjamin, named betweenIrpel and Zelah (Josh. xviii. 27); site unknown.

Ta-re'a (Heb.) = Tamrea (1 Chr. vii. 35).

Tares, properly = the common vetch (Vicia sativa), a leguminous plant of the bean kind; but critics and expositors are agreed that the Gr. pl. rizoma, A. V. “tapers,” of the parable (Mat. xiii. 25 ff), designates the weed called “bearded darnel” (Lolium temulentum), a widely-distributed grass, and the only species of the order that has deleterious properties. The bearded darnel before it comes into ear is very similar in appearance to wheat, and the roots of the two are often intertwined; hence the command that the “tares” should be left to the harvest, lest while men plucked up the tares “they should root up also the wheat with them.” This darnel is easily distinguishable from the wheat and barley, when headed out, but, when both are less developed, “the closest scrutiny will often fail to detect it. Even the farmers, who in this country generally weed their fields, do not attempt to separate the one from the other. . . . The taste is bitter, and, when eaten separately, or even when diffused in ordinary bread, it causes dizziness, and often acts as a violent emetic” (Thun. ii. 111, 112). The grain-growers in Palestine believe that this darnel (“tares”) is merely a degenerate wheat; that in wet seasons the wheat turns to “tares.”

*Targ*et. Arms, i. 2, 6; ii. 5.

Targum. Versions, Ancient (Targum).

Tarpe'lu (Heb. as it from Tarpej), the race of colonists planted in the cities of Samaria after the captivity of the northern kingdom of Israel (Ezr. iv. 9); not identified with any certainty, though supposed by some = the Topuri, a Median tribe E. of Elamis; by others = the Tareja, a people at the Flata Murtula, now Sea of Azof.

Tarshish (Heb., perhaps = a breaking, subjunction, i. e. subdued country, Ges.). 1. Probably = Tar-tessus, a city and emporium of the Phenicians in the S. of Spain. With three exceptions in 2 Chronicles, the following are references to all the passages in the O. T., in which “Tarshish” or “Tarshish” occurs as the name of a place (Gen. x. 4: 1 K. x. 22 twice, xiii. 48 [Heb. 49]: 1 Chr. i. 7; Ps. lviii. 7 [Heb. 8], lxix. 10; Is. ii. 16, xiii. 1, 6, 10, 14, lx. 9, lxxvi. 19; Jer. x. 9; Ez. xxvii. 12, 15,
TAR

whereas, and Ez.

we caused to be seem shadowing any especially a German colon; (3.) The articles which Tarshish (Ez. xxvii. 12) supplied to Tyre (silver, lead, iron, and especially tin), being precisely such as we know through classical writers to have been productions of the Spanish Peninsula. Even now, the countries in Europe, or on the shores of the Mediterranean Sea, where tin is found, are very few; and in reference to ancient times it would be difficult to name any such countries except Iberia or Spain, Lusitania (near = the modern Portugal), and Cornwall in Great Britain. Now, if the Phenicians, for purposes of trade, really made coasting voyages on the Atlantic Ocean, as far as to Great Britain, no emporium was more favorably situated for such voyages than Tartessus. When Tyre lost its independence, the relation between it and Tarshish was probably altered, and for a while the exhortation of Is. xxiii. 10 was realized. But, by eventually establishing a line of communication through their land, free as a river. This independence of Tarshish, combined with the overshadowing growth of the Carthaginian power, would explain why in after-times the learned Jews do not seem to have known where Tarshish was. Thus, although, in the LXX. translation of the Pentateuch, the Hebrew word was apparently followed as it could be in Greek (Gr. Θαρσίς), the LXX. translators of Isaiah and Ezekiel translate the word Carthage and the Carthaginians (Is. xxiii. 1, 10, 14; Ez. xxvii. 12, xxviii. 13); and in the Targum of Kings and of Jeremiah, it is translated Africa (1 K. xxi. 48; Jer. x. 9). In one passage of the LXX. (Is. ii. 16), and in others of the Targum, the word is translated sea; which receives apparently some countenance from Jerome, in a note on Is. ii. 16, wherein he states that the Hebrew believe that Tharsis is the name of the sea in their own language. And Josephus, misled, apparently, by misinterpreting the LXX. translation, adopts it in the same sense; and the name Tarshish is applied to the coast of Spain. In the absence of positive proof, we may acquiesce in the statement of Strabo, that the river Brita (now the Guadix Guiver) was formerly called Tarshess, that the city Tartessus was situated between the two arms by which the river flowed into the sea, and that the adjoining country was called Tarshess. But there were two other cities which some deemed to have been Tartessus; one, Gadir, or Gadira (Cadiz), and the other, Carteia, in the Bay of Gibraltar.—— If the Book of Chronicles is to be followed, there would seem to have been a Tarshish, accessible from the Red Sea, in addition to the Tarshish of the S. of Spain (so Mr. Twisleton, original author of this article and of No. 1). Thus, the ships of Tarshish, which Jeoshaphat caused to be constructed at Ezion-geber on the Elanitic Gulf of the Red Sea (1 K. xxi. 48), is said in 2 Chr. xx. 56 were made to go to Tarshish; and so the navy of ships which Solomon had made at Ezion-geber (1 K. iv. 26) is said in 2 Chr. xxviii. 2 to have gone to Tarshish with the servants of Hiram. It is not to be supposed that the author of Chronicles contemplated a voyage to Tarshish in the S. of Spain by going round what has since been called the Cape of Good Hope. Keil (Commentary on Kings) supposes the vessels built at Ezion-geber, as mentioned in 1 K. xxii. 49, 50, were really destined for the trade to Tarshish, in Spain, but were to be transported across the isthmus of Suez (as Cleopatra afterward wished to convey her whole fleet over this isthmus, and as in ancient times whole fleets were often transported over necks of land) by To make the voyage to Spain from one of the havens of Palestine on the Mediterranean. But this is improbable (so Mr. Twisleton); and the two alternatives from which selection should be made seem to be, first, That there were two emporia or districts called Tarshish, viz. one in the S. of Spain, and one in the Indian Ocean; or, secondly, That the compiler (or some copyist) of the Chronicles, misapprehending the expression "ships of Tarshish," supposed that they meant ships destined to go to Tarshish; whereas, although this was the original meaning, the words had come to signify large Phenician ships, of a peculiar size and description, destined for long voyages, just as in England "East Indiamen" was a general name given to vessels some of which were not intended to go to India at all. The first alternative was adopted by Bochart, and has probably been the ordinary view of those who have perceived a difficulty in the passages of the Chronicles, first, because the word Tarshish, tarring, has been adopted by the neatest Biblical critics as of our own time (De Wette, Winer, Gesenius, Ewald, Movers, Hävernick, Dr. J. Eadie [in Fbn.], Dr. J. R. Beard [in Kitto], &c.). This alternative is in itself by far the most probable. — Although, however, the point to which the fleet of Solomon and Hiram went once in three years did not bear the name of Tarshish, the question here arises, What was that point, however it was called? And the reasonable answer seems to be India, or the Indian Islands. This is shown by the nature of the imports with which the fleet returned, which are specified as "gold, silver, ivory, apes, and peacocks" (1 K. x. 22). The gold might possibly have been obtained from Africa, or from Ophir, in Arabia, and the ivory and the apes might likewise have been imported from Africa; but the peacocks point conclusively not to Africa, but to India. The inference to be drawn from the importation of peacocks is confirmed by the Hebrew name and meaning of Avianus (tukki, neither of these names is of Hebrew, or even Semitic origin; and each points to India. Thus the Hebrew word for ape is koph, while the Sanscrit word is kapi. Again, the Hebrew word for peacock is tukki, which cannot be explained in Hebrew, but is akin to ika in the Tamil language, in which it is likewise capable of explanation. It is only to be added, that there are not sufficient data for determining what were the ports in India or the Indian Islands which were reached by the fleet of Hiram and Solomon. Sir Emerson Tennent has made a suggestion of Point de Gadir, in Ceylon; but this can only be received as a conjecture.—— One of the seven princes of Media and Persia in the time of Ahaseurus the 3rd (Esth. i. 14). Tarshish. Tarshus (L. fr. Gr., fabled [so Juvenal] to have been named from the fall here of the κέις [Gr. ταρσος = the foot of the wing] of Peguesus, L. & S.; but the name in Phoenician seems to be Tarsus, hardness, Ges., Wr.), the chief town of Cilicia, "no mean city" in other respects, but illustrious as the birthplace and early residence of the Apostle Paul (Acts ix. 11, 30, xi. 25, xxii. 29, xxil. 3). It is said to have been founded by the Assyrian king Sardanapalus. Even in the flourishing period of
Greeks. In the Civil Wars of Rome it took Cesar’s side, and on the occasion of a visit from him had its name changed to Juliaopolis. Augustus made it a “free city.” It was renowned as a place of philosophy and general education under the early

Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wide and fertile plain on the banks of the River Cydnus. No ruins of any importance remain. The modern town of Tarsus covers only a part of the ancient site, has a population of 7,000 or 8,000 (30,000, it is said, in winter), and is twelve miles from the mouth of the river. Tarsus I.

Tartak (Heb., see below), one of the gods of the Aramean colonists of Samaria (2 K. xvii. 31); worshipped, according to Rabbinical tradition, under the form of an ass. A Persian or Pehlevi origin has been suggested for the name, according to which it signifies either intense darkness, or hero of darkness, or the underworld, and so perhaps some planet of ill-omen as Saturn or Mars.

Tartan (Heb., see below), which occurs only in 2 K. xviii. 17 and Is. xx. 1, has been generally regarded as the proper name of an Assyrian general under Sargon and Sennacherib (Gesenius, Fürst, Winer, &c.). Rawlinson, however, considers Tartan, like Rabshak and Rabshakeh, to be only an Assyrian title or official designation = general, or commander-in-chief. Fürst gives supposed derivations from Persian = high personage, or star-form.

Tata, or Tatana (Heb. fr. Pers. = gift of Ges.), satrap of the province W. of the Euphrates in the time of Darius Hystaspis and Zerubbabel (Ez. v. 3, 6, vi. 6, 13). Rehum 2; Shehtari-bonin.

* Tau (Heb. taw = a mark, sign, especially in the form of a cross, Ges.), the twenty-second (or twenty-third, if Shin and Sin are counted as two letters) and last letter of the Hebrew alphabet (Ps. cxix.).

Waiting.

Taverns, the three. Three Taverns.
This may have been peculiar to the northern kingdom, occasioned by a special emergency. (Mo\-nas.)—At times, too, in the lists of taxes paid by the king- 
doms there were special burdens. (Adoram; Reho- 
boam; Solomon.) A tribute of fifty shekels a head 
had to be paid by Menaelon to the Assyrian king (2 
K. xv. 20), and under Josheba this assumed the form of 
an annual tribute (xiv. 4; comp. xxiii. 33).—III. 
Under the Persian empire, it was adopted by the 
Jews, in their broad outlines, the same in kind 
as those of other subject races. The financial sys-
tem of Darius I lustaspis involved the payment by 
each stratum of a fixed sum as the tribute due from 
his province. In Judea, as in other provinces, the 
inhabitants had to provide in kind for the main-
tenance of the governor's household, besides a mone-
payment of forty shekels a day (N. h. v. 14, 15). 

In Ezr. iv. 13, 20, vii. 24, we get a formal enumeration of 
the three great branches of the revenue, “toll” 
(Chal. middak or mindath = fixed, measured, pay-
ment, probably direct taxation, Grotius), “tribute” 
(Chal. halidd = regular tribute, Ges.), “custom” (Chal. 
holdech = way-tax, toll, Ges.). The influence of Ezra secured for the whole ecclesi-
astical order, from the priests down to the Nethi-
nim, an immunity from all three (Ezr. vii. 24); but 
the burden pressed heavily on the great body of the 
people (N. e. v. 1-11, ix. 47).—IV. Under the Egyp-
tian and Syrian kings the taxes paid by the Jews 
became yet heavier. The “farming” system of finance 
was adopted in its worst form. The taxes were put up 
to auction. The contract sum for those of Phenicia, 
Judea, Samaria, had been estimated at about 8,000 
talents. An unsuccessful adventurer would bid 
double that sum, and would then go down to the 
province, and by violence and cruelty, like that of 
Turkish and Hindoo collectors, squeeze out a large 
margin of profit for himself (Jos. vii. 4, §§ 1-3; 1 Mc. 
x. 29, 30, xi. 28, 33, xiii. 39; 2 Mc. iv. 9; Seleucus 
Philopator).—V. The pressure of Roman taxation, 
if not absolutely heavier, was probably more galling, 
as being more thorough and systematic, more dis-
tinctively a mark of bondage. The capture of Jer-
salem by Pompey was followed immediately by the 
imposition of the tax, and within a short time the 
sum thus taken from the resources of the country 
amounted to 10,000 talents. By the decrees of Julius 
Cesar the tribute was not to be farmed, not to be 
levied for the Sabattic year, and only one-fourth of 
the following year. But after his death Caesarius levied 
700 talents from Judea. Under Herod taxation be-
came heavier. When Judea became formally a 
Roman province, the whole financial system of the 
empire came as a natural consequence. The taxes 
were systematically farmed, and the publicans ap-
peared as a new curse to the country. (Publican.) 
The customs (Latin, portoria) were levied at harbors, 
piers, and the gates of cities (Mat. xvii. 24; Rom. 
iii. 7). The poll-tax, paid by every Jew, was looked 
upon as the special badge of servitude. Probably 
there was also a property-tax of some kind. In 
addition to these general taxes, the inhabitants of 
Jerusalem were subject to a special house-duty about 
this period. Judas of Galilee; Taxing. 

TAXING (Gr. apographe). I. The English word 
conveys to us more distinctly the notion of a tax or 
tribute actually levied, but it appears to have been 
used in the sixteenth century for the establish-
ment of a tax or the imposition of a tax or the 
registration of the people for the purpose 
of a poll-tax (so Prof. Pumphre, original author 
of this article). The Gr. apographe thereby itself leaves the question whether the returns made were of popu-
lation or property undetermined. Robinson (N. T. 
Luzz) makes a distinction between two distinct regis-
trations, or “taxings,” are mentioned in the N. T., both of them by St. Luke. 
The first is said to have been the result of an edict of the 
Emperor Augustus, that “all the world (i. e. the 
Roman empire) should be taxed” (Lk. ii. 1), and is 
connected by the Evangelist with the name of Cyren-
ius, or Quirinus. The second, and more important 
(Acts v. 37), is distinctly associated with the revolt 
of Judas of Galilee.—III. There are, however, some 
other questions connected with the statement of Lk. 
i. 1-3, which call for some notice. (i.) The truth 
of the statement has been questioned by Strauss and 
De Wette, and others, on the ground that neither 
Josephus nor any other contemporary writer men-
tions a census extending over the whole empire at 
this period (a. c. 750). (ii.) Palestine, it is urged 

further, was, at this time, an independent kingdom 
under Herod, and therefore would not have come 
under the operation of an imperial edict. (iii.) If 
such a measure, involving the recognition of Roman 
sovereignty, had been attempted under Herod, it 
would have roused the same resistance as the undis-
pputed census under Quirinus did at a later period. 
(iv.) The statement of St. Luke, that “all went to 
taxed, every one into his own city,” is said to be 
inconsistent with the rules of the Roman census, which 
took cognizance of the place of residence only, not 
of the place of birth. (v.) Neither in the Jewish 
nor the Roman census would it have been necessary 
for the wife to travel with her husband in order to 
appear personally before the registrar.—These five 
options may be thus answered:—(1) It must be 
remembered that our history of this portion of the 
reign of Augustus is defective. Tacitus begins his 
annals with the emperor’s death. Suetonius is gos-
shiping, inaccurate, and ill-arranged. Dion Cassius 
leaves a gap from a. v. c. 748 to 756, with hardly 
any incidents. Josephus does not profess to give 
a history of the empire. It might easily be that a 
general census, about a. c. 749-750, should 
remain unrecorded by them. St. Luke’s testimony 
can hardly be set aside in the absence of any evi-
dence against it. There was undoubtedly a geomet-
rical survey of the empire at some period in Augus-
tus’s reign, which none of the above writers notice. 
In a. v. c. 756 Augustus laid before the senate a 
statistical table of the empire, and another with full 
returns of population, wealth, and resources of the 
whole empire, was produced after his death. There 
is, however, some evidence, more or less circumstan-
tial, in confirmation of St. Luke’s statement. (1.) 
The inference drawn from the silence of historians 
may be legitimately met by an inference drawn from 
the silence of objectors. It never occurred to Cel-
sus, or Lucian, or Porphyry, questioning all that 
they could in the Gospel history, to question this. 
(2.) Suidas mentions a general census made by Aug-
ustus, and agreeing, in some respects, with that of 
St. Luke. (3.) Tertullian appeals to the returns of 
the census for Syria under Sentius Saturninus as 
accessible to all who cared to search them, and 
proving the birth of Jesus in the city of David. (4.) Gres-
well has pointed to some circumstances mentioned 
by Josephus in the last year of Herod’s life, which 
imply some systematic action of the government in 
Syria, the nature of which the historian carelessly 
or deliberately suppresses. (ii.) The statistical docu-
ment already referred to included subject kingdoms 
and allies, no less than the provinces. If Augustus
had any desire to know the resources of Judea, the position of Herod made him neither willing nor able to resist. (iii.) We need not wonder that the measures taken should have been carried into effect without any popular outbreak. It was a return of the population only, not a valuation of property; there was no intermediate taxation as the consequence. (iv.) The alleged inconsistency of what St. Luke narrates is precisely what might be expected under the known circumstances of the case. The census, though Roman in origin, was effected by Jewish instrumentality, and in harmony therefore with Jewish customs. (v.) If Mary were herself of the house and lineage of David, there may have been special reasons for her appearance at Bethlehem. In any case the Scripture narrative is consistent with itself.

* Teacher — one that imparteth instruction or communicateth knowledge of religious truth or other things. Education; Minister; Preacher; Rabbi.

* Tears (i. e. drops of water from the eye) are the well-known expression of grief or morning (2 K. xx. 5; 2 Cor. ii. 4, &c.). The words "put thou my tears into Thy bottle" (Ps. ivi. 8, Heb. 9) are understood of the tears shed by the ancient Romans, &c., in the tears of mourners for the dead and preserving them in a tear-bottle or lacrymatory (Thn. i. 147), and hence denote figurally preserve them in Thy memory (J. A. Alexander, on Ps. i. c.).

* Téb-bah (Heb. slaughter, Ges.), eldest of the sons of Naon 2, by his concubine Reumah (Gen. xxvii. 24).

* Ték-dal'lah (fr. Heb. = whom Jehovah has immersed, purified, Ges.), a Merarite Levite, third son of Hosah (1 Chr. xxvi. 11).

* Té-beth. Month.

* Teeth, plural of Tóoth.

* Téhaph'nehes (here) (Heb.) = TAPPAHNES.

* Tél-ba'nah (Heb. mercy, cry for mercy, Ges.), father or founder of Ir-sálah (marg. "the city of Nahash"), and of son of Eshdon (1 Chr. iv. 12).

* Tél-i-tree (teel.) = the lime-tree or linden. Oak.

* Té'kel (Chal.). Mine, &c.

* Té-ko'a and Téko'ah (both Heb. = a picking of ténæs, chalaph, Ges.), town of Judah (2 Chr. xv. 8), on the range of hills which rise near Hebron, and stretch eastward toward the Dead Sea. Jerome says that Tekoa was six Roman miles from Bethlehem, and that as he wrote he had that village daily before his eyes. It is not enumerated in the catalogue of towns in Judah (Josh. xv. 49), except in the LXX. "The wilderness of Tekoa" (2 Chr. xx. 20; comp. 1 Mo. ix. 33; Desert 2) is the adjacent region E. of the town, which in its physical character answers entirely to that designation (so Prof. Hackett, original author of this article). The people of Tekoa must have been mainly shepherds, and Tekoa in its best days could have been little more than a cluster of tents, to which the men returned at intervals from the neighboring pastures, and in which their families dwelt during their absence. (See the next article.) The "wise woman" whom Joab employed to effect a reconciliation between David and Absalom was from this place (2 Sam. xix. 2). elder also, Ira, the son of Ikesh, "the Tekoite," was born (xxiii. 1). It was one of the places which Rehoboam fortified, at the beginning of his reign, as a defence against invasion from the S. (2 Chr. xi. 6). Some of the people took part in building the walls of Jerusalem, after the Captivity (Neh. iii. 27). In Jer. vi. 1, the prophet claims, "Blow the trumpet in Beth-haccherem" (probably the "Frank Mountain"). But Tekoa is chiefly memorable as the birthplace of the prophet Amos (Am. vii. 14). Tekoa is also called Tekoa 1, a village within sight of the "Frank Mountain," the famous Herodium, or site of Herod's Castle, which Josephus represents as near the ancient Tekoa. It lies on an elevated hill, which spreads itself out into an irregular plain of moderate extent. Its high position gives it a wide prospect, especially on the S. E. toward the mountains of Judah. Various ruins exist at Tekoa, as the walls of houses, cisterns, broken columns, and heaps of building-stones. Some of these stones have the so-called "bevelled" edges which are supposed to show a Hebrew origin. There was a convent here at the beginning of the sixth century, and a Christian settlement in the time of the Crusaders; and undoubtedly most of these remains belong to modern times rather than ancient. Among them is a baptismal font of limestone, 3 feet 9 inches deep, 4 feet in internal diameter at the top, designed evidently for baptism as administered in the Greek Church. Near Tekla, among the same mountains, near the brink of a frightful precipice, are the ruins of Khureitun, possibly a corruption of Kerem (Josh. xv. 25), and perhaps the birthplace of Jesus Barabbas. High up from the bottom of the ravine is an opening in the face of the rocks which leads into an immense subterranean labyrinth, which many suppose was the cave of Adullam. One of the gates of Jerusalem in Christian times seems to have borne the name of Tekoa.

* Téko'a (see above), son of Ashur in the genealogies of Judah (1 Chr. ii. 24, iv. 5); probably the town of Tekoa, implying that the town was colonized or founded by a man or town named Ashur.

* Téko'lit (fr. Heb. = one from Tekoa), the. Ira, the son of Ikesh, one of David's warriors, is thus designated (2 Sam. xxii. 26; 1 Chr. xi. 28, xxvii. 9). The common people among the Tekites displayed great activity in the repairs of the wall of Jerusalem under Nehemiah, though their lords or "nobles" took no part in the work (Neh. iii. 6, 27).

* Tél-a'lib (Chal. corn-hill, Ges.), a place by the river of Chebar; according to Gesenius, Furst, Winer, W. L. Alexander (in Kitto), and most Biblical scholars, in Upper Mesopotamia; but according to Rawlinson, probably a city of Chaldea or Babylonia (Ex. iii. 15).

* Té'lah (Heb. breed, Ges.), a descendant of Ephraim, and ancestor of Joshua (1 Chr. vii. 25). Succoth.

* Tél-la'm, or Tél-a'lu (Heb. lamb, young and tender, Ges.), the place at which Saul collected and numbered his forces before his attack on Amalek (1 Sam. xv. 4 only); perhaps = Telum. The LXX. in 1 Sam. xx. 4, and Josephus (vi. 7, § 2), have Gilgal. Wilton makes Telaim = TELUM, and supposes it at a ruined site, el-Kusur, in the region of the D każdun Arabs, between Beer-sheba and the S. end of the Dead Sea.

* Té-las'sar (Chal., probably = Assyr. hill, Ges.) is mentioned in 2 K. xix. 12 (A. V. "Thelas"), and in Is. xxxvii. 5, as a city inhabited by "the children of Eden," which had been conquered, and was held in the time of Sennacherib by the Assyrians. In both it is connected with Gozan, Haran, and Rezeph, all of which belong to the hill-country above the Upper Mesopotamian plain. It must have been in Western Mesopotamia, in the neighborhood of Harran and Orfa (so Rawlinson). Layard (Nineveh, i. ch. ix.) conjectures that Telas-
TAL

salt may be at the modern Tel A'far, a town with a cas-
dle on a mound, thirty-five or forty miles W. of Mosul.

Tel, or Tel-e, one of the cities in the extreme S. of Judah (Josh. xxv. 24); named between Zoph and Bethloth. The name Dhulitan is attached to a district N. of the Kubbet el-Bauz, S. of el-Mis (Moladdah) and "A'farahr (Aroer)—a position very suitable (so Mr. Grove). Rowlands (in Fbr.) connects Tel-em with the following name "Bealoth," and makes the compound name = the modern Kubbet el-Boud. TELAIM.

Telem (see above), a porter or doorkeeper of the Temple in Ezra's time, who had married a foreign wife (Ezr. x. 24); = TALMON?

Tel-harasa (fr. Chal.), or Tel-har-e-sha (Chal. forest-kill; Ges.; kil of the magna, Fii.), one of the Babylonian towns or villages, from which some returned with Zerubbabel who could not prove their Israelitish descent (Ezr. ii. 59; Neh. vii. 61); probably (so Rawlinson) in the low country near the sea, in the neighborhood of Tel-melah and Cherub. First places it on the Chebar in Upper Mesopotamia with Tel-Amarite.

Tel-me-lech (Chal. salt-kill, Ges.) is joined with Tel-HARASA and Cherub in Ezr. ii. 59 and Neh. vii. 61. Rawlinson supposes it perhaps = the Thelme of Potenly, a city near the Persian Gulf. First places it in Upper Mesopotamia with Tel-hARASA.

Tek (Heb. right hand, south, Ges.; Ar. = desert. E. S. Poole, Pfr. [in Kit.], ninth son of Ishmael I (Gen. xxv. 15; 1 Chr. ii. 39); whose the tribe called after him, mentioned in Job vi. 19 and Jer. xxv. 23, and also the land occupied by this tribe (Is. xxi. 13, 14). The name (so Mr. E. S. Poole, &c.) is identified satisfactorily with Temac, a small town and district in the confines of Syria, on the road of the Damascus pilgrim-caravan to Mecca. It is in the neighborhood of Doonant-el-Fendi = DEMAH, and the country of Kedari or Kedar.

Tem (Heb. what is on the right hand, hence south, Ges.; see below). I, Son of Eliphaz 1, and grandson of Esau; a "duke" or phylarch of Edom (Gen. xxxvi. xi. 15, 42; 1 Chr. i. 35, 53).—2. A country, and probably a city, named after the Edomite phylarch, or from which the phylarch took his name. The Hebrew signifies "south," &c.; and it is probable that the land of Teman was a southern portion of the land of Edom, or, in a wider sense, that of the sons of Teman is mentioned in five places by the Prophets (Jer. xlix. 7, 20; Ez. xxv. 13; Am. i. 12; Ob. 9; Hab. iii. 3), in four of which it is connected with Edom, and in two with Dedan (Jer. xlix. 7, 8; Ez. xxv. 13). In wisdom, the descendants of Esau, and especially the inhabitants of Teman, seem to have been prominent among the sons of Jer (Jer. xlix. 7; Ob. 9; Temanite). In common with most Edomite names, Teman appears to have been lost. Ensebina and Jerome mention Teman, as a town in their day, distant fifteen miles from Petra, and a Roman post. The identification of the existing Moan, E. of Petra, with this Teman may be geographically correct, but it cannot rest on etymological grounds (so Mr. E. S. Poole).

Tem-a-ni, or Tem-a-nil (fr. Heb.) = Temanite (Gen. xxxvi. 34).

Tem-anite (fr. Heb.) = a descendant of Teman, Gen. (1 Chr. i. 45). Eliphaz the Temanite (Job's friend) was one of the wise men of Edom (Job ii. 11, &c.).

Tem-a-nil, or Tem-e-nil (fr. Heb. = Temanite, Ges.; the lucky, Fii.); son of Ashur, the father of Tekoa, by his wife Naarah (1 Chr. iv. 6).

*Tempest. Hail; Paul; Rain; Snow; Thunder; Whirlwind.

Temple (Heb. haggâl; Gr. hieron, now). There is perhaps no building of the ancient world which has excited so much attention since the time of its destruction as the Temple which Solomon built at Jerusalem, and its successor, as rebuilt by Herod (so Mr. Ferguson, original author of this article). Its ruins formed the principal illustration of one of the most beautiful of Roman triumphal arches, and Justinian's highest architectural ambition was to surpass it. Throughout the middle ages it influenced to a considerable degree the forms of Christian churches, and its peculiarities were the watchwords and rallying points of all associations of builders. When the French expedition to Egypt, in the first years of this century, had made the world familiar with the wonderful architectural remains of that country, every one jumped to the conclusion that Solomon's Temple must have been designed after an Egyptian model. The Assyrian discoveries of both of Layard have, within the last twenty years, given a new direction to the researches of the restorers; but no Assyrian temple yet excelled threw much light on this subject, and we are still forced to have recourse to the later buildings at Persopolis, or to general deductions from the style of the nearly contemporary secular buildings at Nineveh and elsewhere, for such illustrations as are available. Before proceeding, however, to investigate the arrangements of the Temple, it is indispensable first carefully to determine those of the TABERNACLE which Moses caused to be erected in the Desert of Sinai immediately after the promulgation of the Law from that mountain.

Tabernacle. The written authorities for the restoration of the Tabernacle are, first, the detailed account to be found in Ex. xxvi., and repeated in xxxvi. 8–38; secondly, the account given of the building by Josephus (Ant. iii. 6), which is nearly a repetition of the account in the Bible. The additional indications contained in the Talmed and in Philo practically add nothing to our knowledge. The Outer Enclosure. The court of the Tabernacle was surrounded by canvas-screens. Those of the Tabernacle were 5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver (Ex. xxvii. 2, &c.). This enclosure was only broken toward the eastern side by the entrance, which was 20 cubits wide, and closed by curtains of fine twined linen wrought with needlework, and of the most gorgeous colors. The space enclosed within these screens was a double square, 50 cubits, or 75 feet N. and S., and 100 cubits, or 150 feet E. and W. In the outer or eastern half was placed the ALTAR of burnt-offerings, described in Ex. xxvii. 1–8, and between it and the Tabernacle the LAVEN, at which the priests washed their hands and feet on entering the Temple. In the square toward the W. was situated the TABERNACLE itself. Josephus states its dimensions as 20 cubits long by 10 broad, or 45 feet by 15, and the Bible says that the N. and S. walls were each composed of twenty upright boards (Ex. xxvi. 15, &c.), each board 14 cubits in width, and at the W. end there were six boards (= 9 cubits), which, with the angle-boards or posts, made up the 10 cubits of Josephus (see fig. 1). Each of these boards was fitted with two rows at its lower extremity, which fitted into silver sockets placed on the ground. At the top at least they were jointed and fastened together by bars of shittim or acacia-
wood run through rings of gold (Ex. xxvi. 26). Both authorities agree that there were five bars for each side, but a little difficulty arises from the Bible describing (ver. 28) a middle bar which reached from end to end. As we shall presently see, this bar was probably applied to a totally different purpose, and we therefore assume that Josephus's description of the mode in which they were applied is correct:—"Every one," he says (Ant. iii. 6, § 8), "of the pillars or boards had a ring of gold affixed to its front outward, into which were inserted bars gilt with gold, each of them 5 cubits long, and these bound together the boards; the head of one bar running into another after the manner of one tenon inserted into another. But for the wall behind there was only one bar that went through all the boards, into which one of the ends of the bars on both sides was inserted." The Tabernacle was, therefore, an oblong rectangular structure, 30 cubits long by 10 broad, open at the eastern end, and divided internally into two apartments. The Holy of Holies, into which no one entered—not even the High-Priest, except on extraordinary occasions (Atonement, Day of)—was a cube, 10 cubits square in plan, and 10 cubits high to the top of the wall. In this was placed the Mercy-seat, surmounted by the cherubim, and on it was placed the Ark containing the tables of the Law. In front of these
was an outer chamber, called the Holy Place—20 cubits long by 10 broad, and 10 high, appropriated to the use of the priests. In it were placed the golden candlestick on one side, the table of shewbread opposite, and between them in the centre the

**Fig. 1.** Plan of the Outer Court of the Tabernacle, by J. Ferguson, Esq.

**Fig. 2.** Diagram of the Dimensions of the Tabernacle in Section, by J. Ferguson, Esq.

The altar of incense. The roof of the Tabernacle was formed by 3, or rather 4 sets of curtains, the dimensions of two of which are minutely given both in the Bible and by Josephus. The innermost (Ex. xxvi. 1, &c.), of "fine twined linen" (Josephus calls them wool), were 10 in number, each 4 cubits wide and 28 cubits long. These were of various colors, and ornamented with cherubim of "cunning work." Five of these were sewn together so as to form larger curtains, each 20 cubits by 28, and these two again were joined together, when used, by fifty gold buckles or clasps. (Talm.) Above these were placed 11 curtains of goats' hair, each 4 cubits wide by 30 cubits long; these were also sewn together, six into one curtain, and five into the other, and, when used, were joined together by fifty "brass" buckles (A. V. "taches"). Over these again was thrown a curtain of rams' skins with the wool on, dyed red, and a fourth covering is also specified in the A. V. as "badgers' skins," but probably (so Mr. Ferguson) of seal-skins. This did not, of course, cover the rams' skins, but most probably was only used as a coping or ridge-piece to protect the junction of the two curtains of rams' skins, which were laid on each slope of the roof, and probably only laced together at the top. The question, hitherto a stumbling-block to restorers, is, to know how these curtains were applied as a covering to the Tabernacle. The solution of the difficulty appears singularly obvious. It is simply that he tent had a ridge, as all tents have had from the days of Moses down to the present day; and we have also very little difficulty in predicating that the angle formed by the two sides of the roof at the ridge was a right angle—not only because it is a reasonable and usual angle for such a roof, and one that would most likely be adopted in so regular a building, but because its adoption reduces to harmony the only abnormal measurement in the whole building (see fig. 2 and 3). It is now easy to explain all the other difficulties which have met previous

restorers. (1.) The Holy of Holies was divided from the Holy Place by a screen of four pillars supporting curtains which no one was allowed to pass. But in the entrance there were five pillars in a similar space. Now, no one would put a pillar in the centre of an entrance without a motive; but the moment a ridge is assumed it becomes indispensable. By the hypothesis here adopted the pillars in front would, like every thing else, be spaced exactly 5 cubits apart. (2.) Josephus twice asserts that the Tabernacle was divided into three parts, though he specifies only two—the Adytum (i. e. the "Holy of Holies") and the Proanoom (i. e. the vestibule or "Tabernacle" where the priests were). The third was of course the porch, 5 cubits deep, which stretched across the width of the house. (3.) In speaking of the western end, the Bible always uses the plural, as if there were two sides there (Ex. xxvi. 22, 27, &c.). There was, of course, at least one pillar in the centre beyond the wall,—there may have been five,—so that there practically were two sides there. (4.) We now understand why there are 10 breadth in the under curtains and 11 in the upper. It was that they might break joint, i. e. that the seam of the one, and especially the great joining of the two divisions, might be over the centre of the lower curtain, so as to prevent the rain penetrating through the joints. As the two cubits which were in excess at the W. hung at an angle, the depth of fringe would be practically about the same as on the sides. (5.) As to the disposition of the side-bars of shittim-wood that joined the boards together, the explanation hinted at above seems the most reasonable—that the 5 bars named in verses 26, 27, were joined end to end, as Josephus asserts, and the bar mentioned in ver. 28 was the ridge-pole of the roof. The Hebrew will equally well bear the
mon's Temple was surrounded on all sides but the front by a range of small cells 5 cubits wide, in which resided the priests who were specially attached to the Temple-service, and such an arrangement would have been both easy and convenient at the Tabernacle.

Solomon's Temple. It was David who first proposed to replace the Tabernacle by a more permanent building, but was forbidden for the reasons assigned by the prophet Nathan (2 Sam. vii. 8, &c.), seven years, about B. C. 1005 according to the received chronology. (Chronology, pp. 173-4; King's, 1st and 2nd Books of p. 619.) On comparing the Temple, as described in 1 K. vi. and 2 Chr. ii. and by Jos. vii. 3, with the Tabernacle, as just explained, the first thing that strikes us is that all the arrangements were identical, and the dimensions of every part exactly duplicate those of the preceding structure. Thus the Holy of Holies in the Tabernacle was a cube, ten cubits each way; in the Temple it was twenty cubits. The Holy Place or outer hall was ten cubits wide by twenty long and ten high in the Tabernacle. In the Temple all three dimensions were exactly double. The porch in the Tabernacle was five cubits deep, in the Temple ten; its width in both instances being the width of the house. The chambers round the House and the Tabernacle were each five cubits wide on the ground-floor, the difference being that in the Temple the two walls taken together made up a thickness of five cubits, thus making ten cubits for the chambers. Taking all these parts together, the ground-plan of the Temple measured eighty cubits by forty; that of the Tabernacle was forty by twenty; and though the walls were ten cubits high in the one and twenty cubits in the other, the whole height of the Tabernacle was fifteen, that of the Temple thirty cubits; the one roof rising five, the other ten cubits above the height of the internal walls. The dimensions above quoted are as clear and as certain as any thing that can be predicated of any building of which no remains exist; but beyond this are certain minor problems by no means so easy to resolve, but of much less importance. (1) The Height. That given in 1 K. vi. 2—of thirty cubits—is so reasonable in proportion to the other dimensions, that the matter might rest there were it not for the assertion (2 Chr. iii. 4) that the height, though apparently only of the porch, was 120 cubits = 180 feet. 1 Both Josephus and the Talmud persistently

1 "The 120 cubits = 180 feet. in 2 Chr. iii. 4, are so entirely out of proportion to the other dimensions of the
assert that there was a superstructure on the Temple equal in height to the lower part, and the total height they also call 120 cubits or 180 feet. In looking through the monuments of antiquity for something to suggest what this might be, the only thing that occurs is the platform or Talar that existed on the roofs of the palace-temples at Persepolis. (Susruta.) Nothing could represent more correctly “the altars on the top of the upper chambers” which Josiah beat down (2 K. xxiii. 12) than this, or more fully meet the architectural or devotional exigencies of the case; but its height could never have been sixty cubits, or even thirty, but very probably the twenty cubits which Josephus (xv. 11, § 3) mentions as “sinking down in the failure of the foundations.” (2.) Jachin and Boaz. No features connected with the Temple of Solomon have given rise to so much controversy, or been so difficult to explain, as the form of the two pillars of brass which were set up in the porch of the house. It has even been supposed that they were not “pillars” in the ordinary sense, but obelisks; for this, however, there does not appear to be any authority. According to 1 K. vii. 15 ff., the pillars were eighteen cubits high and twelve in circumference, with capitals five cubits in height. Above this was (ver. 19) another member, called also “chapter” of lily-work, four cubits in height, but which from ver. 22 probably stands six cubits from the walls, leaving a central side of eight cubits. The Palace or Temple of Darius at Persepolis, which closely resembles the Jewish Temple, having a porch, a central hall, an apadana, and a range of small chambers on each side, has four pillars in its porch instead of two, and consequently four rows in its interior hall instead of two. No internal supports to the roofs of either the Temple or the Tabernacle are mentioned anywhere. But the difficulties of construction without them would have been enormous, and their introduction usual and entirely unobjectionable. (4.) Chambers. There remains to be noticed the application of three tiers of small chambers to the walls of the Temple externally on all sides, except that of the entrance. Though not expressly so stated, these were appropriated to the residence of the priests who were either permanently or in turn devoted to the service of the Temple. The lowest story was five cubits in width, the next six, and the upper seven, allowing an offset of one cubit on the side of the Temple, or of nine inches on each side, on which the flooring joints rested, so as not to cut into the walls of the Temple (fig. 4). Only at Persepolis, again, do we find anything at all analogous to this; in the Palace of Darius is a similar range on either hand. (5.) Outer Court. The enclosure of the Temple consisted, according to 1 K. vi. 36, of a low wall of three courses of stones and a row of cedar-beams, both probably highly ornamented. As probably the same duplication of dimensions took place in this as in all the other features of the Tabernacle, we may safely assume that it was ten cubits, or fifteen feet, in height, and almost certainly 100 cubits N. and S., and 200 E. and W.

Temple of Zerubbabel. We have very few particulars regarding the Temple which the Jews erected after their return from the Captivity (about 520 B. c.), and no description that would enable us to realize its appearance. (Haggai; Zech. 1; Zerubbabel.) But some dimensions given in the Bible and elsewhere afford points of comparison between it and the Temples which preceded it, or were erected after it. Ezr. vi. 3, quoting the decree of Cyrus, says, “Let the house be builded, the place where they offer sacrifices, and let the foundations thereof be strongly laid; the height thereof three-score cubits, and the breadth thereof three-score cubits, with three rows of great stones and a row of new timber.” Josephus quotes this passage almost literally, but in doing so enables us with certainty to translate the word here called Row as “Story”—as indeed the sense would lead us to infer. The dimension of 60 cubits in breadth, is 20 cubits in excess of that of Solomon’s Temple, but there is no reason to doubt its correctness, for we find both from Josephus and the Talmud that it was the dimension adopted for the Temple when rebuilt, or rather repaired, by Herod. We must, therefore, assume that the porch and the chambers all round were 20 cubits in width, including the thickness of the walls, instead of 10 cubits, as in the earlier building. This alteration made the Temple 100 cubits in length by 60 in breadth, with a height, it is said, of 60 cubits, including the upper room or Talar. Although this does not help suspect that the most probable dimension is somewhat in excess of the truth. The only other description of this Temple is found in Hecateus the Abde-rite, who wrote shortly after Alexander the Great. As quoted by Josephus, he says, that “in Jerusalem toward the middle of the city is a stone walled en-
closure about 500 feet in length, and 100 cubits in width, with double gates, in which he describes the Temple as situated. Hecataeus also mentions that the altar was 20 cubits square and 10 high. And although he mentions the Temple itself, he does not supply us with any dimensions. From these dimensions we gather, that if "the Priests and Levites and Elders of the families were disconsolate at seeing how much more sumptuous the old Temple was than the one which on account of their poverty they had just been able to erect" (Ezr. iii. 12), it certainly was not because it was smaller, as almost every dimension had been increased one-third. In speaking of these temples we must always bear in mind that their dimensions were practically very far inferior to those of the heathen. It was the lavish display of the precious metals, the elaboration of carved ornament, and the beauty of the textile fabrics, which made up their splendor and rendered them so precious in the eyes of the people.

Temple of Ezekiel. The vision of a Temple which the prophet Ezekiel saw, while residing on the banks of the Chebar in the twenty-fifth year of the Captivity, does not add much to our knowledge of the subject. It is not a description of a Temple that ever was built or ever could be erected at Jerusalem, and can consequently only be considered as the beau ideal of what a Shemitic Temple ought to be. The Temple itself was of the exact dimensions of that built by Solomon. Beyond this were various courts and residences for the priests, and places for sacrifice and other ceremonies of the Temple, till he comes to the outer court which measured 500 reeds (\(= 500 \times 10^{3/4} \) feet = nearly an English mile) on each of its sides. The whole shows what were the aspirations of the Jews in this direction, and how different they were from those of other nations; and there can be little doubt that the arrangements of Herod's Temple were in a great measure influenced by the description here given.

Temple of Herod. For our knowledge of the last and greatest of the Jewish Temples we are indebted almost wholly to the works of Josephus, with an occasional hint from the Talmud. (Herod: Jerusalem.) The Temple or naos itself was in dimensions and arrangement very similar to that of Solomon, or rather that of Zerubbabel—more like the latter; but this was surrounded by an inner enclosure of great strength and magnificence, measuring as nearly as can be made out 180 cubits by 240, and adorned by porches and ten gateways of great magnificence; and beyond this again was an outer enclosure measuring externally 400 cubits each way. Mr. Fergusson maintains that the Temple was certainly situated in the S. W. angle of the area now known as the Haram area at Jerusalem, and that its dimensions were what Josephus states them to be, 400 cubits, or one stadium, each way. What Herod did apparently was to take in the whole space between the Temple and the city wall on its eastern side, and to add a considerable space on the N. and S. to support the porticoes which he added there. As the Temple terrace thus became the principal defence of the city on the E. side, there were no gates or openings in that direction. The N. side, too, where not covered by the fortress Antonia, became part of the defences of the city, and was likewise without external gates. On the S. side, which was enclosed by the wall of Ophel, there were double gates nearly in the centre.

Fig. 5.—Temple of Herod restored, by J. Ferguson, Esq. Scale of 200 feet to 1 inch.
which remain in position. This entrance consists of a double archway of Cyclopean architecture on the level of the ground, opening by four doors, each measuring 40 feet each way. From this a double tunnel, nearly 200 feet in length, leads to a flight of steps which rise to the surface in the court of the Temple, exactly at that gateway of the inner Temple (a little E. of the exact centre of the enclosure) which led to the altar. We learn from the Talmud, that the gate of the inner Temple to which this pathway led was called the "Water Gate" (comp. Neh. xii. 37). Toward the W. there were four gateways to the external enclosure of the Temple, and the position of three of these can still be traced. The first or more southern led over the bridge the remains of which were identified by Dr. Robinson (cut under Jerusalem, p. 459), and joined the Stoa Basilea (or royal porch) of the Temple with the royal palace. The second was that discovered by Dr. Barclay, 270 feet from the S. W. angle, at a level of 17 feet below that of the southern gates just described. The site of the third has not yet been seen, but Mr. Ferguson places it between 220 and 250 feet from the N. W. angle of the Temple area. The fourth led over the causeway which still exists at a distance of 600 feet from the S. W. angle.—Cloisters. The most magnificent part of the Temple, in an architectural point of view, seems to have been the cloisters added to the outer court when it was enlarged by Herod. The cloisters in the W., N., and E. side were composed of double rows of Corinthian columns, 25 cubits or 37 feet 6 inches in height with flat roofs, and resting against the outer wall of the Temple. These, however, were immeasurably surpassed in magnificence by the royal porch or Stoa Basilea which overhung the southern wall. This, minutely described by Josephus, consisted of a nave and two aisles, that toward the Temple being open, that toward the country closed by a wall. The breadth of the centre aisle was 45 feet; of the side aisles 30 from centre to centre of the pillars; their height 50 feet, and that of the centre aisle 100 feet. This magnificent structure was supported by 162 Corinthian columns, in 4 rows, the 2 odd pillars forming apparently a screen at the end of the bridge leading to the palace. At a short distance from the front of these cloisters was a marble screen or enclosure, 3 cubits in height. Again, at a short distance within this, was placed the temple, supporting the terraced platform on which the Temple itself stood. According to Josephus this terrace was 15 cubits or 22½ feet high, and was approached first by 14 steps, at the top of which was a platform 10 cubits wide, called the Hill or Chil; and there were again in the depths of the gateways 5 or 6 steps more leading to the inner court of the Temple. To the E., where the court of the women was, this arrangement was reversed; 5 steps led to the Hill or Chil, and 15 from that to the court of the Temple. The court of the Temple was very nearly a square. It may have been exactly so, for we have not all the details. The Talmud (Mi Midr.) says it was 187 cubits E. and W., and 137 N. and S. To the eastward of this was the court of the women, the dimensions of which are not given by Josephus, but are given in the Talmud as 187 cubits square—a dimension we may safely reject. If the enclosure of the court of the Gentiles, or the Chil, was nearly equidistant on all four sides from the cloisters, the size of the court of the women was 37 or 40 cubits E. and W., most probably the former. The great ornament of these inner courts seems to have been their gateways, the three especially on the N. and S. leading to the Temple court. These, according to Josephus, were of great height, strongly fortified and ornamented with great elaboration. But the wonder of all is the great entrance gate from the court of the women to the upper court—covered with carving, richly girt, leaving apartments over it. This was in all probability the one called the "Beautiful Gate" in the N. T. Immediately within this gateway stood the altar of burnt-offering. Both the Altar and the Temple plate engraved by a low parapet one cubit in height. Within this last enclosure toward the W. stood the Temple itself. Its internal dimensions were the same as those of the Temple of Solomon, but there seems no reason to doubt that the whole plan was augmented by the surrounding parts (porch and chambers) being increased from 10 to 20 cubits, so that the third Temple, like the second, measured 60 cubits across, and 100 cubits E. and W. The width of the façade or front was also augmented by wings or shoulders projecting 20 cubits each way, making the whole breadth 100 cubits, or equal to the length. So far all seems certain, but when we come to the height, every measurement seems doubtful. Both Josephus and the Talmud seem delighted with the truly Jewish idea of a building which, without being a cube, was 100 cubits long, 100 broad, and 100 high. We cannot help suspecting that in this instance Josephus systematically doubled the altitude of the building he was describing, as it can be proved he did in some other instances. There is tolerable certainty as to the horizontal dimensions of the various parts of the Temple, and their arrangement in plan, and, indeed, as to their real height. But when we try to realize the appearance of the Temple or the details of its architecture, we launch into a sea of conjecture with very little to guide us, at least in regard to the appearance of the Temple itself. We are told (Jos. xv. 11, §§ 5, 6) that the priests built the Temple itself in eighteen months, while it took Herod eight years to complete his part; and as only priests apparently were employed, we may fairly assume that it was not a rebuilding, but only a repair. It may be with additional work—which they undertook, and that a great part of the Temple of Zerubbabel was still standing, and was incorporated in the new. The only things added at this period were the wings to the façade, and it may consequently be surmised that the façade was entirely remodeled at this time, especially as we find in the centre a great arch, which was a very Roman feature. It is nearly certain that the style of the second Temple must have been identical with that of the buildings we are so familiar with at Persepolis and Susa. (Susianay.) The Jews were too closely connected with the Persians and Babylonians at this period to know of any other style, and in fact their Temple was built under the superintendence of the very parties who were erecting the contemporary edifices at Persepolis and Susa. Whatever the exact appearance of its details, the triple Temple of Jerusalem—the lower court, standing on its magnificent terraces—the inner court, raised on its platform in the centre of this—and the Temple itself rising out of this group and crowning the whole—must have formed, when combined with the beauty of its situation, one of the most splendid architectural combinations of the ancient world. ARCHITECTURE; HOUSE; PALACE; TEMPT, Io., and Temptation (in high lites Fr.). These words etymologically denote the trying or putting one to the proof, like the words (Heb. verbs ḥānān or ḥānā, nādī, and nōn māṣāh; Gr. verbs πείρασος, καθεπίρασος, noun πειρασμον, &c.)
represented by them in the A. V. They may therefore designate the action of God or the course of His Providence, or the earthly trial by which human character, views, feelings are brought out, as when "God did tempt Abraham." (Gen. xxii. 1.) I. e. proved or put to the proof his faith and obedience by the command to sacrifice Isaac, &c. These trials or "temptations" often severely test the patience, submission and religious principle of those who endure them, and are deeply afflictive, and are hence not to be sought or rashly encountered (Deut. iv. 24, xii. 32; Mat. vi. 18; Lk. xi. 38, 46; 1 Cor. x. 13 twice; Jas. i. 2, 12, &c.). But the words "tempt" and "temptation" often designate particularly that trying (by Satan, wicked men, &c.), which is adapted and designed to lead astray from God and virtue, and thus nearly = ordeal or ordealment to sin (Mat. iv. 1, xvi. 1; Lk. iv. 13; 1 Tim. vi. 9; Jas. i. 13, &c.).

The words are also used of the trial of God's patience, forbearance, &c., by those who disobey, or distrust, or murmur against Him (Ex. xvii. 2; Ps. cvv. 5; Mal. iii. 15; Mat. iv. 7; Acts v. 9; Heb. iii. 8, &c.). The Temptation may be used with special reference to the temptation of our Lord Jesus Christ (Gen. iii. 1-6; Matt. iv. 1-11, &c.) or of the Lord Jesus Christ (Mat. iv. 1-11, &c.), in both of which Satan was the "Tempter." 

* Tempt* = one who tempts or entices another to sin, especially Satan (Mat. iv. 8; 1 Th. iii. 5). 

TEN.

**MUSICAL INSTRUMENTS 3; NUMBER; TEN COMMANDMENTS; TITHE.**

**Ten Commandments.** (1.) The popular name in this, as in many other instances, is not that of the Hebrew Scriptures. There we have the "ten words" (Heb. dábár, pl. of dábár, a word; our decalogue literally = the ten words), not the Ten Commandments (Heb. and margin of Ex. xxiv. 28; Deut. iv. 13, x. 4, Heb.). The difference is not altogether an unmeaning one. The word of God, the "word of the Lord," the constantly recurring term for the fullest revelation, was higher than any phrase expressing merely a command, and carried with it more the idea of a self-fulfilling power. Other names are even more significant. These, and these alone, are "words of the covenant" (Ex. xxiv. 28). They are also the Tables of Testimony, sometimes simply "the testimony" (XXV. 16, xxxi. 18, &c.).

(2.) The circumstances in which the Ten Great Words were first given to the people surrounded them with an awe which attached to no other precept. In the midst of the cloud, and the darkness, and the flashing lightning, and the fiery smoke, and the thunder, like the voice of a trumpet, at Sinai Moses was called to receive the Law without which the people would cease to be a holy nation. Here, as elsewhere, Scripture unites two facts which men separate. God, and not man, was speaking to the Israelites in those terrors, and yet, in the language of later inspired teachers, other instrumentality was not excluded (Acts vii. 53; Gal. iii. 19; Heb. ii. 2). No other words were proclaimed in like manner. Of no other words could it be said that they were written as these were written, engraved on the Tables of Stone (Table), not as originating in man's conversation or covenant, but by the power of the Eternal Spirit, by the "finger of God" (Ex. xxxi. 18, xxxii. 16). (3.) The number Ten was, we can hardly doubt, itself significant to Moses and the Israelites. The received symbol of completeness, it taught the people that the Law of Jehovah was perfect (Ps. x. 7). The fact that they were written not on one, but on two tables, probably in two groups of five each, taught men the great division of duties toward God, and duties toward our neighbor, which we recognize as the groundwork of every true moral of the Roman Catholic Church, resting on that of Augustine, the first Table contained three commandments, the second the other seven. It involved, however, and in part proceeded from an alteration in the received arrangement. What we knew as the first and second were united, and consequently the Sabbath law appeared at the close of the First Table as the third, not as the fourth commandment. The completeness of the number was restored in the Second Table by making a separate (the ninth) command of the precept, "Thou shalt not covet thy neighbor's wife," which with us forms part of the tenth. (4.) The familiar division, referring the Commandments to the Ten of the Decalogue, has therefore six remaining to our duty toward man, is, on ethical grounds, simple and natural. (5.) A modification of (a.) has been adopted by later Jewish writers (Jonathan ben Uziel, Aben Ezra, &c.). Retaining the combination of the first and second commandments of the common order, they have made a new "word of the Lord" the opening declaration, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage," and so have avoided the necessity of the subdivision of the tenth. (d.) The arrangement recognized by the older Jewish writers, Josephus and Philo, and supported ably and thoughtfully by Ewald, places five commandments in each Table, and thus preserves the grouping by five and ten which pervades the whole code. A modern jurist would perhaps object that this places the fifth commandment in a wrong position, that a duty to parents is a duty toward our neighbor. From the Jewish point of view, it is believed the place thus given to that commandment was essential to Jewish law (Ex. xx. 1-17). (6.) The original author of this article). Instead of duties toward God, and duties toward our neighbors, we must think of the First Table as containing all that belonged to the Eusebius (= reverence or piety) of the Greeks, to the Pieta (= piety) of the Romans, duties i.e. with no corresponding rights, while the Second deals with duties which involve rights, and come therefore under the head of Justitia (L. = justice). The duty of honoring, i.e. supporting, parents came under the former head. (5.) To these Ten Commandments we find in the Samaritan Pentateuch an eleventh added: But when the Lord thy God shall have brought thee into the land of Canaan, whither thou goest to possess it, thou shalt set thee up two great stones, and shalt plaster them with plaster, and shalt write upon these stones all the words of this Law. Moreover, after thou shalt have passed over Jordan, thou shalt set up those stones which I command thee this day, upon the mount Golgotha, and thou shalt build thereon an altar to the Lord thy God, an altar of stones: thou shalt not lift up any iron thereon. Of unhewn stones shalt thou build that altar to the Lord thy God, and thou shalt offer on it burnt-offerings to the Lord thy God, and thou shalt sacrifice peace-offerings, and shalt eat them there, and thou shalt rejoice before the Lord thy
God in that mountain beyond Jordan, by the way where the sun goeth down, in the land of the Canaanite that dwelleth in the plain country over against Gilgal, by the oak of Moreh, toward Sichem." The interpolation (from Deut. xxvii. 2-7, xi. 30, changing "Ebal" to "Gerizim") has every mark of being a bold attempt to claim for the worship on Gerizim the solemn sanction of the voice on Sinai, to place it on the same footing as the Ten great Words of God. (6.) In the Targum of Jonathan ben Uzziel the first and second commandments are united, to make up the second, and the words "I am the Lord thy God," &c., are given as the first. A distinct reason is also given for the last five commandments no less than for the first five: "Thou shalt commit no murder, for because of the sins of murderers the sword goeth forth upon the world," &c. (7.) The absence of any distinct reference to the Ten Commandments as such in the Pirke Aboth (= Maxims of the Fathers) is both strange and significant. With all their veneration of profound reverence for the Law, the teaching of the Rabbis turned on other points than the great laws of duty. Death; Faith; Jehovah: Justify; Law; Law of Moses; Love; Revelation; Salvation; Sin, &c.

Tent (Heb. usually ṣāḥēl; see Tabernacle). Among the leading characteristics of the nomad races, those two have always been numbered, whose origin has been ascribed to Jabal the son of Lamech (Gen. iv. 20), viz. to be tent-dwellers and keepers of cattle. (Herb. Shepherd.) The same may be said of the forefathers of the Hebrew race (Patriarch); nor was it until the return into Canaan from Egypt that the Hebrews became inhabitants of cities. (Architecture.) Among tent-dwellers at the present day are (1.) the great Mongol and Tartar hordes of Central Asia, whose tents are sometimes of gigantic size, and (2.) the Bedouin Arab tribes, whose tents are probably like those of Abraham and Isaac. An Arab tent is minutely described by Burckhardt. It is called baṭī = "house;" its covering consists of stuff, about three-quarters of a yard broad, made of black goats' hair (Cant. i. 5), laid parallel with the tent's length. This is sufficient to resist the heaviest rain. The tent-poles are usually nine, placed in three groups, but many tents have only one pole, others two or three. The ropes which hold the tent in its place are fastened, not to the tent-cover itself, but to loops consisting of a leather thong tied to the ends of a stick, round which a piece of old cloth sewed to the tent-cover is twisted. The ends of the tent-ropes are fastened to short sticks or pins, which are driven into the ground with a mallet (Judg. iv. 21; Jael). Round the back and sides of the tents runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. The tents of Sarah, Leah, Rachel, &c., may have been either separate tents or separate apartments in the principal tent (Gen. xxiv. 67, xxxi. 33). When the pasture near an encampment is exhausted, the tents are taken down, packed on camels, and removed (Is. xxxviii. 12; Gen. xxvi. 17, 22, 25). In choosing places for encampment, Arabs prefer the neighborhood of trees, for the shade and coolness which they afford (xviii. 4, 8). Pavilion; Tabernacle; Tent-maker.

* Ten-itation (fr. L.) (Ex. xvii. 7 margin, in some copies) = Temptation.

* Tent. Tītīh.

* Tent-маκеr (Acts xviii. 3). Aquila; Handicraft; Paul; Text.

Terah (Heb. стаtіon, Ges.), in N. T. Thara, the father of Abram, Nahor 2, and Haran 1, and through them the ancestor of the great families of the Ishmaelites, Ishmaelites, Midianites, Moabites, and Ammonites (Gen. xi. 24-32; 1 Chr. i. 26). We learn from the O. T. that he was an idolater (Josh. xxiv. 2; compare Jd. v. 6-8), that he dwelt beyond the Euphrates in Ur of the Chaldees (Gen. xi. 28), and that in his old age he went with his son Abram, his daughter-in-law Sarah, and his grandson Lot, "to go into the land of Canaan, and they came unto Haran," (xi. 31, 32). From the simple facts of Terah's life
recorded in the O. T. has been constructed the entire legend of Abram in Jewish and Arabian traditions. Terah the idolator is turned into a maker of images, and "Ur of the Chaldees" is the original of the "furnace" into which Abram was cast (compare Ez. v. 2). In the Jewish traditions Terah is a prince and a great man in the palace of Nimrod, the captain of his army, his sons-in-law according to the Arabs. His wife is called in the Talmud Antelaia, or Entelaia, the daughter of Canebo (so Mr. Wright).

Teraphim (Heb., see below), only in plural, images connected with magical rites. (Divination; Magic.) The derivation of the name is obscure. Gesenius derives the word from an obsolete Hebrew root = to live in comfort, and defines it "household gods, perhaps so called as the supposed guardians and givers of prosperous life" (Lex., translated by Robinson, 1854). In one case a single statue seems to be intended by the plural (1 Sam. xix. 13, 16). The teraphim carried away from Laban by Rachel during her seclusion have been very small; and the image hidden in David's bed by Michael to deceive Saul's messengers, was probably of the size of a man, and perhaps in the head and shoulders, if not lower, of human or like form. Laban regarded his teraphim as gods, and it would therefore appear that they were used by those who added corrupt practices to the worship of the one true God. Teraphim are included among Micah's images (Judg. xvii. 3-5, xviii. 17, 18, 20). Teraphim were consulted for oracular answers by the Israelites (Zech. x. 2; compare Judg. xviii. 5, 6; 1 Sam. xvii. 11, 22; xix. 13, 16, LXX.; 2 K. xxii. 24), and by the Babylonians, in the case of Nebuchadnezzar (Ez. xxi. 19-22). There is no evidence that they were ever worshipped (so Mr. R. S. Poole, original author of this article).

Teresh (Heb. fr. Pers. = severe, austere? Ges.), one of the two eunuchs whose plot to assassinate Absauleus was discovered by Mordecai (Esth. ii. 21, vi. 2). He was hanged.

Teresias [Terestis] (L. Terestis) (L. third), probably a Roman, ambassador of Paul in writing the Epistle to the Romans from Corinth, and sender of a greeting to the Roman Christians (Rom. xvi. 22). Some would, without reason, identify him with Silas. Nothing certain is known of him, though some writers have spoken of him as bishop of Iconium.

Teretus (L. Teretius, diminutive from TERTIUS), "a certain orator" (Acts xxix. 1) retained by the high-priest and Sanhedrim to accuse the Apostle Paul at Cesarea before Felix. He evidently belonged to the class of professional orators. We may infer that Tertullus was of Roman, or at all events of Italian origin. The oration of his speech is designed to conciliate the good-will of the procurator, and is accordingly overcharged with flattery. St. Luke probably gives only an abstract of his speech, with the most salient points (as the oration and the character ascribed to Paul) in full. The part (ver. 6-8) "and would have judged . . . to come unto thee" is omitted by Lachmann and Tischendorf, and marked doubtful by Alford, Hackett, Mill, Bengal, Griesbach, &c., as omitted in all the uncial MSS., except E (that of Laud at Oxford).

* Testamen (fr. L.) is properly a will or document by which the estate of the "testator" or person who signs and seals it is to be disposed of after his death. It is a common translation of the Gr. diathekē (Mat. xxv. 28; Mk. xiv. 24; Lk. xxi. 30; Acts xii. 25; 2 Cor. iii. 6, 14; Heb. vii. 22, ix. 15 twice, 16, 17, 20; Rev. xi. 19), which primarily (so Rbn. N. T. Lex.) = a disposition, arrangement, and is elsewhere translated "COVENANT" (Acts iii. 29, vii. 8; Rom. ix. 4, xi. 27; Gal. iii. 15, 17, iv. 24; Eph. ii. 12; Heb. viii. 6, 8, 9 twice, 10, ix. 4 twice, x. 16, 29, xii. 24, xiii. 20), and commonly in the LXX. = Heb. berith, A.V., "COVENANT" or "league," "NEW TESTAMENT" and "OLD TESTAMENT," in popular language, are the two great divisions of the Bible.

Te'sh-mon-y (Heb.  ='iddah, 'iddath, 'iddah; Gr. marturiao, marturion = witness, evidence, proof (Mat. vii. 4; Jn. iii. 32, 33, &c.), applied also to the precepts, law, revelation of God (Ps. xix. 7 [Heb. 8]; xix. ix. 18, 20, &c.), and especially to the Ten Commandments or Decalogue inscribed the tables of stone which were deposited in the Ark of the Covenant (Ex. xvi. 34, xxv. 16, 21, 22, &c.).

Tabernacle

Temporary tent.

* Teth (Heb. theth = [so most a serpent, or [so Lc] something rolled or twisted together, or perhaps fr. mammis, mamma, or the ninth letter of the Hebrew alphabet (Ps. cxi.). Writing.

Terarch [term] (fr. Gr.), properly = the sovereign or governor of the fourth part of a country. (1.) HEROD ANTIPAS (Mat. xiv. 1; Lk. iii. 1, 19, ix. 7; Acts xii. 1), who is commonly distinguished as "Herod the tetrarch," "although the title of "king" is not so assigned to him again after this (Mat. xix. 9; Mk. vi. 14, 22 ff.). (2.) HEROD PHILIP II., who is called (Lk. iii. 1) "tetrarch of Itæa, and of the region of Trachonitis." (S.) Lysanias, called (iii. 1) "tetrarch of Abilene." The title of tetrarch was at this time probably applied to petty tributary princes without any such determinate meaning. But it appears from Josephus that the tetrarchies of Antipas and Philip were regarded as constituting each a fourth part of their father's kingdom. We conclude that in these two cases, at least, the title was used in its strict and literal sense (so Mr. Jones).

Thaddæus [-thad-dæs; -l. Thaddæus; Gr. Thaddiōn; fr. Talmudic Heb. teylh = of breast, i.e. courageous, Lange; darling i. W.; compare Læbeus), one of the twelve apostles (Mk. iii. 18); = Læbeus, and Jedar the Brother of James.

Tha'shah (fr. Heb. = T. 1., A. V.), son of Nahon 2 by his concubine Reumah (Gen. xxii. 24).

Tha'ma (fr. Heb. = TAMA, ancestor of a family of Nehumim who returned with Zerubabel (Ezr. ii. 55).

Tha'ma (Gr.) = TAMA 1 (Mat. i. 3).

Tham'na-tha (Gr. fr. Heb. = THEIMNATHA OR TIMNATH), one of the cities of Judea fortified by Beseides (I. Me. iii. 50); possibly (so Mr. Grove, &c.) = Timna 1; but, according to Robinson (iii. 17, n.), and Smith (J. N. for 1845, 484-5), probably the Thamna of Josiphus (xiii. 1, § 3, xiv. 11, § 2, B. J. iii. 3, § 5), which was the capital of one of the Roman toparchies or districts of Judea, and was probably at the modern Tlbneh, a ruined site, fifteen or twenty miles N. N. W. from Jerusalem, and nearly at the modern Thamath, the site of the Pharamon and Timnath Serah.

Tha-nos (Gr.) = TAHON (Esth. xii. 1).
Diospolis, and speaks of its ruins as extending eighty stadia (nearly ten miles) in length, of its numerous temples, many of them mutilated by Cambyses, and of its site as then occupied by villages. He also notices the two colossal statues of stone on the western plain, one of which is known as the "vocal Memnon," from the noise, as of a light blow, which was believed to issue at sunrise from that part of the statue then remaining in the seat and on its base.–But the monuments of Thebes are the most reliable witnesses for the ancient grandeur of the city. These are found in almost equal proportions upon both sides of the Nile, and are composed of temple ridges which skirt the narrow Nile valley upon the E. and W. from the northern limit of Upper Egypt, here sweep outward upon either side, forming a circular plain whose diameter is nearly ten miles. The plan of the city, as indicated by the principal monuments, was nearly quadrangular, measuring two miles from N. to S., and four from E. to W. Its four great landmarks were, Karnak and Luxor on the eastern or Arabian side, and Qoornah and Medinet Haboo on the western or Libyan side. There are indications that each of these temples may have been connected with those facing it upon two sides by grand colonnades and other colossal figures.

Upon the western bank there was almost a continuous line of temples and public edifices for two miles, from Qoornah to Medinet Haboo; and Wilkinson conjectures that from a point near the latter, perhaps in the line of the colossal, the "Royal street" ran down to the river, which was crossed by a ferry terminating at Luxor on the eastern side. Beginning at the northern extremity on the western bank, the first conspicuous ruins are those of the Memphi-thieron, a palace-temple of the nineteenth dynasty, and therefore belonging to the middle style of Egyptian architecture, on a slight elevation, nearly a mile from the river, in the now deserted village of Qoornah. Nearly a mile S., from the Memphi-thieron are the remains of the combined palace and temple known since the days of Strabo as the Monumentum, but clearly erected by Rameses II. The general form of the Monumentum is that of a parallelogram in three main sections, the interior areas being successively narrower than the first court, and the whole terminating in a series of sacred chambers beautifully sculptured and ornamented. But the most remarkable feature of these ruins is the gigantic statue of Rameses II., once a single block of syenite (Syenek) carved to represent the king on his throne, now scattered in fragments on the floor of the first hall. Its height has been computed at 887 tons and its height at 75 feet. About one-third of a mile farther S. are the "vocal Memnon" and its mate, the height of each being about 53 feet above the plain. At Medinet Haboo, about a mile S. of the Monumentum, we find ruins upon a more stupendous scale than at any other point on the western bank of Thebes. These con-
sist of a temple founded by Thothmes I, and the magnificent adjacent ruin known as the southern

distance...the city principal of the tombs...the courts...to Karnak is on the grandest scale. Nearest the river is an area of 276 feet by 329, which once had a covered corridor on either side, and a double row of columns through the centre, leading to the entrance of the hypostyle hall, the most wonderful monument of Egyptian architecture. This grand hall is a forest of sculptured columns; in the central avenue are twelve, each 96 feet high by 12 in diameter, which formerly supported the most elevated portion of the roof, answering to the clerestory in Gothic architecture; on either side of these are seven rows, each column nearly 42 feet high by 9 in diameter, making a total of 194 pillars in an area of 170 feet by 350. Most of the pillars are yet standing, though the roof in many places has fallen in. The outer wall of Karnak is 40 feet thick at the base and nearly 100 feet high. The grandeur of Egypt is here in its architecture, and almost every pillar, obelisk, and stone tells its historic legend of her greatest monarchs—probably before the time of Menes, who was a native of This in the Thebaid (the territory of Thebes), there was a local sovereignty in the Thebaid, but the historical nationality of Egypt dates from the founding of Memphis. When the Shepherds or Hyksos, a nomadic race from the E., invaded Egypt and fixed their capital at Memphis, a native Egyptian dynasty was maintained at Thebes, at times tributary to the Hyksos, and at times in military alliance with Ethiopia against the invaders; until at length, by a general uprising of the Thebaid, the Hyksos were expelled, and Thebes became the capital of all Egypt under the resplendent eighteenth dynasty. This supremacy continued until the close of the nineteenth dynasty, or for more than 500 years; but under the twelfth dynasty the glory of Thebes began to decline, and after the close of that dynasty her name no more appears in the lists of kings. Still the city was retained as the capital, in whole or in part, and the achievements of Shishonk the Dubastite (Shishak), of Tukak the Ethiopian, and other Emperors of celebrity, are recorded upon its walls. Ezekiel proclaims the destruction of Thebes by the arm of Babylon (Ez. xxx. 14-16). The Persian invader Cambyses completed the destruction that the Babylonian had begun.

The bez (fr. Heb. = brightness, Gr.), a place memorable for the death of Abimelech 3 (Judg. ix. 10; 2 Sam. xi. 21); identified by Dr. Robinson and others after him with Taba, a large village about thirteen Roman miles from Shechem (Nabulus) on the way to Scythopolis (Beitâ).

The-co (Gr. Théoc = Tekoa), the Wild-ness of (Gr. poverty; see Desert b), the uncultivated pastoral tract around Tekoa, more especially to the E. of it (1 Mc. ix. 33).

* Theft. Deposit; Punishments; Robbery; Thieves, the Two.

The-il-sar = Tel-a'asir (2 K. x. 12).

The-le-sar (Gr.) = Tel-marsa (1 Esd. vi. 36).

The man (L.) = Teman (Bar. iii. 22, 23).

The-o-xus (fr. Gr. form) = Timah 2 (1 Esd. ix. 14).

The-o-xus (L. form of Gr. = God-given), an eu-
voy sent by Nicanor to Judas Macabeus about B. C. 162 (2 Macc. xiv. 19).

The-oph·lus (L. fr. Gr. = friend of God; either God-loving, or God-loved, Schil.). 1. The person to whom St. Luke inscribes his Gospel (Luke, Gospel or) and the Acts of the Apostles (Lk. i. 3; Acts i. 1). Several commentators, especially among the Fathers, have been disposed to regard the name either as that of a fictitious person, or as applicable to every Christian reader. But the epithet "most excellent" (Gr. krátísde), applied to Theophilus in Lk. i. 3 (comp. Acts xxii. 26, xxxiv. 3, xxvi. 25), is a sufficient evidence of his historical existence. It does not, indeed, prove that he was a Roman governor, or a person of senatorial rank, as Theophylact conjectures, but it makes it most probable that he was a person of high rank. His supposed connection with Antioch, Alexandria, or Achaea, rests on too slender evidence either to claim acceptance or to need refutation. All that can be conjectured with any degree of safety concerning him, comes to this, that he was a Gentile of rank and consideration, who came under the influence of St. Luke, or under that of St. Paul, at Rome, and was converted to the Christian faith (so Mr. Jones, original author of this article).—2. A Jewish high-priest A. D. 37-41, the son of Annas or Ananus, brother-in-law to Caiaphas, and brother and immediate successor of Jonathan; not mentioned by name in the N. T., but most probably the high-priest who granted a commission to Saul to proceed to Damascus, and to take into custody any believers whom he might find there (so Mr. Jones).

Th·e·oph·l·ast (fr. Gr. Theophilakes = God-guarded), a native of Constantinople and archbishop of Acris in Bulgaria A. D. 1077; compiler (from Chrysostom) of commentaries on most of the N. T., and on the minor prophets, author of seventy-five Epistles, &c. (Murdock); cited in margin of Mk. vii. 3 for his explanation of washing hands.

Th·e·ras (fr. Gr.) = Athaya (1 Esd. viii. 41, 61).

Th·e·re·m·e·l·eth (Gr.) = Tel·me·lah (1 Esd. v. 36).

Th·es·sa·lo·ni·ans (= people [i. e. Christians] of Thessalonica), First Epistles to the. I. The date. During his second missionary journey, probably in A. D. 52, St. Paul founded the Church of Thessalonica. Leaving Thessalonica he passed on to Berea. From Berœa the apostle went on to Corinth (Acts xvii. 1-xviii. 18). Now, when this Epistle was written, Silvanus and Timothy were in the apostle's company (1 Th. i. 1; comp. 2 Th. i. 1)—a circumstance which confines the date to the second missionary journey (Acts xviii. 5; 2 Cor. i. 19). The Epistle then must have been written between St. Paul's leaving Thessalonica and the close of his residence at Corinth, i.e. according to the received chronology within the years 52-54. Other considerations (1 Th. iii. 1, 2, 6; comp. the following article, &c.) enable us to place the writing of this Epistle early in St. Paul's residence at Corinth, a few months after he had founded the Church at Thessalonica, at the close of A. D. 52 or the beginning of 53 (so Prof. Lightfoot, original author of this article, in accordance with most critics). The statement in the subscription appearing in several MSS. and versions, that it was written "from Athens," is a superfluous inference from 1 Th. iii. 1, to which no weight should be attached.—II. The Epistles to the Thessalonians then (for the second followed the first after no long interval) are the earliest of St. Paul's writings—perhaps the earliest written records of Christianity. Comparing the Thessalonian Epistles with the later letters, the points of difference are mainly threefold. (1.) In the general style of these earlier letters there is greater simplicity and the exuberance of language. The brevity of the opening salutations is an instance of this. The closing benediction is correspondingly brief. And throughout the Epistles there is much more evenness of style. (2.) The antagonism to St. Paul is not the same. Here the opposition comes from Jews (1 Th. ii. 16). A period of five years changes the aspect of the controversy (comp. 1 and 2 Cor. ; Gal. ; Rom.). The opponents of St. Paul are then no longer Jews, so much as Judaizing Christians, who urged that though the Gentiles may be admitted to the Church of Christ, the only door of admission is the Mosaic covenant-rite of circumcision. The language of St. Paul, speaking of the Jewish Christians in this Epistle, shows that the opposition to his teaching had not at this time assumed this second phase. (3.) Many of the distinctive doctrines of Christianity, though implicitly contained in the teaching of these earlier letters, were yet not evolved and distinctly enunciated till the needs of the Church drew them out into prominence at a later date. In the Epistles to the Thessalonians, there is, e. g., no mention of the characteristic contrast of "faith and works;" the word "justification" does not once occur; the idea of dying with Christ and living with Christ, so frequent in St. Paul's later writings, is absent in these. In the Epistles to the Thessalonians, the Gospel preached is that of the coming of Christ, rather than of the cross of Christ. Christ's coming was closely bound up with the fundamental fact of the Gospel, viz. His resurrection, and thus formed a natural starting-point of Christian doctrine; it satisfied the Messianic hopes of the Jewish converts; it was the best consolation and support of the infant Church under persecution; it was essential to the call to repentance which must everywhere precede the divine and positive teaching of the Gospel (Acts xvii. 30, 81). III. The occasion of this Epistle was as follows: St. Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him as to their condition (1 Th. iii. 1-5). Timothy returned with most favorable tidings, reporting not only their progress in Christian faith and practice, but also their strong attachment to the teaching of the apostles; they were "in the Lord, 6-10). This is the pouring of the apostle's gratitude on receiving this welcome news. At the same time the report of Timothy was not unmixed with alloy. There were certain features in the condition of the Thessalonian Church which called for St. Paul's interference, and to which he addresses himself in his letter. (1.) The very levity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences (iv. 11; comp. 2 Th. ii. 1, iii. 6, 11, 12). On the other hand, a theoretical difficulty had been felt. Certain members of the Church had died, and anxiety lest they should be excluded from any share in the glories of the Lord's advent (1 Th. iv. 13-18). (2.) The Thessalonians needed consolation and encouragement under persecution (ii. 14, iii. 2-4). (3.) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself (v. 19, 20). (4.) There was the anxiety which the Jewish converts felt about Gentile churches, of relaxing into their old heathen profligacy (iv. 4-8).—IV. Yet the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between St. Paul and his converts there. This honorable distinction is
shares with the other great Church of Macedonia, that of Philippus (comp. Phil.).—V. A comparison of the narrative in the Acts with the allusions in this and 2 Th. is instructive. Passing over patent coincidences, we may single out one of a more subtle and delicate kind. It arises out of the form which the accusation brought against St. Paul and his companions at Thessalonica takes in Acts xvii. 7. "All these do contrary to the decrees of Cesar, saying that there is another king Jesus." The allusions in the Epistles to the Thessalonians enable us to understand the ground of this accusation. It appears that the kingdom of Christ had entered largely into his oral teaching in this city, as it does into that of the Epistles themselves (1 Th. i. 10, iv. 6; 2 Th. ii. 5). On the other hand, the language of these Epistles diverges from the narrative of St. Luke on two or three points in such a way as to establish the independence of the two accounts, and even to require some explanation. (1.) The first of these relates to the composition of the Church of Thessalonica. In 1 Th. i. 9, 10 St. Paul addresses his readers distinctly as Gentiles, who had been converted from idolatry to Christianity. In Acts xvii. 4 we are told that "some of (i.e. the Jews) believed . . . and of the devout Greeks (i.e. proselytes) a great multitude, and of the chief women not a few." Even if we retain the common reading ("devout Greeks"); some read "devout ones [i.e. proselytes and Greeks"). the account of St. Luke does not exclude a number of believers coming from heathen sources. But both convey the impression that the Gospel made but little progress with the Jews themselves. (2.) In 1 Th. ii. 14 the persecutors of the Thessalonian Christians are represented as their fellow-countrymen, whereas in Acts xvii. 5 the Jews are regarded as the bitterest opponents of the faith. This is fairly met by Paley, who points out that the Jews were the instigators of the persecution, which, however, they were powerless of themselves to carry out without aid from the heathen. (3.) The narrative of St. Luke appears to state that St. Paul remained only three weeks at Thessalonica (Acts xvii. 2), whereas in the Epistle, though that is no doubt meant, the length of his residence is forgotten, the whole language (1 Th. i. 4, ii. 4-11) points to a much longer period. In the Acts it is stated simply that for three Sabbath days St. Paul taught in the synagogue. The silence of the writer does not exclude, but his success rather implies, subsequent labor among the Gentile population. (4.) The notices of the movements of Silas and Timothy in the two documents do not accord at first sight. In the Acts St. Paul is conveyed away secretly from Berea to escape the Jews. Arrived at Athens, he sends to Silas and Timothy, whom he had left behind at Berea, urging them to join him as soon as possible (Acts xvii. 14-16). It is evident from the language of St. Luke that the apostle expects them to join him at Athens. Yet we hear nothing more of them for some time, when at length after St. Paul had passed on to Corinth, and several incidents had occurred since his arrival there, we are told that Silas and Timothy came from Macedonia (xviii. 5). From the First Epistle, on the other hand, we learn that St. Paul first tells us that they (i.e. himself, and probably Silas), no longer able to endure the suspense, "conscientiously to be left alone at Athens, and sent Timothy their brother" to Thessalonica (1 Th. iii. 1, 2). Timothy returned with good news (iii. 6) (whether to Athens or Corinth does not appear), and when the two Epistles to the Thessalonians were written, both Timothy and Silas were with St. Paul (1 Th. i. 1; 2 Th. i. 13; comp. 2 Cor. i. 19). Now, we may suppose either that (a) Timothy was dispatched to Thessalonica, not from Athens, but from Berea, when St. Paul first told him that they had to forgo the services of their fellow-laborer for a time. This mission is mentioned in the Epistle, but not in the Acts. Subsequently he sends Silas on some other mission, not recorded either in the history or the Epistle; probably to another Macedonian Church, e.g. Philippus (comp. 2 Cor. xi. 9; Phil. iv. 14-16). Silas and Timothy returned together from Macedonia and joined the apostle at Corinth.—VI. This Epistle is rather practical than doctrinal. It was suggested rather by personal feeling, than by any urgent need, which might have formed a centre of unity, and importance. In the circumstances of these circumstances we need not expect to trace unity of purpose, or a continuous argument, and any analysis must be more or less artificial. The body of the Epistle, however, may be conveniently divided into two parts, the former of which, extending over the first three chapters, is chiefly taken up with a restatement of the doctrine of St. Paul's converts, and an explanation of his present circumstances and feelings, while the latter, comprising the fourth and fifth chapters, contains some seasonable exhortations. At the close of each of these divisions is a prayer, commencing with the same words, "May God Himself," &c., and expressed in somewhat similar language. The Epistle closes with personal injunctions and a benediction (v. 25-28).—VII. The external evidence in favor of the genuineness of 1 Th. is chiefly negative, but important. There is no trace that it was ever disputed at any age or in any section of the Church, or even by any individual, and the present evidence to the contrary is limited to a few passages in other documents, the allusions to it in writers before the close of the second century are confessedly faint and uncertain. The Epistle was included in the Old Latin and Syriac Versions, is found in the Canon of the Muratorian fragment, and was also contained in that of Marcion. Toward the close of the second century, from Irenæus downward, we find this Epistle directly quoted and ascribed to St. Paul. The evidence derived from the character of the Epistle itself—its style and matter—is so strong that it may fairly be called irresistible. In regard to the matter, (1.) The firmness and delicacy of touch with which the apostle's relations toward his Thessalonian converts are drawn, are quite beyond the reach of the clumsy forgeries of the early Church; and (2.) the writer uses language which, however it may be explained (see the next article), is certainly colored by the anticipation of the speedy advent of the Lord. Such a position would be an anachronism in a writer of the second century. The genuineness of the Epistle is questioned by Schrader, who was followed by Baur. The following is a summary of Baur's arguments: (1.) He attributes great weight to the general character of the Epistle, the difference of style, and especially the absence of distinctive Pauline doctrines (see II. above). (2.) In the mention of the "wrath" overtaking the Jewish people (ii. 16), Baur sees an allusion to the de-
First, it seems that the anxious expectation of the Lord's advent, instead of subsiding, had gained ground since the writing of the First Epistle. They now looked on this great crisis as imminent, and their daily business was neglected in consequence. Expressions in 1 Th., taken by themselves, might seem to favor this view; and at all events such was falsely represented to be the apostle's doctrine. He now writes to soothe this restless spirit and quell their apprehensions by showing that many things must happen first, and that the end was not yet, referring to his oral teaching at Thessalonica in confirmation of this statement (see II. Th. ii. 1-12, iii. 6-12).

Secondly, the apostle had also a personal ground of complaint. His authority was not denied by any, but it was tampered with, and an unauthorized use was made of his name. Designing men might misrepresent his teaching either by suppressing what he actually had written or said, or by forging letters, and in other ways representing him as teaching what he had not taught. St. Paul's language hints in different places at these modes of false dealing (compare I Th. v. 27). Two passages allude to these misrepresentations of his teaching. In the first he tells them in vague language, "not to be troubled either by spirit or by word or by letter, as coming from us, as if the day of the Lord were at hand" (2 Th. ii. 2, 3). In the second he says, "The salutation of Paul with mine own hand, which is a token in every Epistle: so I write" (iii. 17)—evidently a precaution against forgery. It will be seen then that the teaching of the Second Epistle is corrective of, or rather supplemental to, that of the First, and therefore presupposes it (ii. 13).—II. This Epistle, in the range of subject as well as in style and general character, closely resembles the First (see the preceding article). The structure also is somewhat similar, the main body of the Epistle being divided (as in the Th.) into two parts, each part closing with a prayer (ii. 16, 17, iii. 10).

The first part, after the salutation (i. 1, 2), consists of a general expression of thankfulness and interest, leading up to the difficulty about the Lord's Advent (I. 3-iii. 17); the second part consists of direct exhortation (iii. 1-16). The Epistle ends with a special direction and benediction (iii. 17, 18). The external evidence in favor of the Second Epistle is somewhat more definite than that in favor of the First. It seems to be referred to in one or two passages of Polycarp; and the language in which Justin Martyr speaks of the Man of Sin is so similar that it can scarcely be attributed to another Epistle.

The Second Epistle, like the First, is found in the Canons of the Syriac and Old Latin Versions, and in those of the Muratorian fragment and of Marcion; is quoted expressly and by name by Irenaeus and others at the close of the second century, and was universally received by the Church. The internal character of the Second Epistle, too, as in the former case, bears the strongest testimony to its Pauline origin. Its genuineness, in fact, was never questioned until the beginning of the present century. It has been rejected by some modern critics who acknowledge I Th. to be genuine. The apocalyptic passage (2 Th. ii. 1-12) is the great stumbling-block. It has been objected to, either as alluding to events subsequent to St. Paul's death, e. g., the Neronian persecution; or as betraying religious views derived from the Montanism of the second century; or lastly, as contradicting St. Paul's anticipations expressed elsewhere, especially in the First Epistle, of the near approach of the Lord's Advent.

—IV. The most striking feature in the Epistle is this apocalyptic passage, announcing the revelation of the "Man of Sin" (ii. 1-12), and it will not be irrelevant to investigate its meaning.—(1.) The passage speaks of a great apostasy which is to usher in the advent of Christ, the great judgment. There are three prominent figures in the picture, Christ, Antichrist, and the Restrainer. The "mystery of lawlessness" (A. V. "iniquity," "Sin") is already at work. At present it is checked by the Restrainer; but the check will be removed, and then it will break out in all its violence. Then Christ will appear.—(2.) Many different explanations have been offered of this passage. By one class of interpreters it has been referred to circumstances which passed within the circle of the apostle's own experience. Others, again, have seen in it the prediction of a crisis yet to be realized, the end of all things. The form of these, the Protostasis have identified the "Man of Sin" with divers historical characters—with Caligula, Nero, Titus, Simon Magnus, Simon son of Giora, the high-priest Ananias, &c., and have sought for an historical counterpart to the Restrainer in like manner. The latter, the Futurists, have also given various accounts of the Antichrist, the mysterious power of evil which is already working. To Protestants, e. g., it is the Papacy; to the Greek Church, Mohammedanism.—(3.) Now, in arbitrating between the Preterists and the Futurists, we are led by the analogy of other prophetic announcements, as well as by the language of the passage itself, to take a more balanced view. Prof. Lightfoot, original author of this article). Neither is wholly right, and yet both are to a certain extent right. It is the special characteristic of prophecy to speak of the distant future through the present and immediate. Following the analogy of the older prophets and of our Lord (see THE NEW TESTAMENT B: PROPHET), we may agree with the Preterists that St. Paul is referring to events which fell under his own cognizance; for, indeed, the Restrainer is said to be restraining now, and the
mystery of iniquity to be already working: while at the same time we may accept the Futurist view that the apostle is describing the end of all things, and that, therefore, the prophecy has not yet received its most striking and complete fulfilment — (4.) If this view be correct, it remains to inquire what particular adversary of the Gospel, and what particular restraining influence, St. Paul may have had in view. But, before attempting an explanation, we may lay down two rules. First. The imagery of the passage must be interpreted mainly by itself, and by the circumstances of the time. The great adversary in the Revelation seems to be the Roman power; but it may be widely different here. There were even in the apostolic age "many Antichrists;" and we cannot be sure that the Antichrist present to the mind of St. Paul was the same with the Antichrist contemplated by St. John. Secondly. In all figurative passages it is arbitrary to assume that a person is denoted where we find a personification. Thus the "Man of Sin" here need not be an individual man; it may be a body of men, or a power, a spiritual influence.—(5.) Now we find that the chief opposition to the Gospel, and especially to St. Paul's preaching at this time arose from the Jews (compare the preceding article). It seems on the whole probable that the Antichrist is represented especially by Judaism, and that the Roman Empire is the restraining power. It was to Roman justice and Roman magistrates that the apostle had recourse at this time to shield him from the enmity of the Jews, and to check their violence (Acts xvi. 37 f., xvii. 6 ff., xviii. 12 ff.; Appeal; Citizenship). It was only at a later date, under Nero, that Rome became the antagonist of Christendom, and then she also, in turn, was fitly portrayed by St. John as the type of Antichrist. Bible; Canon; Inspiration; New Testament.

Thessalonica (L. fr. Gr., see below), a maritime city of Macedonia; originally named Therma, and situated on the Thermaic Gulf, now the Gulf of Salonica. The city rose into importance with the decay of Greek nationality. Cassander, the son of Antipater, rebuilt and enlarged it, and named it after his wife Thessalonica, the sister of Alexander the Great, whose name commemorated in Greek a victory over the Thessalians which her father (Philip 1) obtained on the day when he heard of her birth (so Dr. Howson, original author of this article). The name, ever since, under various slight modifications, has been continuous, and the city has never ceased to be eminent. It is now known as Saloniki or Salonica, and is still the most important town of European Turkey, next after Constantinople. Under the Romans, when Macedonia was divided into four governments, Thessalonica was the capital of the second; afterward, when the whole was consolidated into one province, this city became practically the metropolis. It was made a "free city" (Roman Empire; and see below), and in the first and second centuries A. D. was the most populous city in Macedonia. St. Paul visited it (with Silas and Timothy) during his second missionary journey, and thus Christianity was introduced into Thessalonica.

Three circumstances illustrate in an important manner this visit and journey as well as the Two Epistles to the Thessalonians:—(1.) This was the chief station on the great Roman Road, called the Equanian Way, which connected Rome with Amphipolis, Apollonia, Neapolis, Philippi, and the whole region N. of the Aegean Sea. (2) Placed on this great Road, in connection with other important Roman ways, and being also a great emporium of commerce, it became a natural centre for the spread of the Gospel (1 Th. i. 8). It was nearly, if not quite, on a level with Corinth and Ephesus in its share of the commerce of the Levant. (3) The circumstance (Acts xvii. 1) that here was the synagogue of the Jews in this part of Macedonia, had evidently much to do with the apostle's plans, and also doubtless with his success. Trade would inevitably bring Jews to Thessalonica; and
It is remarkable that, ever since, they have had a prominent place in the annals of the city. In the fifteenth century there was a great influx of Jews from Spain. The Jewish quarter is in the southeast, in the middle of the town. The apostle's work at Thessalonica was the synagogue (xvii. 2). His misfortunes among the Jews continued for three weeks (ver. 2), but probably he remained longer in the city (ver. 5–10; 1 Th. i. 6, ii. 14, 15, iii. 3; 2 Th. i. 4–7; Jason). He was certainly there again on his missionary journey, but in the mouth of the city, Thessalonica (Acts x. 1–8). Possibly he was also there again, after his liberation from his first imprisonment (Phil. i. 25, 26, ii. 24; 1 Tim. i. 3; 2 Tim. iv. 13; Tit. iii. 12). A flourishing Church was formed there; and the Epistles show that its elements were much more Gentile than Jewish (1 Th. i. 9; Aristarchus; Demas; Gaius [Acts xix. 29]; Jason; Secundus). The narrative in the Acts affords a singularly accurate illustration of the political constitution of Thessalonica. Not only is "the people" mentioned (Gr. ἐνομος, Acts xvii. 6) in harmony with its being a "free city," but the peculiar title (Gr. πόλις ἀρισταρχος, the "rulers of the city," ver. 6) of the chief magistrates. This term occurs in no other writing; but it may be read to this day conspicuously on an arch of the early Imperial times, which spans the main street of the city, and from which it appears that the number of politicians was seven. The arch just mentioned (called the "Varδαρ gate") is at the eastern extremity of the town. At its eastern extremity is another Roman arch of later date, and probably commemorating some victory of Constantine. The main street, which both these arches cross, and which intersects the city from E. to W., is undoubtedly the line of the Egyptian Way—Thessalonica, during several centuries, was the bulwark, not simply of the later Greek Empire (Roman Empire), but of Oriental Christendom, and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it received the designation of "the Orthodox City," and its struggles are very prominent in the whole of Christian history. It was taken by the Saraeans a. p. 904, by the Crusaders 1185, and by the Turks, under Amurath II., in 1430. Thessalus (Gr. = Theodore, i.e. gift of God [so Pott, &c.]; but in N. T. probably fr. Syr. or Heb. = ακοντολογίαν, confession, thanksgiving [so Sonntag, Prof. Hackett, &c.]), an insurgent mentioned in Gamaliel's speech before the Jewish council (Acts xvi. 35–39) at the time of the arraignment of the apostles. He appeared, according to St. Luke's account, at the head of about four hundred men, but was slain and his party annihilated. Josephus speaks of a Thudas who played a similar part in the time of Claudius, about a. d. 44, i.e. some ten or twelve years at least later than the delivery of Gamaliel's speech; and since Luke places his Thudas, in the order of time, before Junas of Galilee, who made his appearance soon after the dethronement of Archelaus, i.e. a. d. 6 or 7, it has been charged that the writer of the Acts either fabricated the speech put into the mouth of Gamaliel, or has wrought into it more a transaction which took place thirty years or more after the time when it is said to have occurred. But either of the two following solutions of the difficulty fulfils every reasonable requisition, and both must be disproved before Luke can be justly charged with having committed an anachronism in this passage (so Prof. Hackett, original author of this article). (1) Simon, Luke represents in one passage preceding Judas the Galilean, he could not have appeared later, at all events, than the latter part of the reign of Herod the Great. Now, the very year of that monarch's death was remarkably turbulent; the land was overrun by insurrectionary chiefs or fanatics. Josephus mentions but three of these disturbers by name; he passes over the others with a general allusion. Among those whom the Jewish historian has omitted to name, may have been the Thudas whom Gamaliel etes [so Lardner, Bengel, Kuinoel, Oehlerstam, Anger, Winer, &c.]. The name was not uncommon (Winer). (2) Another explanation (essentially different only as proposing to identify the person) is, Luke's Thudas may have been one of the three insurgents whose names are mentioned by Josephus in connection with the disturbances which took place about the time of Herod's death. Sonntag ably maintains this view, and argues that the Thudas referred to by Josephus was the individual whom Josephus mentions as Simon, a slave of Herod, who attempted to make himself king, and died a violent death. *Thief. Deposit; Punishments; Robbery; Thieves, the Two. The men who under this name appear in the history of the crucifixion (Mat. xxvii. 38, 44; Mk. xxvii. 32, 42; comp. Lk. xixii. 32–34; Jn. xix. 18, 31 ff.) were robbers (Gr. ληστai; Robbery) rather than thieves (Gr. ἱππαλοι), belonging to the lawless bands by which Palestine was at that time and afterward infested. Against these brigands every Roman procurator had to wage continual war. (Jerusalem). It was necessary to use an armed police to encounter them (Lk. xixii. 32). Of the previous history of the two who suffered on Golgotha we know nothing. They had been tried and condemned, and were waiting their execution before our Lord was accused. It is probable enough, as the death of Barabbas was feared and expected at the same time that they had taken part in his insurrection, and had expectedit to die with him. They find themselves crucified with Jesus of Nazareth. (Cross; Crucifixion; Jesus Christ; Penalties.) They could hardly fail to have heard something of his fame as a prophet, of his triumphal entry as a king. They catch at first the prevailing tone of scorn. But over one of them came a change. He looked back upon his past life, and saw an infinite evil. He looked to the man dying on the cross beside him, and saw an infinite compassion. There indeed was one unlike all other "kings of the Jews," whom the robber had ever known. Such a one must be all that He had claimed to be. To be forgotten by that King seems to him now the most terrible of all punishments; to take part in the triumph of His return, the most blessed of all hopes. The yearning prayer was answered, not in the letter, but in the spirit; "To-day shalt thou be with Me in Paradise." The simplest and truest way of looking at this history has been that of those who have seen in the "dying thief" the first great typical instance that "a man is justified by faith without the deeds of the law" (so Prof. Plumptre, original author of this article). Bengel has found in him a parallel to the penitent thief was a Gentile, the impertinent a Jew, and that thus the scene on Calvary was typical.
of the position of the two Churches. Stier reads in the words of reproof the language of one who had all along listened with grief and horror to the revilings of the multitude, the burst of an indignation previously suppressed. The Apocryphal Gospel give his name as Demas or Dismas, and make him the first of all mankind to enter Paradise. "St. Dismas" has been canonized in the Syrian, Greek, and Latin Churches.

Thîs-nâ-thâh (fr. Heb. Ti-nân-thâh = Timânh, Gen.), a city named between Elon and Ekron, regarded by Gesenius, Robinson, &c., as = Timân J. This he (Gr. Thîbôe or Thîbe), a city of Nahapâl from which Tobit's ancestor had been carried captive by the Assyrians (Tob. i. 2 only); maintained by some interpreters to be the native place of Eliahan the Tâmîn; not identified.

This ile (this'sl). THOMAS AND THISTLES. Thomas [tom] (Gr. fr. Heb. lîs, tînâ = tezin; see below), one of the apostles. (Apostle.) According to Eusebius (H. E. i. 13), his real name was Judas. This may have been a mere confusion with Thaddeus, who is mentioned in the extract. But it may also be that Thomas was a surname (so Dean Stanley, original author of this article). The word Thômas means "twin," and so is transliterated in J. xi. 16, xxi. 2 (Gr. ho didymos, A. V. "Didymus"). Out of this name has grown the tradition that he had a twin-sister, Lydia, or that he was a twin-brother of our Lord; which last, again, would confirm his identification with Judas (comp. Mat. xiii. 54). He is said to have been born at Antioch. In the catalogue of the Twelve he is coupled with Matthew (Mat. x. 3; Mk. iii. 18; Lk. vi. 15) and with Philip (Acts i. 13). All that we know of him is derived from the Gospel of St. John; and this amounts to three traits, presenting his character as that of a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his Master. The first trait is his speech when our Lord determined to face the dangers that awaited Him in Judea on His journey to Bethany. Thomas said to his fellow-disciples, "Let us also go, that we may die with Him" (Jn. xi. 16). The second was his speech during the Last Supper. "Thomas saith unto Him, Lord, we know not whither Thou goest, and how can we know the way" (xiv. 5). It was the prosaic, incredulous doubt as to moving a step in the unseen future, and yet an eager inquiry to know how this step was to be taken. The third was after the Resurrection. He was absent—possibly by accident, perhaps characteristically—from the first assembly when Jesus had appeared. The others told him what they had seen. He broke forth into an exclamation, the terms of which convey to us at once the vehemence of his doubt, and the vivid picture that his mind retained of His Master's form as he had last seen Him lifeless on the cross. "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (xx. 25). On the eighth day he was with them at their gathering, perhaps in expectation of a recurrence of the visit of the previous week; and Jesus stood amongst them. He uttered the same salutation, "Peace be unto you," and then turning to Thomas, as if this had been the special object of His appearance, uttered the words which convey as strongly the sense of condemnation and tender reproof as those of Thomas had shown the sense of hesitation and doubt. "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing," The effect on Thomas is immediate. The conviction produced by the removal of his doubt became deeper and stronger than that of any of the other apostles. The words in which he expressed his belief contain a far higher assertion of his Master's divine nature than is contained in any other expression used by apostolic lips, "My Lord, and my God." The answer of our Lord sums up the moral of the whole narrative: "Because thou hast seen Me, thou hast believed; blessed are they that have not seen Me, and yet have believed" (xx. 29). In the N. T. we hear of Thomas only twice again, once on the Sea of Galilee with the seven disciples, where he is named next after Peter (xxi. 2), and again in the assemblage of the apostles after the Ascension (Acts i. 13). The earlier traditions, as believed in the fourth century, represent him as preaching in Parthia or Persia, and as finally buried at Edessa. The later traditions make him founder of the Christian Church in Malabar, still called "the Christians of St. Thomas;" and his tomb is shown in the neighborhood. This, however, is now usually regarded as arising from a confusion with a later Thomas, a missionary from the Nestorians. His martyrdom (whether in Persia or India) is said to have been occasioned by a lance; and is commemorated by the Latin Church on December 21, by the Greek Church on October 6, and by the Indians on July 1. The "Gospel of Thomas" (chiefly relating to the In-fancy), and "Acts of Thomas," are apocryphal.

Thîs-ôi (Gr.) = TIMAH or TAMAH (1 Esd. v. 322).

Thûrs and Thisîlès. There appear to be eighteen or twenty Hebrew words which point to different kinds of prickly or thorny shrubs, and are variously rendered in the A. V. "thorns," "thistles," "briers," "thistles,"
species of Sidra which does not produce fruit." No thorny plants are more conspicuous in Palestine and the Bible Lands than different kinds of Rhododendron (buckthorn), such as Palmaria aculeata (Christ's Thorn), and Zizyphus Spina Christi; this latter plant is the nimb of the Arabs, a shrub or tree which grows abundantly in Syria and Palestine. The Heb. nastātāt (A.V. "thorn") of Is. vii. 19, lv. 13, probably denotes some species of Zizyphus. The "crown of thorns" which was put on derision upon our Lord's head just before His crucifixion, was probably composed of the plant thorny twigs of the nimb (Zizyphus Spina Christi) mentioned above; being common everywhere, they could readily be procured. Still, as Rosenmüller remarks, "there being many kinds of thorny plants in Palestine, all conjectures must remain uncertain." Although it is not possible to fix on any one definite Hebrew word as representative of any one kind of "thistle," this plant is doubtless sometimes alluded to, as thistles of various species (Carlina, Cirsium) are, in Bible and Palestinian, and of prodigious size. Hasselquist thinks the rest-harrow (Ononis spinosa), a troublesome thorny plant, which often covers entire fields and plains both in Egypt and Palestine, is referred to in some parts of the Scriptures. Thorns and briers grow so luxuriantly in some parts of Palestine that they must be burned off always before the plough can operate (Thyn. ii. 5, 28). Thomson (i. 81) says, thorns are cut up only for burning in the lime-kiln (comp. Is. xxxii. 12); but are set on fire where they grow, if they are merely to be destroyed. Bush; Palestine, Botany; Paul.

*Thra*el-a [-she-a] (L. fr. Gr. Thrakē; fr. Tir, so Boch., &c.), usually called Thrace [pronounced thrase in one syllable] in our language. A Thracian horseman is incidentally mentioned in 2 Mc. xii. 25, apparently one of the body-guard of Gorgias, governor of Idumea under Antiochus Epiphanes. Thrace at this period included the whole of the country within the boundary of the Styron, the Danube, and the coasts of the Pegane, Pogonitis, and Euxine—all the region of European Turkey, now comprehended in Bulgaria and Roumelia. In the early times it was inhabited by a number of fierce predatory tribes, each under its own chief; but, at the Ptolomæan war, Sitales, king of the Odyseus, had acquired the predominant power in the country. In the wars after the death of Alexander the Great the Thracians found a demand for their services as...
mercenaries everywhere. They furnished cavalry chiefly, the rich pastures of Romsua abounding in horses. In Gen. x. 2, Tiras has by some been supposed to mean Thrace.

_Thrace_

* Thread. **CORD**; **EMBROIDERY**; **FLAX**; **LINEN**;

* Three. **NUMBER.**

_Three Taverns_ (fr. L. _Tres Tabernae_; probably named from three inns or eating-houses for travellers), a station on the Appian Road, along which St. Paul travelled from Puteoli to Rome (Acts xviii. 15). The distances southward from Rome are given in the _Antonine Itinerary_, "to Arelia, sixteen miles; to Three Taverns, seventeen miles; to Arpi Foro, ten miles;" hence "Three Taverns" must have been near the modern Cisterna. Just at this point a road came in from Antium on the coast. There is no doubt that "Three Taverns" was a frequent meeting-place of travellers. Here St. Paul met a group of Christians who had come from Rome to meet him.

_Threshold. **AGRICULTURE.**

_Threshold_ (Heb. _mipshain_, _soph_ = a door-sill; a piece of timber, stone, or other material under a door or entrance (Judg. xix. 27; 1 Sam. v. 4, 5, &c.). _Gate; House; Lintel; Post I._

_Thresholds_, the, the A. V. translation of Heb. _asuppap_ (construct state of _asuppim_; see _Asuppim_). In Neh. xii. 25 the A. V. has "the thresholds (margin _or treasurer_, or assemblies) of the gates" (Heb. _asuppap hash-asher_ in_ arin_); Gesenius, Furst, &c., translate the _store-chambers of the gates_. _Asuppim._

_Throne_ (Heb. _chiw_; Gr. _Kronos_). The Hebrew and Greek terms are an elevated seat occupied by a person in authority, whether a high-priest (1 Sam. i. 9, A. V. "seat"), a judge (Ps. cxvii. 5), or a military chief (Jer. i. 15). The use of a chair in a country where the usual postures were squatting and reclining (_FURNITURE_; _House_; _Meals_) was at all times regarded as a symbol of dignity (2 K. iv. 10; Prov. ix. 14). "The throne of the kingdom" = royal dignity (Deut. xvii. 18; 1 K. i. 46; 2 Chr. vii. 18, &c.). The characteristic feature in the royal throne was its elevation; Solomon's throne was approached by six steps (1 K. x. 19; 2 Chr. ix. 18); and Jehovah's throne is described as "high and lifted up" (Is. vi. 1). The materials and workman-

ship were costly; Solomon's was of "ivory," "overlaid with gold," i.e. where the ivory did not appear. It was furnished with arms or "staves." The steps were also lined with pairs of lions. As to the form of the chair, we are only informed in 1 K. x. 19 that "the top was round behind." The king sat on his throne on state occasions, arrayed in his royal robes. The throne was the symbol of supreme power and dignity (Gen. xlii. 40). Similarly, "to sit upon the throne," implied the exercise of regal power (Deut. xviii. 17; 1 K. xvi. 11). "Thrones" in Col. i. 16 = (so Rm. _N. T._ Lex.) potentes or higher powers in general, earthly or celestial (i.e. Archangels; _Angels_).

_Thummim. **Urim and Thummim.**

_Thunder_ (Heb. _ro'am_; _Gr. bronchos) and _lightning_ are extremely rare during the summer months in Palestine and the adjacent countries. From the middle of April to the middle of September it is hardly ever heard. Hence it was selected by Samuel as a striking expression of the divine displeasure toward the idolatries (1 Sam. xii. 17). In the poetic language of the Hebrews, thunder was the voice of Jehovah (Job xxxvii. 2, 4, 5, xi. 9; Ps. xviii. 13, xix. 3–9; Is. xxx. 30, 31), who dwelt behind the thunder-cloud (Ps. lxxx. 7). Thunder was the symbol of Divine power (xix. 3, &c.), and vengeance (1 Sam. ii. 10; 2 Sam. xxi. 14, &c.). _Hail; Palestine, Climate; Plagues, the Ten; Rain; Whirlwind, &c._

_Thyatira_ (L. fr. Gr.; named [so Stephen of Byzantium] by Seleneus Nicator on the birth of his daughter [Gr. _theagater_] , a city on the Lycaons, founded by Seleneus Nicator, king of _Sidon_; one of the many Macedonian colonies established in Asia Minor after the destruction of the Persian Empire by Alexander. It lay to the left of the road from Pergamus to Sardis, on the southern outline of the watershed which separates the valley of the Caicus (_Bakritoch_?) from that of the Hermus, on the confines of _Myasia_ and _Ionia_, sometimes reckoned in one, sometimes in the other. In earlier times it had borne the names of Pelopia, Semiramis, and Euhippia. At the Christian era, the Macedonian element so preponderated as to give a distinctive character to the population. The original inhabitants had probably been distributed in hamlets round about, when Thyatira was founded. During the continuance of the Attalic dynasty (Pergamos), Thyatira scarcely appears in history; and of the various inscriptions found on the site, now called _Ak Hissar_, not one unequivocally belongs to earlier times than those of the Roman Empire. The prosperity of the city seems to have received a new impulse under _Vespasian_ (about _A. D._ 70). Dyeing apparently formed an important part of the industrial activity of Thyatira, as of that of _Colossus_ and _Laodicea_ (Acts xvi. 14; _Colossi_; _Dress_; _Lycia_). The principal deity of the city was Apollo, worshipped as the sun-god under the surname _Tyrian_, and no doubt introduced by the Macedonian colonists. (_Idolatry._) A priestess of

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1 The town is flourishing, with 17,000 inhabitants. The leeches used in medicine in Eastern Europe are found here. The scarlet cloth here dyed is said to be unsurpassed for its brilliant and permanent color (Rev. iv. 2, Christmas, in _Saltbairn_).
Artemis (Diana) is also mentioned in the inscriptions. Another superstition, which existed at Thyatira, seems to have been brought thither by some of the corrupted Jews of the dispersed tribes. A lance stood outside the walls, dedicated to Sambatha—a sibyl sometimes called Chaldean, sometimes Jewish, sometimes Persian—in the midst of an enclosure designated "the Chaldean's court." This seems to illustrate "the prophetess" ("Jezabel") in Rev. ii. 20, 21, which Grotius interprets

of the wife of the bishop. In Thyatira there was a great amalgamation of races. But amalgamation of different races, in pagan nations, always went together with a syncretism of different religions, every relation of life having its religious sanction. If the sibyl Sambatha was really a Jewess, lending her aid to this proceeding, and not disapproved by the authorities of the Jewish-Christian Church at Thyatira, both the censure and its qualification become easy of explanation (so Mr. Blakesley, original author of this article).

Thyine—[in] (fr. Gr., named from the pleasant odor given out by the wood as burnt in ancient sacrifices) wood (Rev. xviii. 12 only, margin "sweet" wood) is probably the wood of the Thuya articulata, Desfont., the Callitris quadrivalvis of present botanists, a tree of the cypress tribe, much prized by the ancient Greeks and Romans, on account of the beauty of its wood for tables and various ornamental purposes. By the Romans the tree was called citrus, the wood citrum or citron-wood. It is a native of Barbary, and grows to the height of fifteen to twenty-five feet. The roof of the mosque at Cordova is of thyme-wood. Lady Calcott says the wood is dark nut-brown, close-grained, and very fragrant. The resin known by the name of Sandarac is the produce of this tree.

Tiberias (Gr. and L., see below), a city in the time of Christ, on the Sea of Galilee (Gennesaret, Sea of); first mentioned in the N. T. (Jn. vi. 1, 23, xxi. 1), and then by Josephus, who states that it was built by Herod Antipas, and was named by him in honor of the Emperor Tiberius (so Prof. Hackett, original author of this article). It was probably a new town, and not a restored or enlarged one merely; for "Rakkath" (Josh. xix. 35), said in the Talmud to have occupied the same position, lay in Naphtali, whereas Tiberias appears to have been in Zebulun (Mat. iv. 13). (Compare Chisnovereth and Hammath.) Tiberias was the capital of Galilee from its origin until the reign of Herod Agrippa II., who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to
such an extent as to give offence to the stricter Jews. (Herodians.) Herod Antipas built there a palace, race-course, &c. The modern Tiberiopolis occupies unquestionably the original site, but with narrower limits than those of the original city. On the shore, about a mile S. of Tiberiopolis, are the celebrated warm baths, which the Roman naturalists reckoned among the greatest known curiosities of the world. The space between these baths and the town abounds with traces of ruins, such as the foundations of walls, heaps of stone, blocks of granite, and the like. Tiberias stood anciently as now, on the western shore, about two-thirds of the way between the northern and southern end of the Sea of Galilee. There is a margin or strip of land between the water and the steep hills (which elsewhere in that quarter come down so boldly to the edge of the lake), about two miles long and a quarter of a mile broad, somewhat undulating, but approximating to the character of a plain. Tiberiopolis, the modern town, occupies the northern end of this parallelogram, and the Warm Bathis the southern extremity; so that the more extended city of the Roman age must have covered all, or nearly all of the peculiar ground whose limits are thus clearly defined. The inhabitants, as of old, draw their subsistence in part from the neighboring lake. (Fish.) The place is four and a half hours from Nazareth, one hour from Mejdel (Magdala?), and thirteen hours, by the shortest route, from Bethsaida (Cesarea Philippi). It is remarkable that the Gospels give us no information, that the Saviour, who spent so much of His public life in Galilee, ever visited Tiberias (compare Lk. xxiii. 8). Tiberias bore a conspicuous part in the wars between the Jews and the Romans. The Sanhedrim, subsequently to the fall of Jerusalem, after a temporary sojourn at Jamnia and Sephoris, became fixed there about the middle of the second century. Celebrated schools of Jewish learning flourished there through a succession of several centuries. (Education.) The Mishna was compiled at this place by the great Rabbi Judah Hakkoedesh (A.D. 190). (Old Testament A. § 1; Pharisees.) The place passed, under Constantine, into the power of the Christians; and during the Crusades was lost and won repeatedly by the different combatants. Since that time it has been possessed successively by Persians, Arabs, and Turks; and contains now, under the Turkish rule, a mixed population of Mohammedans, Jews, and Christians, variously estimated at from two to four thousand. The Jews are about one-fourth of the whole, and occupy a quarter in the middle of the town near the lake. Tiberias suffered terribly in the earthquake of 1837.

Tib'has (see above), the Sea of = the Sea of Galilee (Jn. vi. 1, xxx. 1). Genesaret, Sea of; Tiberias.

Tib'has (L.; named from the River Tiber, near which he was born? Schl.), in full, Tiberius Claudius Nero; the second Roman emperor, successor of Augustus, reigned A.D. 14-37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome, November 16th, B. C. 42; distinguished himself as a commander in various wars, evinced talents of a high order as an orator, and an administrator of civil affairs, and even gained the reputation of possessing the sterner virtues of the Roman character. Yet, on being raised to the supreme power, he lived a life of inactivity, sloth, and self-indulgence; he gave up the affairs of state to the vilest favorites, and wallowed in the very kennel of all that is low and debasing (so Prof. Hackett). He was despotic in his government, cruel and vindictive in his disposition. He died at seventy-eight, after a reign of twenty-three years.

Tib'hash (Heb. slaughter, Ges.); a city of Hadadezer, king of Zobah (1 Chr. xviii. 8); = Betar. Tib'has (Heb. building of Jehovah, Ges.). After Zimri burnt himself in his palace, there was a division in the northern kingdom, half of the people following Tibh, the son of Ginath, and half follow-
TID

ing Omri (1 K. xvi. 21, 22). Omri was the choice of the army. The struggle between the contending factions lasted four years (compare ver. 13, 23), when and Jehu died, i.e. probably, was slain. Israel, Kingdom of. *Tidal* (Heb. fear, veneration, Ges.), a “king of nations” under Chedorlaomer (Gen. xiv. 1, 9 only). Prof. Rawlinson regards his name as probably Thargyal (the LXX. has Thargyal), which he interprets, from the early Hamitic dialect of the lower Tigris and Euphrates country, as the great chief. The title “king of nations” he understands as of a chief over various nomadic tribes. *Tiglath-pileser* (Heb. fr. Assyrian = lord of the Tigris, Ges.; adoration be to the son of the Zodiac, i.e. to Nin or Hercules, Oppert; see below). In 1 Chr. v. 26, and 2 Chr. xxvii. 20, the name of this king is written “Tiglath-pileser;” but in this form there is a double corruption (so Prof. Rawlinson, original author of this article). The native word reads as Tiglath-pit-bira, for which the Tiglath-pileser of 2 Kings is a fair equivalent. Tiglath-pileser, the second king of Assyria mentioned in Scripture, conquered the northern Assyrian tribes, attacked Samaria in the reign of Pekah, probably because Pekah withheld his tribute, and, having entered his territories, “took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them captive to Assyria” (2 K. xx. 29). After his first expedition, a close league was formed between Rezin, king of Syria, and Pekah, having for its special object the humiliation of Judah. At first great successes were gained by Pekah and his confederate (xv. 37; 2 Chr. xxviii. 6-8); but, on their proceeding to attack Jerusalem itself, Ahaz applied to Assyria for assistance, and Tiglath-pileser, consenting to aid him, again appeared at the head of an army in these regions. He first marched, naturally, against Damascus, which he took (2 K. xvi. 9), razing it to the ground, and killing Rezin. After this, probably, he proceeded to chastise Pekah, whose country he entered on the N., where it bordered on “Syria of Damascus.” Here he overran the whole district E. of Jordan, carrying into captivity “the Reubenites, the Gadites, and the half-triue of Manasseh” (1 Chr. v. 26; compare Is. ix. 1; *Israel, Kingdom of*). Thus the result of this expedition was the absorption of the kingdom of Damascus, and of an important portion of Samaria, into the Assyrian empire; and it also made the king of Judah a vassal of the Assyrian monarch. Before returning into his own land, Tiglath-pileser had an interview with Ahaz at Damascus (2 K. xvi. 10). This is all that Scripture tells us of Tiglath-pileser. He appears to have succeeded Pekh, and to have been succeeded by Shalmaneser; to have been contemporary with Rezin, Pekah, and Ahaz; and therefore to have ruled Assyria during the latter part of the eighth century before our era. From his own inscriptions we learn that his reign lasted at least seventeen years; that, besides warring in Syria and Samaria, he attacked Babylon, Medea, Armenia, and the independent tribes in Upper Mesopotamia; thus, like the other great Assyrian monarchs, wandering along the whole frontier of the empire; and finally, that he was (probably) not a legitimate prince, but a usurper and the founder of a dynasty. From Berosus, Herodotus, and the monuments and inscriptions of Rawlinson, the chronology of the Lower Dynasty or Empire, the first monarch of the New Kingdom, was the Tiglath-pileser of Scripture, and that he reigned from c. 747 B.C. to c. 739, and possibly till c. 725. Tiglath-pileser’s wars advanced the limits of the empire only on the western frontier, in Syria, &c., as mentioned above. No palace or great building of Tiglath-pileser has been found, except the palace of his son Sargon II at Nineveh. The palace at Calah (Nimrud), where they were found. *Tigris* (Gr. fr. Median = arrow, so named from its swiftness, Str., Pliny, Ges., Wrt., in the LXX. = Hidromel; occurs in Dan. xiii. 10, 11). There are two principal sources, the western and most distant one being in latitude 88° 10’, longitude 39° 20’ nearly, a little S. of the high mountain-ridge called Gögik or Gírník, and not more than two to three miles from the channel of the Euphrates. The course of the Tigris is somewhat faithfully for the western part, the course of the Tigris runs southward for twenty miles through a long, narrow, and deep gorge, at the end of which it emerges upon the comparatively low, but still hilly country of Mesopotamia, near Dezireh. At Samara (between latitude 34° and 35°), the hills end and the river enters on the great alluvium. The length of the whole stream, exclusive of meanders, is reckoned at 1146 miles. It can be descended on rafts during the flood season from Diarbakr; and it has been navigated by steamers of small draught nearly up to Mosul. Below Samara there are no obstructions; the river is deep, with a bottom of soft mud, and an average width of 200 yards; the stream moderate; and the course very meandering. Besides the three head-streams of the Tigris, the river receives, along its middle and lower course, five important tributaries, the river of Zabko or Eastern Khabour, the Great Zab (Zab Ale), the Lesser Zab (Zab Asfild), the Achem, and the Dyjith or ancient Gynes. All these rivers flow from the high range of Zagros. The Tigris, like the Euphrates, has a flood season. Early in March, in consequence of the melting of the snows on the southern flank of the highlands, the river rises rapidly, its breadth gradually increases at Diarbakr from 100 to 120 to 250 yards. The stream is swift and turbulent. The rise continues through March and April, reaching its full height generally in the first or second week of May. About the middle of May the Tigris begins to fall, and by midsummer it has reached its natural level. In October and November there is another rise and fall in consequence of the autumn rains, but insignificant compared with the spring flood. The Tigris is at present better fitted for purposes of traffic than the Euphrates; but in ancient times it does not seem to have been much used as a line of trade. (Commerce; Solomon; Tadmor). The Tigris appears in Scripture under the name of *Diarbekel*, among the rivers of Eden (Gen. ii. 14), as “running eastward to Assyria.” But after this we hear no more of it, if we accept one doubtful allusion in Nah. ii. 6, until the Captivity, when it becomes well known to the prophet Daniel. With him it is “the river of Median” (Dan. xiii. 10). The Tigris, in its upper course, anciently ran through Armenia and Assyria. Lower down, from about the point where it enters on the alluvial plain, it sep-
arated Babylonia from Susiana. (Barclay; Chaldaea.) In the wars between the Romans and the Parthians we find it constituting, for a short time (from A. D. 114 to A. D. 117) the boundary-line between these two empires. Otherwise it has scarcely been of any political importance.

**Tik** (Heb. o cord, expectation, Ges.) 1. Father of **Shallem** 2, the husband of the prophetess **Hilnah** (2 K. xxii. 14); = **Tirzah**.—2. Father of Jahaziah (Ezr. x. 15).

**Tikrath** (fr. Heb. Tīḵrāth = obedience, Ges.) or **Tikkiath** (= assembly, Ges.) = **Tirzah** 1 (2 Chr. xxxiv. 22).

Tile. For general information on the subject see the articles Brick, Pottery, Seal. Mr. Philpot suggests the two following explanations of Lk. v. 19, A. V. "through the tiling." (1) Terrace-roofs, if constructed improperly, or at the wrong season of the year, are apt to crack, and to become so saturated with rain as to be easily penetrable. May not the roof of the house in which our Lord performed His miracle have been in this condition? 2. Or did not St. Luke, a native, probably of Greek Antioch, use the expression "tiles" as the form of roof most familiar to himself and to his Greek readers without reference to the particular material of the roof in question? See, however, Bed and House.

**Tiglath-pileser** (Heb.) = Tiglath-pileser (1 Chr. v. 6, 26; 2 Chr. xxvii. 20).

**Tilmon** (Heb. gift, Sim.), one of the four sons of Shimon, in the genealogies of Judah (1 Chr. iv. 20).

**Timaeus** (L. fr. Gr.) = Timoes.

**Timbrel**, **Tabret**. By these words the L. V. translates the Heb. **tôph** (Gen. xxxi. 27; Ex. xxv. 20 twice, &c.) and **topheth** (Job xxii. 6) only, derived from an imitative root found in many languages; = Ar. and Pers. **duff**, and Span. **aduy**, a tambourine. In Old English **tabor** = a drum. (Tabern.) **Tabourit** and **tabourine** are diminutives of **tabor** and denote the instrument now known as the tabourine. **Tabret** is a contraction of **tabourit**. **Timbrel** is also a diminutive of **tambour** (Fr.) or **tambor** (Spanish) for **tabor**. The Heb. **tôph** is undoubtedly the instrument described by travellers as the **duff** or **diff** of the Arabs. It was used in very early times by the Syrians of Padan-aram at their merry-making (Gen. xxxi. 27). It was played principally by women (Ex. xx. 20; Judg. xi. 34; 1 Sam. xviii. 6; Ps. lxvii. 25 [Heb. 26]), as an accompaniment to the song and dance (compare Jd. iii. 7), and appears to have been worn by them as an ornament (Jer. xxxi. 4). The **diff** of the Arabs (so Russell, Atthey) is "a hoop (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment is distended. It is beat with the fingers, and is the true **lyra** (L. = drum, timbrel) of the ancients, as appears from its figure in several reliefs, representing the organs of Baguchas and rites of Cybele." In Barbary it is called tar. Music; Musical Instruments.

**Time**. Agriculture; Astrology; Chronology; Creation; Day, &c.

**Ti-ma-nes** (L. Timæus, fr. Gr. = highly prized; but probably from Heb. = unnamed, polluted), father of the blind man **Bartimæus** (Mk. x. 46).

**Timnah** (Heb. Timnâd = one with child, inaccessible, Ges.). 1. A concubine of **Eliaphaz**, son of Esau; mother of **Amalek** (Gen. xxxvi. 12); probably = Timna, sister of Lotan (ver. 22 and 1 Chr. i. 39).—2. A son of **Eliaphaz** (1 Chr. i. 36); a duke or phylearch of Edom in the last list (A. V. "Timnah," Gen. xxxvi. 40; 1 Chr. i. 51). Timnah was probably the name of a place or district (comp. Aholah, Aholibah).

**Timnâh** (fr. Heb. Timnâd) = Timna 2 (Gen. xxxvi. 40; 1 Chr. i. 51).

**Timnâh** (Heb. portion assigned, Ges.). 1. A place on the N. boundary of Judah (Josh. xv. 10); probably = **Timnatrah**, and **Timnath 2**, and (so Mr. Grove) **Thamnatha**. The modern representative is probably Tibnah, a deserted village about two miles W. of 'Ain Sheva (Beth-shean), and about fifteen W. of Jerusalem, in the broken undulating country by which the central mountains of this part of Palestine descend to the maritime plain. "Timnah with its villages thereof" was taken by the Philistines in the time of Ahaz (2 Chr. xxviii. 18) = 2. A town in the mountain district of Judah; named with **Maon, Ziph, Carmel, &c., and probably S. of Hebron** (Josh. xxv. 57).

**Timnath** (fr. Heb. = Timnâh). 1. The scene of the prowess of Judah with his daughter-in-law **Tamar** 1 (Gen. xxxviii. 12-14). There is nothing here to indicate its position. It may be = **Timnah 1** or 2; or with the place (No. 2 below) so familiar in the story of Samuel's conflicts.—2. Heb. **Timnatdôh** = **Timnah**, Ges.). The residence of Samuel's wife (Judg. xiv. 1, 2, 5); probably = **Timnah 1**.

**Timnath-heres** (Heb. portion of the sun, Ges.), the city and burial-place of **Joshua** (Judg. ii. 9); = **Tinath-heres**.

**Timnath-serah** (Heb. portion of abundance, Ges.), the city which was presented to Joshua after the partition of the country (Josh. xix. 50), and in "the border" of which he was buried (xxiv. 30). It is specified as "in Mount Ephraim on the N. side of the hill of Gaash." In Judg. ii. 9, the name is **Tinath-heres**. Jewish writers identify the place with Kefar cheres, said by Rabbi Jacob, hap-Parchi, and other Jewish travellers, to be about five miles S. of Shechem (Nabalas). No place with that name appears on the maps. Another and more promising identification (so Mr. Grove, with Robinson, Kitto, &c.), suggested by Dr. Eli Smith, is with Tiwzéh, about six miles N. W. from Jophin (Goophin). Here he discovered the ruins of a considerable town, covering a gentle hill. Opposite the town was a much higher hill, in the N. side of which are several excavated sepulchres (B. & S. for 1845, 466-6). **Thamnatha**.

**Timnite** (fr. Heb. = one from Timnah, Ges.), the, a designation of Samson's father-in-law (Judg. xv. 6). **Timnath**.

**Timon** (Gr. honorable, Cruducen), one of the seven, commonly called "deacons" (Acts vi. 1-6); probably a Hellenist. (Deacon). Nothing farther is known of him with certainty; though a tradition makes him one of the "seventy-two" disciples, and afterward bishop of Bosra (Bozrah 21), and a martyr there by fire.
Timothæus (L. fr. Gr. = honoring God, L. & S.).—A "captain of the Ammonites" defeated on several occasions by Judas Maccabæus, n. c. 164 (1 M. v. 6, 11, 31–41; 2 M. xii. 2–25). He was probably a Greek adventurer.—2. A leader who took part in the invasion of Nicæa u. c. 166 (2 M. viii. 50, ix. 8), and being afterward driven to a stronghold, Gazar (= Gezir), which was stormed by Judas, was there taken and slain (x. 24–37). It has been supposed that the events recorded in this latter narrative are identical with those in 1 M. v. 6–8. But the story of Timothæus was very composite, and it is evident that Timothæus the Ammonite leader was not slain at Jazer (1 M. v. 34).—3. The Latinized Greek name of Timotheus (Acts xvi. 1, xvii. 14, &c.).

Timo-thy (fr. Gr. = Timotheus). The disciple thus named (= Timotheus) was the son of one of those mixed marriages which, though condemned by strict Jewish opinion, were yet not uncommon in the later periods of Jewish history. (Maryian, II. i.) The father’s name is unknown: he was a "Greek," i. e. a Gentile by descent (Acts xvi. 1, 3). The absence of any personal allusion to the father in the Acts or Epistles suggests the inference that he must have died or disappeared during the son’s infancy, so that Phil. and II. Thess. cannot refer to him.

The care of the boy thus developed upon his mother Eunice and her mother Lois (2 Tim. i. 5). Under their training his education was emphatically Jewish. "From a child" he learned (probably in the LXX. version) to "know the Holy Scriptures daily." A constitution far from robust (1 Tim. v. 23), a morbid shrinking from opposition and responsibility (iv. 12–16, v. 20, 21, vi. 11–14; 2 Tim. i. 1–7), a sensitiveness even to tears (i. 4), a tendency to an ascetic rigor which he had not strength to bear (1 Tim. v. 23), united, as it often is, with a temperamental exposure to some risk from a "youthful lusts" (2 Tim. ii. 22) and the other emotions (1 Tim. v. 2)—these we may well think of as characterizing the youth as afterward the man. The language of Acts xvi. 1, 2, and xx. 4, leaves it uncertain whether Lysa-tra or Dorina were the residence of the devout family. The arrival of Paul and Barnabas in Lycaonia (Acts xiv. 6) brought the message of gospel-gift to Timothy’s mother and father, and they received it with "unfigured faith" (2 Tim. i. 5). If at Lystra, as seems probable from 2 Tim. iii. 11, he may have witnessed the half-completed sacrifice, the half-finished martyrdom, of Acts xiv. 19. The preaching of the apostle on his return from his short circuit prepared him for a life of suffering (Acts xiv. 22). From that time his life and education must have been under the direct superintendence of the body of elders (23). During the interval of seven years between the apostle’s first and second journeys, the boy grew up to manhood. His zeal, probably his asceticism, became known both at Lystra and Iconium. Those who had the deepest insight into character, and spoke with a prophetic utterance, pointed to him (1 Tim. i. 18, iv. 14), as others had pointed before to Paul and Barnabas (Acts xiii. 2), as specially fit for the missionary work in which the apostle was engaged. Personal feeling led St. Paul to the same conclusion (xvii. 3), and while at Corinth, set apart to do the work; and possibly to bear the title of Evangelist (1 Tim. iv. 14; 2 Tim. i. 6, iv. 5). A great obstacle, however, presented itself. Timotheus, though reckoned as one of the seed of Abraham, had been allowed to grow up to the age of manhood without the sign of circumcision. His condition was that of a negligent, almost of an apostate Israelite. The Jews might tolerate a heathen, as such, in the synagogue or the church, but an uncircumcised Israelite would be then a heretic and a portent. With a special view to their feelings, making no sacrifice of principle, the apostle, who had refused to permit the circumcision of Tertius, "took and circumcised" Timotheus (Acts xvi. 3); and then, as conscious of no inconsistency, went on his way distributing the decrees of the council of Jerusalem, the great charter of the freedom of the Gentiles (4). Henceforth Timotheus was one of his most constant companions. They and Silvanus, and probably Luke also, journeyed to Philippus (12), and there already the young evangelist was conspicuous at once for his filial devotion and zeal (Phil. ii. 22). His name does not appear in the account of St. Paul’s work at Thessalonica, and it is possible that he remained some time at Philippus. He appears, however, at Berea, and remains there when Paul and Silas are obliged to leave (Acts xvii. 14), going on afterward to join Paul at Athens (1 Th. iii. 2). From Athens he is sent back to Thessalonica, as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens but to Corinth, and his name appears united with St. Paul’s in the opening words of both his letters written from Corinth, and in the Thessalonians (1 Th. i. 1; 2 Th. i. 1). Here also he was apparently active as an evangelist (2 Cor. i. 19). Of the next five years of his life we have no record. When we next meet with him it is as being sent on in advance when the apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem, and Rome (Acts xix. 22; comp. 1 Cor. iv. 17, xvi. 19). Probably he returned by the same route and met St. Paul according to a previous arrangement (xvi. 11), and was thus with him when the second Epistle was written to the church of Corinth (2 Cor. i. 1). He returns with the apostle to the city, and joins in messages of greeting to the disciples whom he had known personally at Corinth, and who had since found their way to Rome (Rom. xvi. 21). He forms one of the company of friends who go with St. Paul to Philippus, and then sail by themselves, waiting for his arrival by a different ship (Acts xvi. 5–10). This Timotheos or Paul’s address to the elders of Ephesus (17–25) renders it unlikely that he was then left there with authority. The absence of his name from Acts xviii. in like manner leads to the conclusion that he did not share in the perils of the voyage to Italy. He must have joined the apostle, however, apparently soon after his arrival in Rome, and was with him when the Epistles to the Philippians, to the Colossians, and to Philemon were written (Phil. i. i, ii; Col. i. 1; Phm. 1). All the indications of this period point to incessant missionary activity (Phil. ii. 19–28; 2 Tim. iv. 11; Heb. xiii. 23). Assuming the genuineness of the latter date of the two epistles addressed to him (Timothy, Epistles to), we are able to put together a few notices as to his latter life. It follows from 1 Tim. i. 3 that he and St. Paul, after the release of the latter from his imprisonment, revisited the proconsular Asia, that the apostle then continued his journey to Macedonia, while Timothy, half-reluctantly and obediently, cut the separation (2 Tim. i. 4), at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. The position in which he found himself might well make him anxious (1 Tim. iii. 14, 15, iv. 12, v. 1 ff., &c.). There was the risk of being entangled in the disputes, prejudices, excesses, sensuality of a great city. Leaders of rival sects
were there (2 Tim. ii. 17, iv. 14, 15). The name of his beloved teacher was no longer honored as it had been (i. 15). We cannot wonder that the apostle, knowing these trials, should be full of anxiety and fear for his disciple's steadfastness (1 Tim. i. 18, iii. 15, iv. 14, v. 21, vi. 11). In the second epistle to him this deep personal feeling utters itself yet more fully. The last recorded words of the apostle express the earnest hope, repeated yet more earnestly, that he might see him once again (2 Tim. iv. 9, 13, 21). We may hazard the conjecture that he reached him in time, and that the last hours of the teacher were soothed by the presence of the disciple whom he loved so truly. Some writers have even seen in Heb. xii. 25 an indication that he shared St. Paul's imprisonment and was released from it by the death of Nero. Beyond this all is apocryphal and uncertain. He continues, according to the old traditions, to act as bishop of Ephesus, and dies a martyr's death, under Domitian or Nerva. A somewhat startling theory as to the intervening period of his life is that he was with Calmucan teachers. If this continued, according to the received tradition, to be bishop of Ephesus, then be, and no other, must have been the "angel" of that church to whom the message of Rev. ii. 1-7 was addressed. (Angels.) The conjecture has been passed over unnoticed by most of the recent commentators on the Apocalypse.

**Timothy (see above), Epistles to, i. Authorship.** The question whether these Epistles were written by St. Paul was one to which, till within the last half-century, hardly any answer but an affirmative one was thought possible (so Prof. Plumptre, original author of this article). They are reckoned among the Pauline Epistles in the Muratorian Canon and the Peschito version. Eusebius places them among the acknowledged books (Canos. p. 146) of the N. T., and while recording the doubts which affected the second Epistle of St. Peter and the other disputed books, knows of none which affect these. They are cited as authoritative by Tertullian, Clement of Alexandria, and Irenaeus. There were indeed some elaborate speculations to this effect among the Greeks. The three Pastoral Epistles were all rejected by Marcion, Basilides, and other Gnostic teachers. Tatian, while strongly maintaining the genuineness of the Epistle to Titus, denied that of the other two. In these instances we can discern a dogmatic reason for the rejection. The sects which these leaders represented could not but feel that they were condemned by the teaching of the Pastoral Epistles. Origen mentions some who excluded 2 Tim. from the Canon because the names of James and Jambres belonged to an apocryphal history, and from such a history St. Paul never would have quoted. The Pastoral Epistles have, however, been subjected to a more elaborate scrutiny by the critics of Germany. The first doubts were uttered by J. C. Schmidt, Schleiermacher, assuming the genuineness of 2 Tim. and Titus, undertook, on that hypothesis, to prove the spuriousness of 1 Tim. Eichhorn and De Wette denied the Pauline authorship of all three. Schott supposed that Luke was the writer. Baur assigns them a time period previous to the latter half of the second century, after the death of Polycarp in a. p. 167. (John, Gospel of.) The chief elements of the alleged evidence of spuriousness of the three Pastoral Epistles may be arranged as follows:—1. Language. It is urged that the style is different from that of the acknowledged Pauline Epistles, that there is less logical continuity, a want of order and plan, subjects brought up, one after the other, abruptly—that not less than fifty words, most of them striking and characteristic, and some of them belonging to the Gnostic terminology of the second century, are found in these Epistles which are not found in St. Paul's writings.—On the other side it may be said (a.) that there is no test so uncertain as that of language and style thus applied. The style of one man is stereotyped, formed early, and enduring long. That of another changes, more or less, from year to year. In proportion as the man is a solitary thinker, or a strong assertor of his own will, will be tend to the former state. In proportion to his power of receiving impressions from without, of sympathizing with others, will be his tendency to the latter. (b.) If this is true generally, it is so yet more emphatically when the circumstances of authorship are different. The language of a bishop's charge is not that of his letters to his private friends. (c.) Other letters, again, were dictated to an amanuensis. These have every appearance of having been written with his own hand, and this hardly have been the case with these Post-Clementine records. (d.) Whatever extent a forger of spurious Epistles would be likely to form his style after the pattern of the recognized ones, to that extent the diversity which has been dwelt on is, within the limits that have been above stated, not against but for the genuineness of these Epistles. (e.) There is a large common element, both of thoughts and words, shared by these Epistles and the others (e. g. the grounds of faith, the law of life, the tendency to digress, the personal affection, the free reference to his own sufferings for the truth), the coincidences being precisely those, in most instances, which a forger would have been unlikely to think of.—2. It has been urged against the reception of the Pastoral Epistles that they cannot be fitted in to the records of St. Paul's life in the Acts. To this there is a threefold answer. (a.) The difficulty has been enormously exaggerated. (Paul.) (b.) The mere fact that we cannot fix the precise date of three letters in the life of one of whose ceaseless labors and journeys there are no records, ought not to be a stumbling-block. (c.) A man composing counterfeit Epistles would have been likely to make them square with the acknowledged records of the life.——3. The three Epistles present, it is said, a more developed state of Church organization and doctrine than that belonging to the lifetime of St. Paul; particularly (a.) in that the bishop is to be "the husband of one wife" (1 Tim. iii. 2; Tit. i. 6) indicates the strong opposition to second marriages which characterized the second century. (b.) The "younger widows" of 1 Tim. v. 11 cannot be literally widows. It follows therefore that the word "widows" (Gr. echori) is used, as it was in the second century, in a wider sense, as denoting a consecrated life. (c.) The rules affecting the relation of the bishops and elders indicate a hierarchic development characteristic of the Petrine element, which became dominant in the Church of Rome in the post-apostolic period. (d.) The term "heretic" (Tit. iii. 10) is used in its later sense. (e.) The upward progress from the office of deacon to that of presbyter, implied in 1 Tim. iii. 13, belongs to a later period.—It is not difficult to meet objections which contain so large an element of mere arbitrary assumption. (a.) The rule which makes monogamy a condition of the episcopal office is very far removed from the teaching of the second century, where the censures of all second marriages which we find in Athenagoras and Tertullian. (b.) There is not a shadow of prof
that the "younger widows" were not literally such (comp. Acts vi. i, ix. 39; Widow). (c) The use of "prophet" and "elders" in the pastoral Epistles as equivalent (Tit. i. 5, 7), and the absence of any intermediate order between the bishops and deacons (1 Tim. iii. 1-8), are quite unlike what we find in the Johannine Epistles and other writings of the second century. (d) The word "heretic" has its counterpart in the "heresies" of 1 Cor. xi. 19. (c) The best interpreters do not see in 1 Tim. iii. 13 the transition from one office to another. (Decon,—

4. Still greater stress is laid on the indications of a later date in the description of the false teachers noticed in the Pastoral Epistles. These point, it is said, unmistakably to Marcion and his followers (e.g. "opposition of science falsely so called," 1 Tim. vi. 20). The "genealogies" of 1 Tim. i. 4 and Tit. iii. 9, in like manner, point to the "sons of the Valentinians and Ophites." The doctrine that the "Resurrection was past already" (2 Tim. ii. 18) was thoroughly Gnostic in its character. This part of Baur's attack is perhaps the weakest and most capricious of all. The false teachers of the Pastoral Epistles are predominantly Jewish (1 Tim. i. 7), belonging altogether to a different school from that of Marcion (Tit. i. 4, iv. 9). Even the denial of the teaching which characterized the second. (Bible; Canon; Inspiration; New Testament.)—II. Date. Assuming the two Epistles to Timothy to have been written by St. Paul, to what period of his life are they to be referred?—1. First Epistle to Timothy. The direct data in this instance are very few. (1.) 1 Tim. i. 3 implies a journey of St. Paul from Ephesus to Macedonia, Timothy remaining behind. (2.) The age of Timothy is described as "youth" (iv. 12). (3.) The general resemblance between the two Epistles indicates that they were written at or about the same time. Three hypotheses have been advanced regarding the date: (1) that the journey in question has been looked on as an unrecorded episode in the two years' work at Ephesus of Acts xix. 10 (Mosheim, Schrader, Wieseler, &c.). On either of these suppositions the date of the Epistle has been fixed at various periods after St. Paul's arrival at Ephesus, before the conclusion of his first imprisonment at Rome. (C) It has been placed in the interval between St. Paul's first and second imprisonments at Rome (Pearson, Le Clerc, Cave, Mill, Whitby, Macknight, Paley, Hether [translated in R. & S. viii. 320 ff.], Eliott, E. A. Litton [in Fairbairn, Conybeare & Howson, Alford, Ayre, &c.). Of these conjectures, A and B bring the Epistle within the limit of the authentic records of St. Paul's life, but they have scarcely any other merit. In favor of C, as showing that the internal evidence of the contents of the Epistle (the errors against which Timothy is warned being present and dangerous, and all the circumstances implying the apostle's prolonged absence). The language of the Epistle also has a bearing on the date. Assume a later date, and then there is room for the changes in thought and expression which, in a character like St. Paul's, were to be expected as the years went by. The only objections to the later date are,—(a) the doubleness of the second imprisonment altogether (Paul); and (b) the "youth" of Timothy at the time when the letter was written (iv. 12). But the later date would probably make it younger than thirty-four or thirty-five, young for authority over older presbyters or "elders."—2. Second Epistle to Timothy. The number of special names and incidents in the Second Epistle make the chronological data more numerous. Here also are conflicting theories of an earlier and later date, (A) during the imprisonment of Acts xxvii. 39, and (B) during the second imprisonment already spoken of. (1.) A parting apparently recent, under circumstances of special sorrow (i. 4). Not decisive (compare Acts xx. 37; 1 Tim. iv. 3). (2.) A general description of the apostle even by the disciples of Asia (2 Tim. i. 18). Nothing in the Acts indicates any period like this before the second imprisonment of Acts xxviii. 39. This, therefore, must be placed on the side of B. (3.) The position of St. Paul as suffering (i. 12), in bonds (i. 9), expecting "the time of his departure" (iv. 6), fossaken by almost all (iv. 16). Not quite decisive, but tending to B rather than A. (4.) The name of Marcion, and of services rendered by him both at Rome and Ephesus (i. 16—18). Not decisive again, but tends to B rather than A. (5.) The abandonment of St. Paul by Demas (iv. 10). Strongly in favor of B. (6.) The presence of Luke (iv. 11). Agrees with A (Col. iv. 14), but is perfectly compatible with B. (7.) The request that Timothy would bring Mark (2 Tim. iv. 11). In connection with the mention of Demas, tends decisively to B. (8.) Mention of Tychicus as sent to Ephesus (iv. 12). Appears, as connected with Eph. vi. 21, 22, and Col. iv. 7, in favor of A, yet compatible with B. (9.) The request that Timothy would bring the cloak and books left at Troas (2 Tim. iv. 13). On the assumption of A, Paul's last visit to Troas would have been at least four or five years before, affording probable opportunities for his regaining what he had left, and presenting in its circumstances no trace of the haste and suddenness which the request more than half implies. In favor of B, it is certainly possible that the coppermill did me much evil," "greatly withstood our words" (iv. 14, 15). Somewhat in favor of A (compare Acts xix.), yet easily reconcilable with B. (11.) The abandonment of the apostle in his first defence, and his deliverance "from the mouth of the lion" (2 Tim. iv. 16, 17). Fits in as a possible contingency with either hypothesis, but like (5) evinces a later date than any other Epistles written from Rome. (12.) "Erastus abode at Corinth, but Trophimus I left at Miletus sick" (iv. 20). Language, as in (9.), implying a comparatively recent visit to both places, and favoring B (compare Acts xx. 29, xx. 4). (13.) "Hasten to come before winter" (2 Tim. iv. 21). Assuming A, the presence of Timothy in Phil. i. 1, and Col. i. 1, and Phm. 1, might be regarded as the consequence of this; but (compare 5 and 7 above) there are almost insuperable difficulties in supposing this Epistle to have been written before those three. (14.) The omissions from Epph. Phil. Col. and 2 Th. (2 Tim. 1119

1 Timothy was then in that period of life which both by Greeks and Romans was considered as "youth." Servius Florus. It is said, classical Romans from twenty to forty-six years old as in youth, those older as in old age, those younger as in childhood. Others make youth = the period of military age, or from twenty to forty years.
iv. 21). The absence of these names from all the Epistles, which, according to A, belong to the same period, would be difficult to explain. B leaves it open to conjecture that they were converts of more recent date, and might have become acquainted with TImOThy at Rome. On the whole, it is believed that the evidence preponderates strongly in favor of the later date.—III. Place. In this respect also 1 Tim. leaves much to conjecture. The absence of any local reference but that in i. 3, suggests Macedonia or some neighboring district. In A and other MSS. (NEW TESTAMENT, I. § 28), in the Peshito, Ethiopic, and other Versions (VERSIONS, ANCIENT), LAODICEA is named in the inscription as the place whence it was sent, but this seems to have grown out of a traditional belief resting on very insufficient grounds. The Coptic version as improbably suggests Athens. The Second Epistle is free from this conflict of con-
jectures. With the exception of Böttrup, who sug-
gests Cesarea, there is a general agreement in favor of Rome.—IV. Structure and Characteristics. On the language, see I. 1, above. Assuming the genu-
ineness of the Epistles, some characteristic features remain to be noticed. (1.) The ever-deepening sense in St. Paul's heart of the Divine Mercy, of which he was the object. (2.) The greater abruptness of the Second Epistle, which is the more emotion and the less without any carefully arranged plan. (3.) The ab-

The mines of Tin, mentioned in the Bible, were well-known white metal, easily melted and very malleable. Tin was found among the spoils of the Midianites (Num. xxxi. 25). It was noted for its malleability when worked, and the inferior metals (lead, tin, &c.) combined with silver in the ore and separated from it by smelting (Is. i. 25; Ez. xxii. 18). The mines of Tyre were supplied with it by the ships of Tarsus (xxvii. 12). It was used for plumes (Zech. iv. 10), and was said to furnish Ecl. xlvii. 18 a figure by which to express the wealth of Solomon. In the Homeric times the Greeks were familiar with it. The melting of tin in a smelting-pot is mentioned by Hesiod. Tin is not found in Palestine. Whence, then, did the ancient Hebrews obtain their supply? “Only three countries are known to contain any considerable quantity of it: Spain and Portugal, Cornwall and the adjacent parts of Devon-
shire (in England), and the islands of Junk, Ceylon, and Banca, in the Straits of Malacca” (Kurriek, Phenicia, p. 212). There can be little doubt that the mines of Britain were the chief source of supply to the ancient world (so Mr. Wright, with Sir C. Grafton). The tin obtained there did not appear to have been produced in sufficient quantities to supply the Phoenician markets. METALS; MINES.

Tiphah (Heb. passage, ford, Ges.) mentioned in 1 K. iv. 24 as the limit of Solomon’s empire toward the Euphrates, and in 2 K. xv. 16 said to have been attacked by Menahem. It is generally admitted that the town intended, at any rate in the former passage,1 is that known by the Greeks and Romans as Thapsacus, a town of considerable importance in northern Syria, at a point where it was usual to cross the Euphrates. It must have been a place of considerable trade, the land-traffic between East and West passing through it. It is a fair conjecture that Solomon’s occupation of the place was connected with his efforts to establish a line of trade with Central Asia directly across the continent, and that Tadmor was intended as a resting-place on the journey to Thapsacus. (Commerce; Solomon.) At Thapsacus armies marching E. or W. usually crossed the “Great River.” It has been generally supposed that the site of Thapsacus was the modern Dier (D’Anville, Re国内外, Vaux, &c.). But the Euphrates expedition proved there is no ford at Dier, and that the only ford in this part of the Euphrates is at Suweishe, 45 miles below Ballis, and 165 above Dier, where the river is 800 yards wide and was 20 inches deep in the winter of 1841–2, and where a paved causeway is visible on each side, and a long line of mounds in the form of an irregular parallel,
was the third and last king of the twenty-fifth dynasty, which was of Ethiopians, and reigned eighteen (so Africans) or twenty (so Eusebius) years. (So) We should probably date Tirhakah's accession n. c. about 695, and assign him a reign of twenty-six years. In this case we should be obliged to take the later reckoning of the Biblical events, were it not for the possibility that Tirhakah ruled over Ethiopia before becoming king of Egypt. The name of Tirhakah is written in hieroglyphics Taharka. Sculptures at Thebes commemorate his rule, and at Gebel Berkell, or Napata, he constructed one temple, and part of another.

Tirshahah (Heb. inclination? Ges.; condescension, goodness, F.; a permanent dwelling, Sim.), son of Caleb 1 by his concubine Maachah (1 Chr. ii. 48).

Tiria (fr. Heb. = four, Ges.), son of Jehuclaleel of the tribe of Judah (1 Chr. iv. 16).

Tirshatha, or Tirshaha (Heb., always written with the article; see below), the title of the governor of Judea under the Persians, derived by Gezerius from a Persian root signifying stern, severe, = your Severity (compare the English expression "dread sovereign"). It is added as a title after the name of Nehemiah (Neh. viii. 9, x. 1 [Heb. 21]); and it may occur there in some cases, Neh. vii. 63; Neh. vii. 65, 70). It is usually rendered "governor" in the margin (compare Neh. xii. 26 and Governor 7).

Tirzah (see above), an ancient Canaanite city, whose king is enumerated among the twenty-one overthrown in the conquest of the country (Josh. xii. 24). It reappears as a royal city—the residence of Jeroboam 1 (1 K. xv. 17), and of his successors Baasha, Elah, and Zimri (xvi. xvi.). Zimri was besieged there by Omri, and perished in the flames of his palace (xvi. 18). Omri reigned six years in Tirzah, and then made Samaria his capital. Once only does Tirzah reappear as the seat of the conspiracy of Menahem against Shallum (2 K. xv. 14, 16). Its reputation for beauty must have been wide-spread (Cant. vi. 4). Eusebius mentions it in connection with a visit of Christ with a "village of Samaritans in Batanea," E. of Jordan. Brocadus places "Thersa" on a high mountain, three leagues from Samaria to the E. This is the direction, and very nearly the distance of Tithlishah, which Robinson (iii. 302-3) and others would identify with Tirzah. It is a large and thriving village, on a commanding eminence N. of Nablus.

Tishbite (fr. Heb. Tishbhi; see below), the well-known designation of Elijah (1 K. xvii. 1, 17, 22; 2 K. i. 3, 8, ix. 36). (1) The name naturally points to a place called Tishbeh, Tishbi, or rather, perhaps, Teshob, as the residence of the prophet. Assuming that a town is alluded to, as Elijah's native place, it is not necessary to infer that it was itself in Gilead, as Ebphnna, Adri- chomius, Castell, and others, have imagined; for the Heb. tishb for rendered "inhabitant" (viz. of Gilead, K. xvii.), really = resident, or even stranger (A.V. "sojourner" in Gen. xxix. 4, &c.). The commentator (he is in the majority), with few exceptions, adopt the name "Tishbite" as referring to the place Tusius in Naphtali, which is found in the LXX. text of Tob. i. 2. The difficulty in the way of this is the great uncertainty in which the text of that passage is involved. Bunsen suggests in support of the reading "the Tishbite from Tishbi of Gilead," that the place may have been purposely so described, to distinguish it from the town of the same name in Galilee. (2) Michaelis translates the Heb. hat-tishb (differently pointed) as an appellative denoting "the stranger.

Titus (fr. Gr. = [so He-lou] the structure, sti- cers; or [so others] strangers; or [so others] kings, L. & S.). These children of Uranus ( = Heaven) and Gaia ( = Earth) were, according to the earliest Greek legends, the vanquished predecessors of the Olympian gods, condemned by Zeus (= L. Jupiter) to dwell in Tartarus (HEL), yet not without retaining many relics of their ancient dignity. By later (Latin) poets they were confounded with the kindred Gigantes ( = giants), and both terms were transferred by the LXX. to the Reaphim (Gigantes 3) of Palestine. In 2 Sam. v. 18, 22, "the valley of Reaphim" is in the LXX. the valley of the Titans; and in 1 Chr. xli. 15, xiv. 9, it is the valley of the giants. So in Jud. xvi. 7. The sons of the Titans stands parallel with "high giants." Several Chris- tian Fathers inclined to the belief that Titian (= Titan) was the mystic name of "the beast" indicated in Rev. xiii, 18. Riddle.

Tithe (Heb. ma'uter; Gr. dekathe). A tenth part. (Number) Numerous instances of Levitical tithes are found both in profane and Biblical history, prior to or independently of the appointment of the Levitical tithes under the Law. In Biblical history the two prominent instances are—(1) Abram presenting the tenth of all his property, or rather of the spoils of his victory, to Melchizedek (Gen. xiv. 20; Heb. vii. 2, 6). (2) Jacob, after his vision at Luz, devoting a tenth of all his property to God in case he should return home in safety (Gen. xxviii. 22).—The Law first lays down the general principle that the tenth of all produce, as well as of flocks and cattle, belongs to Jehovah, and must be paid in kind, or, if redeemed, with an addition of one- fifth to its value (Lev. xxvii. 30-32). This tenth, called a "heave-offering," is assigned to the Levites, as the reward of their service, and it is ordered further, that they are themselves to dedicate to the Lord a tenth of these receipts, to be devoted to the maintenance of the priests (Num. xvi. 21-28).—This legislation is modified or extended in Deuter- onomy, i. e., from the thirty to forty years later. Commands are given to the people, (a) to bring their tithes, votive, and other offerings and firstfruits to the chosen centre of worship, the metropoli, there to be eaten in festive celebration in company with their children, their servants, and the Levites (Deut. xii, 3-18). (b). To tithe all the produce of the soil every year, these tithes with the firstlings of the flock and herd to be eaten in the metropolis. (c) In case of distance, permission is given to convert the produce into money, to be taken to the appointed place, and there laid out in the purchase of food for a festal celebration in which the Levite is, by special command, to be included (xvii. 22-27). (d) At the end of three years all the tithe of that year is to be gathered and laid up "within the gates," and a festival is to be held, in which the stranger, the fatherless, and the widow, together with the Levite, are to take part (xvii. 28, 29). (e) After taking the tithe in each third year, "which is the year of tithing," an exculpatory decla- ration is to be made by every Israelite, that he has done his best to fulfill the Divine command (xxvi. 12-14).—From all this we gather, 1. That one- tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2.
That out of this the Levites were to dedicate a tenth to God, for the use of the priests. 3. That a tithe, in all three periods of the year, was to be applied to festival purposes. 4. That in every third year, either this festival tithe or a third tithe was to be eaten in company with the poor and the Levites. The question arises, were there three tithes taken in this third year; or is the third tithe only the second under a different description? It must be allowed that this third tithe is not without support. Josephus distinctly says that one-tenth was to be given to the priests and Levites, one-tenth was to be applied to feasts in the metropolis, and that a tenth besides this was every third year to be given to the poor (compare Tob. i. 7, 8). On the other hand, Maimonides says the third and sixth years' second tithe was shared between the poor and the Levites, i.e., that there was no third tithe. Of these opinions, that which maintains three separate and complete tithings seems improbable (so Mr. Phillott, Dr. Ginsburg [in Kitto], Prof. Douglas [in Fbrn.], Ayre, &c.). It is plain that under the kings the tithe-system passed into a general neglect in which the observance of the law declined, that Hezekiel, among his other reforms, took effectual means to revive its use (2 Chr. xxxii. 5, 12, 19). Similar measures were taken after the Captivity by Nehemiah (Neh. xii. 44), and in both these cases special officers were appointed to take charge of the stores and reservoirs for this purpose. Yet, notwithstanding partial evasion or apportion, the system itself was continued to a late period in Jewish history (Heb. vii. 5-8; Mat. xxiii. 23; Lk. xviii. 12). Agriculture; Alms; Levites; Poor; Priest; Stranger.

Titus (L., a common Roman first name; possibly fr. Gr. = [so Schl., &c.] honorable or honored). Our materials for the biography of this companion of St. Paul must be drawn entirely from 2 Cor., Gal., Tit., and 2 Tim. He is not mentioned in the Acts at all. Taking the passages in the Epistles in the order of the events referred to, we turn first to Gal. ii. 1, 3. We conceive the journey mentioned here (so by Hufnagel, original author of this article) to be identical with that of the apostle (Acts xv.) which Paul and Barnabas went from Antioch to Jerusalem to the conference which was to decide the question of the necessity of circumcision to the Gentiles. Here we see Titus in close association with Paul and Barnabas at Antioch. He goes with them to Jerusalem. His circumcision was either not insisted on at Jerusalem, or, if demanded, was firmly resisted. He is very emphatically spoken of as a Gentile (“Greeck”), by which is most probably meant that both his parents were Gentiles. Titus would seem, on the occasion of the council, to have been specially a representative of the church of the uncircumcision. In the passage cited above, Titus is so mentioned as apparently to imply that he had become personally known to the Galatian Christians. After leaving Galatia (Acts xviii. 23), and spending a long time at Ephesus (xix. 1-xx. 1), the apostle proceeded to Macedonia by way of Thoes. Here he expected to meet Titus (2 Cor. ii. 15), who had been sent on a mission to Corinth. In this hope he was disappointed, but in Macedonia Titus joined him (vii. 6, 7, 13-15). The mission to Corinth had reference to the immorality rebuked in 1 Cor. and to the effect of 1 Cor. on the offending church, and it was so far successful and satisfactory. Another part of the mission with which he was intrusted had reference to the collection, at that time in progress, for the poor Christians of Dalmatia. The apostle now, after his encouraging conversations with Titus regarding the Corinthian Church, sends him back from Macedonia to Corinth, with two other trustworthy Christians (Trophimus; Tychicus), bearing the Second Epistle, and with an earnest request (viii. 6, 17) that he would see to the completion of the collection (viii. 6). It has generally been considered doubtful who the “brethren” were (1 Cor. xvi. 11, 12) that took the First Epistle to Corinth. Most probably they were Titus and his companion, whoever that might be, who is mentioned in him in 2 Cor. xii. 18. (Trophimus; Tychicus.)—A considerable interval now elapses. St. Paul's first imprisonment is concluded, and his last trial is impending. In the interval between the two, he and Titus were together in Crete (Tit. i. 5). We see Titus remaining in the island when St. Paul left it, and receiving there a letter written to him by the apostle (Titus, Epistle to). From this letter we learn nothing of the apostle's stay. The first details:—First we learn that he was originally converted through St. Paul's instrumentality (i. 4). Next we learn the various particulars of the responsible duties which he had to discharge in Crete. He is to complete what St. Paul had been obliged to leave unfinished (i. 5), and to organize the Church throughout the island by appointing preachers in every city. Next he is to control and bridge (ver. 11) the restless and mischievous Judaeans, and to be preparatory to the rest of (ver. 13). He is to urge the duties of a decorous and Christian life upon the women (ii. 3-5), some of whom (ii. 3) possibly had something of an official character (ver. 3. 4). He is to be watchful over his own conduct (ver. 7), to impress upon the servants their peculiar duties (i. 9, 10), to check all social and political turbulence (iii. 1), and all wild theological speculations (ver. 9), and to exercise discipline on the heretical (ver. 10). The notices which remain are more strictly personal. Titus is to report to the apostle any troubles which he perceives (ver. 12; Acts xvi. 5), and then to hasten to join St. Paul at Nicopolis, where the apostle is proposing to pass the winter. Zenas and Apelles are in Crete, or expected there; for Titus is to send them on their journey, and supply them with whatever they need for it (iii. 19). Whether Titus did join the apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what St. Paul wrote not long afterward, in 2 Tim. iv. 10 (“Titus to Dalmatia”); for Dalmatia lay to the N. of Nicopolis, at no great distance from it. From the form of the whole sentence it seems probable that this disciple had been with St. Paul in Rome during his final imprisonment; but this cannot be asserted confidently. Titus is connected by tradition with Dalmatia; but his traditional connexion with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop in the island, and to have died there at an advanced age. The modern capital, Candia, appears to claim the honor of being his burial-place. In the fragment by the lawyer Zenas, Titus is called Bishop of Gortyna. The name of Titus was the watchword of the Cretans when they were invaded by the Venetians; Evangelist: Timothy. Titus (see above), Epistle to. There are no specialties in this Epistle which require any very elab-
and hence thirty to forty miles S. E. of Kenawd, as both suggestive of Tob, but does not positively identify either of them with it.

**Tob-ad-o-nial** (fr. Heb. = good is Adonijah, or good is my Lord Jehovah), one of the Levites sent by Jehoshaphat through the cities ofJudah to teach the Law to the people (2 Chr. xvii. 8, 9).

**To-bi-ah** (fr. Heb. = Tobiah, the Ammonite), one of the Levites sent by Jehoshaphat to teach in the cities of Judah (2 Chr. xvii. 8, 9). This Tobiah was a Levite who returned with Zerubbabel, but were unable to prove their connection with Israel (Ezr. ii. 60; Neh. vii. 62).

**To-bi-ah** (fr. Heb. = Tobiah, the Ammonite), one of the Levites sent by Jehoshaphat through the cities of Judah to teach the Law to the people (2 Chr. xvii. 8, 9).

The two races of Moab and Ammon found in these men fit representatives of their hereditary hatred to the Israelites. But Tobiah, though a slave (A. V. "servant"); Tobit, "beled"; Neh. ii. 10, 19), unless this is a title of opprobrium, and an Ammonite, was himself sons-in-law of Shechaniah 6, and his son Johanan 10 married the daughter of Shullam 13, who was probably a priest (vi. 17, 18); and these family relations created for him a strong faction among the Jews. Tobiah gave venom to the pitting scorn of Sanballat (iv. 3), and provoked the bitter cry of Nehemiah (4, 5); he kept up communications with Sanballat and the king of Judah, and sent letters to put Nehemiah in fear (vi. 17, 19); and finally took up his residence in the Temple in the chamber which Eliahshib had prepared for him in defiance of the Mosaic statute (Deut. xxiii. 8), upon which Nehemiah "cast forth all the household stuff of Tobiah out of the chamber" (Neh. xiii. 7, 8). Nothing further is known of him. Ewald conjectures that Tobiah had been a page (slave) at the Persian court, and, being in favor there, had been promoted to be strap of the Ammonites.

**To-bi-as** (Gr. form of Tobiah or Tobijah). 1. Son of Tobt, and central character in the book of that name. (Tobit, Book of).—2. Father (or grandfather) of the Hyrcanids or Cubsants, who was apparently a man of great wealth and reputation at Jerusalem in the time of Seleucus Philopator, about b. c. 187 (2 Mc. iii. 11). In the high-priestly schism which happened afterward (Menaikes), "the sons of Tobias" took a conspicuous part.

**To-bi-el, or To-bi-el** (Gr. fr. Heb. = the goodness of God), father of Tobit and grandfather of Tobias 1 (Tob. i. 1).

**To-bi-ja** (fr. Heb. = Tobiah). 1. One of the Levites sent by Jehoshaphat to teach the Law in the cities ofJudea (2 Chr. xvii. 8, 9).—2. One of the Captivity in the time of Zechariah, in whose presence the prophet was commanded to take crowns of silver and gold and put them on the head of Joshua the high-priest (Zech. vi. 10, 14). Rosenmüller conjectures that he was one of a deputation who came up to Jerusalem, from the Jews who still remained in Babylon, with contributions of gold and silver for the Temple. But Maurer considers the offerings presented by Tobijah and his companions.

**To-bit** (Gr. fr. Heb. = my goodness, Igeen; more probably = Tobiah, Fritzche), father of Tobias 1 (Tob. i. 1, 5). Book of. **To-bit** (see above). Book of. The book is called simply Tobit in the old MSS. At a later time the opening words of the book were taken as a title. 1. Text. The book exists at present in Greek, Latin, Syriac, and Hebrew texts, which differ more or less from one another in detail, yet are so far alike that
it is reasonable to suppose all derived from one written original, which was modified in the course of transmission. The Greek text is found in two distinct recensions. The one is followed by the mass of the MSS. of the LXX, and gives the oldest text which remains. The other is only fragmentary, and manifestly a revision of the former. Of this, one piece (1.1–1.2) is contained in the Sipanic MS. (New Testament, 1.829), and another in three later MSS. The Latin texts are also of two kinds. The common ( Vulgate) text Jerome formed by a very hasty revision of the old Latin version with the help of a Chaldee copy translated into Hebrew for him by an assistant who was master of both languages. It is of very little critical value. The old Latin texts are far more valuable, though these present considerable variations among themselves, and represent the revised and not the original Greek text. Of the Hebrew versions, one is closely moulded on the common Greek text, the other an extremely free version of the revised text. The Syriac version to ch. vii. 9 is a close rendering of the common Greek text, in which it follows the revised text—2. Comment. The outline of the book is as follows, Tobit, an Israelite of the tribe of Naphtali and strict observer of the Law, was carried captive to Assyria by Shalmaneser. While "purveyor" at court, he exerted himself to relieve his countrymen, and lent ten talents of silver to Gabael at Rages in Media. Before Sennacherib's death he had to flee from Nineveh with his wife Anna and son Tobias, but returned under Esar-haddon. As he lay one night in the court of his house, being unclean from having buried a Jew whom his son had found strangled in the market-place, sparrows muted warm dung into his eyes, and he became blind, and impoverished, and prayed to God for help. The same day his kinswoman Sara 2, whose seven husbands had successively been slain by Asmodæus, also sought help from God. The angel Raphael was sent to deliver both from sorrow. As a kinsman (Azarias 5) he accompanied Tobias on his journey to reclaim the money lent to Gabael. At the Tigris a fish attacked Tobias, but by Raphael's direction he sped it and took his heart and liver and gall. At Ecbatana Tobias married Sara, Asmodæus being driven to the utmost parts of Egypt by a snake made with the fish's heart and liver. The money was obtained from Raguel by Raphael, and Tobias returned with Sara and half her father's goods to Nineveh. Tobit was restored to sight by the fish's gall rubbed on his eyes. Raphael made himself known. Tobit expressed his gratitude in a fine psalm, and lived to see the long prosperity of his son. After Tobit's death Tobias returned to Ecbatana, where "before he died he heard of the destruction of Nineveh," of which "Jonas the prophet spake."—3. Historical Character. The narrative seems to have been received as true till the Reforma-
tion. Luther expressed doubts as to its literal truth, and these doubts gradually gained a wide cur-
rency among Protestant writers. Beltholdt has given a summary of alleged errors in detail, but the question turns rather upon the general completion of the history than upon minute objections. This, however, is fatal to the supposition that the book could have been completed shortly after the fall of Nineveh (n. c. 606; Tob. xiv. 15), and written, in the main, some time before (xii. 20). The whole tone of the narrative bespeaks a later age; and above all, the doctrine of good and evil spirits is elaborated in a form which belongs to a period considerably posterior to the Babylonian Captivity. The inci-
dents are not referred to in any part of Scripture nor in Josephus or Philo. The character of the alleged history as a whole is alien from the general character of scripture in the Scriptures, while there is nothing exceptional, as in the case of Daniel, to explain the difference. The narrative is not simply history, but possibly some real occurrences related by tradition formed its basis. As the book stands it is a distinctly didactic nar-
Raphael's time. It stands in the moral lesson which it conveys, not in the incidents.—4. Original Lan-
guage. The superior clearness, simplicity, and ac-
curac of the LXX. text prove conclusively that this is nearer the original than any other text which is known, if it be not, as some have supposed, the original itself. Indeed, the arguments brought to show that it is a translation are far from conclusive; yet there is no internal evidence against the supposi-
tion that the Greek text is a translation (see §5, below).—5. Date and place of Composition. The data for determining these are scanty. Eichborn places the author after the time of Darius Hystaspis. Beltholdt brings the book comparatively later than Seleucus Nicator (about n. c. 250–200). He sup-
poses it written by a Galilean or Babylonian Jew, from the prominence given to those districts in the narrative. De Wette leaves the date undetermined, but argues that the author was a native of Pale-
tine. Ewald fixes the composition in the far East, toward the close of the Persian period (about n. c. 330). This last opinion is almost certainly correct (so Mr. Westcott, original author of this article). Its date will fall somewhere within the period be-	ween the close of the work of Nehemiah and the invasion of Alexander (about n. c. 430–334). The contents of the book would suggest that he was living out of Palestine, in some Persian city, or possibly Babylon, where his countrymen were exposed to the capricious cruelty of heathen governors, and in danger of neglecting the Temple-service. If these conjectures as to the date and place of writing be correct, we must assume a Hebrew or Chaldee original. Even if the date of the book be brought back much farther, in the second century n. c., it must have been written in some Aramaic dialect, as the Greek literature of Palestine belongs to a much later time. As long as this was held to be strict history, it was supposed to be written by the immediate actors, Tobit and Tobias, the con-
cluding verses (xiv. 12–15) by a surviving friend. But if the historical character of the narrative is set aside, there is no trace of the person of the author.—6. History. The history of the book is in the main that of the LXX. version. (Caxon; Septuagint.) There appears to be a reference to it in the Latin version of the Epistle of Polycar-
cpt. Clement of Alexandria and Origen practi-
cally use the book as canonical; but Origen dis-
tinctly notices that neither Tobit nor Judith was received by the Jews, and rest the authority of Tobit on the usage of the Churches. Atha-
nasius quotes Tobit as Scripture, but definitely excludes it from the Canon. In the Latin Church, Cyril, Hilary, and Lucifer, quote it as authorita-
tive. Augustine includes it with the other apocrypha of the LXX. among "the books which the Christian Church received," and in this he was followed by the mass of the later Latin Fathers. Jerome, how-
ever, followed by Rufinus, maintained the purity of

"It can only be regarded in the light of an Eastern romance written by a Jew." (Prof. J. G. Murphy, in Forn.)
the Hebrew Canon of the O. T. Luther pronounced it, if only a fiction, yet "a truly beautiful, wholesome, and profitable fiction, the work of a gifted poet. . . . A book useful for Christian reading." The same view is held also in the English Church, yet the book, like the rest of the APOCRYPHA, seems to have fallen into neglect. —T. *Religious Character.* Nowhere else is there preserved so complete and beautiful a picture of the domestic life of the Jews after the Return. There may be symptoms of a tendency to formal righteousness of works, but as yet the works are painted as springing from a living faith. Of the special precepts one (Tob. iv. 15) contains the negative side of the golden rule of conduct (Mat. v. 12), which in this partial form is found among the maxims of Confucius. Almost every family relation is touched upon with natural grace and affection. The most remarkable doctrinal feature in the book is the prominence given to the action of spirits (see § 2, above; Magic). A second doctrinal feature of the book is the firm belief in a glorious restoration of the Jewish people; but there is not the slightest trace of the belief in a personal Messiah.

To'chen [-ken] (Heb. a task, measure, Ges.), a place mentioned (1 Chr. iv. 35 only) among the towns of Simeon; site unknown.

To'gar-nah (Heb. fr. Sasan = tribe of Armenia, Grimm), son of Gomer, and brother of Ashkenaz and Riphat (Gen. x. 3). Togarnah, as a geographical term, is connected with Armenia, and the subsequent notices of the name (Ez. xxvii. 14, xxxviii. 6) accord with this view. Herodotus says the Ar- menians were Phrygian colonists (Hist. vii. 75), which probably implies only a common origin of the two peoples (so Mr. Bevan). There can be little doubt that the Phrygians were once the dominant race in the peninsula, and that they spread westward from the confines of Armenia to the shores of the Aegean. The Phrygian language is undoubtedly to be classed with the Indo-European family. The Armenian language presents many peculiarities which distinguish it from other branches of the Indo-European family; but no hesitation is felt by philologists in placing it in this family of languages. *Tongues, Confusion of.*

To'h (Heb. fr. Heth = ancestor of Samuel the prophet (1 Sam. i. 1); = Nahath 2, and To'ah?)

To'el (Heb. error, Ges.) = Tob, king of Hamath on the Orontes, who, after the defeat of his powerful enemy the Syrian king Hadadezer by the army of David, sent his son Joram, or Hadarom, to congratulate the victor and do him homage with presents of gold and silver and brass (2 Sam. viii. 9, 10).

To'la (Heb. a worm, Ges.). 1. First-born of Issachar, and ancestor of the Tolaites (Gen. xvi. 13; Num. xxvi. 23; 1 Chr. vii. 1, 2).—2. Judge of Israel after Abimelech (Judg. x. 1, 2); "the son of Puah, the son of Dodo, a man of Issachar." Tol'a judged Israel twenty-three years at Shim'on 2 in Mount Ephraim, where he died and was buried.

To'lad (Heb. birth, Ges.), a city of Simeon (1 Chr. iv. 29); = EL-TOLAD.

3 The agency of Arameans and of Raphael is out of keeping with sober history. The mode of repelling evil spirits and curing blindness betrays a superstition for the primitive mind. The novel is made to fall into the hands of a family known to Tobit, and to be the voucher for the false charms which are introduced. The moral of the story rests on "Alm. deliver from death" (Tob. iv. 13). The book is of no historical value, and tends to beget a weak and indiscriminate moral feeling, encouraging self-righteousness, and cherishing superstition (Prof. J. G. Murphy, in Fbrn.).

**Tol'as-ites** (fr. Heb.), the = the descendants of Tol'as the son of Issachar (Num. xxvi. 26).

**Tol'ba-nes** [-nee] (Gk.) = TELEM, a porter in Ezra's time (1 Esd. ix. 25).

**Tomb.** The sepulchral rites of the Jews (RISHAL) were marked with the same simplicity that characterized all their religious observances (so Mr. Ferguson, original author of this article). This simplicity of rite led to what may be called the distinguishing characteristic of Jewish sepulchres—the deep loculus (L. literally a little place, i.e. a little chamber, cell, or recess) — which, so far as is now known, is universal in all purely Jewish rock-cut tombs, but hardly known elsewhere. Its form will be understood by referring to the annexed diagram, representing the forms of Jewish sepulture. In

![Diagram of Jewish Sepulchres](image-url)

- The apartment marked A, are twelve such loculi, about two feet wide by three feet high. On the ground-floor these generally open on the level of the floor; when in the upper story, as at C, on a ledge or platform, on which the body might be laid to be anointed, and on which the stones might rest which closed the outer end of each loculus. The shallow loculus, shown in chamber B, but apparently only used when sarcophagi were employed, and, therefore, so far as we know, only in the Greco-Roman period, would have been inappropriate, where an unembalmed body was laid out to decay— as there would evidently be no means of shutting it off from the rest of the catacomb. The deep loculus on the other hand was as strictly conformable with Jewish customs, and could easily be closed by a stone fitted to the end, and luted into the groove which usually exists there. This fact affords a key to that which is otherwise hard to be understood in certain passages in the N. T. Thus in Jn. xi. 39 Jesus says, "Take away the stone;" and (ver. 40) "they took away the stone without difficulty, apparently. And in xx. 1, the same expression is used, "the stone is taken away." There is one catacomb—that known as the "Tombs of the Kings"—which is closed by a stone rolling across its entrance; but it is the only one, and the immense amount of contrivance and fitting which it has required is sufficient proof that such an arrangement was not applied to any other of the numerous rock-tombs around Jerusalem, nor could the traces of it have been obliterated, had it anywhere existed. Although, therefore, the Jews were singularly free from the pomp and vanities of funereal magnificence, they were at all stages of their independent existence an eminently burying people.—*Tombs of the Patriarchs.* One of the most striking events in the life of Abraham is the purchase of the field of Ephron the Hit-
The site at Hebron, in which was the cave of Machpelah, that he might therein bury Sarah his wife, and that it might be a sepulchre for himself and his children, Aaron died on the summit of Mount Hor (Num. xx. 28, xxxiii. 39), and was probably buried there. Moses died in the plains of Moab, and was buried there, "but no man knoweth of his sepulchre to this day" (Deut. xxxiv. 6). Joshua was buried in his own inheritance, in Timnath-serah (Josh. xxiv. 30), and Samuel, in his own house at Ramah (1 Sam. xxi. 1). Joab was also buried "in his own house in the wilderness" (1 K. ii. 34). From the time when Abraham established the burying-place of his family at Hebron till David fixed that of his family in the city which bore his name, the Jewish rulers had no fixed or favorite place of sepulture. Each was buried on his own property, or where he died, without much caring either for the sanctity or convenience of the place chosen.—**Tomb of the Kings.**

Of the twenty-two kings of Judah who reigned at Jerusalem from 1048 to 589 B.C., eleven (David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Joatham, Hezekiah, Josiah, with the good priest Jehoiada) were buried in one hypogeeum (= subterranean structure) in the "city of David." Of all these it is merely said that they were buried in "the sepulchres of their fathers" or "of the kings" in the city of David, except of two—Asa and Hezekiah. Two more of these kings (Jehoram and Josiah) were buried also in the city of David, "but not in the sepulchres of the kings." Neh. iii. 16, and Ez. xliii. 7, 9, with the reiterated assertion of the Books of Kings and Chronicles that these sepulchres were situated in the city of David, leave no doubt but that they were on Zion, or the Eastern Hill, and in the immediate proximity of the Temple (so Mr. Fergusson, but see Jerusalem, III. § 5). Manasseh was (2 Chr. xxxiii. 20)

buried in his own house, i. e. "in the garden of his own house, in the garden of Uzza" (2 K. xxi. 18), where his son Amon was also buried in his sepulchre (ver. 26). Ahaz was buried "in the city even in Jerusalem, but they brought him not into the sepulchres of the kings of Israel" (2 Chr. xxvii. 27). Up to the present time we have not been able to identify one single sepulchral excavation about Jerusalem which can be said with certainty to have been used for burial before the time of the Romans. The only important hypogeeum which is wholly Jewish in its arrangements, and may consequently belong to an earlier or to any epoch, is that known as the Tombs of the Prophets in the western flank of the Mant of Olives. It has every appearance of having originally been a natural cavern improved by art, and with an external gallery some 140 feet in extent, into which twenty-seven deep or Jewish loculi open. Other chambers and loculi have been commenced in other parts, and in the passages are spaces where many other graves could have been located. It has no architectural moultings, no sarcophagi or shallow loculi, nothing to indicate a foreign origin.—**Greek-Roman Tombs.** Besides the tombs above enumerated, there are around Jerusalem, in the Valleys of Hinnom and Jehoshaphat, and on the plateau in the N., a number of remarkable rock-cut sepulchres, with more or less architectural decoration, sufficient to enable us to ascertain that they are all of nearly the same age, and to assert with very tolerable confidence that the epoch to which they belong must be between the introduction of Roman influence and the destruction of the city by Titus. The excavations in the Valley of Hinnom with Greek inscriptions are comparatively modern, the inscriptions being all of Christian import, and such as to render it doubtful whether the chambers were not the dwellings of ascetics. In the village of Siloan there is a monolithic cell of singularly Egyptian aspect, which
De Saulcy assumes to be a chapel of Solomon’s Egyptian wife. It is probably of very much more modern date, more Assyrian than Egyptian in character, but probably not sepulchral. The principal remaining architectural sepulchres may be divided into three groups: (1.) Those existing in the Valley of Jehoshaphat (Jehoshaphat, Valley of) and known popularly as the Tombs of Zechariah, of St. James, and of Absalom. Of these the most southern is known as that of Zechariah, a popular name which there is not even a shadow of tradition to justify. It consists of a square solid basement, measuring 18 feet 6 inches each way, and 20 feet high to the top of the cornice. On each face are four engaged Ionic columns between ante (the wall-plasters at the corners), and these are surmounted by a cornice of purely Assyrian type, such as is found at Khorsabad. In all its details it is so distinctly Roman that it is impossible to assume that it belongs to an earlier age than that of their influence. Above the cornice is a pyramid rising at rather a sharp angle, and hewn, like all the rest, out of the solid rock. To call this building a tomb is evidently a misnomer, as it is absolutely solid — hewn out of the living rock by cutting a passage round it. It has no internal chambers, nor even the semblance of a doorway. Only the outward face or that fronting Jerusalem is completely finished. The so-called tomb of Absalom is somewhat larger, the base being about 21 feet square, and probably 23 or 24 to the top of the cornice. Like the other, it is of the Roman Ionic order, surmounted by a cornice of Ionic type; but between the pillars and the cornice a frieze, unmistakably of the Roman Doric order, is introduced. It is by no means clear whether it had originally a pyramidal top like its neighbor. Immediately in rear of the monolith we find a sepulchral cavern, indiscriminately called the Tomb of Jehoshaphat, now closed by the rubbish and stones thrown at the tomb of the undutiful son, but externally crowned by a pediment of considerable beauty, and in the same style as that of the Tombs of the Judges (see below). The third tomb of this group, called that of St. James, is situated between the other two, and is one of the most remarkable of the catacombs around Jerusalem, containing about sixty deep loculi, arranged in three stories; the upper stories with ledges in front to give convenient access, and to support the stones that closed them; the lower flush with the ground: the whole, consequently, so essentially Jewish that it might be of any age if it were not for its distance from the town, and its architectural character, which is identical with that of the Tomb of Jehoshaphat, and has nothing Jewish about it. The so-called “Jewish Tomb” in this neighborhood has bevelled facers over its facade, but with late Roman Doric details at its angles. (3.) The group known as the Tombs of the Kings, about half a mile N. of the Damascus Gate (Kinnereth, Broook or), mentioned by Josephus (B. J. v. 4, § 2) as the Sepulchral Caverns of the Kings, and twice (B. J. v. 3, § 2, 12, § 2) as the Monuments of Herod. The architecture exhibits the same Roman Doric arrangements as are found in all these tombs, mixed with bunches of grapes, which first appear on Maccabean coins, and foliage which is local and peculiar, and, so far as anything is known elsewhere, might be of
any age. Its connection, however, with that of the Tombs of JeJosaphat and the Judges fixes it to the same epoch. The entrance doorway of this tomb is

below the level of the ground, closed by a very curious and elaborate, but clumsy, contrivance of a rolling stone. Within, the tomb consists of a vesti-

bule or entrance-hall about twenty feet square, from which three other square apartments open, each surrounded by deep loculi. These peculiarities not known in any other tomb about Jerusalem, of having a square apartment either beyond the head of the loculus or on one side; e.g. A A have these inner chambers A' A' within, and B B at B' B' on one side. But perhaps the most remarkable peculiarity of the hypogeum is the sarcophagi chamber D, in which two sarcophagi were found. All tends to make it probable that this was really the sepulchre of Herod. There seems no reason for doubting that all the architectural tombs of Jerusalem belong to the age of the Romans, like every thing that has yet been found either at Petra, Ba'alek, Palmyra, or Damascus, or even among the stone cities of the Haaram.—Tomb of Helena of Adiabene. Of the very famous tomb of Queen Helena of Adiabene not one vestige exists. We are told that she and her son Izzates were buried at the pyramids which she had erected more than three stadia from Jerusalem (Jos. xx. 4, § 3). These pyramids were situated outside the third wall, near a gate between the Tower Peephus and the Royal Caverns (Jos. B. J. v. 22, and v. 4, § 2). They remained sufficiently entire in the fourth century to form a conspicuous object in the landscape.—Since the destruction of the city by

Titus, none of the native inhabitants of Jerusalem have been in a position to indulge in much sepulchral magnificence, or perhaps had any taste for this class of display; and we in consequence find no rock-cut hypogeum, and no structural monuments that arrest attention in modern times. The people, however, still cling to their ancient cemeteries in the Valley of JeJosaphat (JEJosaphat, VALLEY OF) with a tenacity singularly characteristic of the EAST;

ABEL; CAVE; CYRUS; EZRA; MODIN; MORDECAI; PILLAR;

RACHEL; SIECHEM, &c.

* Tonga (Heb. melkha'ayim, or melkde'ayim, ma'dab). AXE 6; SWORD.

* Tongue (tung) (Heb. lishon; Gr. dialexis, dialektoj (= dialect, or speech)), literally the organ in the mouth, used by animals for tasting, licking, &c., and by mankind for articulation also (Ex. xi. 7; Judges vii. 5; Mk. vii. 33, 35; Rev. xvi. 10, &c.), also metonymically = speech (Job xv. 5; 1 Jn. iii. 18, &c.), language or dialect (Gen. x. 5, 20, 31; Acts ii. 8, 11, &c.), nation or people having their own language (Is. lxvi. 18; Rev. v. 9, &c.), and tropically = that which resembles a tongue (Job vii. 21 marg. [text "wedge"], xv. 2 marg. [text "bay"]; Is. v. 24 margin, xi. 15; Acts ii. 8, &c.). CHALDEANS; GREEK; HEBREW; LATIN; TONGUES, CONJUNCTION OF;

TONGUES, GIFT OF.

Tongues (see above). CONFUSION OF. The unity of the inhabitants was most clearly implied, if not positively asserted, if the mosaic writings. (ADAM;

CREATION; MAN; NOAH). Unity of language is assumed by the sacred historian apparently as a corol-
lary of the unity of race. No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. Speech, being inherent in man as a reflecting being, was in the beginning undeveloped; but since man was created by the same process of imitation by which it is still perpetuated. No notice is taken of any divergences in the antediluvian period, as their effects were obliterated by the Flood. The unity of speech would naturally be retained among Noah's descendants as long as they were held together by social and local bonds (Gen. x. 5). Disruptive causes were, however, early at work to dissolve this twofold union of community and speech. The human family endeavored to check the tendency to separation by the establishment of a great central edifice, and a city which would serve as the metropolis of the whole world. The project was defeated by the interposition of Jehovah, who determined "to confound their language, that they might not understand one another's speech" (xi. 7; Babel, Tower of). Contemporaneously with, and perhaps as the result of, this confusion of tongues, the people were scattered abroad from thence upon the face of all the earth, and the names which were given to the several nations (names of the name Babel.—Two points demand our attention in reference to this narrative, viz. the degree to which the confusion of tongues may be supposed to have extended, and the connection between the confusion of tongues and the dispersion of nations. (1.) It is unnecessary to assume that the judgment inflicted on the builders of Babel amounted to a loss, or even a suspension, of articulate speech. The desired object would be equally attained by a miraculous forestalment of those dialectical differences of language which are constantly in process of production, and which ordinarily require time and variations of place and habits to reach such maturity that people cannot understand one another's speech. The elements of the one original language may have remained, but so disguised by variations of pronunciation, and by the introduction of new combinations, as to be practically obliterated. (2.) The confusion of tongues and the dispersion of nations are spoken of as two separate events. (3.) The divergence of the various families into distinct tribes and nations ran parallel with the divergence of speech into dialects and languages, and thus Gen. x. is posterior in historical sequence to the events recorded in Gen. xi. Both passages must be taken into consideration in any discussion on the early fortunes of the human race.—A. How far do modern researches into the phenomena of language favor the idea that once "the whole earth was of one speech and language"? The advocate of the historical unity of language is met by two classes of opposing arguments, one arising out of the differences, the other out of the resemblance of existing languages. As to the former, no one can doubt that, though linguistic science itself has hardly advanced beyond the stage of infancy, the tendency of all linguistic research is in the direction of unity (so Mr. Bevan, original author of this article). Variety in unity is a general law of nature, and the formal varieties of language as handed down to us, tend to the theory of a common origin. Amid these varieties are manifest tokens of unity in the original material out of which language was formed, in the stages of formation through which it has passed, in the general principle of grammatical expression, and in the spirit and power of dispersion in the development of these various formations. The lines of discovery, therefore, point in one direc-

tion and favor the expectation that the various families may be combined by the discovery of connecting links into one family, comprehending all the languages of the world. But should such a result be obtained, the probability of a common origin would still remain unsolved; for it is probably due to the absence, in many classes and families, of that chain of historical evidence, which in the case of the Indo-European and Semitic families enables us to trace their progress for above 3,000 years. As to the second class of opposing arguments—that the resemblances of existing languages do not necessitate the theory of historical or gen-
tic unity, but may be satisfactorily accounted for on psychological principles—the whole question of the origin of language lies beyond the pale of historical proof, and no argument against its common origin can be derived from analogies drawn from the animal world, since language is not identical with sound, but is intimately connected with reason, and is perpetuated in a manner wholly distinct from that whereby animals learn to utter their cries. Besides, the theory that the language of the one protoplast was founded on strictly psychological principles, is cer-
tainly as consistent with psychological as with linguistic principles. The theory of a plurality of protoplasts arriving at similar independent results under the influence of the same psychological laws.—The present position of the linguistic science in respect to direct proof of the radical identity of languages may be thus stated: All languages being classified according to their ideal forms as (I) isolating, also called monosyllabic or radical, (II) agglutinative, or (III) inflecting, the Indo-European languages and the (so-called) Semitic being included under the last head. The Indo-Eu-

ron languages have an acknowledged and well-
defined relationship as one family; but under the Semitic family some include the sub-Semitic lan-
guages, as the Egyptian or Coptic, while others make these intermediate between the Semitic and Indo-

ronian languages (see B, II., below). The agglu-

tinative families of Europe and Asia are combined by Prof. Max Müller in one family, named Turanian, but divided by Pott and other eminent philologists into four families. As to the Turanian, &c. The monosyllabic languages of S. E. Asia are not included in the Turanian family by Müller, ap-

parently as not agglutinative; but as the Chinese appears to be connected radically with the Burmese, Tibetan, and Ural-Altaian languages, it seems en-
titled to a place in the Turanian family. The Amer-

ian languages are referred by eminent writers to an Asiatic or Turanian origin (Hunsel, Latham); the bulk of the African languages to the Semitic fam-
ily (Latham): yet they may stand by themselves as distinct families. The problem that awaits solution is, whether the several families above specified can be reduced to a single family by demonstrating their radical identity. Here, though there is a consider-
able amount of radical identity which appears to be above suspicion, yet the absence of materials and other causes afford abundance of room for difference of opinion.—B. Do the ethnological views exhibited in the Mosaic (Gen. x.) and the linguistic views presented in the present article give evidence furnished by history and language, both in re-
gard to the special facts recorded in it, and in the general Scriptural view of an historical or, more properly, a gentile unity of the human race? We

notice.—I. The Mosaic table does not profess to de-

scribe the process of the dispersion; but, assuming that dispersion as an accomplished fact, it records the ethnic relations existing between the various
nations affected by it. These relations are expressed under the form of a genealogy; the ethnological character of the document is, however, clear both from the names, some of which are gentile in form, as Ludim, Jebusite, &c., others geographical or local, as Mizraim, Sidon, &c., and again from the formula which concludes each section of the subject, "after their families, after their tongues, in their countries, and in their nations" (x. 5, 20, 31). Incidentally, the table is geographical as well as ethnological; but this arises out of the practice of designating nations by the countries they occupy. The general arrangement of the table is as follows:

The whole human race is referred back to Noah's three sons, Shem, Ham, and Japheth. The Shemites are described last, apparently that the continuity of the narrative may not be further disturbed; and the Hamites stand next to the Shemites, in order to show that these were more closely related to each other than to the Japhetic. The identification of the Biblical with the historical or classical names of nations, is by no means easy, particularly where the names are not subsequently noticed in the Bible. Equal doubt arises where names admit of being treated as appellatives, and so of being transferred from one district to another. (1) The Japhetic name follows fourteen times from which several are represented independently, and the remainder affiliated nations, as follows:—

(1.) Gomer, connected ethnically with the Cimmerii, Cimbrani (?), and Cyrsy; and geographically with Crimea. Associated with Gomer are—

(2.) Ashkenaz; (2.) Riphath; (3.) Togarmah. (ii.) Madai, Media, Javan, the Japhetic, as a general exemption for the Hellenic race, with whom are associated—

(1.) Elisanth; (2.) Tarshish; (3.) Kittim; (4.) Dodanim. (v.) Tushar, the Tubareni in Pundus. (vi.) Meshech, the Moschi in northwestern Armenia. (vii.) Tirah, perhaps Thracia. (II.) The Hamitic list contains thirty names of which four represent independent, and the remainder affiliated nations, as follows:—

(1.) Cush, in two branches, the western or African representing Ethiopia, the Keokh of the old Egyptian, and the eastern or Asiatic being connected with the names of the tribe Cozeri, the district Cisien, and the province Susiano or Susiana, which last with Cush are associated:—

(2.) Havilah; (3.) Seba; (4.) Raamah, with whom are associated—

(a.) Sheba, and (b.) Dedan. (5.) Sancrich; (6.) Nimrod, a personal and not a geographical name, the representative of the eastern Cushites; (i.) Mizraim, the two Mires, &c. Upper and Lower Egypt, with whom are connected—

(1.) Ludim; (2.) Anamim; (3.) Napthuchim; (4.) Pathresem; (5.) Casluhim; (6.) Caphtorim; (7.) Phut. (iii.) Canaan, to whom belong—

(1.) Sidon, the well-known town in Phoenicia; (2.) Heth, or the Hittites; (3.) the Jebusite, of Judah or Jerusalem; (4.) the Amorite; (5.) the Girgasite; (6.) the Hitite; (7.) the Arkaite; (8.) the Sinite; (9.) the Arvadite; (10.) the Zemarite; (11.) the Hamathite—

(III.) The Semitic list contains twenty-five names, of which five refer to independent, and the remainder to affiliated tribes, as follows:—(I.) Elam. (ii.) Assyria. (iii.) Arphaxad, with whom are associated—

(1.) Salath; Salath's son (a.) Erav; and Erav's two sons (a') Filing red; (b') Joktan, which thirteen sons of Joktan, viz.:

(a') Almonad, (b') Shelhip, (c') Hazarmaveth, (d') Jerah, (e') Hadromam, (f') Uzal, (g') Diklah, (h') Oral of Edal, (i') Armael, (j') Sheba, (k') Ophir, (l') Havilah, (m') Jorab. (iv.) Lud. (v.) Aram, with whom are associated—

(1.) Uz; (2.) Hel; (3.) Gether; (4.) Mah. One name noticed in the table, viz. Philistisimus, occurs in the Hamitic division (Gen. x. 14), but without any direct assertion of Hamitic descent. The total number of names noticed in the table, including Philistis, would thus amount to seventy-two, which was raised by patriotic writers to seventy-five. Before proceeding further, it would be well to discuss a question materially affecting the historical value of the Mosaic table, viz. the period to which it refers. On this point various opinions are entertained. Knobel, conceiving it to represent the commercial geography of the Phenicians, assigns it to about 1500 B.C., while others allow it no higher antiquity than the Babylonish Captivity. Internal evidence leads us to refer it to the age of Abraham, because—

(a.) the Canaanites were as yet in undisputed possession of Palestine; (b.) the Philistines had not concluded their migration; (c.) Tyre is unnoticed; (d.) various places such as Shuara (Zemarite), Scina (Scint), and Arcos (Arkite), are noticed, which had fallen into insignificance in later times; (e.) Kittim, which in Solomon's age was under Phenician dominion, is assigned to Japheth, and so Tarshish, which in that age undoubtedly referred to the Phenician emporium of Tarshish, whatever may have been its earlier significance. The first date is that of Abraham's time is the notice of the Medes under the name Madai. The Aryan nation, which bears this name in history, appears not to have reached its final settlement until about 500 B.C.; but the name Media may have belonged to the district before the arrival of the Aryan Medes.—The Mosaic table is a geographical, as ethnological notices relating to the various divisions of the Terahite family (Nahor 2, Abraham, Ishmael, Keturah, Eron, Midian, Haran 3, Lot, Moab, Ammon, &c.). Besides the nations whose origin is accounted for in the Bible, we find other early populations mentioned in the history without any notice of their ethnology (Amalekites, Anaim, Avims, Enims, Horims, Rehphans, Zanuzumims, and Zuzims). As these fragmentary populations intermingled with the Canaanites, they probably belonged to the same stock (compare Num. xiii. 22; Judg. i. 10). They may have belonged to an earlier migration than the Canaanites, or they may have been later comers; hut this would not necessitate a different origin.—Having thus surveyed the ethnological statements in the Bible, it remains to inquire how far they are based on, or accord with, physiological or linguistic principles. Knobel maintains that the three-fold division of the Mosaic table is founded on the physiological principle of color, Shem, Ham, and Japheth representing respectively the red, black, and white complexions prevalent in the different regions of the then known world; but the ethnological argument weakens rather than sustains his view, and, while it is quite consistent with the physical character of the tribes that the Hamites of the south should be dark, the Japhethites of the north fair, and the Shemites intermediate in color as in geographical position, we have no evidence that this distinction was strongly marked.—The linguistic difficulties connected with the Mosaic table are very considerable, and there are many conflicting opinions on the subject. The principal difficulty is that of accounting for the evident identity of language spoken by the Semitic Terahites and the Hamitic Canaanites. The alternatives hitherto offered as satisfactory solutions, viz. that the Terahites adopted the language of the Canaanites, or the Ca-
languages that of the Terahites, are both inconsistent with the enlarged area which the language covers on each side. The real question at issue concerns the language not of the whole Hamite family, but of the Canaanites and Cushites. Knobel supposes that the Canaanites acquired a Semitic language from a prior population, represented by the Rephaeites, Zo'irim, Zamzummim, &c.; Bunsen, that they were a Semitic race who had long sojourned in Egypt; but neither of these explanations is satisfactory. With regard to the Cushites, the only explanation is that they sprang from a race different from those that occupied the original Hamitic population, the result being a combination of Cushitic civilization with a Semitic language; but time and research may clear up much of the mystery on this subject. That the Egyptian language exhibits many striking and valuable points of resemblance to the Semitic type is acknowledged on all sides; but there is not an equal degree of agreement among scholars as to the deductions to be drawn from these resemblances.

Turning eastward to the banks of the Tigris and Euphrates, and the adjacent countries, the examination of the inscriptions recently discovered has not yet produced anything that is capable of proving a Semitic population in Assyria and Elam, and a Cushitic one in Babylonia. Sufficient evidence is afforded by language that the basis of the population in Assyria was Semitic; and the inscriptions especially of the neighborhood of Susa may ultimately establish the fact of a Semitic population in Elam. The presence of a Cushitic population in Babylon is very generally held on linguistic grounds; and a close identity is said to exist between the old Babylonian and the Makri language, a Semitic tongue of an ancient type still living in a district of Hidramaut, in southern Arabia. With regard to Arabia, the Mosaic table is confirmed by modern research. The Cushitic element has left memorials of its presence in the south in the vast ruins of Maren and Sana, as well as in its influence on the Himyaritic and Makri languages, as compared with the Hebrew. The Joktanid element forms the basis of the Arabian population, the Semitic character of which is thus confined to a small area (Mosaic languages).—It remains to be inquired how far the Japhetic stock represents the linguistic characteristics of the Indo-European and Turanian families. Dividing the Indo-European, as suggested by the name itself, into the eastern and western; and subdividing the eastern into the Indian and Iranian, and the western into the Celtic, Hellenic, Illyrian, Italian, Teutonic, Slavonian, and Lithuanian classes, we are able to assign Malai (Medin) and Togarman (Armenia) to the Iranian class; Javan (Jonia) and Elision (Edion) to the Hellenic; Gomer conjecturally to the Celtic; and Dadianim, also conjecturally, to the Illyrian. According to the old interpreters, Askanaz represents the Teutonic class, while, according to Knobel, the Italian would be represented by Tarshish, whom he identifies with the Etruscans; the Slavonian by Magog; and the Lithuanian possibly by Tiras. Knobel also identifies Riphat with the Gauls, as distinct from the Cypry and Gomer; and Keiraz or the Teutonic, as one period predominant on the islands adjacent to Asia Minor. The evidence for these identifications varies in strength, but in no instance approaches demonstration. Whether the Turanian family is fairly represented in the Mosaic table may be doubted. Those who advocate the Mongolian origin of the Scythians would naturally regard Magog as the representative of this family; and those who dissent from this theory might still regard Magog as applied broadly to all the nomad tribes of northern Asia, whether Indo-European or Turanian. Tubal and Meshech Knobel identifies respectively with the Thracians and the Ligurians, both presumed Turanians.

II. The question now comes, how far do the present results of ethnological science support the general idea of the unity of the human race, which underlies the Mosaic system? The chief and often only instrument at our command for ascertaining the real relationship of nations is language. The nomenclature of modern ethnology is not identical with that of the Bible, partly from the enlargement of the area, and partly from the general adoption of language as the basis of classification. The term Semitic is retained, not, however, to indicate a descent from Ishmael, but the use of languages allied to the Hebrew. Hamitic, also, is used as subordinate to, or coordinate with, Shemitic (see A., III., above). Japhetic is superseded mainly by Indo-European or Aryan. The various nations or families of nations which find no place under the Biblical titles are classed by some ethnologists as Turanian, by others broken up into divisions more or less numerous. (1) A marked characteristic of the Semitic family is its affinity. It has expanded only over the Mediterranean through the commercial colonies of the Phoenicians. (Semitic Languages.) The bulk of the North African languages, both ancient and modern, though not properly Semitic, so far resemble that type as to be called sub-Semitic. South of Egypt the Semitic type is reproduced in the majority of the Abyssinian languages, and Semitic influence may be traced along the eastern coast of Africa as far as Mozambique. As to the languages of the interior and south, Renan denies any resemblance to the Semitic type, while Latham asserts that connecting links exist between the sub-Semitic languages of the north, the Negro languages in the centre, and the Caffre languages of the south, and that the Hottentot language is not so isolated as has been generally supposed. Bunsen supports this view as to the languages X. of the equator, but regards the Southern as rather of the Turanian type. The Semitic family of languages consists now of nine classes, viz. two Eastern or Aryan (Indian and Iranian) and seven Western (Celtic, Italian, Albanian, Greek, Teutonic, Lithuanian, and Slavonian). Language and race are, indeed, by no means coextensive (e.g. Celtic, Italian, &c.). But, while the races have so intermingled as often to lose all trace of their original individuality, the broad fact of their descent from one or other of the large classes of the Indo-European family remains unaffected. In Asia the languages fall into two large classes—the monosyllabic, represented by the Chinese—and the agglutinative, represented by the various nations classed by Miller as Turanian, and falling geographically into two divisions, viz. the Northern or Ural-Altaian, a well-defined group with five branches (Tungusian, Mongolian, Turkish, Sinooidic, and Finnish), and the Southern with four classes (Tamilian, Bhotiya and Lothic languages, Tah, Malay). The languages of Oceania are divided into two classes; but the linguistic and ethnological relations between the Malay and the black or Negrito population found on many of the islands are not well defined. The polysynthetic languages of North America are regarded as of the Mongolian class, and a close affinity is held to exist between the North American and the Kamchadal and Korean lan-
guages on the opposite coast of Asia. The tendency of all linguistic and ethnological research is to discover the elements of unity amidst the most striking external varieties. Already the myriads of the human race are massed together into a few large groups, and we are firmly persuaded that in their broad results these sciences will yield an increasing testimony to the truth of the Bible. *Inspiration; Man.*

Tongues, Gift of.—I. The Gr. *glóttá,* or *plóssá,* uniformly translated "tongue," and employed throughout the N. T. in designating the gift now under consideration, is used—(1.) for the bodily organ of speech; (2.) in Aristotle, for a foreign word, imported and half naturalized in Greek, and hence needing explanation; (3.) in Hellenistic Greek, for "speech" or "language." (A) Eichhorn and Bardill, and to some extent Bunsen, starting from the first, see in the so-called gift an inarticulate utterance. (B) Bleek adopts the second meaning, and infers that to speak in tongues was to use unusual, poetic language. (C) The received traditional view, which starts from the third meaning, and sees in the gift of tongues a distinctly linguistic power, commends itself most (so Prof. Plumptre).—II. The chief passages from which we have to draw our conclusion as to the nature and power of the gift of tongues are—(1.) Acts ii. 1–18; x. 46, xix. 6; (3.) 1 Cor. xii., xiii.—III. The promise of a new power coming from the Divine Spirit, giving not only comfort and insight into truth, but fresh powers of utterance of some kind, appears once and again in our Lord's teaching. The disciples are taken no thought what they shall speak, for the Spirit of their Father shall speak in them (Mat. x. 19, 20; Mk. xiii. 11). Galilean peasants are to speak freely and boldly before kings. In Mk. xvi. 17 a more definite term is employed: "They shall speak with new tongues." The obvious meaning of the promise is that the disciples should speak in new languages which they had not learned as other men learn them.—IV. The wonder of the day of Pentecost (Acts ii.) is, in its broad features, familiar. Suddenly there swept over them "the sound as of a rushing mighty wind" (compare Ez. i. 24, xiii. 2), "There appeared unto them tongues like as of fire." The tongues were distributed (A. V. "gave tongues unto them, and they were all filled with the Holy Ghost, and began to speak with other tongues, the Spirit giving them utterance." The narrative that follows conveys the impression that the disciples were heard to speak in languages of which they had no colloquial knowledge previously (6–12). What view are we to take of a phenomenon so marvellous and exceptional? What views have men actually taken? (1.) The prevalent belief of the Church has been that in the Pentecostal gift the disciples received a supernatural knowledge of all such languages as they needed for their work as Evangelists. The knowledge was permanent, and could be used at their own will. This belief goes beyond the data with which the N. T. supplies us. Each instance of the gift recorded in the Acts connects it, not with teaching, but with praise and adoration; not with the normal order of men's lives, but with exceptional epochs in them. The speech of St. Peter which follows (Acts ii. 14 f.) is like no other, and the speeches addressed to a Jerusalem audience, was spoken apparently in Aramaic. When St. Paul, who "spake with tongues more than all," was at Lystra, no mention is made of his using the languge of Lycaonia. It is almost implied that he did not understand it (xiv. 11). Not one word in the discussion of spiritual gifts in 1 Cor. xii.–xiv. implies that the gift was of this nature, or given for this purpose. Nor, it may be added, within the limits assigned by the providence of God to the working of the Apostolic Church, was such a gift necessary. Aramaic (SHEMITIC LANGUAGES), Greek, Latin, the three languages of the inscription on the cross, were media of intercourse throughout the empire. (2.) Some interpreters have seen their way to another solution of the difficulty by changing the character of the miracle, making it consist not in any new power bestowed on the speakers, but in the impression produced on the hearers. Thus, words which the Galilean disciples uttered in their own tongue were heard, or seemed to be heard, by those who listened as if uttered in their native speech. Weighty reasons against this hypothesis are—(6.) It is in variance with the distinct statement of Acts ii. 4, "They began to speak with other tongues." (6.) It at once multiplies the miracle, and degrades its character. Not the 120 disciples, but the whole multitude of many thousands, was in this case the subjects of it. (c.) It involves an element of falsehood. The miracle, on this view, was wrought so long before it was actually a fact. (d.) It is altogether inexplicable with the phenomena of 1 Cor. xiv. (3.) Critics of a negative school have rejected the narrative either altogether or in part. (*Inspiration; Miracles.*)—V. What, then, are the facts actually brought before us? What inferences may be legitimately drawn from them? (1.) The varieties of words by the disciples in other languages than their own Galilean Aramaic is distinctly asserted. (2.) The words spoken appear to have been determined, not by the will of the speakers, but by the Spirit which "gave them utterance." (3.) The word translated "utterance" in Acts ii. 4 (the Gr. verb *apokathëxia* = to utter forth, speak out, declare, Rwm. N. T. *lex.;* translated "said" in ver. 14, and "speak forth" in xxvi. 25) has in the LXX. a special association with the oracular speech of true or false prophets, and appears to imply some peculiar, perhaps musical, solemn intonation (compare 1 Chr. xxv. 1, A. V. prophecy; " Ez. xiii. 9, A. V. "divine"). (4.) The "tongues" were not, as some think, speech which was nothing but praise. (5.) Those who spoke them seemed to others to be under the influence of some strong excitement, "full of new wine." (Acts ii. 13.) (6.) Questions as to the mode of operation of a power above the common laws of bodily or mental life lead us to a region where our words should be "wary and few." In all likelihood such words as they then uttered had been heard by the disciples before. At previous Jewish feasts they must have met a varied crowd, the pilgrims of each nation uttering their praises and doxologies; but before, the Galilean peasants had stood in that crowd, neither hearing, nor understanding, nor remembering what they heard, still less able to reproduce it; now they had the power of speaking it clearly and freely. The Divine work would in this case take the form of a supernatural exaltation of the memory, not of imparting a miraculous knowledge of words never heard before. (7.) The gift of tongues, thus interpreted, is distinctly asserted to be a fulfilment of Jod. ii. 28. We are led, therefore, to look for that which answers to the Gift of Tongues in the other element of prophecy included with teaching in the O. T. use of the word (*Prophets,*
viz. the ecstatic praise, the burst of song (1 Sam. x. 5-13, xix. 20-24; 1 Chr. xxv. 3; compare 1 Cor. xiv.). (8) The other instances in the Acts offer essential confirmation. They are essentially in xiv. 15-19, by express statement in x. 47, xl. 15, xvi. 6, it belongs to special critical epochs, the exercise of the gift being at once connected with and distinguished from "prophecy" in its N. T. sense.—VI. The First Epistle to the Corinthians supplies fuller data. The spiritual gifts are classified and compared, arranged, and distributed, according to their worth, placed under regulation. The facts which may be gathered are briefer these:—(1) The phenomena of the gift of tongues were not confined to one Church or section of a Church. (2) The comparison of gifts, in both the lists given by St. Paul (1 Cor. xii. 8-10, 29-30; comp. 31, xiv. 5, 18, 29, 23, 39), places that of tongues, and the interpretation of tongues, lowest in the scale. (3) The main characteristic of the "tongue" is that it is unintelligible. The man "speaks mysteries," prays, blesses, gives thanks, in the tongue (xiv. 15, 16), but no one understands him. He can hardly be said, indeed, to understand himself. (4) The peculiar nature of the gift leads the apostle into what appears at first a contradiction. "Tongues are for a sign, not to believers, but to those who do not believe; yet the effect on unbelievers is not that of attracting, but repelling. They disturb, startle, awaken, are given for astonishing, but are not good and cannot be the grounds of conviction and belief. Therefore it is that, for those who believe already, prophecy is the greater gift. (5) There remains the question whether these also were "tongues" in the sense of being languages. It must have been from the phenomena of Pentecost that the word tongue derived its new and special meaning. The companion of St. Paul, and St. Paul himself, were likely to use the same word in the same sense. (6) The "divers kinds of tongues" (1 Cor. xii. 28), the "tongues of men" (xiii. 1), point to differences of some kind, and it is easier to conceive of these as differences of language than as belonging to utterances all equally wild and inarticulate. The utterances of the tongues may have been in whole or in part Hebrew and Aramaic words (compare xvi. 22 with xii. 3; Rom. viii. 15; Gal. iv. 6). "Tongues of angels" in 1 Cor. xiii. 1 may be connected with the words surpassing human utterance, which St. Paul heard as in Paradise (2 Cor. xii. 4), and these again with the great Hallelujah hymns of Rev. x. 1-6. (6) Here also, as in Acts ii, we have to think of some peculiar intonation as frequently characterizing the exercise of the "tongues." The analogous which suggest themselves to St. Paul's mind are those of the pipe, the harp, the trumpet (1 Cor. xiv. 7, 8). In the case of one "singing in the spirit" (xiv. 15), but not with the understanding also, the strain of ecstatic melody must have been all that the listeners could perceive (compare Eph. v. 19). (7) Connected with the "tongues" was the corresponding power of interpretation (1 Cor. xiv. 17, 27). Its function may have been twofold. The interpreter had first to catch the foreign words, Aramaic or others, which had mingled more or less largely with what was uttered, and then to find a meaning and an order in what seemed at first to be without either. Under the action of one with this insight the wild utterances of the "tongue" might become the language house of deep truths. Sometimes the tongues appear to have passed beyond the limits of interpretation (xiv. 7-11).—VII. (1) Traces of the gift are found in Romans, Galatians, and Ephesians. From the Pastoral Epistles, from those of St. Peter and St. John, they are altogether absent, and this is in itself significant of a calmer, more universal tendency. (2) Probably, however, the disappearance of the "tongues" was gradual. Irenæus testifies that there were brethren in his time "who had prophetic gifts, and spoke through the Spirit in all kinds of tongues." For the most part, however, the part which they had played in the worship, the service, was supplied by the "hymns and spiritual songs" of the succeeding age. After this, within the Church we lose nearly all traces of them.—VIII. (i.) A wider question of deep interest presents itself. Can we find in the religious history of mankind any facts analogous to the manifestation of the "tongues"? The three characteristic phenomena are, as has been seen, (1) an ecstatic state of partial or entire unconsciousness; (2) the utterance of words in tones startling and impressive, but often conveying no distinct meaning; (3) the use of languages which the speaker at other times was unable to converse in. The O, in the oracles, is compared, with some instances in which the gift of prophecy has accompaniments of this nature (1 Sam. xix. 24). (iii.) We cannot exclude the false prophets and diviners of Israel from the range of our inquiry. We have distinct records of strange, mysterious intonations. The ventriloquist wizards "peep and mutter" (Is. viii. 19); the "voice of one who has a familiar spirit" comes low out of the ground (xxix. 4; Divination; Magic). (iv.) The quotation by St. Paul (1 Cor. xiv. 21) from Is. xxviii. 11 is significant. With the phenomena of the "tongues" present to his mind, he saw in them the fulfilment of the prophet's words. A remarkable parallel to the text thus interpreted is found in Hos. ix. 7. (v.) The history of heathen oracles presents examples of the orgiastic state, in which the wisest of Greek thinkers recognized the lower type of inspiration. (Divination; Oracle; Python.) (vi.) More distinct parallels are found in the accounts of the wilder, more excited seers (Montanists, &c.) which have, from time to time, appeared in the history of Christendom. (vii.) The French prophets at the commencement of the eighteenth century claimed the gift of tongues. (viii.) The so-called "Unknown Tongues" manifested themselves first in the W. of Scotland, and afterward (1830) in the Caledonian Church in Regent Square, London, among the followers of the late Edward Irving. Here, more than in most other cases, were the conditions of long, eager expectation, fixed brooding over one central thought, the mind strained to a preternatural tension. Suddenly, now from one, now from another, chiefl}' from women, devout but illiterate, mysterious sounds were heard. Irving himself has left on record his testimony, that to him they seemed to embody a more than earthly music, leading to the belief that the "tongues" of the Apostolic age had been as the archetypal melody of the Church's chants and hymns were but faint, poor echoes. To those who were without, on the other hand, they seemed but an unintelligible gibberish, the yell's and groans of madmen. The speaker was commonly unable to interpret what he uttered. (ix.) In certain exceptional states of mind and body the powers of memory and belief "mystic" might become even of normal strength. In the delirium of fever, in the ecstacy of a trance, men speak in their old age languages which they have never heard or spoken since.
their earliest youth. In all such cases the marvelous power is the accompaniment of disease.—IX.

The phenomena which have been described (VIII. above) are, with hardly an exception, morbid; the precursors or the consequences of clearly-recognizable disease. The Gift of Tongues was bestowed on men in full vigor and activity, preceded by no frenzy, followed by no exhaustion. The gift of the day of Pentecost was the starting-point of the long history of the Church of Christ, the witness, in its very form, of a universal family gathered out of all nations. It belonged, however, to a critical epoch, not to the continuous life of the Church. It implied a disturbance of the equilibrium of man's normal state. It was a sign, but not the instrument for building up the Church (1 Cor. xiii. 8). Spirit; Spirit, the Holy.

1 * Tool. Agriculture; Axe; Coffler; File; Fork; Hammer; Handskipt; Harrow; Knife; Mallet; Nail; Planes; Plumb-line; Plummets; Razor; Saw; Tongs.

2 * Tooth. pl. Teeth (Heb. and Chal. usually shin; Gr. odous), used mostly in a literal sense in respect to men and animals (Gen. xlix. 12; Ex. xxii. 24, 27; Deut. xxxii. 24; Mat. v. 38, &c.), sometimes denoting that which resembles a tooth, as the line or prong of a fork or fork-hook (Num. xiii. 12), a sharpened rock, peak of a hill (xiv. 5 margin, text "forefront"), &c. The Hebrew word is frequently rendered "ivory." "Cleanliness of teeth" indicates hunger or famine (Am. iv. 6); "gnashing of teeth," i. e. striking or grinding the teeth together, indicates violent passion, as rage, anguish, or desperation (Hab. iii. 12, &c.); "to cast in one's teeth" (xxvii. 44) = to revile or reproach. "I am escaped with the skin of my teeth" (Job xix. 20), Gesenius explains "severely do my gums remain from disease and wasting;" First says, "i. e. my gums being almost taken away;" others have referred "the skin of the teeth" to the lips, enamel, &c. "Tooth for tooth" was an instance of compensation in Pensions (Ex. xxii. 24, &c.).

Tophet, or Toparchyphil. [ch pronounced as k], an Anglicized form of the Gr. toparchon, once (1 Mc. xi. 28) applied in the LXX. to the three districts (Aphirera, Lydora, and Ramathem) to which elsewhere (x. 90, xi. 34) the Greek name nomos is given. In 1 and 2 Macc. the Gr. name is given. The "toparchia" or governments seem to have been of the nature of agogis, and the passages in which the Gr. word toparches, i. e. a toparch or ruler of a toparchy, occurs (Gen. xii. 31, A.V. "officer;" 2 K. xvii. 24, A.V. "captain;" Dan. iii. 2, 3, A.V. "governor;"), all harmonize with the view that functionary as the agos, whose duty would be to collect the taxes and administer justice in all cases affecting the revenue, and who, for the purpose of enforcing payment, would have the command of a small military force.

Topaz (Heb. piddibh; Gr. topazion), a precious stone; the second in the first row of the highpriest's breastplate (Ex. xxvii. 17, xxix. 10), an Ethiopian gem (Job xcvii. 19), one of the jewels of the Tyrian king (Ex. xxvii. 13), the ninth foundation of the wall of New Jerusalem (Rev. xxi. 20). The ancient "topaz" was probably the modern Chrysolite, which is a green mineral, a silicate of magnesia and iron. For the modern Oriental topaz (= ancient chrysolite), see ADAMANT and SAPPHIRE.

Topel (Heb. line, Ges.), a place mentioned in Deut. i. 1 only; probably (so Mr. Hayman, after Robinson, Winer, Gesenius, &c.) at Tufilch or Wady Tufulch, fifteen or twenty miles S. E. of the Dead Sea, the Salt.

Tophet (L. form), and Topheth (Heb. place to be spit upon, to be abhorred, Ges.; see below), a place which lay somewhere E. or S. E. of Jerusalem, in "the Valley of the Son of Hinnom," which is by the entry of the east gate" (2 K. xxiii. 10; Is. xxx. 38; Jer. vii. 31, 32, xix. 6, 11–14). It was not identical with Hinnom, but was in it, and seems also to have been part of the king's gardens, and watered by Siloam, perhaps a little to the S. of the present Birket el-Humm (so Dr. Bonar, original author of this article). The N. T. does not refer to it, nor the Apocalypse, nor Josephus. Jerome is the first who notices it; but we can see that by his time the name had disappeared. Hinnom by old writers, western and eastern, is always placed east of the city, and corresponds to what we call the "Mouth of the Typhonian. Tophet has been variously translated. Jerome says breadth or width; others garden, drum, place of burning or burying, abomination, &c. The most natural seems that suggested by the occurrence in two consecutive verses of the two nearly identical Hebrew words, for which the A. V. has "tabrett" and "Tophet" (Is. xxx. 32, 33). Tophet was probably the king's tabrett-grove, or valley, or garden, devoted originally nothing evil or hateful. Certainly there is no proof that it took its name from the drums beaten to drown the cries of the burning victims that passed through the fire to Molech. Afterward, defiled by idols, and polluted by the sacrifices of Baal and the fires of Molech, it became the place of abomination, the very gate or pit of hell. The pious kings defiled it, and threw down its altars and high places, pouring into it all the filth of the city, till it became the "abhorrence" of Jerusalem.

* Torch. Lamp; Lanthem.

T ornah (Heb., see below) occurs only in the margin of Judg. ix. 31. The Heb. b'ornah, translated "e. c.," or "to Tornah" in the margin, is translated "privily" in the text, and in fraud or in deceit by Gesenius, Bush, &c. A few commentators have conjectured that the word was originally the same with AREMAN in ver. 41.

* Tor-ment or, the A. V. translation of Gr. bason-tis, properly a tormentor, examiner, inquisitor; but in the N. T. (so Grotius, Robinson, L. & S.) a jailer or prison-keeper (Mat. xviii. 34 only). Meyer and Lange sustain the literal rendering of the A. V., "tormentor." Among the ancient Romans a creditor might use certain legal tortures, as a heavy chain and a system of half-starvation, to extort from the debtor a confession of any concealed treasures, or bring him to terms (Dr. Schaff, in Lange's Comm. on Mat., i. c.).

Torbole [dis], the A. V. translation of Heb. tadab, Tufilch (Engg. Chapter).—Flm.
which occurs only in Lev. vi. 29, as the name of some unclean animal. Bochart with much reason (so Mr. Houghton, with Gesenius, Fürst, W. L. Alexander [i. ii., 7]) built the Hebrew term for the kindred Arabic dhob, "a large kind of lizard," apparently the terrestrial monitor or skink of Egypt (Psammosaurus Scincus or Monitor terrestris of Cuvier), which is three or four feet long, and common in the deserts of Palestine and N. Africa. Mr. Gosses (in Fairbairn) favors the rendering "tortoise," in which the A. V. follows Elias Levi. Various fresh-water tortoises, land-tortoises, and sea-tortoises are found in Palestine and its neighborhood. The Emys Conspicua is a marsh tortoise, found in Europe, Palestine, &c. PALESTINE, Zoology.

Terrestrial Monitor or Skink of Egypt (Psammosaurus Scincus).

To(u) (Heb.) = Toi (1 Chr. xviii. 9, 10).

*Tow[t] (to), the A. V. translation of—1. Heb. ne'horeth = tow, as shaken or beaten off from flax, Gesenius, Fürst (Judg. xvi. 9; Is. i. 31).—2. Heb. pishketh = a wick, as undae of linen, Ges. (xxiii. 17), elsewhere = "flax," A. V., Gesenius, Fürst.

Tow(er) (Heb. mig’dil, mig’del, &c.; Gr. paroxus). For towers as parts of city-walls, or as strongholds of refuge in villages, see ANTONIA; FENCED CITY; HANANEL; JERUSALEM; LACHISH; MEA; MIDDEL; OBOR; SHLOAM; WAR, &c. Watch-towers or fortified posts in frontiers or exposed situations are mentioned in Scripture, as the tower of EDEAR, LEBANON, &c. (Gen. xxxv. 21; Mic. iv. 8; Is. xxi. 5, 8, 11, &c.; SHEPHERD). Remains of such fortifications may still be seen, which probably have succeeded to more ancient structures built in the same places for like purposes. Towers were also built in vineyards as an almost necessary appendage to them (Is. v. 2; Mat. xxi. 33; Mk. xii. 1). Such towers are still in use in Palestine in vineyards, especially near Hebron, and are used as lodges for the keepers of the vineyards. God is figuratively spoken of as a "tower" (Ps. lxi. 3); likewise (so Gesenius) proud and powerful men (Is. ii. 18, xxix. 25).

*Town(t), the A. V. translation of—1. Heb. bath, literally "daughter," in specifying small dependent "towns" and "villages" (Josh. xvi. 45; 47 twice, xvii. 11 six times, 16, &c.; DAUGHTER 5).—2. Heb. plural havoeth or chaweth = villages, somatic encompaments, properly places of living or dwelling, Ges. used only of "the towns of Jair" (Josh. xiii. 30; 1 K. iv. 13; 1 Chr. ii. 23) = "HAVOTH-JAIR;"); in Num. xxxii. 41 also translated "small towns."

—3. Heb. høtsar or cholas (Gen. xxv. 16), usually translated "court" or "village." (Hazer).—4. Heb. 'ir (Dout. iii. 5; 1 Sam. xvi. 4, xxiii. 7), translated "city" in the A. V. (Josh. ii. 15), elsewhere usually translated "wall."—5. Heb. plural parëzeth (in part) = country regions, open country, Ges. (Esth. ix. 19, A. V. "unwalled towns;" "Zeich. ii. 4, Heb. 8, A. V. "towns without walls"); in Ez. xxxviii. 11 translated "unwalled villages."—6. Heb. plural pizzoth in a "village-hut," a hut, town, without walls, Rbn. N. T. Lex. L. 18 (Mat. x. 11; Mk. viii. 23, 26 twice; 27; Lk. v. 17, 6, 12; Jn. vii. 42, 1, 30), often translated "village" (Mat. ix. 35, &c.).—8. Gr. kinopolis = a village-city, i. e. a large village or town like a city, but without walls, Rbn. N. T. Lex. (Mk. i. 38 only).

Towe-clerk, the A. V. translation of the Gr. grammator (ος ἀντιπρός, σφυρικής, σφυρικής, σφυρίκης), the title of the magistrate at Ephesus who appeased the mob in the theatre at the time of the tumult excited by Demetrius and his fellow-craftsmen (Acts xix. 35). The original service of this class of men was, to record the laws and decrees of the state, and to read them in public (so Prof. Hackett, original author of this article). "On the subjugation of Asia by the Romans," says Baumstark, "grammatēs (Gr. plural = scribes, or secretaries) were appointed there in the character of governors of single cities and districts, who even placed their names on the coins of their cities, caused the year to be named from them, and sometimes were allowed to assume the dignity, or at least the name, of high-priest.""Trachoni-lou's (Gr. αὐτοῦ τό χρόνος). In Lk. iii. 1 only, probably = Argon. From Josephus we gather that it lay S. of Damascus, and E. of Gaulanitis, and bordered on Auranitis and Batanea. From Ptolemy we learn that it bordered on Batanea, near the town of Sceaeca. In the Jerusalem Gemara it is made to extend as far S. as Bostra. Trachonitis (so Prof. Porter, original author of this article) included the whole of the modern province called el-Lejah, with a section of the plain southward, and also a part of the western districts of Jebel Hauran. The Lejah is bounded on the E. by the mountains of Batanaea (now Jobel Hauran), on whose slopes are the ruins of Sceaeca and Nana (I.; on S. by Auranitis (now Hauran), in which are the extensive ruins of Bostra (Bozrah); on the W. by Gaulanitis (now Jadda); and on the N. by Ituraea (now Jedur) and Damascus. *Trade. ARABIA; COMMERCE; DISPERSION; SOLACE, &c.

*Trad-ition (fr. Lat.); the A. V. translation of Gr. parasdoxis, which, in N. T., = (so Rbn. N. T. Lex.) anything orally delivered, a precept, ordinance, instruction; applied particularly to the Oral Law of the Jews (Pharsees, Scribes), or their precepts and doctrines handed down from age to age (Mat. xv. 2, 3, 6; Mk. vii. 3, 6, 8, 9, 13; Gal. i. 14; Col. ii. 8); thrice used in a more general sense to denote the precepts and doctrines which the apostles taught (1 Cor. xi. 2, A. V. "ordinances;" 2 Th. ii. 15, iii. 6). The apostles taught first by word of mouth or preaching afterward their instructions were committed to writing, and appear in the Gospels, Epistles, &c., of the New Testament. *Trace (fr. Lat. transitus; Gr. ekpostasis). (1) In Nm. xxiv. 4, 16, where only in the A. V. of the O. T. this word occurs, and is, as the O. T. word, not corresponding word in Hebrew. In the N. T. the word occurs three times (Acts x. 10, xi. 5, xxii. 17), and denotes the condition of seeing death to the
outer world, or the state in which a man has passed out of the usual order of his life, beyond the usual limits of consciousness and volition (so Prof. Plum-}

try; original author of this article). (2.) From the time of Hippocrates, who uses it to describe the loss of conscious perception, the Greek word (used in the N. T., in this special sense, only by Luke "the physician") had probably borne the medical signification which it has had, with shades of meaning for good or evil, ever since. (3.) In the more precise definitions of modern medical science the ecstatic state appears as one form of catalepsy. In catalepsy pure and simple, there is "a sudden suspension of thought, of sensibility, of voluntary motion." In the ecstatic form of catalepsy, "the patient is lost to all external impressions, but wrapt and absorbed in some object of the imagination." There is, for the most part, a high degree of mental excitement. The patient utters the most enthusiastic and fervid expressions or the most earnest warnings. The character of the whole frame is that of intense contemplative excitement. The causes of this state are to be traced commonly to strong religious impressions, 

whereof the experience may be given of it, is true of many, if not of most, of those who have left the stamp of their own character on the religious history of mankind, that they have been liable to pass at times into this abnormal state. The union of intense feeling, strong volition, long-continued thought (the conditions of all wide and lasting influence) in the man case by the withdrawal from the lower life of the support which is needed to maintain a healthy equilibrium, appears to have been more than the "carthen vessel" will bear. The words which speak of "an ecstasy of adoration" are often literally true. (5.) We are now able to take a true estimate of the trances of Biblical history. As in other things, so also here, the phenomena are common to higher and lower, to true and false systems. We may not point to trances and ecstasies as proofs of a true revelation, still less think of them as at all inconsistent with it. Thus, we have the thing, though not the word, in the "deep sleep," the "horrors of great darkness," that fell on Abraham (Gen. xv. 12), if overcast by the consciousness of the power of a Spirit mightier than his own, "sees the vision of God, falling, but with opened eyes" (Num. xxiv. 4). Saul, in like manner, when the wild chant of the prophets stirred the old depths of feeling, himself also "prophesied" and "fell down" (most, if not all, of his kingly clothing being thrown off in the ecstasy of the moment) "all that day and all that night" (1 Sam. xiv. 24). Something in Jeremiah made men say of him that he was as one that "is mad and maketh himself a prophet" (Jer. xxix. 26). In Ezekiel the phenomena appear in more wonderful and awful forms (Ez. iii. 13, viii. 9). (6.) As other elements and forms of the prophetic work were revivified in "the Apostles and Prophets" of the N. T., so also was this. Though different in form, it belongs to the same class of phenomena as the gift of tongues (Tongues, Gift of, and is connected with "visions and revelations of the Lord." In some cases, indeed, it is the chosen channel for such revelations (Acts x., xi., xxii. 17-21. Wisely for the most part did the apostle draw a veil over these more mysterious experiences (2 Cor. xii. 1-4). Paul; Peter; Prophet. *Trans-fig-u-ra-tion. Cesa-rea Philippi; Her-}

mon; Jesus Christ; Tabor. * Trans-gres-sion. Sin. * Trans-u're [treisk] (Heb. كلأ, hosen or choven, matmon, plural mischonoth; &c.; Chap. pl. gizb]. Gr. θεραυρον, once [Acts vii. 27] gea), in A. V. = whatever is laid up in store, as provisions, gold and silver, &c. (always the store, repository, or magazine itself; hence, whatever is esteemed precious or highly valued (Gen. xliii. 28; Ex. xix. 5; 1 K. xvii. 51; Neh. xii. 44; Job xxxviii. 22 twice; Mat. vi. 21, xiii. 44, 52, &c.). Treasure-cities (Ezr. e. i. 11) = store-cities, i. e. cities where were magazines or depots of provisions, &c. Treasure-house (Ezr. e. v. 17; Neh. x. 38, &c.) = treasure or treasury. *Tree's r-er (Heb. and Chap. gidbar; Chap. pl. goldberin, &c.) = one who has charge of royal treasuries or of a treasury (Ezr. e. i, 8, viii. 21; Neh. xii. 13; Dan. iii. 2, 5, &c.). Chamberlain; King; Metho-}

paris. *Trees s'-ry, the A. V. translation of—1. Heb. דארא = what is laid up, a store or stock of produce, provision, gold, silver, &c., a storehouse, a garner, Ges. (Josh. vi. 19, 24; 1 Chr. ix. 26, xxvii. 12 twice; 2 Chr. xxxii. 27, Neh. xii. 12, 13, Ps. cxxv. 7, Jer. xxxviii. 11), also translated "treasure, storehouse, garner" (1 Chr. xxvi. 25; Ps. xxi. 7) "garner" (Joel i. 17), "store" (2 Chr. xi. 11; Mal. iii. 10), &c.—2. Heb. pl. gizaim = treasures, treasure-chests, Ges. (Esth. iii. 9, iv. 7). (Chest 2.)—3. Heb. gansach = treasury of the Temple, Ges. (1 Chr. xxviii. 11 only; see No. 4 below).—4. Gr. ekkoinai = (so Rbn. N. T. Lex.) the treasury of the Temple, which, according to the Rabbins, was in the court of the women, where stood thirteen chests (called trumpets from their form) into which the Jews cast their offerings (Mat. xii. 42, 43; Lk. xxii. 1), also, by metonymy, the court itself (Jn. viii. 20).—5. Gr. korbanon = (so Rbn. N. T. Lex.) the treasury of the Temple = No. 4 (Mat. xxvii. 6). Barn; Food; Money; Tribute. *Tree. Adam; Algin-Trees; Almond; Aldes; Apple; Bay-tree; Box; Cedar; Chestnut-tree; Fig; Fir; Holm-tree; Jucifer; Mastich-tree; Mulberry-Trees; Myrtle; Oak; Oil-tree; Olive; Palm; Pomegranate; Rock-pine-tree; Sand-treel; Sycamore; Willow, &c. Trees pass-o'er-ling. Sin-offering. Tri'al. Information on the subject of trials under the Jewish law will be found in other articles. (Ar-}

peal; Bide; Chain; Council; Defeat; Excom-}

unications; Fetter; Governor; Jesus Christ; Judge; Judgment; King; Lawyer; Lot; Oath; Officer; Orator; Prison; Procuretor; Puni-

ishments; Sanctuary; Tormentor; Witness.) A few remarks may here be added on judicial proceedings mentioned in Scripture, especially as con-

duced before foreigners. 1. The trial of our Lord before Pilate was, in a legal sense, a trial for the offence of lese-majesty, punishable, under Roman law, with death (Lk. xxiii. 2, 38; Jn. xix. 12, 15). 2. The trials of the apostles, of St. Stephen, and of St. Paul before the high-priest, were conducted according to Jewish rules (Acts iv., v. 27, vi. 12, xxi. 59, xxiii. 11). 3. The trial (v.) of St. Paul and Silas at Philippi was held before the Sanhedrin (A. V. "magistrates;" Gr. αρχηγοι = pretors), on the charge of innovation in religion—a crime punishable with banishment or death (xvi. 19, 22). 4. The in-

trupted trial of St. Paul, before the proconsul Gallio, was an attempt by the Jews to establish a charge of the same kind (xvii. 12-15). 5. The trials of St. Paul at Cesarea (xxv., xxv. sixti-
conducted according to Roman rules of judicature. In the first of these, before Felix, we observe (a) the employment by the plaintiffs of a Roman advocate to plead in their cause (Omn. Tertull. C. 8). (b) The postponement of the trial after St. Paul’s reply. (c) The free custody in which the accused was kept, pending the decision of the judge (xxiv. 23-25). The second formal trial (xxv. 7, 8) presents two new features: (d) the appeal to Cesar, by St. Paul, as a Roman citizen, thus placing the case at once to the jurisdiction of the emperor. (e) The conference of the procurator with “the counsellor” (xxv. 12), i.e. the assessors, who sat on the bench with him as advisers or assistant judges (so most), or (so Mr. Phillott suggests) the deputies from the Sanhedrin. 6. A judicial assembly, composed of the procurator and his assessors, held its session at Ephesus (xix. 38).

18. Tribe (Heb. mat’he, sh’eht; Gr. ph’le), sometimes = a race, people, or nation (Ps. lixv. 2 marg.; Mat. xxi. 30); usually a division or branch of a people, especially one of the great divisions of the Israelites (Ex. xxii. 2, 6; Num. li. ii.; Mat. xix. 28; Rom. xii.; xiii. 3). When the twelve tribes of Israel were dissipated, each head of a tribe, and the two sons of Joseph likewise, making thirteen tribes in all; but the tribe of Levi received no territorial inheritance, so that Israel was usually reckoned as consisting of twelve tribes. Congregation; Elder; Number, &c.

Tribute (L. Heb. merces, man, &c.; Chal. beth; Gr. ploros [Lk. xx. 22, xxii. 2; Rom. xii. 6, 7], ta diadrachma [Mat. xvii. 24 twice], kimos [xxv. 17, 19; Mk. xii. 14]). (1.) The chief Biblical facts connected with the payment of tribute are given under Taxes. A few remain to be added in connection with Mat. xxiv. 24, 25. The payment of the half-shekel (= half stater = two drachmae; see Piece of Silver 2), as a fixed annual rate, was of late origin (so Prof. Plumptre), though resting on an ancient precedent (Ex. xxx. 13). It was proclaimed according to Rabbinic rules, on the first of Adar, began to be collected on the 15th, and was due, at latest, on the first of Nisan. It was applied to defray the general expenses of the Temple. After the destruction of the Temple it was sequestered by Vespasian and his successors, and transferred to the Temple of the Capitoline Jupiter. (2.) The explanation thus given of the “tribute” of Mat. xviii. 24 is adopted by Prof. Plumptre, Robinson, Lange, and most commentators. To suppose with Chrysostom, Augustine, Malonatus, &c., that it was the same as the tribute paid to the Roman emperor (Mat. xxii. 17), is at variance with the distinct statements of Josephus and the Mishna, and takes away the whole significance of our Lord’s words. As explained by most commentators, they are an assertion by our Lord of His divine Sonship, an implied rebuke of Peter for forgetting the truth which he had so recently confessed (comp. xvi. 16). Lange (on Mat. xvi. 26, Schiff’s ed.) says, “God is king of the Temple-city; hence His Son is free from any ecclesiastical tribute.” Meyer reminds us, that although Messiah Jesus is above the Law, yet in His infinite condescension, He submitted to its demands. But it was inconsistent to reject, and virtually (though perhaps not formally) to excommunicate Jesus, and yet at the same time to demand from him the Temple tribute. And in this sense the apostles themselves were included among the sons (‘children’). They were the sufferers and in the excommunication of their Master.” (3.) But Prof. Plumptre thinks that a higher and broader truth is implied in our Lord’s teaching, which he presents as follows. The question whether the cost of the morning and evening sacrifice ought to be defrayed by a fixed sum or left to the free-will offerings of the people, had been contested between the Pharisees and Sadducees, and the former had carried the day after a long struggle and debate. In a hundred different ways, the teaching of our Lord had been in direct antagonism to that of the Pharisees. The collectors of the rate come, half-expecting opposition on this point also. Our Lord, in His answer to Peter, teaches that the offerings of the children of the kingdom should be free, and not compulsory (comp. 2 Cor. ix. 7). The Sanhedrin, by making the Temple-offering a fixed annual tax, collecting it as men collected tribute, and placing the penalty of defrauding Cesar on the shoulders of the people, thus put the feet of a “stranger,” not on that of a “son.” In proportion to the degree in which any man could claim the title of a Son of God, in that proportion was he “free” from this forced exaction. Yet our Lord adds, “Notwithstanding, lest we should offend them... give unto them for Me and thee” (xiv. 27).

Tribute. Taxes. Tributum. Tribe. Tribus (Gr. a union of three cities, L. & S.), an important commercial city of Phoenicia, at one time a point of federal union for Aradas (Arwad), Sidon, and Tyre. At Tripolis a. c. 381 was planned the simultaneous revolt of the Phoenician cities and the Persian dependencies in Cyprus against the Persian king Ochus. The subsequent destruction of Tyre and of Sidon would naturally tend rather to increase than diminish the importance of Tripolis as a commercial port. When Demetrius Soter succeeded in wresting Syria from the young son of Anthius (n. c. 161), he landed there and made the place the base of his operations (2 Mcc. xiv. 1). The prosperity of the city, so far as appears, continued down to the middle of the sixth century A. D. The possession of a good harbor in so important a point for land-traffic, doubtless combined with the riches of the neighboring mountains in determining the original choice of the site, which seems to have been a factory for the purposes of trade established by the three great Phoenician cities. Each of these held a portion of Tripolis surrounded by a fortified wall. It was laid in ruins by the earthquake of July, A. D. 543. The ancient Tripolis was destroyed by the Sultan El Mansour a. d. 1269; and the modern Tarabulus or Tripoli is situated a couple of miles to the E., and is no longer a port. El-Mina, perhaps on the site of the ancient Tripolis, is a small fishing village. Tarabulus has 15,000 or 16,000 inhabitants and is the centre of one of the four pashalies of Syria.

Treas (Gr. and L. = of Troy, Trojan, Fremd), as the place from which St. Paul sailed, in consequence of a divine intimation, to carry the Gospel from Asia to Europe (Acts xvi. 8, 11). In the next missionary journey, he visited Troas twice (2 Cor. ii. 12, 13; Acts xvi. 6) and there restored Eutyches to life. There, after many years, the apostle left (during a journey the details of which are unknown) a cloak and some books and parchments in the
TRO

house of CARPES (2 Tim. iv. 13). The full name of the city was Alexandria Troas, and sometimes it was called simply Alexandria, sometimes simply Troas. It was the birthplace of Philip (Acts 8:5-7), the first known convert in the Christian faith, and the apostle's home (Acts 21:8, 10). It was also the last city on the west coast of the Aegean Sea, and the first city on the coast of Asia Minor, which the apostle visited on his second missionary journey (Acts 20:15). It was a center of trade and commerce, and a major city in the Roman Empire.

The city was known for its beauty and its size, and it was a center of learning and culture. It was also a center of the cult of the goddess Artemis, and her temple was one of the seven wonders of the ancient world. The city was also known for its ancient harbor, which was one of the largest in the Mediterranean Sea.

The city was mentioned in the New Testament, and it is referred to in the works of ancient authors, such as Plutarch, who describes the city as a center of learning and culture.

In addition to the daily sacrifices and the eleven victims offered on the first of every month, there were offered a young bullock, a ram, and seven lambs, with the accustomed meat-offerings, and a kid for a sin-offering (Num. xxix. 1-6). The regular monthly offering was thus repeated, with the exception of one young bullock. It has been conjectured that Ps. lxxxvii., one of the songs of Asaph, was composed expressly for the Feast of Trumpets. The feast is used in the service for the day by the modern Jews. Maimonides considered the Feast of Trumpets a preparation for the solemn humiliation of the Day of Atonement, which followed it within ten days (compare Joel ii. 15). Some have supposed it intended to introduce the seventh or Sabattical month of the year. Philo and some early Christian writers regarded it as a memorial of the giving of the Law on Sinai. But the common opinion of Jews and Christians is, that it was the festival of the New Year's Day of the civil year, the first of Tisri, the month which commenced the Sabattical Year and the year of Jubilee. Some regarded it as the anniversary of the creation of man.

TRY-PHOEN (L. fr. Gr. = redder, gommaudizer, deloucher, Pape), a usurper of the Syrian throne. His proper name was Diodotus, and the surname Tryphon was given to him, or, according to Appian, adopted by him, after his accession to power. He was a native of Cariana, in the district of Apamea (Syria). In the time of Alexander Balas he was attached to the court; but toward the close of his reign he seems to have joined in the conspiracy to transplant the tottering throne of Apamea to Ptolemy Philometor (1 Mc. xi. 13). After the death of Alexander Balas he took advantage of the unpopularity of Demetrius II. to put forward the claims of Antiochus VI., the young son of Alexander (xli. 59; b.c. 146). After a time he obtained the support of JONATHAS, and the young king was crowned (n. c. 144). Tryphon, however, soon revealed his real designs on the kingdom, and, fearing the opposition of Jonathan, gained possession of his person by treachery (xli. 39-50), and after a short time put him to death (xlii. 23). He now murdered Antiochus and seized the supreme power (xlii. 21, 22). Demetrius was preparing an expedition against him (b. c. 141), when he was taken prisoner (xiv. 1-3), and Tryphon retained the throne till Antiochus VII., the brother of Demetrius, drove him to Dora, from which he escaped to Orthosia (xx. 10-14, 37-39; c. 189). Not long afterward, being hard pressed by Antiochus, he committed suicide, or, according to some, was put to death by Antiochus. Josephus adds that he was killed at Apamea, the place which he made his headquarters.

TRY-PHõSIA (L. fr. Gr.). TRYPHEIA.

Tu bal (Heb., a flowing forth or going forth, Sim.), Tubal is reckoned with Javan and Meshech among the sons of JAPHETH (Gen. x. 2; 1 Chr. i. 5). The three are associated as trading "the persons of men
TuB

(Steel) and vessels of BRASS (copper) in the market of Tyre (Ez. xxvii. 13). Tubal and Javan (Is. xvi. 19), Meshech and Tubal (Ez. xxxii. 26, xxxviii. 2, 3, xxxix. 1), are nations of the north (xxxviii. 15, xxxix. 2). Josephus identifies the descendants of Tubal with the Iberians, i.e.—not, as Jerome would understand it, Spaniards, but—the inhabitants of a tract of country, between the Caspian and Euxine Seas, which nearly corresponded to the modern Georgia (so Mr. Wright). This approximates to the view of Bochart, who makes the Moschi and Tibareni represent Meshech and Tubal. The Moschi and Tibareni are constantly associated, under the names of Mashai and Tapaul, in the Assyrian inscriptions. In the time of Sargon, according to the inscriptions, Ambris, the son of Khuliya, was hereditary chief of Tubal (the southern slopes of Taurus). In former times the Tibareni were probably more important, and the Moschi and Tibareni, Meshech and Tubal, may have been names by which powerful hordes of Scythians were known to the Hebrews. But in history we only hear of them as occupying a small strip of country along the S. E. coast of the Euxine or Black Sea, between Trapezus (Trebizond) and Sinope. Professor Rawlinson conjectures that the Tibareni occupied the coast between Cape Yasoua (Jasonium) and the River Mela

**Turbine**, **Turtle-dove** (Heb. tor; Gr. trypgon). The name is phonetic, evidently derived from the plaintive cooing of the bird. The turtle-dove occurs first in Scripture in Gen. xv. 2. In the Law of Moses, a pair of turtle-doves, or of young pigeons (Dove), are constantly prescribed for those too poor to provide a lamb or a kid for sacrifice. (Nazarite: Purification.) During the early period of Jewish history, there is no evidence of any other bird except the pigeon having been domesticated; and up to the time of Solomon, who may, with the peacock, have introduced other gallinaceous birds from India, it was probably the only poultry known to the Israelites (so Mr. Tristram, original author of this article). Not improbably the palm-dove (Turtur Erythropus, Temminck) may in some measure have supplied the sacrifices in the wilderness, for it is found in amazing numbers wherever the palm-tree occurs, whether wild or cultivated. From its habit of pairing for life, and its fidelity for its mate, it was a symbol of purity and an appropriate offering. The regular migration of the turtle-dove and its return in spring are alluded to in Jer. viii. 7, and Cant. ii. 11, 12. It is from its plaintive note doubtless that David in Ps. lxiv. 19, pouring forth his lament to God, compares himself to a turtle-dove. In Palestine, the rock-dove (Columba livia, Linn.) is very common on all the rocky parts of the coast and in the inland ravines, and from it all the varieties of the domestic pigeon are derived; the ring-dove (Columba Palumbus, Linn.) frequents all the wooded districts of the country; the stock-dove or wild pigeon of Europe (Columba livia, Linn.) is as generally but more sparingly distributed. Another species has been observed in the valley of the Jordan, perhaps Columba leucomela, Vigors. The turtle-

flowers are followed by small oval berries in clusters. From incisions in the trunk a sort of transparent balsam is said to flow, which constitutes a very pure and fragrant species of turpentine.
dove (Turtur auritus, Linn.), is most abundant, and in the valley of the Jordan, an allied species, the palm-dove, or Egyptian turtle (Turtur Aegyptiacus, Temminck), is by no means uncommon. Clean and Unclean; Food; Palestine, Zoology.

*Twelve, the = the apostles of our Lord Jesus Christ, originally twelve in number (Matt. xxvi. 20, 47); Mk. xvi. 14, 20, 43; Lk. xxii. 47; Jn. vi. 71, xx. 24; 1 Cor. xv. 3; compare Matt. x. 1.; Lk. xxii. 14; Jn. vi. 70, &c.). Apostle; Number; Tribe.

Tych'icus [τυχήκος] (L. fr. Gr. = fortuna, fortunate, L. & S.), a companion of St. Paul on some of his journeys, and one of his fellow-laborers in the work of the Gospel. (1) In Acts xx. 4 he is expressly called (with Trophimus) "of Asia;" but while Trophimus went with St. Paul to Jerusalem (xxi. 29), Tychicus was left behind in Asia, probably at Miletau (xx. 15, 38). (2) In St. Paul's first imprisonment he was with the apostle again—"a beloved brother, and a faithful minister and fellow-servant in the Lord." (Col. iv. 7, 8). Together with Onesimus, he was doubtless the bearer of the epistles to the Colossians, Ephesians, and Philemon. (3) The language concerning Tychicus in Eph. vi. 21, 22, is very similar, though not exactly in the same words. (4) The next references are in the Pastoral Epistles, the first in chronological order being Tit. iii. 12. Here St. Paul (writing possibly from Ephesus; so Dr. Howson, original author of this article; Titus Epistle to) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. (5.) In 2 Tim. iv. 12 (written at Rome during the second imprisonment) he says, "I am herewith sending Tychicus to Ephesus" (so Dr. Howson and Wordsworth; but A.V., Conybeare & Howson, and most render "I have sent"). Bishop Elliot suggests that this mission may have been connected with the carrying of the first Epistle. The tradition which places him afterward as bishop of Chalecedon, in Bithynia, is apparently of no value. But there is much probability in the conjecture that Tychicus was one of the two "brethren" (Trophimus being the other) who were associated with Titus (2 Cor. vii. 16-24) in conducting the business of the collection for the poor Christians in Judea.

*Tyres, pl. of *Tyros occurs in A. V. only in 1 Cor. x. 11 margin, where the text has the better rendering "examples," i.e. examples. The Gr. *typos (= type) is translated "print" (Jn. xx. 25 twice), "figure" (Acts vii. 43; Rom. v. 14), "fashion" (Acts vii. 44), "manner" (xxii. 23), "form" (Rom. vi. 17), "example," (1 Cor. x. 6; 1 Tim. iv. 12), "example*" (1 Cor. vi. 11; Phil. iii. 17; 1 Th. iii. 9; 2 Th. iii. 9; 1 Pet. v. 3), "pattern" (Tit. ii. 7; Heb. vii. 5). Fire, Incense; Law of Moses; Messiah; Old Testament B; Passover IV.; Prophet V. &c. and note; Sacrifice III.; Serpent, Brazen, Shechem; Tabernacle, &c.

Ty-ran-nus (L. fr. Gr. = a sov'reign, tyrant, L. & S.), a man in whose school or place of audience Paul taught the Gospel for two years, during his sojourn at Ephesus (Acts xix. 9); probably (so Prof. Hackett, with most commentators) a Greek, and a public teacher of philosophy or rhetoric. Meyer, Lightfoot, Virigina, Doddridge, &c., consider Tyran thus a Jewish rabbi.

Tyr (fr. L. *Tyres; Gr. *Tyros; all fr. Heb.; see below), a celebrated commercial city of antiquity, situated in Phœnicia, on the eastern coast of the Mediterranean Sea, in latitude 33° 17' N. Its Heb. name *Tsr = a rock; which well agrees with the site of *Sur, the modern town, on a rocky peninsula, formerly an island. — Paleth'rus (L. fr. Gr. *Palethra) = Old Tyre. There is no doubt that, previous to the siege of the city by ALEXANDER THE GREAT, Tyre was situated on an island (so Mr. Twistleton, original author of this article); but, according to the tradition of the inhabitants, if we may believe Jer. iii., there was a city on the mainland before there was a city on the island; and the tradition receives some color from the name Palæthrus, or Old Tyre, borne in Greek times by a city on the continent, 30 stadia (nearly 32 English miles) to the south. But a difficulty arises in supposing that Palæthrus was built before Tyre, as Tyre evidently means a rock, and few persons who have visited the site of *Sur have seriously supposed that any rock on the surface there has given rise to the name. To escape this difficulty, Hengstenberg (improbably) suggests that Palæthrus meant *Tyr that formerly existed, and was so named after the destruction of the greater part of it by NEBUCADNEZZAR to distinguish it from that part of Tyre which continued to exist. Movers suggests that the original inhabitants of the city on the mainland possessed the island as part of their territory, and named their city from the characteristic features of the island, though the island itself was not then inhabited. This explanation and others are equally possible; but this question regarding Palæthrus is merely archæological, and nothing in Biblical history is affected by it. Nebuchadnezzar necessarily besieged the portion of the city on the mainland, as he had no vessels with which to attack the island, but it is reasonably certain that, in the time of Isaiah and Ezekiel, the heart or core of the city was on the island. The city of Tyre was consecrated to Bacchus (Melcar; compare Samson), who was the principal object of worship to the inhabitants; and Arrian says the temple on the island was the most ancient of all temples within the memory of mankind. It cannot be doubted, therefore, that the island had long been inhabited (compare Is. xxvii. 7), though it is not

1 According to Herodotus, the priests at Tyre told him
TYR

TYR

1141

mentioned either in the Iliad or in the Odyssey. — The tribe of Canaanites inhabiting PHENICIA Proper was known by the generic name of Sidonians (Judg. xviii. 7; Is. xxvii. 23; 2 Kings xi. 6; Ez. xxxii. 5); and this name undoubtedly included Tyrians (1 K. v. 6), the inhabitants of that portion of the coast, and the two cities less than 20 English miles apart. (Zinot.)

In the Bible, Tyre is first named in Josh. xix. 29, as a fortified city (A.V. "the strong city"), giving the boundaries of the tribe of Asher. The Israelites dwelt among the Sidonians or Phenicians who inhabited the lands of the coast of Tyre, and never seem to have had any war with that intelligent race. In 2 Sam. xxIV. 7 it is stated that the enumerators of the census in the reign of David went in pursuance of their mission to Tyre, among other cities, implying, not that Tyre was subject to David's authority, but merely that a census was thus taken of the Jews resident there. But the first passages in the Hebrew historical writings or in ancient history generally, which afford glimpses of the actual condition of Tyre, are in 2 Sam. v. 11, in connection with Hiram king of Tyre sending cedars-wood and workmen to David, for building him a palace in the city of David, a place of the king, in connection with the building of Solomon's TEMPLE. One point at this period is particularly worthy of attention. In contradistinction from all the other most celebrated independent commercial cities out of Phenicia in the ancient and modern world, Tyre was a monarchy, and not a republic. Another point is the skill in the mechanical arts which seems to have been already attained by the Tyrians. (ARCHITECTURE; COLORS; COPPER; HANDICRAFT; HIRAM 2, &c.) It is evident that under Solomon there was a close alliance between the Hebrews and the Tyrians. Hiram supplied Solomon with cedar-wood, precious metals, and workmen, and sailors for the voyage to Ophir and India (TARSHISH 2), while Solomon gave Hiram supplies of corn and oil, ceded to him some cities, and permitted him to make use of some havens on the Red Sea (1 K. ix. 11-14, 26-28, x. 22). These friendly relations survived for a time the secession of the Ten Tribes, and a century later, when it was Cilicia, as the portion of the kingdom of the Sidonians (1 K. xvi. 31), who, according to Manoah, was daughter of Ithobal, king of Tyre. When mercantile cupidty induced the Tyrians and the neighboring PHENICIANS to buy Hebrew captives from their enemies and to sell them as slaves (SLAVE) to the Greeks and Egyptians, there commenced prophetic denunciations, and threats (Joel iii. 4-8; Am. I. 9, 10).

Accordingly, when SHALMANESER, king of Assyri, had taken Samaria, conquered the kingdom of Israel and carried its inhabitants into captivity, he turned his arms against the Phenician cities. At this time Tyre had reached a high point of prosperity. It had planted the splendid colony of Carthage (Rome); it possessed CYPRUS; and, apparently, Sidon was subject to it. Shalmaneser seems to have taken advantage of a revolt of the Cyprians; and what ensued is thus related by Manoah, who translated the archives of Tyre into Greek (in Jos. ix. 14; § 2):

"Elieus reigned thirty-six years in Tyre. This king, upon the revolt of the Cyprians (Cyprians), sailed with a fleet against them, and reduced them to submission. On the other hand, the king of the Assyrians attacked in war the whole of Phenicia, their city was founded 2,500 years before his visit, i.e. about 800 B.C. (Josephus dates its foundation 230 years before Solomon began to build the Temple; i.e. about 880 B.C.) CHRONOLOGY.

but soon made peace with all, and turned back. On this, Sidon and Ace (i.e. ACCO or ACRE) and Pales
tyrs revolted from the Tyrians, with many other cities which delivered themselves up to the king of Assyria. Accordingly, when the Tyrians would not submit to him, he placed guards at their river and aqueducts to prevent the Tyrians from drawing water. This continued for five years, and still the Tyrians held out, supplying themselves with water from wells." In reference to this siege the prophecy against Tyre in Is. xxvIII. was uttered. After the siege of Tyre by Shalmaneser (not long after 721 n. c.), Tyre remained a powerful state with its own kings (Jer. xxVII. 22; 3; Ez. xxxvIII. 2-12), remarkable for its wealth, with territory on the mainland, and protected by strong fortifications (xxvIII. 6, xxvIII. 4, 5, 8, 10, 12, xxvIII. 11; Zecc. ix. 3). Our account of this siege by Nebuchadnezzar depends entirely on notices of it by the Hebrew prophets; but some of these notices are singularly full, and especially Ez. xxvIII. furnishes us on some points with details such as have scarcely come down to us respecting any one city of antiquity, except Rome and Athens. Tyre, like Carthage, employed mercenary soldiers (Ez. xxvIII. 10, 11). Ezekiel gives interesting details respecting the trade of Tyre. It appears that its gold came from ARABIA by the Persian Gulf (ver. 22), just as in the time of Solomon it came from Arabia by the Red Sea. Its silver, iron, lead, and tin came from the S., of Spain, where the Phenicians had established their settlement of TARSUS, or TARTES.

Copper, we should have presumed, was obtained from the valuable mines in Cyprus; but it is mentioned here (A.V. "brass") in conjunction with JAVAN, TUBAL, and MESHECH, which points to the districts on the S. of the Black Sea, in the neighborhood of the Caucasus, between the Black Sea and the Caspian. Tyre obtained from Palestine wheat, oil, honey, and balm, but not wine apparently, notwithstanding the abundance of grapes and wine in Judah (Gen. xix. 11). The wine was imported from Damascus, and was called wine of HELIOD. The Bedawin Arabs supplied Tyre with lambbs and rams and goats. EGYPT furnished ligns for sails, and the dyes from shell-fish were imported from the PELOPONESUS. (COLORS; GREEK.) Lastly, from DURAN, in the Persian Gulf, horns of ivory and ebony were imported, which must originally have been obtained from India (Ez. xxvIII. 10, 11, 22, 12, 13, 17, 18, 21, 7, 15). In the midst of great prosperity and wealth, the natural result of such an extensive trade (xxvIII. 4), NEBUCHADNEZZAR, at the head of an army of the Chaldees, invaded Judea and captured Jerusalem. As Tyre was so near to Jerusalem, and as the conquerors were at this formidable race (Hab. i. 6), it would naturally be supposed that this event excited alarm and terror among the Tyrians. Instead of this, we may infer from Ez. xxvIII. 2, that their predominant feeling was one of exultation. At first sight this appears strange and impossible, but it is rendered intelligible by some previous events in Jewish history. Only thirty-four years before the destruction of Jerusalem, com-
menced the celebrated Reformation of Josiah, b. c. 622. In that reformation (2 K. xxii, xxiii.), Josiah had heaped insults on the gods who were the objects of Tyrian veneration and love (Asherah; Asisoreteth; Elai; Idolatry), and seemed to have endeavored to exterminate their religion (xxiii. 20); and we can scarcely doubt that the death in battle of Josiah at Megido, and the subsequent destruction of the city and Temple of Jerusalem were hailed by them with triumphant joy as instances of divine retribution in human affairs. This joy, however, must soon have given way to other feelings, when Nebuchadnezzar invaded Phoenicia, and laid siege to Tyre. That siege lasted thirteen years, and it is still a disputed point whether Tyre was actually taken by Nebuchadnezzar on this occasion (see below). However this may be, it is probable that, on some terms or other, Tyre submitted to the Chaldees. This would explain an expedition of Apries, the Pharaoh-hophas of Scripture, probably not long after 622, which he besiegèd Sidon, fought a naval battle with Tyre, and reduced the whole coast of Phoenicia, though this could not have had lasting effects. The rule of Nebuchadnezzar over Tyre, though real, may have been light, and in the nature of an alliance. During the Persian domination the Tyrians were subject in name to the Persian king, and may have given him tribute. With the rest of Phoenicia, they had submitted to the Persians, without striking a blow. But their connection with the Persian king was not slavish. They refused to join Caubyeses in an expedition against Carthage. They fought with Persia against Greece, and furnished vessels of war in the expedition of Xerxes. At this time the Tyre being in power at Sidon. Under the Persian dominion, Tyre and Sidon supplied cedar-wood again to the Jews for building the second Temple (Ezr. iii. 7). B. c. 332 ALEXANDER THE GREAT, having summoned the Phoenician cities to submit to his rule, and received the submission of all but Tyre, commenced the memorable siege, which lasted seven months, and the success of which was the greatest of all Alexander's achievements up to that time. Tyre was then situated on an island nearly half a mile from the mainland; it was completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the mainland was not less than 150 feet high, and then surmounted by a series of towers. The reports, however, have not succeeded in his attempt, if the harbor of Tyre to the N. had not been blockaded by the Cyprians, and that to the S. by the Phoenicians, thus affording an opportunity to Alexander for uniting the island to the mainland by an enormous artificial mole. The immediate results of the capture by Alexander were most disastrous to it, as its brave defenders were put to death, and 50,000 of its inhabitants, including slaves, free females and free children, were sold as slaves. (WAR.) It gradually, however, recovered its prosperity through the immigration of fresh settlers, though its trade is said to have suffered by the vicinity and rivalry of Alexandria. The Siculoidei (Syrria) bestowed on it many privileges. Under the Romans (Roman Empire), at first it continued to enjoy a kind of freedom. Subsequently, however, on the arrival of Augustus in the East, he is said to have deprived both Tyre and Sidon of their liberties for seditious conduct. Still the prosperity of Tyre in the time of Augustus was undeniably great. Strabo speaks of the wealth which it derived from the dyes of the celebrated Tyrian purple (Col. II.), and of the houses as consisting of many stories. Pliny gives the circumference of the city proper (i. e. on the peninsula) as twenty-two stadia (about two and a half English miles), and that of the whole city, including Palestine, as nineteen Roman (about seventeen English) miles. The accounts of Strabo and Pliny tend to convey an idea of what the city must have been, when visited by Christ (Mat. xv. 21; Mk. vii. 24). It was perhaps more populous than Jerusalem, and if so, it was undoubtedly the largest city which he is known to have visited. From the time of Christ to the beginning of the fifth century, there is no reason to doubt that, as far as was compatible with the irremediable loss of independence, Tyre continued in uninterrupted prosperity. Jerome, in his Commentaries on Ezekiel, speaks of Tyre as being in his day the most noble and beautiful city of Phoenicia. He also, in his remarks on Ez. xxvi, 3, in which Tyre is called "a merchant of the people for many isles," says that this continues down to his time, so that commercial dealings with almost all nations are carried on in that city. Jerome's Commentaries on Ezekiel are supposed to have been written about A. D. 411-414, so that his testimony respecting the prosperity of Tyre bears date almost precisely a thousand years after the capture of Jerusalem by Nebuchadnezzar, b. c. 588. As to the passage (Ez. xxvi, 7) in which Ezekiel states that Tyre shall be built up no more, Jerome says the meaning is, that "Tyre will be no more the Queen of Nations, having its own king, as was the case under Hiram and other kings, but that it was destined to be always subject, either to the Chaldeans, or to the Macedonians, or to the Ptolemies, or at last to the Romans (the [chronique of the Ptolemies], was made its archbishop. At length, however, the evil day of Tyre undoubtedly arrived. It had been more than a century and a half in the hands of Christians, when in March, A. D. 1291, the Sultan of Egypt and Damascus invested Acre (Aecw), then known to be a European as Ptolemais, and took it by a single siege. It was thus told in the beginning of the next century by Marius, a Venetian: "On the same day on which Ptolemais was taken, the Tyrians, at vespers, leaving the city empty, without the stroke of a sword, without the tumult of war, embarked on board their vessels, and abandoned the city to be occupied freely by their conquerors. On the morrow the Saracens entered, no one attempting to prevent them, and they did the thing which they pleased." This was the turning-point

3 The whole that the prophet can in fairness be understood to declare is, that Nebuchadnezzar should by violent means become master of Tyre, and thus commence the progress of her downfall—a progress which might be delayed, but would never altogether cease till the period of her complete destruction. . . . In plain terms, Tyre (like the kingdom of Tyre, in Is. xix.) was to be in due course of time laid waste, even to her dead, and be no more numbered with the living. But, of course, it is the Tyre that then was, which is meant—i.e. the proud Tyre of the sea and of the coast of the same, about to cease to have a local habitation and a name in the earth; she was to be found only among the departed. That there should be some reproach on the subject of the city, as it now stood, is nothing against the description; for this poor and shrivelled thing is no longer the Tyre of the prophecy that is gone, never to return again (Fif. on Ez. xxvi).
of desolation. Its great inferiority to Beirút for receiving vessels suited to the requirements of modern navigation will always prevent Tyre from becoming again the most important commercial city on the Syrian coast. The question whether Tyre was actually taken by Nebuchadnezzar after his thirteen years' siege has been keenly discussed. Gesenius, Winer, and Hitzig decide it in the negative, while Hengstenberg, Havernick, Fairbairn, &c., support the other side. Assuming, with Movers, that Tyre, as well as the rest of Phoenicia, submitted at last to Nebuchadnezzar, the following points may be observed respecting the supposed capture:—(1.) The evidence of Ezekiel, a contemporary, seems to be against it. The obvious inference from Ez. xxix. 18 is that, however great the exertions of the army may have been in digging intrenchments or in casting up earthworks, the siege was unsuccessful. This is confirmed by the following verses (19, 20). (2.) Josephus, who had access to historical writings on this subject which have not reached our time, neither states on his own authority, nor quotes any one else as stating, that Nebuchadnezzar took it. (3.) The capture of Tyre on this occasion is not mentioned by any Greek or Roman author whose writings are now in existence. (4.) In the time of Jerome it was distinctly stated by some of his contemporaries that they had read, amongst other histories on this point, histories of Greeks and Phoenicians, and especially of Nicolaus Damascenus, in which nothing was said of the siege of Tyre by the Chaldees; and Jerome, in noticing this fact, does not quote any authority for a counter-statement, but alleges in general that many facts are related in the Scriptures which are not found in Greek works, and that we ought not to acquiesce in the authority of those whose perjury and falsehood we detest. But in Jerome's Commentary on Ez. xxix. 18 he explains that the meaning of Nebuchadnezzar's having received no wages for his warfare against Tyre is, not that he failed to take the city, but that the Tyrians had previously removed every thing precious from it in ships, so that when Nebuchadnezzar entered the city he found nothing there.

**TYR**

UCA 1143

in the history of Tyre, 1,879 years after the capture of Jerusalem by Nebuchadnezzar; and Tyre has not yet recovered from the blow. In May, 1751, Haselquist found there about ten inhabitants, Turks and Christians, who lived by fishing. Since the beginning of the present century there has been a partial revival of prosperity. But it has been visited at different times during the last thirty years by Biblical scholars, Robinson, Stanley, Rénan, &c., who all concur in the account of its general aspect
tion," applying the words to a man who had bewildered himself with philosophical speculations about the Deity, and had been compelled to give up the search. "So Prof. Stuart (Commentary on Proverbs), following Hitzig and Bittelare, alters the Hebrew vowel-pointing, forms a proper name out of a part of the word translated "the prophecy" in the A. V., makes the Hebrew answering to "Uel," as I have failed or ceased, that translated unto Ithiél = I have toiled for God (i. e. for the acquisition of a knowledge of God), and translates the whole verse thus: "The words of Agur, the son of his who was obeyed in Massa. Thus spake the man: I have toiled for God, I have toiled for God, and have ceased." Ewald considers both Ithiél and Uel as symbohcal names, employed by the poet to designate two classes of thinkers to whom he addresses himself. 

Uel (Heb., probably = will of God, Ges.), a "son" of Bani, and husband of a foreign wife in Ezra's time (Ezr. x. 34).

Knaz (Heb. = and Kenaz). In the margin of 1 Chr. iv. 15 the words "even Kenaz" in the text are translated "as a proper name. Some name may have been omitted before Kenaz.

Ual, or U'al (Heb. fr. Pehl. or ancient Pers. = the pure water, Fu) is mentioned by Daniel (viii. 2, 16) as a river near to Susa (Susians), where he saw his vision of the ram and the he-goat. It has been generally identified with the Eulurus of the Greek and Roman geographers, a large stream in the immediate neighborhood of that city. The Eulurus has been by many identified with the Choaspes, which is undoubtedly the modern Kerckhah, an affluent of the Tigris, flowing into it a little below Kurshah. By others it has been regarded as the Kurun, a large river, considerably further E., entering the Khor Bandizh near Mahimurrah. Some have suggested that it may have been the Shapur or Sho'ur, a small stream which rises a few miles N. W. of Susa, and flows by the ruins into the Dezful stream, an affluent of the Kurun. The various notices of ancient writers appear to identify the upper Eulurus with the upper Kerckhah, and the lower Eulurus with the lower Kerckhah. A recent survey of the country has shown that the Kerckhah once bifurcated at Pau Pal, about twenty miles N. W. of Susa, sending out a branch which passed E. of the ruins, absorbing into it the Shapur, and flowing on across the plain in a S. E. direction till it fell into the Kurun at Ahmeza. Thus the upper Kerckah and the lower Kurun were in old times united, and might have viewed as forming a single stream. The name Eulurus ("Ual") seems to have applied most properly to the eastern branch-stream from Pau Pal to Ahmeza (so Prof. Rawlinson).

Ulam (Heb. 'fron, vestible, Ges.). I. A descendant of Gilead the grandson of Manasseh; father of Bedan (1 Chr. vii. 17).—2. A Benjamite, the first-born of E-hek, a descendant of Saul (viii. 39, 40). His sons were valiant archers.

Ula (Heb. yoke, Ges.), an Asherite chief (1 Chr. vii. 39).

Um'nah (Heb. gathering, Ges.) a city of Asher (Josh. xix. 30 only). Dr. Thomson conjectures that a place called 'Alma in the highlands on the coast, about five miles E. N. E. of Ras el-Nakhara (Ladder of Tyres), may be identical with Umnah.

*in-this-root-less. Circumcision.*

Un-clean' Meats (see Clean and Meat). These were things strangled, or dead of themselves, or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud; and certain other smaller animals rated as "creeping things;" certain classes of birds mentioned in Lev. xi. and Deut. xiv. twenty or thirty, all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind legs for leaping; besides things offered in sacrifice to idols; and all blood or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden, Lev. vii. 26), and therefore flesh cut from the live animal; also all fat, at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (Lev. iii. 14-17, vii. 23). The eating of blood was prohibited even to "the stranger that sojourns among you." (xvii. 10-14). The prohibition of blood indeed dates from the declaration to Noah against "flesh with the life thereof, which is the blood thereof," in Gen. i. 4, which was perhaps regarded by Moses as still binding upon all Noah's descendants. Besides these, "seething a kid in its mother's milk is twice prohibited. The general distinction between clean and unclean animals, which was made by Michaelis to have its parallel among all nations, there being universally certain creatures regarded as clean, i. e. fit for food, and the rest as the opposite (comp. Lev. xi. 47). With most nations, however, this is only a traditional usage based merely perhaps on an instinct relating to health, or on a repugnance of which no further account is to be given. The same personal interest taken by Jehovah in His subjects, which is expressed by the demand for a ceremonially pure state on the part of every Israelite as in covenant with Him, regarded also this particular detail of that purity, viz. diet. It remained for a higher Lawgiver to announce that "there is nothing from without a man that entering into him can defile him" (Mk. v. 15).—It is noteworthy that the practical effect of the rule laid down is to exclude all carnivorous quadrupeds, and birds of prey. This suggests the question whether they were excluded as being not averse to human carcases, and in most Eastern countries acting as the servants of the poor in helping to clear the ground of all flesh, known so to feed; and, further, by their constant rooting among whatever lies on the ground, suggest impurity, even if they were not generally foul feeders. Of fish those which were allowed contain unquestionably the most wholesome varieties, save that they exclude the oyster. The exclusion of the camel and the hare from allowable meats is less easy to account for, save that the former never was in common use, and to cat him, especially where so many other creatures give meat so much preferable, would be the worst economy possible in an Eastern commission—destroying the best, or rather the only conveyance, to obtain the most indifferent food. The hare was long supposed, even by eminent naturalists, to runimate, and certainly was eaten by the Egyptians. The horse and ass would be generally spared from similar reasons to those which excempted the camel. Practically the law left among the allowed meats an ample variety, and no incommencement was likely to arise from a prohibition of eat camels, horses, and asses.—But as Orientals have minds sensitive to teaching by types, there can be little doubt that such ceremonial distinctions not only tended to keep Jew and Gentile apart, but were a perpetual reminder to the former that he and the latter were not on one level before God. Hence, when that ceremony was changed, this was the very sym-
bol selected to instruct St. Peter in the truth that God was not a "respec ter of persons" (Acts x. 10 ff.). It was no mere question of which among sev eral visions would be accepted, but whether he should surrender the badge and type of that privilege by which Israel stood as the favored nation before God (1 Mc. i. 63, 64; 2 Mc. vi. 18, 19). The same feeling lay behind the exaggeration of the Mosaic regulations, until it was "unlawful for a man that was a Jew to keep company with or come unto one of another nation" (Acts x. 28); and with such intensity were badges of distinction cherished, that the wine, bread, oil, cheese, or any thing cooked by a heathen, were declared unlawful for a Jew to eat. As regards things offered to idols, all who own one God meet on common ground; but the Jew viewed the precept as demanding a literal ob dience, and had a holy horror of even an unconscionable infraction of the law; hence, as he could never know what had received idolatrous consecration, his only safety lay in total abstinence (comp. 1 Cor. x. 25). Nay, the very definition of the Hebrew prohibition to "seethe a kid in his father's milk" was meant merely to encourage the use of olive-oil instead of the milk or butter of an animal, which we commonly use in cookery, where the Orientals use the former. This will not satisfy any mind by which the claw of symbolism has been once duly seized (so Mr. Iluyman, original author of this article). Mercy to the beast is one of the under currents which permeate that law. To soften the feelings and humanize the character was the higher and more general aim. The milk was the destined support of the young creature: viewed in reference to it, the milk was its "life," and had a relative sanctity re sembling that of the forbidden blood. The Talmud ists took an extreme view of the precept, as forbiding generally the cooking of flesh in milk,—it re mains to mention the sanitary aspect of the case. Swine are said to be particularly liable to disease in their own bodies. This probably means that they are more easily led than other creatures to the foul feeding which produces it; and where the average heat is great, decomposition rapid, and malaria easily excited, this tendency in the animal is more mischievous than elsewhere. The prohibition on eating fat was salubrious in a region where skin diseases (Leprax) are frequent and virulent, and that on blood, had, no doubt, a similar tendency. Yet the beneficial tendency is veiled under a ceremonial differ ence, for the "stranger" dwelling by the Israelite was allowed it, although the latter was forbidden. If we compare the animals allowed for food with those forbidden, there can be no doubt on which side the balance of wholesomeness lies. Clean; Food; Idolatry; Law of Moses; Purification; Samaritan Pentateuch IV.; Uncleanness.

Uncleanness. The distinctive idea attached to ceremonial uncleanness among the Hebrews was, that it cut a person off for the time from social privileges, and left his citizenship among God's people for the while in abeyance. (Citizens; Covenant.) It did not merely require by law a certain ritual of purification in order to enhance the importance of the priesthood, but it placed the unclean person in a position of disadvantage, from which certain ritualistic acts alone could free him. It is as means of utility in the Divine law, the taking hold of a man by the ordinary infirmities of flesh, and setting its stamp, as it were, in the lowest clay of which he is moulded. The sacredness attached to the human body is parallel to that which invested the Ark of the Covenant itself. It is as though the Jehovah thereunto teached them that the very hairs of their head were all numbered, and that "in his book were all their members written." Thus was inculcated, so to speak, a bodily holiness (Lev. xi. 44, 45, xx. 28, 32). Nor were the Israelites to be only "separated from other people," but they were to be "holy unto God" (xx. 24, 26), a kingdom of priests, and holy nation, Hence a number of ordinances regarding outward purity, used in Egypt only by the priests, were made publicly obligatory on the Hebrew nation. The importance to physical well-being of the injunctions which required frequent ablution (Baptism; Bath; Lav er; Washing the Hands and Feet) can be but feebly appreciated in our cooler and damper climate. Hence the obvious utility of reinforcing, by the sanction of religion, observances tending in the main to that healthy state which is the only solid basis of comfort, even though in certain points of detail they were burdensome. Uncleanness, as referred to man, may be: (1) moral defilement which defiled every part of the body, and was removed by bathing and washing the clothes at the end of it,—such were all contacts with dead animals; (2) that graver sort which defiled for seven days, and was removed by the use of the "water of separation" (Purification) such were all defilements connected with the human corpse; (3) uncleanness from the morbid, puerperal, or menstrual state, lasting as long as that morbid state lasted (Blood, Issue of; Child; Issue, Running; Medicine); and in the case of Leprosy lasting often for life. As the human person was itself the seat of a covenant-token (Circumcision), so male and female had each their ceremonial obligations in proportion to their sexual differences (Lev. xii., xv.). Further than this the increase of the nation was a special point of the promise to Abraham and Jacob (Gen. xiii. 25), and, therefore, their fecundity as parents was under the Divine tutelage, beyond the general notion of a cure, or at least of God's favor, as implied in barrenness. There is an emphatic reminder of human weakness in the fact of birth and death,—man's passage alike into and out of his mortal state,—being marked with a stated poll u tion. Thus the birth of the infant brought defile ment on its mother, which she, except so far as ne cessarily isolated by the nature of the circumstances, propagated around her. Nay, the conjugal act itself, or any act resembling it (Lev. xv. 16-18), entailed uncleanness for a day. The corpse, on the other hand, bequeathed a defilement of seven days to all who handled it, to the "tent" or chamber of death, and to sundry things within it. Nay, contact with one slain in the field of battle, or with even a human bone or grave, was no less effectual to pollute, than that with a corpse dead by the course of nature (Num. xix. 11-18). This shows that the source of pollution lay in the mere fact of death. The duration of defilement caused by the birth of a female infant,—eighty days in all, double that due to a male (Lev. xii. 2-5)—may perhaps repres ent the woman's heavier share in the first sin and first curse (Gen. iii. 16; 1 Tim. ii. 14). For a man's "issue," besides the uncleanness while it lasted, a probation of seven days, including a washing on the third day, is prescribed. Similar rules were laid down in the case of the woman, and in that of intercourse with a woman so affected (Lev. xv. 13, 28, 24; comp. xx. 18). The propagation of uncleanness from the
person to the bed, saddle, clothes, &c., and through them to other persons, tends to impress an idea of the loathsomeness of such a state, or the heinousness of such acts, more forcibly by far than if the defilement close to the first person merely (xv. 5, 6, 9, 12, 17, 29, 22-24, 26, 27). Uncleanness from contact with a corpse, grave, &c., was communicated to other persons, apparently for the day only, by the unclean person's contact with them (Num. xix. 22); but this minor pollution for one day only, whether engendered by the major pollution or arising directly, Mr. Hayman, original author of this article, regards as not communicable (compare v. 2-4; Lev. xv. 5-11).

With regard to uncleanness arising from the lower animals, Lightfoot remarks, that all which were unclean to touch when dead were unclean to eat, but not conversely; and that all which were unclean to eat were unclean to sacrifice, but not conversely. (UNCLEAN MEATS.) All animals, however, if dying of themselves, or eaten with the blood, were unclean to eat. The carcass also of any animal unclean as regard the blood and dead by dying, defile whatever person, garment, sack, skilful, vessel, &c., or, it, any part of it, touched. All these defilements were "until even" only, save the eating "with the blood," the offender in which respect was to "be cut off" (xi. xvii. 14). The same sentence of "cutting off" was also denounced against all who should "do prostration under the smoke" in respect of these minor defilements by which we may understand all contempt of the legal provisions regarding them. (PUNISHMENTS; SIN.) The term "defilement" also includes the contravention of unlawful marriages and the indulgence of unlawful lusts, as denounced in Lev. xxiii. (MARRIAGE.) The fruit of trees was counted as "uncircumcised," i.e., unclean for the first three years. (FIRST FRUITS; FOOM.) The directions in Deut. xxiii. 10-13, relate to the avoidance of impurities in the case of a host encamped, and are based on the scrupulous ceremonial purity demanded by the God whose presence was in the midst of them. The ashes of the red heifer, burned whole, which were mixed with water, and then the standing reprobate for purifying uncleanness in the second degree, themselves became a source of defilement to all who were clean, even as of purificatio to the unclean, and so the water. Some lent similarly the scape-goat, who bore away the sins of the people, defiled him who led him into the wilderness, and the bringing forth and burning the sacrifice on the Great Day of Atonement had a similar power. (ATONEMENT, DAY OF.) This lightest form of uncleanness was expiated by bathing the body and washing the clothes. Besides the water of purification made as aforesaid, men and women in their "issues" were, after seven days, reckoned from the cessation of the disorder, to bring two turtle-doves or young pigeons to be killed by the priests. The purification after childbirth is well known from the N. T. (Lk. ii. 22-24); for that of the leper, see PERIFICACTION. (MOURNING VW.) All these kinds of uncleanness disqualified for holy functions: as the layman so affected might not approach the congregation and the sanctuary, so any priest who incurred defilement must abstain from holy things (Lev. xxii. 2-8). But the priests, in their contact with the leper to be adjudged, were exempted from the law of defilement; and the garb and treatment of the leper seem to be that of one dead in the eye of the Law or whether a perpetual mourner for his own estate of death with "clothed and head bare."—It may be mentioned that among the Arabs the touching a corpse still defiles, and that the relic of the Persians, according to Chardin, shows a singularly close correspondence with the Levitical code in regard to purification and uncleanness.

UNION (1 Jn. ii. 20) = ANOXING.


Unclean, the A. V. rendering, after the LXX. and Vulgate, of the Heb. riem, riqim, reqa'im, the name of some large wild animal (Num. xxiii. 22, xxiv. 8; Deut. xxiii. 17; Job xxxix. 9, 10; Ps. xxii. 21 [Heb. 22]; xxxix. 6, xcli. 10 [Heb. 11]; Is. xxxiv. 7 [margin "rhinoceroses"]). The Reiem of the Hebrew Bible, however, has nothing at all to do with the one-horned animal mentioned by Aristotle, Pliny, and other Greek and Roman writers, as is evident from Deut. xxiii. 17, where, in the blessing of Joseph, it is said, "His glory is like the firstling of his bullock, and his horns are like the horns of a unicorn," not, as the text of the A. V. renders it, "the horns of unicorns." The two horns of the Reiem are "the ten thousands of Ephraim and the thousands of Manasseh." This text puts a one-horned animal entirely out of the question, and disposes of the opinion of Bruce, &c., that some species of rhinoceros is denoted, and of other writers that the riem and the "unicorn" = some one-horned animal said to have been seen by travellers in South Africa and in Thibet (so Mr. Houghton, original author of this article). Bochart, followed by Rosenmuiller, Winer, &c. state that the Reiem is the A. R. Rih, which is usually referred to the Oryx leucorhya, the white antelope of North Africa, and at one time perhaps an inhabitant of Palestine. Arnold Boot, with much better reason, conjectures that the Reiem = some species of Ursus or wild-ox. Robinson and Gesenius, with A. Schultens, De Wette, &c., have little doubt that the buffalo (Bubalus Buffalus) is the Reiem of the Bible. Little can be urged in favor of the rhinoceros, for it would have been forbidden to be sacrificed by the Law of Moses, whereas the Reiem is mentioned by Isaiah as coming down with bullocks and rams to the Lord's sacrifice. Again, the skipping of the young Reiem is scarcely compatible with the habits of a rhinoceros. The white antelope (Oryx leucoracha), like the rest of the family, is harmless unless wounded or hard pressed by the hunter, nor is it remarkable for any extraordinary strength. Considering, therefore, that the Reiem is signified as a two-horned animal of great strength and great ferocity, was evidently well known and often seen by the Jews, is mentioned as an animal fit for sacrificial purposes, and is frequently associated with bulls and oxen, we think there can be no doubt that some species of wild ox is intended. The allusion in Ps. xxii. 10, "But thou shalt lift up, as a Riemi, my horn," seems to point to the mode in which the ox family use their horns, lowering the head, and then tossing it up. But it is impossible to determine what particular species of wild ox is signified. Some have conjectured that the Reiem denotes the wild buffalo. Possibly some wild species of buffalo (Bubalus Arnee, or Bubalus Brachycerus) may have existed formerly in Palestine. We are, however, more in favor of some gigantic Ursus.

UN-LEAVENED BREAD. BREAD; LEAVEN; PASSOVER.

UNi (Heb. depreased, Ges.). 1. A Levite doorkeeper ("porter," A. V.) and musician in David's time (1 Chr. xv. 18, 20).—2. A second Levite (unless the family of the foregoing be intended) con-
cerned in the sacred office after the return from Babylon (Neh. xii. 9).

* U-pharsin (Chal.), Mene, &c.

Uphaz (Heb., see below), a gold country (Jor. x. 9; Dan. x. 5); regarded by Gesenius, Hendersor, &c., as a corruption of Ophir, which the Chaldees, Syrac, and Theodotion put for it in Jer. i. c.; considered by Hitzig of Sanscrit origin, and placed by him in Yemen, in South Arabia; supposed by Bochart to be Ceylon, &c.

Ur (Heb. light; as an apppellative [comp. Pers.] = fortoce, castle! Gee.), the land of Haran's nativity (Gen. xi. 28), the place from which Terah and Abraham started "to go into the land of Canaan" (ver. 81); uniformly called in the O. T. "Ur of the Chaldees" (xi. 28, 31, xv. 7; Neh. ix. 7), but, in Acts vii. 2, 4, impliedly placed by Stephen in Mesopotamia. These are all the indications which Scripture furnishes as to its locality. (a.) One tradition identifies Ur with the modern Orfah. There is some ground for believing that this city, called by the Greeks Edessa, had also the name of Orrha as early as about B. C. 150. According to Pococke that Ur is Edessa or Orfah is "the universal opinion of the Jews;" and it is also the local belief. (b.) A tradition in the Talmud and in some of the early Arabian writers finds Ur in Warka, the Orchoi of the Greeks, and probably the Ezech of Holy Scripture. (c.) A third tradition distinguishes Ur from Warka, while still placing it in the same region. There can be little doubt that this tradition points to the city which appears by its bricks to have been called Har by the natives, and is now represented by the ruins at Mugheir or Umheir. (d.) Bocchart, Calmet, Bunsen, Michaelis, Gesenius, &c., unsupported by any tradition, identify "Ur of the Chaldees" with a place of the name, mentioned by Ammianus Marcellinus (fourth century a. d.) as "a castle" existing in his day in Eastern Mesopotamia, between Hatra and Nisibis. Of these four localities two (a, d) are in Upper Mesopotamia, between the Mons Masius and the Sinjar range, while the other two (b, c) are in the alluvial tract near the sea, at least 400 miles further S. That Chaldea was, properly speaking, the southern part of Babylon, the region bordering upon the Gulf, will be admitted by all. Those who maintain the northern emplacement of Ur argue, that with the extension of Chaldean power the name travelled northward, and became coextensive with Mesopotamia; but Prof. Rawlinson, original author of this article, claims that—(1) there is no proof that the name Chaldea was ever extended to the region above the Sinjar; (2) if it was, the Jews at any rate mean by Chaldea exclusively the lower country, and call the upper, Mesopotamia or Padan-aram (Job i. 17; Is. xiii. 19, xlii. 14, &c.); (3) there is no reason to believe that Babylonian power was established beyond the Sinjar in these early times; (4) it is in the lower country only that a name closely corresponding to the Heb. Ur (נין) is found, the cuneiform Hur representing the Hebrew letter for letter, and only differing from it in the greater strength of the aspirate or initial letter. The argument that Ur should be sought in the neighborhood of Arrapuckitis and Seray, because the names ARPAYAX and SERAY occur in the genealogy of Abraham, has no weight till it is shown that the human names in question are really connected with the places, which is at present assumed somewhat boldly. On the whole we may regard it as tolerably certain that "Ur of the Chaldees" was a place situated in the real Chaldea—the low country near the Persian Gulf. The only question that remains in any degree of the name Book. Mugheir, therefore, which bore the exact name of Ur or Hur, remains with the best claim, and is entitled to be (at least provisionally) regarded as the city of Abraham (so Prof. Rawlinson, Porter [in Kito], Edilie [in Frn.], Loth, Ayre, &c., after Sir Henry Rawlinson). Ur or Hur, now
UR

Mugheir, or Um-Mugheir (= the bitumen, or the mother of bitumen), is one of the most ancient, if not the most ancient, of the Chaldean sites hither-to discovered. It lies on the right bank of the Euphrates, about six miles from the present course of the stream, nearly opposite the point where the Euphrates receives the Shat-t-el-Hie from the Tigris. It is now not less than 125 miles from the sea; but there are grounds for believing that it was anciently a maritime town, but now inland from the rapid growth of the alluvium. The remains of buildings cover an oval space, 1,000 yards long by 800 broad. The most remarkable building near the northern end of the ruins is a temple of the true Chaldean type, built in stages of bricks, laid chiefly in bitumen (BELIEL, TOWER or), and bearing the name of Urash, who is regarded as the earliest of the Chaldean monumental kings, n. c. 2900, or a little earlier. Ur, the capital of this monarch, retained its metropolitan character for above two centuries, and, even after it became second to Babylon, was a great city, with an especially sacred character. It is in the main a city of tombs. It probably fell into decay under the Persians, and was a mere ruin at Alexander's conquests, n. c. 330. (See above), father of Eliphaz, or Eliphle-
elet, among David's valiant men (1 Chr. xi. 35); = AHA-
BAIL.

Ur [i.e. in Ura] [as in care] (fr. L. Urbanae = of a city, refuged, urbana, Freund; as a proper name better written Urban), a Christian man among those whom St. Paul salutes in writing to Rome (Rom. xvi. 9); probably not at some time in active religious cooperation with the apostle.

Uri (Heb. ufr, or perhaps = Uria, Urijah, Ges.). 1. A man of the tribe of Judah; grandson of Caleb I., and father of Bezaleel I. the architect of the Tabernacle (Ex. xxx. 2, xxx. 30, xxxvii. 22; 1 Chr. ii. 20; 2 Chr. i. 6).—2. Father of Gaber, Solomon's commissary in Glend (1 K. iv. 19).—3. A Levite porter or doorkeeper, husband of a foreign wife in Ezra's time (Ezr. x. 24).

U-ri-and (fr. Heb. ur = light of Jehovah = Urijah and Urias). 1. One of the thirty commanders of the thirty bands into which the Israelite army of David was divided (1 Chr. xi. 41; 2 Sam. xxii. 30); called Urias in N. T. Like David, Urias's officers he was a foreigner—a HITTITE. His name, however, and his manner of speech (xi. 11) indicate that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam. It may be inferred from Nathan's parable (xii. 2) that he was passionately devoted to his wife, and that their union was celebrated in Jerusalem as one of peculiar tenderness. In the first war with Ammon he followed Joab to the siege, and with him remained encamped in the open field (xi. 11). He returned to Jerusalem, at an order from the king (David), on the pretext of asking news of the war.—really in the hope that his return to his wife might cover the shame of his own crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. On the morning of the third day, David sent him back to the camp with a letter containing the command to Joab to cause his destruction in the battle. The device of Joab was, to observe the part of the wall of Rabbath-Ammon (Ra-
ban I) where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were there shot down by the archers on the wall. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing of the loss. The messenger, as instructed by Joab, calmly continued, and ended the story with the words: "Thy servant also, Uriah the Hittite, is dead." In a moment David's anger is appeased. It is one of the touching parts of the story that Uriah falls unconscious of his wife's dishonor. Uriah remains to us an example of the chivalrous and devoted characters found among the Canaanites serving in the Hebrew army (so Dean Stanley).

—2. A priest in the reign of Ahaz, a witness to Isaiah's prophecy concerning JACOB-EDALE-EDASH-

haz (Is. vii. 2); probably = Urijah the priest, who built the idolatrous altar for Ahaz (2 K. xvi. 16), and perhaps (so Lord A. C. Hervey) summoned as a witness on account of his position as high-priest, not on account of his personal qualities; though, as the incident occurred at the beginning of the reign of Ahaz, Uriah's irreligious subservience may not yet have manifested itself. He probably succeeded Azariah 14, who was high-priest in the reign of Jehoiakim, and was displaced by that same Uriah 18 who was high-priest in the reign of Hezekiah. Hence he was probably son of the former and father of the latter.—3. A priest, father or ancestor of MEREMOTH (Ezr. viii. 33); = Urijah 2.

U-ri-as (L. = Uriah or Urijah). 1. Uriah 1. husband of Bath-sheba (Mat. i. 6).—2. Uriah 3 (1 Esd. iv. 45).

U-ri-el (Heb. the fire of God). 1. A Kohathite Levite, son of Tahath (1 Chr. vi. 24; Her. 9).—2. Chief of the Kohathites in David's reign (xv. 5, 11).

—3. "Uriel of Gibeah" was the father of MACAH 3, or MICAHIAH, the favorite wife of Rehoboam, and mother of Bijnah (2 Chr. xiii. 2). In 2 Chr. xx. 28 she is called "Macahiah the daughter of Absalom." Uriel was probably husband of Tamar 3, though Rashi makes his name Uriel Abishalom.—4. An angel, or archangel, named only in 2 Esd. iv. 1, 26, v. 20, x. 28.

U-ri-iah (fr. Heb. Uribiah = name of Jehovah, Ges. = Uriah and Urias). 1. Uriah the priest in the reign of Ahaz (2 K. xvi. 10) probably = URIAH 2.—2. A priest (Neh. iii. 4, 21); = URIAH 3.—3. One (probably a priest) who stood at Ezra's right hand when he read the Law to the people (Neh. viii. 4).—4. A prophet, son of Shemaiah of Kirjath-jearim. He prophesied in the days of Jeho-

bakhim concerning the land and the city, just as Jeremiah had done, and the king sought to put him to death; but he escaped into Egypt. His retreat was soon discovered: Elhanathan and his men brought him up out of Egypt, and Jehoiakim slew him with the sword, and cast his body forth among the graves of the common people (Jer. xxvi. 20—23).

U-ri-m and Thum-mim (Heb. plurals, see below). 1. (1.) When the Jewish exiles were met on their return from Babylon by a question which they had no data for answering, they agreed to postpone the settlement of the difficulty till there should rise up "a Priest with Urin and Thummhim" (Exx. ii. 25; Neh. xii. 65). The inquiry, what is Urin and Thummhim themselves were, seems likely to wait long for a final and satisfying answer. (2.) The starting-point of such an inquiry must be from the words themselves, which the A. V. has left untranslated. (a.) Hebrew scholars, with hardly an exception, make Urin (urins) the plural of är (= light,
of fire). The LXX. render it manifestation, manifestation, manifest, manifest, manifest, manifest; the Vulgate teaching, judgment, &c. The literal English equivalent would of course be "lights;" but the renderings in the LXX. and Vulgate, and perhaps, at least, a tradition handed among the Jews that the plural form did not involve a numerical plurality. (b.) Thummim is almost unanimously derived from tōn (perfect, completeness). The LXX. and Vulgate render it perfect once (Ex. ii. 63), elsewhere truth. What has been said as to the plural of Uriim applies here also. Thummim and, perhaps, at least, a tradition handed among the Jews that the plural form did not involve a numerical plurality.

The more phrase, as such, leaves it uncertain whether each word by itself denoted many things of a given kind, or whether the two taken together might be referred to two distinct objects, or to one and the same object (so Prof. Plumptre, original author of this article). In Deut. xxxii. 8, we have separately, "Thy Thummim and thy Uriim," the first order being inverted. "Uriim" is found alone in Num. xxvii. 21 and I Sam. xxvii. 6.—II. Scriptural Statements. (1.) The mysterious words meet us first, as if they needed no explanation, in the description of the high-priest's apparel. They are made sometimes of ancient Hebrew, as in Num. xxvii. 30; [High-priest, p. 382]. Over the Eruvo is to be a "breastplate of judgment," of gold, scarlet, purple, and fine linen, folded square and doubled, a "span" in length and width. In it are to be set four rows of precious stones, each stone with the name of a tribe of Israel engraved on it, that Aaron may "bear them upon his heart." Hence the breastplate, as the Tables of the Covenant were placed inside the Ark (Heb. d, Ex. xxv. 16 [A. V. "into"], and xxviii. 30 [A. V. "in"]), are to be placed "the Uriim and the Thummim," the light and the perfection; and they, too, are to be on Aaron's heart, when he goes in before the Lord (xxviii. 15—30).

Not a word describes them. They are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high-priest, as mediating between Jehovah and His people. The command is fulfilled (Lev. viii. 8). They pass from Aaron to Eleazar with the same meaning (Ex. xxv. 10). If we compare xxvii. 21; Deut. xxxii. 8, 9; see above, I. 2, b). Once only are the "Uriim" mentioned by name in the history of the Judges and the monarchy (I Sam. xxviii. 6). At the close of the Captivity there is no longer "a priest with Uriim and Thummim" (Ex. ii. 68; Neh. vii. 65) to answer hard questions. (2.) Besides these direct statements, there are others in which we may, without violence, trace a reference, if not to both, at least to the "Uriim." When questions precisely of the nature of those described in Num. xxvii. 21 are asked by the leader of the people, and answered by Jehovah (Judg. i. 1, xx. 18)—when like questions are asked by Saul of the high-priest Ahiam, "wearing an ephod" (1 Sam. xiv. 3, 18)—by David, as soon as he has with him the presence of a high-priest with his ephod (xxiii. 2, 12, xxx. 7, 8)—we may legitimately infer that the treasures which the ephod contained were the conditions and substitute of his answer. (3.) In some cases of deflection from the established religious order, we find the ephod connected not with the Uriim, but with the Teraphim (Judg. xvii. 5, xviii. 14, 29; Hos. iii. 4).—III. Theories. Of the numerous theories upon the subject the favorite view of Jewish and of some Christian writers has been that the Uriim and Thummim were identical with the twelve stones upon which the names of the tribes of Israel were engraved, and the mode in which an oracle was given was by the illumination, simultaneous or successive, of the letters which were to make up the answer (Malminides, Chrysostom, Drosina, Grotius, &c.). Another theory is, that in the middle of the high-priest's breastplate was a stone engraved with the name Jehovah, and that by gazing on it, or reading an inscription engraved with it, or standing in his ephod before the mercy-seat, the high-priest became capable of prophesying, or hearing the Divine voice (Buxtorf, Lightfoot, &c.). Spencer supposed the Uriim = Teraphim. Michaels regards the Uriim and Thummim as three stones (Yes, No, and blank) used as lots. Zillig (and so Winier) regards the Uriim as bright (i.e. cut and polished) diamonds, the Thummim as perfo. (i.e. whole, uncut) ones, each class with inscriptions, and a handful of them carried in the high-priest's breastplate, and, on being taken out and thrown, indicating an answer by their position in falling. Prof. Plumptre would trace the Uriim and Thummim to the symbolism of Egypt, where priests judged each wore suspended from his neck by a gold chain an image of Truth, often with closed eyes and sometimes with a sapphire or other precious stone, and where members of the priestly caste wore in the centre of a pectoral plate or over the heart a known symbol of Light, viz. the sacred beetle or scarabaeus. Another theory is, that the answer was given simply by the Word of the Lord to the high-priest (compare Jn. xii. 51), when he inquired of the Lord clothed with the ephod and breastplate. But all the theories are conjectures without any real knowledge. Divinity; Idolatry; Inspiration; Magic; Oracle; Prophet.
that certain branches of the Aramaic family, being both more ancient and occupying a more northerly position than the others, coalesced with branches of the later Abrahamids, holding a somewhat central position in Mesopotamia and Palestine, and again with branches of the still later Edomites of the south, after they had become a distinct race from the Abrahamids. This conclusion he confirms by the geographical position of Uzza, as described in the Book of Job. As far as we can gather, it lay either E. or S. E. of Palestine (Job i. 3); adjacent to the Sabeans and the Chaldeans (13, 17), consequently northward of the southern Arabsians, and westward of the Ephraimites; and, lastly, adjacent to the Edomites of Mount Seir, who at one period occupied Uzz, probably as conquerors (Lam. iv. 21), and whose troglodyte habits are probably described in Job xxx. 6, 7. Hence Mr. Boyan and others infer that the land of Uzza corresponds to the Arabia Deserta of classical geography, as all even to so much of it as lies N. of latitude 30°. (Arabia.) Whether the name of Uzza survived to classical times is uncertain: a tribe named Asite (Gr. Aisitai) is mentioned by Ptolemy: this Bochart identifies with the Uz of Scripture. East.

Uzial, or Uzai (Heb., probably = strong, robust, Gaza), son of Fal, who assisted Nehemiah in rebuilding the city-wall (Neh. iii. 25).

Uzai (Heb. a continual going forth, Sim.; a wanderer? Ayre), sixth son of Jorkan (Gen. x. 27; 1 Chr. i. 21), whose settlements are clearly traced in the ancient name of Susa, the capital city of the Yemen, which was originally Assial (so Mr. E. S. Poole, and scholars generally). It has disputed the right to be the chief city of the kingdom of SABA from the earliest ages of which any traditions have come down to us. From its position in the centre of the best portion of that kingdom, it must always have been an important city, though probably of less importance than Saba itself. Niebuhr says that it is a walled town, in an elevated country, in lat. 15° 2', and with a stream (after heavy rains) running through it, and another larger stream a little to the W. It has a citadel on the site of a famous temple. The houses and palaces of Susa are finer than those of any other town of Arabia; and it possesses many mosques, public baths, and caravan-eraiis. Its present estimated at 50,000 (Xev. x. 19). Uzial, or Assial, most probably = the Auran, or Anara, of the classics. It is perhaps referred to in Ez. xxvii. 19, translated in the A. V. "Javan, going to end forth," margin "Menazal," which might be translated from Assial; but Gesenius, &c., translate something strange, i.e. thread, yarn. Uzza (Heb. strength, Gsc.). 1. A Benjamite of the sons of Elitud (1 Chr. vii. 7).—2. Uzzi (xii. 7). 9—11. —3. Ancestor of a family of Nethinim who returned with Zerubbabel (Ezr. ii. 49; Neh. vii. 51).—4. A Levite, son of Shimei and descendant of Merari (1 Chr. vi. 29 [Heb. 14]). Some suppose a gap in the verse and conjecture that this Uzza may be a Gers-bonite = Zima, or Zizah, the son of Shimei (xxii. 10, 11; Shimei 17).

Uzza (see above), the garden of: the spot in which Manasseh and his son Amon, kings of Judah, were both buried (2 K. xxi. 18, 26). It was the garden attached to Manasseh's palace (ver. 18). The fact of its mention shows that it was not where the usual sepulchres of the kings were. (Tom.) It is ingeniously suggested by Cornelius a Lapide, that the garden was so called from being on the spot where Uzza or Uzziah died.

Uzziah (Heb. = Uzza, Gsc.), one of the sons of Ahanadan I, in whose house at Kirjath-Jearim the ark rested for twenty years = Uzza 2. Uzziah probably was the second, and Ahinoam the third son. (Elezar 2.) They both accompanied its removal, when David first undertook to carry it to Jerusalem. Ahinoam apparently went before the new cart (1 Chr. xii. 7) on which it was placed, and Uzziah walked by the side. "At the threshing-floor of Nachon" (2 Sam. vi. 6), or Chidon (1 Chr. xiii. 9), the oxen stumbled. Uzziah caught the ark to prevent its falling. He died immediately by its side. His death, so sudden and awful, is ascribed directly to the Divine anger. The narrative seems to imply that his "error" or sin was the rough, hasty handling of the sacred cofers (so Dean Stanley)."
The Hebrew word "a valley, properly a long low plain." (Plain 8.) It is connected with Achor, Azalon, Baca, Berachah, Beth-rehob, Decipher, Elah, Gibeon, Hedor, Jeroham, Keziz, Rephaim, Shaveh, Sidom, Socoth; but the only one which can be identified with any certainty is that of Jezreel.—2. Heb. guy and geq = a valley, so called as the place where waters flow together; then a level region, low plain, Ges. One example remaining can be identified with certainty—the deep hollow which encompasses the 8. W. and S. of Jerusalem, and without doubt = "the Valley of Hinnom" (Heb. gey ben-Hinnom) or "the valley of the son of Hinnom" (Heb. gey ben-Hinnom) of the O. T. This identification appears to establish the guy as a deep and abrupt ravine, with steep sides and narrow bottom (so Mr. Grove). Other "valleys" of this kind, or ravines, are those of Godor, Jiphthah-el, Zehum, Zaphath, of Salt, of Charashim or "craftsmen," on the N. of Al, and opposite Beth-Peor.—3. Heb. nahal or nachal = Ar. wadi = "Brook" 4, and "River" 2.—4. Heb. bik'qah (Plain 2) is rendered by "valley" in Deut. viii. 3, xli. 20, xlix. 3; Josh. xl. 8, xvi. 9, 7; 2 Chr. xxxiv. 22; Ps. civ. 15; xxii. 13; xiii. 14; Ezk. xxxvii. 26; Jer. xxvii. 8; (2) Ezk. xv. 13.—5. Heb. kaphel, geyel (Judah 1 [II.]; Low Country; Palestine; Plain 6; Sephelia) is rendered the "vale" in Deut. ix. 7; Josh. x. 40; K. x. 27; 2 Chr. i. 22; Jer. xxxiii. 13, and "the valley" or "valleys" in Josh. i. ix. 1, 2, 16 twice, xlii. 30; Judg. i. 9; Jer. xxxiv. 4.—6. Gr. parangaz = (so Rm. X. 7) a ravine, chasm, a narrow and deep pass or valley with precipitous rocky sides (Lk. iii. 5 only, quoted from Is. x. 4, where the LXX. has it for No. 2 above).

* Vally-gate (2 Chr. xxvi. 9; Neh. iii. 13), or Gate of the Valley (ii. 15, 19), a gate of Jerusalem, leading out into the upper part of the Valley of Hinnom, where now is the Jaffa gate (Ges.).

* Wash (Heb. Heb. = Jah is praise, Pit.,) one of the sons of Bani; husband of a foreign wife in Ezra"s time (Ezr. x. 36).

* Vay, the A. V. translation of—1. Heb. eh (Mist.)—2. Heb. mish Pit. liter. slightly rising from the earth, Ges.) (Ps. xxxvii. 7; Jer. x. 13, li. 10), also translated in A. V. and by Gesenius "clouds" (Prov. xxiv. 14). (Capitan, &c.)—3. Heb. kibor once (Ps. cxlviii. 8), elsewhere translated in A. V. and by Gesenius "smoke" (Gen. xix. 28; Ps. cxliv. 8).—4. Heb. 'sh refers to (Job xxvii. 9, marg. "that which goeth up"); Gesenius translates Hinu who goeth up high, i.e. God ascending in the tempest.

5. Gr. atma (Acts ii. 19; Jas. iv. 14). CLOUD; DEW, &c.

Vashni (Heb. see below), the firstborn of Samuel as the text now stands (1 Chr. vi. 28 [Heb. 16]); = Joel 1. Many suppose that in the Chronic Hebrew the name "Joel" has dropped out, and "Vashni" is a corruption of Heb. vashni, and (the second.) But first makes "Vashni = Jah is strong, and says, "Joel," which stands for it in 1 Sam. viii. 2, may have the same signification.

Vashil (Heb. see below). The "queen" of Esther 3 who, for refusing to show herself to the king's guests at the royal banquet, when sent for by the king, was repudiated and deposed (Esth. i.). Lord A. C. Hervey supposes that she was only one of the inferior wives, with the title of "queen," whose name has disappeared from history.

* Vau. Fat; Olive; Wine-press.

* Vau (Heb. axe = a peg, nail, hook, Ges.), the
sixth letter of the Hebrew alphabet (Ps. cxix. x.).

**Ve dan.** Dan 3.

**Vell.** Under Dress, p. 235, are noticed three Hebrew terms (mispechath or mishpechath, tsaljaph, and rikel), rendered "vail" or "veil" in the A. V., but regarded as denoting rather shawls, or mantles, which might at pleasure be drawn over the face, but were not designed for the special purpose of veils. The following terms (so Mr. Bevan) describe the veil proper:—1. Heb. masach, used of the "veil" which Moses assumed when he came down from the mount (Ex. xxxiv. 33-35), for which the LXX. (l. c.) and N. T. (2 Cor. iii. 12) have Gr. κατακάμα. It was probably an ample outer robe which might be drawn over the face when required. —2. Heb. pl. mishpáldh, or mishpecháth, used of the veils which the false prophets placed upon their heads (Ex. xiii. 18, 21; A. V. "kerchiefs.")—3. Heb. pl. ríčalád, used of the light veils worn by females (Is. iii. 19, A. V. "mer- phles"), under which, understood by the A. V. (with Rashi, and Kimchi, and Winer) of "locks" of hair (Cant. iv. 1, 3, vi. 7; Is. xlvi. 2); but the contents of the passages in which it is used favor the sense of veil (Gesenius, Fürst, &c.). The use of the veil was by no means so general in ancient as in modern times (Gen. xii. 14, xxiv. 16, xxix. 10; 1 Sam. i. 19), or by women in the presence of their future husbands, especially at the time of the wedding (Gen. xxiv. 65, xxix. 25), or by women of loose character for purposes of concealment (xxxviii. 14). Among the Jews of the N. T. age it appears to have been customary for the women to cover their heads (not necessarily their faces) when called in public worship (1 Cor. xi. 3-5).

**Marriage; Women.**

**Veil of the Tabernacle, Veil of the Temple** (Heb. masacháth, perócháth; Gr. κατακάμα). **Tabernacle; Temple.**

**Ver-silion.** Colors, II. 4.

**Versions, Ancient, of the Old and New Test-aments.** All versions that have come down to us, in whole or in part, will be described in the orthodox alphabetical of the languages. In most of them the O. T. is not a version from the Hebrew, but merely a secondary translation from the Septuagint in some one of its early forms. It may be added that during the present century, more than 200 different versions of the Bible, or of parts of the Bible, in more than 150 different languages or dialects, ancient or modern, have been published and circulated, in great part through the efforts of Christian missionaries and Bible societies. Of the articles here grouped under the general title of ancient versions, eight (A, B, D, E, F, G, J, K) are abridged from the originals by Dr. Tregegels, and one (L) from that by Mr. Deutsch. These are followed by a separate article (Version, Authorizens) on the English version. The Samaritan Version, Septuagint, and Vulgate, are treated of elsewhere under their respective titles. Bible; Canon; New Testament; Old Testament.

**A. Ara-bic Versions.—I. Arabic Versions of the O. T.—(A.) From the Hebrew.** Rabbi Saadiah (in L. Saadia) Hagganai, the Hebrew commentator of

the tenth century, translated portions (some think the whole) of the O. T. into Arabic. His version of the Pentateuch was printed at Constantinople, in 1456. The Paris Polyglott contains the same version from a MS. differing in many of its readings; this was reprinted by Walton. It seems as if copyists had in parts altered the version considerably. The version of Isaiah by Sinulyah was printed by Paulus, at Jena, in 1791, from a Bodleian MS.; the same library contains a MS. of his version of Job and of the Psalms. Kimchi quotes his version of Hosea.—The Book of Joshua in the Paris and Wal- ton's Polyglotte is also from the Hebrew; and this (so Rüdiger) is the case with the Polyglott text of 1 K. xii. 2 K. xiv. 16, and of Neh, i-x. 27.1 (Samar- itan Pentateuch, II. 3.) (B.) From the Peshito-Syriac. This is the base of the Arabic text in the Polyglotts of the Books of Judges, Ruth, Samuel, Kings, and Nehemiah. (C.) From the LXX. The version in the Polyglotts of the books not specified above. Another text of the Polyglott in Justinian's Octateuch, of Paris, 1516. I. Novell Visions of the N. T. The printed editions are—1. The Roman first edition of the four Gospels, 1530-91. 2. The Erpenian Arabic. The whole N. T. edited by Erpenius, 1616, at Leyden, from a MS. of the thirteenth or fourteenth century. 3. The Arabic of the Paris Polyglott, 1645. In the Gospels this follows mostly the Roman text; in the Epistles a MS. from Aleppo was used. The Arabic in Walton's Polyglott appears to be simply taken from the Paris text. 4. The Carshahi Arabic text (i. e. in Syriac letters), the Syriac and Arabic N. T., published at Rome, in 1703. For this a MS. brought from Cyprus was used. It is printed in Latin, the text of the Franeker MS. (and of the Roman edition) with the version made in the eighth century by John, Bishop of Seville. In the Erpenian Arabic the latter part is a translation from the Peshito-Syriac; the Epistles not found in that version and the Apocalypse are said to be from the Memphite. The latter part of the text of the Polyglott is from the Greek (see note 1, below).

**B. Ar-me-n-i-an Version.** Before the fifth century the Armenians are said to have used the Syriac alphabet; but at that time Miesrob is stated to have invented the Armenian letters. Soon after this it is said that Miesrob, with his companions, Joseph and Eznak, began a version of the Scriptures from the Syriac, and completed all the O. T.; and in the New, they used the Syriac as their basis, from their inability to obtain any Greek books. But when, in 431, Joseph and Eznak returned from the council of Ephesus with a Greek copy of the Scriptures, Isaac, the Armenian patriarch, and Miesrob, threw aside what they had done, that they might execute a version from the Greek. But now arose the difficulty of their want of a competent acquaintance with that language: to remedy this, Eznak and Jo- seph were sent with Moses of Chorene (the narrator

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1 A new and accurate Arabic version of the entire Bible, made from the original languages by the late Eli Smith, D. D., and Rev. C. H. A. Van Dyke, M. D., American mis- sionaries at Bagdad in Syria, was electrolyted by the Amer- ican Bible Society in 1867.
of these details] to study Greek at Alexandria. There they made what Moscas calls their third translation, the first being that from the Syriac, and the second which attempted a Venetian translation, according to the Greek and Syriac. The third translation, composed of the works of Joseph the Egyptian, was the only one that was used by Christendom. It was composed in the fourth century. The basis for this version was a MS. written in the fourteenth century. The Armenian version in its general text is a valuable aid to the criticism of the text of the N.T. ARMENIA.

**C. Chaldee Versions.** T.e Memphitic Version, formerly called (from the ancient Coptic in Upper Egypt) the Coptic Version, was a considerable time the only Egyptian translation known to scholars; but when the fact was established that there were at least two Egyptian versions, the name Coptic was found to be indefinite, and even unsuitable for designating these vernacular translations. The Memphitic, or more simply Memphitic (Memphite), is the better name for the version in the dialect of Lower Egypt. When Egyptian translations were made we do not know: probably before the middle of the fourth century. When the attention of European scholars was directed to the language and races of modern Egypt, it was found that the native Christians use only Arabic vernacularly, yet in their services and in their public reading of the Scriptures they employ a dialect of the Coptic. This is the version now termed Memphitic. Wilkins in 1716 published at Oxford, England, the first Memphitic N.T. found on MSS. in the Bodleian, and compared with some at Rome and Paris. In 1646-8 Schwartz published at Berlin an edition of the Memphitic Gospels, in which he employed MSS. in the Royal Library there. He produced a far more satisfactory work than that of Wilkins; but death prevented the continuation of his labors. Since then Boeckh's editions, first of the Acts and then of the Epistles, have appeared. In 1843-52 a magnificent edition of the Memphitic N.T. was published by the (English) Society for Promoting Christian Knowledge, under the editorial care of the Rev. R. T. Lieder of Cairo. This edition, intended solely for the use of the Coptic Churches, has at the side a small column in Arabic. The O.T. of this version was made from the LXX. Of this various portions have been published at different times.—II. The Theban Version. The examination of Egyptian MSS. in the last century showed besides the Memphitic another version in a cognate Egyptian dialect. To this the name Sahidic was applied by some, from an Arabic designation for Upper Egypt and its ancient language; but Coptic-Theban (as styled by Giorgi), or simply Theban (Thebanes), is far preferable. In 1785 Mingarelli published a few portions of this version of the N.T. from MSS. In 1780 Giorgi edited a very valuable Greek and Theban fragments of St. John's Gospel, which appear to belong to the fifth century. Minter, in 1757, published a fragment of Daniel in this version; and in 1789 portions of the Epistles to Timothy, with readings from MSS. in other parts of the N.T. In the following year Mingarelli published, but died without, properly speaking, publishing, a version from MSS. Wode's edition appeared after his death, under the editorial care of Ford, in 1799, and contains the greater part of the Thebaic N.T.—III. A Third Egyptian Version. Some Egyptian fragments, noticed by Minter and Giorgi amongst the Borghian MSS., are really Egyptian. These, the Memphitic and Thebaic, were edited by both these scholars independently in 1789. Other portions, transcribed independently by Zeega and Engelsbreth, appeared in 1810 and 1811. Arabian writers mention a third Egyptian dialect named Bashawuri, and this has by some been assumed as the appellation for this version. Giorgi supposed this the dialect of the Ammonian Oasis; in this Minter agreed with him; and thus they called the version the Ammonian. The dialect is, however, closely allied to the Thebaic, if really different from it.—Character of the Egyptian Versions. The Thebaic and Memphitic versions are independent of each other and both spring from Greek copies. It is probable that the Thebaic version was made in the early part of the third century, for the common people among the Christians in Upper Egypt; that it was formed from MSS. such as were then current in the regions of Egypt distant from Alexandria; that afterward the Memphitic version was executed in the more polished dialect, from the Greek copies of Alexandria; and that thus in process of time the Memphitic remained alone in ecclesiastical use. In textual criticism, the value of these versions, though known only through defective channels, is very high. (New Testament, III. 2.) The fragments of the third Egyptian version follow the Thebaic so closely as to have no independent character. This version does, however, possess critical value, as furnishing evidence in a small portion not known in the Thebaic.

**E. Ethiopic Version.** Christianity was introduced into Ethiopia in the fourth century; through the labors of Frumentius and Eusebius of Tyre, who had been made slaves and sent to the king. Hence arose the episcopal see of Axum, to which Frumentius was appointed by Athanasius. The Ethiopic version which we possess is in the ancient dialect of Axum; hence some have ascribed it to the age of the earliest missionaries; but, from the general character of the version itself, it is improbable; and the Abyssinians themselves attribute it to a later period. The O.T., as well as the N.T., was executed from the Greek. (New Testament; Septuagint.) In 1518 Poten published the Ethiopic Psalter at Rome. In 1548-9, the Ethiopic N.T. was also printed at Rome, edited by three Abyssinians. The Roman edition was reprinted in Walton's Polyglott; and from this Bode, in 1733, published a careful Latin translation of the Ethiopic text. In 1826 -50, a new edition, formed by a collation of MSS., was published in England under the care of Mr. Thomas Pell Platt, whose object was not strictly critical, but rather to give to the Abyssinians their Scriptures for ecclesiastical use in as good a form as he conveniently could, consistently with MS. authority. The probability appears to be that there was originally one version of the Gospel that was afterward divided; from MSS. of different complex of text; that succeeding copyists adopted one or the other form, or a confused combination of readings; and that all the portion of the N.T.
after the Gospels originated from some of the later revisers of the former part, its paraphrastic tone according with this opinion. An examination of the version proves both that it was executed from the Greek, and also that the translator made such mistakes which he could hardly have been a person to whom Greek was the native tongue. The first portion of a complete edition by Dillmann of the Ethiopic O. T. appeared at Leipzig in 1853.

F. Gothic Version. Upliphas, born in A. D. 318, succeeded Theophilus as bishop of the Goths (then inhabiting regions on the Danube) in 348, when he subscribed a confession rejecting the Nicene creed; through him it is said that the Goths in general adopted Ariamism. The great work of Upliphas was his version of the Scriptures, the use of which can be traced among the Goths in Italy (Roman Empire) and Spain. In 1648, amongst the spoils from Prague was sent to Stockholm a copy of the Gothic Gospels, known as the Codex Argenteus (= the Silver MS.), generally supposed to be the same that Mollison had noticed among the palimpsests in the library of the University of Upsal. While the book was in the hands of Ossius a transcript was made of its text, from which is derived the medieval Gothic edition of the Gothic Gospels at Dort in 1665. The MS. is written on vellum that was once purple, in silver letters, except those at the beginning of sections, which are golden. The gospels have many lacunae (= gaps): it is calculated that when entire it consisted of 320 folios; there are now not 188. It is pretty certain that this beautiful and elaborate MS. must have been written in the sixth century, probably in upper Italy when under the Gothic sovereignty. Knittel, in 1762, edited from a Wolfenbüttel palimpsest some portions of the Epistle to the Romans in Gothic, in which the Latin stood by the side of the version of Upliphas. In 1817, Cardon of May found the palimpsest in the Ambrosian Library at Milan five which contained portions of the Gothic Version. May and Count Carlo Ottavio Castiglione deciphered these MSS., and their labors resulted in the recovery, besides a few portions of the O. T., of almost the whole of the thirteen Epistles of St. Paul and some parts of the Gospels. The first edition of Gabelentz and Locke (1850–45) contains all that has been discovered of the Gothic Version, with a Latin translation, notes, and a Gothic Dictionary and Grammar. In 1854 Uppström published an excellent edition of the text of the Codex Argenteus, with a beautiful facsimile. In 1855–6 Massmann issued an excellent small edition of all the Gothic portions of the Scriptures known to be extant. As an ancient monument of the Gothic language the version of Upliphas possesses great interest; as a version the use of which was once extended widely through Europe, it is a monument of the Christianization of the Goths; and as a version Emmer to have been made in the fourth century, and transmitted to us in ancient MSS., it has its value in textual criticism. In certain passages it has been thought that there is some proof of the influence of the Latin; but its Greek origin is not to be mistaken. The Greek from which the version was made must in many respects have been what has been termed the transition text of the fourth century.

Greek Versions of the Old Testament—1. Septuagint.—2. Aquila. The first of the three Greek versions of the O. T. made in the second century was by Aquila, a native of Sinope in Pontus, who had become a proselyte to Judaism. The Jerusalem Talmud describes him as a disciple of Rabbi Akiba; and this would place him in the reign of Hadrian (A. D. 117–138). It is supposed that this object was to aid the Jews in their controversies with the Christians. Extreme literalness and occasional polemical bias appear to be its chief characteristics. Aquila put forth a second edition (i. e. revision) of his version, in which the Hebrew was yet more servilely followed, but it is not known if this extended to the whole, or only to Jeremiah, Ezekiel, and Daniel.—5. Theodotion. The second version executed in the second century is Theodotion's. He is stated to have been an Ephesian, and an Ebionite: if this is correct, his work was probably intended for those semi-Christians who may have desired to use a version of their own instead of employing the LXX. with the Christians, or that of Aquila with the Jews. But the work of Theodotion is rather a revision of the LXX. with that text than a translation. The statement of Eiphanius, that he made his translation in the reign of Commodus, accords well with its having been quoted by Irenæus, but cannot be correct if it is one of the translations referred to by Justin Martyr as giving interpretations contrary to the Christian doctrine of the N. T. In the earlier versions of the LXX. Theodotion's version of Daniel is still substituted for that which really belongs to that translation.—4. Symmachus is stated by Eusebius and Jerome to have been an Ebionite; so too in the Syrian accounts given by Assemani; Eiphanius, however, and others style him a Samaritan. Eiphanius says, that he lived under the Emperor Severus. The translation which he produced was probably better than the others as to sense and general phraseology.—5. The Fifth, Sixth, and Seventh Versions. Besides the translations of Aquila, Symmachus, and Theodotion, the great critical work of Origen comprised, as to the Pentateuch, another version, placed for comparison with the LXX. (Septuagint), which, from their being anonymous, are only known as the fifth, sixth, and seventh; designations taken from their places in Origen's columnar arrangement. Eusebius says that one of these versions was found at Jericho, and another at Nicopolis on the gulf of Actium. Eiphanius says that the fifth was made at Jericho, and the sixth at Nicopolis; while Jerome speaks of the fifth as found at the latter place. The contents of the fifth version appear to have been the Pentateuch, Psalms, Canticles, and the minor prophets; it seems also referred to in the Syro-Hexaplar text of 2 Kings. The translator used the Hebrew original, but was aided by the work of former translators. The sixth version seems to have been just the same in its contents as the fifth (except 2 Kings). Jerome calls the authors of the fifth and sixth "Jewish translators;" but the translator of this must have been a Christian when he executed his work, or else a Christian reviser must have meddled with it before it was employed by Origen. Of the seventh version very few fragments remain. It seems to have contained the Psalms and minor prophets; and the translator was probably a Jew. The existing fragments of these varied versions are mostly to be found in the editions of the relics of Origen's Hexapla, by Montfaucon must have meddled with it before it was employed by Origen. Of the seventh version very few fragments remain. It seems to have contained the Psalms and minor prophets; and the translator was probably a Jew. The existing fragments of these varied versions are mostly to be found in the editions of the relics of Origen's Hexapla, by Montfaucon.
The Old Syriac has the peculiar value of being the first version from the Hebrew original made for Christian use. The proof that this version was made from the Hebrew text from the direct statements of Ephrem and from the internal examination of the version itself. The first printed edition of this version was that which appeared in the Paris Polyglott of Le Jay in 1645; it is said that the editor, Gabriel Sionita, a Maronite, had only an imperfect MS. In Venetius’s Polyglott, 1637, the Paris text is reprinted, but with the addition of the Apocryphal books. In the punctuation given in the Polyglotts, a system was introduced which was in part a peculiarity of Gabriel Sionita himself. Dr. Lee collated for the text which he edited for the British and Foreign Bible Society, the Syriac MSS. of the O.T. in general, and a very ancient copy of the Pentateuch: he also used in part the commentaries of Ephrem and of Bar-Hebraeus. From these various sources he constructed his text, with the aid of that found already in the Polyglotts. But in the MSS. brought to England, from the Nitrian valleys in Egypt, may be found the means of far more accurately editing this version.—It has been much discussed whether this translation was a Jewish or a Christian work; but there need be no reasonable objection to the opinion that it is a Christian work.

Syria in general supports the Hebrew text that we have. A resemblance has been pointed out between the Syriac and the reading of some of the Chaldee Targums (see L, below); if the Targum is the older, it is not unlikely that the Syriac translator examined the Targums in difficult passages. If existing Targums are more recent than the Syriac, their coincidences may have arisen from the use of a common source—an earlier Targum.—Another point of inquiry of more importance is, how far has this version been affected by the LXX.? and to what are we to attribute this influence? It is possible that the influence of the LXX. is partly to be ascribed to copyists and revisers; while in part this belonged to the version as originally made.}

K. Syriac Versions.—I. Of the Old Testament. (A.) From the Hebrew. In the early times of Syrian Christianity there was executed a version of the O.T. that was a translation of the Chaldee of which must have been as widely extended as was the Christian profession among that people. (Syria.) Ephrem the Syrian, in the latter half of the fourth century, calls it our version, not in opposition to any other Syriac translation, but in contrast to the original Hebrew text, or to those in other languages. At a later period—probably after another version had been formed from the Hexaplar Greek text—this Syriac translation was designated *Peshito* (= Simple). This translation from the Hebrew has always been the ecclesiastical version of the Syrians. It is highly improbable that any part of it is older than the advent of our Lord; those who placed it under Aphraates, king of Edessa, seem to have argued on the account that the Syrian people then received Christianity. All that the account shows clearly is, that it was believed to belong to the earliest period of the Christian faith among them. Ephrem, in his commentaries, gives explanations of terms which were obscure even in the fourth century. This might have been from age: if so, the version was made comparatively long before his days; or it might be from its having been in a dialect different from that to which he was accustomed at Edessa.

In this case, then, the translation was made in some other part of Syria. Probably the Chaldee version differed as much from the polished language of Edessa as did the Old Latin, made in the African province, from the contemporary writers of Rome. (Vulgate.) The Old Syriac has the peculiar value of being the first version from the Hebrew original made for Christian use. The proof that this version was made from the Hebrew text from the direct statements of Ephrem and from the internal examination of the version itself. The first printed edition of this version was that which appeared in the Paris Polyglott of Le Jay in 1645; it is said that the editor, Gabriel Sionita, a Maronite, had only an imperfect MS. In Venetius’s Polyglott, 1637, the Paris text is reprinted, but with the addition of the Apocryphal books. In the punctuation given in the Polyglotts, a system was introduced which was in part a peculiarity of Gabriel Sionita himself. Dr. Lee collated for the text which he edited for the British and Foreign Bible Society, six Syriac MSS. of the O.T. in general, and a very ancient copy of the Pentateuch: he also used in part the commentaries of Ephrem and of Bar-Hebraeus. From these various sources he constructed his text, with the aid of that found already in the Polyglotts. But in the MSS. brought to England, from the Nitrian valleys in Egypt, may be found the means of far more accurately editing this version.—It has been much discussed whether this translation was a Jewish or a Christian work; but there need be no reasonable objection to the opinion that it is a Christian work. The Syriac in general supports the Hebrew text that we have. A resemblance has been pointed out between the Syriac and the reading of some of the Chaldee Targums (see L, below); if the Targum is the older, it is not unlikely that the Syriac translator examined the Targums in difficult passages. If existing Targums are more recent than the Syriac, their coincidences may have arisen from the use of a common source—an earlier Targum.—Another point of inquiry of more importance is, how far has this version been affected by the LXX.? and to what are we to attribute this influence? It is possible that the influence of the LXX. is partly to be ascribed to copyists and revisers; while in part this belonged to the version as originally made. When the extensive use of the LXX. is remembered, and how soon it was imagined to have been made by direct inspiration and to be canonically authoritative (Casson; Septuagint), we cannot wonder that readings from the LXX. should have been from time to time introduced. Some comparison with the Greek is probable even before the time of Ephrem, as to the Apocryphal books, while he cites some of them (though not as Scripture), the Apocryphal additions to Daniel and the Books of Maccabees were not yet found in Syria. Whoever translated any of these books from the Greek may easily have also compared with it in some places the books previously translated from the Hebrew. In the Book of Psalms this version exhibits many peculiarities. Either the translation of the Psalter must be a work independent of the Peshito in general, or else it has been strangely revised and altered, not only from the Greek, but also from liturgical use. It is stated that, after the conclusions of the Syrian Church (fifth century), there were revisions of this one version by the Monophysites and by the Nestorians. The Karkaphesian revision mentioned by Bar-Hebraeus is found in two MSS. in the Vatican, and was formed for the use of Monophysitcs. (B.) The Syriac version from the Hexaplar Greek Text. The Syriac version of the O.T. up to the sixth century was apparently the Peshito. Moses Agheles, who lived in the middle of the sixth century, speaks of the versions of the N.T. and the Psalter as made in Syriac by Polycarp.
It is said that the Nestorian patriarch, Marabba, A.D. 552, made a version from the Greek. The version by Paul of Tela, a Monophysite, was made in the beginning of the seventh century; for its basis he used the Hexaplar Greek text, i.e. the LXX., with Origen's corrections, marks, and references to the other Greek versions. (Septuagint.) The Syro-Hexaplar version follows the Greek as exactly as possible, contains Origen's marks and references, and acquaints us most accurately with the results of his critical labors. A MS. of this version in the Ambrosian Library at Milan contains the Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, minor prophets, Jeremiah, Baruch, Daniel, Ezekiel, and Isaiah. Norberg published at Lund, in 1787, the Books of Jeremiah and Ezekiel, from his transcript of the MS. at Milan. In 1788 Bugati published at Milan the Book of Daniel; he also edited the Psalms, the printing of which had been completed before his death in 1816; it was published in 1820. The rest of the contents of the Milan MS. (except the books) was published in 1832, by Middendorff from Norberg's transcript; Middendorff also added the Fourth (second) Book of Kings from a MS. at Paris. Besides these portions of this Syriac version, the MSS. from the Nitrian monasteries, now in the British Museum, would add a good deal more. Thomas of Harkel (see II. B, below) seems to have made a translation from the Greek into Syriac of some of the Apocalypse books—at least, the subscriptions in certain MSS. state this. —II. Of the New Testament. (A.) The Peshito-Syriac N. T. It may stand as an admitted fact that a version of the N. T. in Syriac existed in the second century; and in the fourth century was as well known as the Syriac version of the O. T. To the translation in common use among the Syriacs, orthodox, Monophysite, or Nestorian, from the fifth century onward, the name of Peshito has been as commonly applied in the N. T. as the O. T. to the Syriac of the O. T. Cosmas Indicopleustes, in the former half of the sixth century, incidentally informs us that the Syriac translation does not contain 2 Peter, 2 and 3 John, and Jude. In 1552 Moses of Mardin came to Rome to Pope Julius III., commissioned by Ignatius the Jacobite (Monophysite) patriarch, to state his religious opinions, to effect (it is said) a union with the Roman Catholic Church, and to get the Syriac text; and from that time, under the patronage of the Bishop of Sidon, a version from the Greek to be called Syriac, was put in circulation. The Curetonian, or Epiphanius, the chancellor of the Emperor Ferdinand I., the emperor undertook the charge of an edition, which appeared at Vienna in 1555, through the joint labors of Sidon, Moses, and Postell. In having only three Catholic epistles, this Syriac N.T. agreed with the description of Cosmas; the Apocalypse was also wanting, as well as Jn. viii. 1-11. One of the principal editions is that of Leiden and Schaff, 1708-9, with a text as full as possible, and a Lexicon of great value. Professor Lee published an edition in 1816, in which he corrected or altered the text on the authority of a few MSS. In 1828 the edition of Mr. William Greenough was published by Messrs. Bagster.—This Syriac version has been variously estimated: some have thought it a genuine and unaltered monument of the second, or perhaps even of the first century. Others finding in it indubitable marks of a later age, were inclined to deny that it had any claim to a very remote antiquity. The fact is, that this version is as transmitted to us contains marks of antiquity, and also traces of a later age. The two things are so blended, that if either class of phenomena alone were regarded, the most opposite opinions might be formed. Griesbach (and so Tregelles) supposed that it had been repeatedly revised at different times by different Greek MSS. Whether the whole of this version proceeded from the same translator has been questioned. Dr. Tregelles thinks that the N. T. of the Peshito is not from the same hand as the O. T., and that not only may Michaelis be right in supposing a peculiar translator of Hebrews, but also other parts may be from different hands. The revisions to which the version was subjected may have succeeded in part, but not wholly, in efficac the indications of a plurality of translators. The Acts and Epistles seem to be either more recent than the Gospels, though far less revised; or else, if coeval, far more corrected by later Greek MSS. The MSS. of the Karkoplienean recension (as it has been termed) of the Peshito O. T. contain also the N. T. with a similar character of text.—The Curetonian Syriac Gospels. Among the MSS. brought from the Nitrian monasteries in 1842, Dr. Cureton noticed a copy of the Gospels (at Leyden) with a text quite at variance with the book of the Peshito; and this his associate noticed was published. The version was to exhibit a text of extreme antiquity, equally proves the early origin of this. Dr. Cureton considers the MSS. of the Gospels to be of the fifth century, so that in all cases the readings are probably correct. The MSS. contains Mat. i.—viii. 22, x. 31—xxxii. 25; Mk., the last four verses only; Jn. i. 1—42, iii. 6—vii. 37, xiv. 11—29; Lk. ii. 48—iii. 16, vii. 33—xx. 21, xvii. 24—xxiv. 41. In examining the Curetonian text with the common printed Peshito, we often find such identity of phrase and reading as to show that all they are not wholly independent translations; then again, we meet with such variety in the words, &c., as seems to indicate that in the Peshito the phraseology had been revised and refined. But the great (it might be said characteristic) difference between the Curetonian and the Peshito Gospels is in their readings. The Curetonian Syriac presents such a text as we might have concluded would be current in the second century: the Peshito has many features which could not belong to that age. Dr. Cureton and Dr. Tregelles regard the Curetonian Syriac of St. Matthew's Gospel as translated from the apostle's Hebrew (Syro-Chaldaic) original, although it would be difficult to assign the influence of the Septuagint in the Gospel or. —(B.) The Philoxenian Syriac Version and its revision by Thomas of Harkel. Philoxenus, or Xcnaias, a Monophysite, bishop of Hierapolis or Mabug at the beginning of the sixth century, caused Polyarp, his Choreaepos (local or assistant bishop), to make a new translation of the N. T. into Syriac. This was executed in A.D. 508, and it is generally termed Philoxenian from its promoter. This version has been transmitted to us only as revised with Greek MSS. by Thomas of Harkel in the following century (The Gospels, A.D. 616), and therefore called the Harkleian text. This was edited by White at different times, from 1728 to 1803, and St. John's Gospel from a Vatican MS. by Bernstein, in 1851. This version differs from the Peshito in containing all the seven Catholic Epistles. The text of this version, as it has come down to us, is characterized by extreme literality: the Syriac idiom is constantly bent to suit the Greek. The kind of Greek is just what might have been expected in the sixth century. The work of Thomas in the text itself is seen in the introduction of ἄχρι, by which passages which he rejected
were condemned; and of asterisks, with which his insertions were distinguished. His model in all this was the Hexaplar Greek text. It is probable that the Philoquian version is very early, but that the slavish adaptation to the Greek is the work of Thomas.—(C.) Symhron Versions of portions wanting in the Peshito. (a) 2 Peter, 2 and 3 John, and Jude were published by Pococke in 1630, from a MS. in the Bodleian. The suggestion of Dr. Davidson, that the text was introduced into the Peshito before the time of Thomas, seems most probable. (b) The Apocalypse. In 1627 De Dieu edited a Syriac version of the Apocalypse from a MS. in the Leyden Library, written by one "Caspar from the land of the Indians," who lived in the latter part of the sixteenth century. A MS. at Florence, also written by this Caspar, has a subscription stating that it was copied in 1682 from a MS. in the writing of Thomas of Harkel, a. d. 622. A more ancient copy of the version is in the British Museum. It is of small critical value, and the MS. from which it was edited is incorrectly written. This book, from the Paris Polyglott and onward, has been added to the Peshito in this translation.—(C.) The Syriac Version of N. viii. 1-11. From the MS. of the Syriac N. T. (of what version is unknown, but probably of Paul of Tela, who translated the Hexaplar Greek text into Syriac [see above, I. B.]) sent by Archbishop Usher to De Dieu, the latter published this section in 1631. From De Dieu it was inserted in the London Polyglott, with a reference to Usher's MS., and hence it has passed with the other editions of the Peshito where it is a mere interpolation.—(D.) The Jerusalem Syriac Lectionary. The MS. in the Vatican containing this version was written in a. d. 1081, in peculiar Syriac writing; the portions are of course those for the different festivals, some parts of the Gospels not being there at all. The dialect was termed the Jerusalem Syriac, from its supposed resemblance to that of the Jerusalem Talmud. The grammar is peculiar; the forms almost Chaldean rather than Syriac; two characters are used for expressing P and P. For critical purposes this Lectionary has a far higher value than for any other: its readings often coincide with the oldest and best authorities. Adler dates the version from the fourth to the sixth century; but more probably this Lectionary was translated at a later period from a Greek Lectionary. An edition of this Lectionary, containing the Syriac text, with a Latin translation, glossary, &c., has been published by Count Miniscalchi Erizzo, 2 vols. 4to, Verona, 1801—64.

L. Terrgum, a Chaldee word of uncertain origin; the general term for the Chaldee, or, more accurately, Aramaic Versions of the Old Testament. The invention to "receive the Book of the Law before all Israel, . . . the men, and women, and children, and the strangers," on the Feast of Tabernacles of every Sabbatical year, as a means of solemn instruction and edification, is first found in Deut. xxxi. 10-13. Among the first acts undertaken by Ezra toward the restoration of the primitive religion and public worship is reported his reading "before the congregation, both of men and women," of the returned exiles, "in the Book in the Law of God" (Neh. viii. 2, 8; Symmachus). Aided by those men of learning and eminence with whom, according to tradition, he founded the Great Synagogue (Synagogue, the Great), he appears to have so firmly established the reading, and particularly the term, that it is almost uniformly trace to times imemorial—nay, to the times of Moses himself. To these ancient readings in the Pentateuch were added, in the course of time, readings in the Prophets (in some Babylonian cities even in the Hagiographa), which were called Hexapla, or, more long it was found necessary to translate the national books into the Aramaic (Hebrew; Semitic languages), and to add to the translation an explanation, particularly of the more difficult and obscure passages. Both translation and explanation were designated by the term Terrgum. In the course of time there sprang up a guild, whose special office it was to act as interpreters in both senses (Merom—man), while formerly the learned alone volunteered their services. These interpreters were subjected to certain bonds and regulations as to the form and substance of their renderings, their position, voice, relation to the reader, and so on. They were required to interpret orally; certain passages were specified in the Mishna, which might be read in the synagogue and translated; others, which might be read but not translated; others, again, which might neither be read nor translated. These interpreters, who were paid for their services, do not seem to have been held generally in very high respect. A fair notion of what was considered a proper Terrgum may be gathered from the maxim preserved in the Talmud: "Whosoever translates (as Merom—man) a verse in its closely exact form (without proper regard to its real meaning) is a liar, and whoever adds to it is impious and a blasphemer, e. g. the literal rendering into Chaldee of the verse, 'They saw the God of Israel' (Ex. xxiv. 10), is as wrong a translation as 'They saw the angel of God; ' the proper rendering being 'They saw the glory of the God of Israel.' " (Snechar.) The same causes of obscurity, which, in the course of time, led to the writing down of the whole body of the Traditional Law, engendered also, and about the same period, as it would appear, written Terrgums: for certain portions of the Bible, at least. The gradual growth of the Code of the written Terrgum, such as now embraces almost the whole of the O. T., and contains the former were, but few portions of the primitive Terrgums, is shrouded in deep obscurity. (Old Testament, B; Parishes; Scribes.) The Terrgums now extant are as follows:—1. The Terrgum of Onkelo on the Pentateuch. Onkelo = Aquila, the Greek translator of the O. T. (so Mr. Deutsch, with Graetz, &c.; see above, G. 2); and the name Terrgum had become expressive of the type and ideal of a Bible-translation; so that, in fact, the Chaldee version was a Terrgum done in the manner of Aquila: Aquila Terrgum (so Mr. Deutsch, with Luzzatto, Geiger, Jost, Frankel, Graetz, and other Jews). The writing of it was begun about the end of the second century A. D. The old primitive form of Terrgum was so far from superseding the oral Terrgum at once, that it was strictly forbidden to be read in public. We may place the work of collecting the different fragments of translation with their variants, and reducing them into one—finally authorized Version—about the end of the third, or, perhaps, beginning of the fourth century, and in assigning Babylon as its birthplace. The lan-

* The ancient Syriac is still the sacred or ecclesiastical language of the Moslem Syrians, Nestorians, &c., but is no longer intelligible to the people. The Bible, translated into modern Syriac by American missionaries to the Nestorians, has been published at Oromiah, in Persia.

Dr. S. Davidson (in Ritto) regards Onkelos as "neither the author of the Terrgum nor a historical person." He supposes that the work was of Palestinian origin, . . .
guage of the Targum is Chaldee, closely approaching in purity of idiom to that of Ezra and Daniel. It follows, sober and clear, though not a slavish ex-
gesis, and keeps as closely and minutely to the text as is at all consistent with its purpose, viz. to be 
chiefly, and above all, a version for the people. Its 
explanations of difficult and obscure passages bear 
ample witness to the competence of those who gave 
it its final shape, and infused into it a rare unity. It 
is always concise, clear, and dignified. It avoids 
the legendary character with which all the later 
Targums entwine the Biblical word, as far as over 
circumstances would allow. Only in the poetical 
-passages it was compelled to yield—though reduc-
antly—to the popular craving for Haggadah; but 
even here it chooses and selects with rare taste and 
tact. In spite of its many and important changes 
of the text in regard to language, or meaning, or 
both, the Targum never forgets its aim of being a 
clear, though free, translation for the people, and 
nothing more. Wherever it deviates from the liter-
alness of the text, such a course, in its case, is fully 
justified. Ezekiel and the twelve minor prophets—called 
of the passage, or the wrong construction that nat-
urally would be put upon its wording by the multi-
tude. The explanations given agree either with the 
real sense, or develop the current tradition supposed to 
underlie it. As to the Bible Text from which the 
Targum was prepared, we have no certainty what-
ever; but it is only the one, according to the modernly cor-
rupt state of our Targum texts. It would appear, 
however, that, broadly speaking, our present Maso-
retic text has been the one from which the Onkelos 
Version was, if not made, yet edited, at all events. 
The Samaritan version is sometimes identical with it. 
(SAMARITAN PENTATEUCH, II. 1.) The MSS of 
Onkelos are extant in great numbers. It was first 
printed at Bologna in 1482 with the Hebrew text 
and Rashi. (OLD TESTAMENT, A, II. 3.) Other 
ditions are in Buxtorf’s Rabbinical Bible, Walton’s 
Polyglott, &c. A recent and much emended edition 
dates Wilna, 1852.—II. Targum on the Proph-
ests, viz. Joshua, Judges, Samuel, Kings, Isaiah, Jerem-
, and the twelve minor prophets. Its chief facts 
Targum of Jonathan ben Uziel. We may place this 
Targum some time, although not long, after Onkelos, 
or about the middle of the fourth century;—the 
latter years of Rabbi Joseph, who, it is said, occu-
pied himself chiefly with the Targum when he had 
become blind. This Targum holds, in point of 
terpretation and enlargement of the text, the middle 
place between Onkelos, who only in extreme cases 
deviates into paraphrase, and the subsequent Tar-
gums, whose connection with their texts is frequently of 
the most flabby character. The interpretation 
of Jonathan, where it adheres to the text, is mostly 
very correct in a philosophical and exegetical sense, 
closely literal even, provided the meaning of the 
original is easily to be understood by the people. 
When, however, similes are used, unfamiliar or 
 obscure to the people, it unhastenightly dissolves them, 
and makes them easy in their mouths like household 
words, by adding as much of explanation as seems 
fit; sometimes, it cannot be denied, less sagaciously, 
even incorrectly, comprehending the original mean-

The Shemitic fairy and legendary lore is to a 
very great extent to be found in an embryo state, so 
to say, in this Targum. The first print of it was 
at Leiria in 1494, and later editions are in the 
Polyglot. (OLD TESTAMENT, A, II. 3.)—III. and 
IV. Targum of Jonathan ben Uziel and Jerusalem-
Targum on the Pentateuch. Onkelos and Jonathan 
on the Pentateuch and Prophets, whatever be their 
extact date, place, authorship, and editorship, are the 
oldest of existing Targums, and belong, in their pres-
cent shape, to Babylon and the Babylonian academists 
flourishing between the third and fourth centuries. But 
precisely as two parallel and independent develop-
ments of the Oral Law have sprung up in the Pales-
tinian and Babylonian Talmuds respectively, so also 
recent investigation has proved the existence of two 
distinct cycles of Targums on the Written Law—i.e., 
the entire body of the O.T. The one first collected, 
revised, and edited in Babylon, called—more especially 
that part of it which embraced the Pentateuch (On-
kelos)—the Babylonian. The other, continuing its 
oral life, so to say, down to a much later period, was 
written down from oral tradition, and preserved a 
much more faithful retention of the oldest and 
youngest fancies of the interpreters and preachers 
—or the soil of Judea itself. Of this entire cycle, 
however, the Pentateuch and a few other books and 
fragmentary pieces only have survived entire, while 
of most of the other books of the Bible a few de-
tached fragments still remain, that is to say, and this 
chiefly from quotations. We are in the possession of 
two Palestinian Targums on the Pentateuch, pres-
served in their original forms. The one, which 
extends from the first verse of Genesis to the last of 
Deuteronomy, is known under the name of Targum 
Jonathan (ben Uziel) or Pseudo-Jonathan on the 
Pentateuch. The other, interpreting single verses, 
often single words only, is extant in the following 
proportions: a third on Genesis, a fourth on Deu-
teronomy, a fifth on Numbers, three-twentieths on 
Exodus, and about one-fourteenth on Leviticus. 
The latter is generally called Targum of Jerusalem 
or of the land of Israel. Not before the first half 
of this century did the fact become fully established 
that both Targums were in reality one, known down 
to the fourteenth century only as the Targum of Je-
rusalem. Zunz assumes that Pseudo-Jonathan is the 
original Targum, and that the fragmentary Tar-
gum of Jerusalem is a collection of variants to it. 
Frankel, followed by Traub and Levysohn, connects 
that the Jerusalem is a collection of emendations 
and additions to single portions, phrases, and words 
of Onkelos, and Pseudo-Jonathan a further emended 
and completed edition to the whole Pentateuch of 
Jerusalem Onkelos. The Jerusalem, in both its re-
cussions, is written in the Palestinian dialect. It 
is older than the Misnerich (OLD TESTAMENT) and 
the conquest of Western Asia by the Arabs. Syria 
or Palestine must be its birthplace, the second half of 
the seventh century its date. Its chief aim and pur-
pose is, especially in its second edition, to form an 
ten entertaining compendium of all the Halachah 
and Haggadah (Sciences), which refers to the Pentateuch, 
and takes its stand upon it. And in this lies its 
chastise to us. There is hardly a single allegory, 
parable, mystic digression, or tale in it which is not 
found in the other aggadistic writings—Midrash, 
Talmud, &c. The Targum of Jerusalem was first 
printed in Bomberg’s Bible, Venice, 1518 ff., re-
printed in Walter, &c. Jonathan to the Penta-
teuch was first printed in 1590 as Targum "Jon-
athan ben Uziel" at Venice, reprinted in Walter,
four Gospels, interlinear with the Latin of the Vulgate, known as the Durham Book, in the British Museum, and another known as the Rushworth Gloss, in the Bodleian Library, are referred to the eleventh or twelfth century. The name of Ælfric (archbishop of Canterbury, †1010) is connected with an Epitome of Scripture History, including a translation of many parts of the historical books of the Bible. Three versions of the Gospels belonging to the eleventh or twelfth century are in the British Museum, &c. The metrical paraphrase of the Gospel history, known as the Ævonhau, in alliterative English verse, is ascribed to the latter part of the twelfth century; a prose translation of the Bible into Norman French to about a.d. 1260. Three English versions of the Psalms were made, one about the close of the thirteenth century; another by Schorham about a.d. 1320; another—with other canticles from the O. T. and N. T. and a devotional exposition—by Richard Rolle of Hampole, about 1349; and a version of the Gospels of St. Mark and St. Luke and of all St. Paul's Epistles is in a library at Cambridge, England. All these versions were from the Vulgate. II. Wycliffe or Wickliffe (born 1324; died 1384). The history of the English Bible commences with the work of the first great reformer. 1. The first translation from the Bible connected with the name of John Wycliffe was of part of the Apocalypse. The Last Age of the Church (a. d. 1356) translates and expounds the vision in which the reformer read the signs of his own times, the sins and the destruction of "Antichrist and his myneyne" (= multitude). Shortly after this he completed a version of the Gospels, accompanied by a commentary. Another translation and commentary appear to have been made about the same time, in ignorance of Wycliffe's work. These preliminary labors were followed up by a complete translation of the N. T. by Wycliffe himself. The O. T. was undertaken by his coadjutor, Nicholas de Hereford, but was interrupted, probably in 1382, and ends abruptly (following so far the order of the Vulgate) in the middle of Baruch. Many of the MSS. of this version now extant present a different recension of the text and it is probable that the work of Wycliffe and Hereford was revised by Richard Purvey, about 1388. 2. The version was based entirely upon the Vulgate. Many MSS. were compared, and the true reading ascertained as far as possible. Then the glosses, commentaries, grammars, &c., were consulted as to the meaning of difficult passages. He aimed at making the translation idiomatic rather than literal. As he went on he submitted the work to the judgment of others, and obtained their suggestions. 3. The extent of its circulation may be estimated from the fact that, in spite of all the chances of time and all the systematic efforts for its destruction by the bishop Arundel, &c., not less than 150 copies are known to be extant. 4. The following characteristics may be noticed: (a.) The general homeliness of its style. (b.) The substitution, in many cases, of English equivalents for quasi-technical words. (c.) The extreme literalness with which, in some instances, even at the cost of being unidiomatic, the Vulgate text is followed, as in 2 Cor. i. 17.—III. Tyndal. The work of Wycliffe stands by itself. By the reign of Henry VIII. its English was already obsolete, and men became dissatisfied with a version not made from the original. Richard Tyndal—who went to prison in about 1500, and, after some years of study there, to Cambridge—is the patriarch, in no remote ancestry, of the A. V. More than

Davidson (in Kittto) and others doubt the existence, either now or formerly, of any such Aramaic or Chaldee paraphrase of Daniel.
Cranmer or Ridley he is the true hero of the English Reformation. "Ere many years," he said, at the age of thirty-six (A. D. 1520), he would cause "a boy that driveth the plough" to know more of Scripture than the great body of the clergy then knew. Whether Tyndal had gained any knowledge of Hebrew before he left England in 1524 may be uncertain; but in 1530-31 he published a translation of Genesis, Deuteronomy, and Jonah. The N. T. was, however, the great object of his care. First the Gospels of St. Matthew and St. Mark were published tentatively, then in 1525 the whole of the N. T. was printed in 4to at Cologne and in small 8vo at Worms. The work was received in England with denunciations. Tonstal, bishop of London, preaching at Paul's Cross, asserted that there were at least 2,000 errors in it, and ordered all copies of it to be bought up and burned. An Act of Parliament forbade the use of all copies of Tyndal's "false translation." The treatment which it received from professed friends was hardly less annoying. Piratical editions were published, often carelessly, at Antwerp. A scholar of his own, George Joyce, undertook (in 1534) to improve the version by conforming it more closely to the Vulgate, &c. The most zealous reformers in England encouraged Cranmer in undertaking another version. In the meantime the work went on. Editions were printed one after another. The last appeared in 1535, just before his death. His heroic life was brought to a close in 1536. We may cast one look on its sad end—the treacherous betrayal, the Judas-kiss of the false friend, the imprisonment at Vilvorden, the last words he requested to be read, "Lord, open the king of England's eyes." To Tyndal belongs the honor of having given the first example of a translation based on true principles, and the excellence of later versions has been almost in exact proportion as they followed his. Believing that every part of Scripture had one sense and one only, the sense in the mind of the writer, he made it his work, using all philological helps that were accessible, to attain that sense. Believing that the duty of a translator was to place his readers as nearly as possible on a level with those for whom the books were originally written, he locked on all the later theological associations that had gathered round the words of the original, as hindering the striking out the original page. He sought, as far as possible, to get rid of them. All the exquisite grace and simplicity which have endeared the A. V. to men of the most opposite tempers and contrasted opinions—is due mainly to his clear-sighted truthfulness. The desire to make the Bible a people's book led him in one edition to something like a provincial rather than a national translation, but on the whole kept him free from the besetting danger of the time, that of writing for scholars, not for the people. And throughout there is the pervading stamp of the most thorough truthfulness.—IV. Coverdale. 1. A complete translation of the Bible, different from Tyndal's, bearing the name of Miles Coverdale, printed probably at Zürich, appeared in 1535. The undertaking itself, and the choice of Coverdale as the translator, were probably due to Cromwell, secretary of King Henry VIII. Tyndal's controversial treatises, and the polemical character of his prefaces and notes, had irritated the king, and, as his enemies and parasites were ready to say, murdered the name of the king himself against him. There was no hope of obtaining the king's sanction for anything that bore his name. But the idea of an English translation began to find favor. The bishops even began to think of the thing as possible. Cromwell, it is probable, thought it better to lose no further time, and to strike while the iron was hot. A divine whom he had patronized, though not, like Tyndal, feeling himself called to that special work, was willing to undertake it. To him accordingly it was intrusted. 2. The work thus executed was done, as might be expected, in a very different fashion from Tyndal's. Of the two men, one had made this the great object of his life, the other, in his own language, "sought it not, neither desired it," but accepted it as a task assigned him. One prepared himself for the work by long years of labor in Greek and Hebrew. The other is content to make a translation at second hand "out of the Douche (Luther's German Version) and the Latine." He used Tyndal's version and five others. 3. In Coverdale's version the proper names of the O. T. appear for the most part in their Latin form, Elias, Eliseus, Ocholias; sometimes, as in Esau and Jeremij, in which it was familiar in spoken English. "Cush," which in Wycliffe, Tyndal, and the A. V. is uniformly rendered "Ethiopia," is in Coverdale "Morians' land" (Ps. lxvii. 31; Acts viii. 27, &c.), after Luther, and appears in this form accordingly in the Prayer-book version of the Psalms. The proper name of Abraham, that is, "chief butcher" (2 K. xviii. 17; Is. xxxvi. 11). "Shiloh," in Gen. xxix. 10, becomes "the worthy," after Luther. The singular word "Lamina" is taken from the Vulgate (A. V. "wild beast") in Js. xxxiv. 14. But we have "Congregation," throughout the N. T., for Gr. ekklēsia ("Church," A. V.); and "lovers," instead of "kissing," in the Book of Proverbs. Also the word for which the Septuagint uses the Hebrew for "Sheol" (A. V. "hades") is placed after Psalms. 4. What has been stated practically dispenses with the claim sometimes set up for this version of Coverdale's, as though made from the original text. It is not improbable, however, that as time went on he added to his knowledge. He, at any rate, continued his work as a painstaking editor. Fresh editions of his Bible were published, kept their ground in spite of rivals, in 1537, 1539, 1550, 1553. He was called in at a still later period to assist in the Geneva version.—V. Matthew. 1. In 1537, a large folio Bible appeared as edited and dedicated to the king, by Thomas Matthew. No one of that name appears in the Annals, and the surname "Matthew," as of Henry VIII., and this suggests the inference that the name was adopted to conceal the real translator. The tradition which connects this Matthew with John Rogers, the proto-martyr of the Marian persecution, is all but undisputed. Matthew's Bible reproduces Tyndal's work, in the N. T. entirely, in the O. T. as far as 2 Chr., the rest being taken with occasional modifications from Coverdale. 2. The printing of the book was begun apparently abroad, and was carried on as far as the end of Isaiah. At that point a new pagination begins, and the names of the London printers, Grafton and Whitchurch, topical. A copy was ordered by royal proclamation, to be set up in every church, the cost being divided between the clergy and the parishioners. This was, therefore, the first Authorized Version. 3. What has been said of Tyndal's Version applies, of course, to this. There are, however, signs of a more advanced knowledge of Hebrew. The technical words of the Psalms, Negloti, Shiggaion, Sheminith, &c., are elaborately explained. Ps. ii. is printed as a dialogue. The names of the Hebrew letters are prefixed to the verses of Lamentations. Reference is made to the Chaldee.
Paraphrase (Job vi.), to Rabbi Abraham (Job xix.), to Kimchi (Ps.iii.). A like range of knowledge is shown in the N.T. Strabo is quoted to show that the Magi were not kings, Macrobius as testifying to Herod's ferocity (Matt. ii., Erasmus' Paraphrase on Mat. xiii., xv.). The popular identification of Mary Magdalene with "the woman that was a sinner" is discussed and rejected (Lk. x.). More noticeable even than in Tyndal is the boldness and fulness of the exegetical notes scattered throughout the book. Strong and earnest in asserting what he looked on as the central truths of the Gospel, there was in Rogers a Luther-like freedom in other things which has not appeared again in any authorized translation or popular commentary. The Preface to the Apocrypha explains the name, and distinctly asserts the inferiority of the books. (4.) In the order of the books of the N.T. Rogers followed Tyndal, agreeing with the A.V. as far as Philemon. This is followed by the Epistles of St. John, then that to the Hebrews, then those of St. Peter, St. James, and St. Jude. Woodcuts, not freely introduced elsewhere, are prefixed to every chapter in the Revelation.—VI. Taverner (1539). 1. The boldness of this revision is beyond dispute. It undertakes a world from its propriety. Coverdale's Version was, however, too inaccurate to keep its ground. It was necessary to find another editor, and the printers applied to Richard Taverner. The fact that, though a layman, he had been chosen as one of the canons of the Cardinal's College at Oxford indicates a reputation for scholarship, not confirmed by the character of his translation. 2. In most respects this is an expurgated edition of Matthew's. The notes are briefer, less polemical, some entirely omitted; the Epistles follow the same order.—VII. Cranmer. 1. In the same year as Taverner's, and coming from the same press, appeared an English Bible, in a more stately folio, printed with a more costly type, bearing a higher name than any previous edition. The title-page is an elaborate engraving. It declares the book to be "truly translated after the verity of the Hebrew and Greek texts" by "divers excellent learned men, expert in the learned languages," 1539, with the initials T. C. (i.e. Thomas Cranmer, archbishop of Canterbury) implies the archbishop's sanction. In a later edition (November, 1540) his name appears on the title-page, and the names of his coadjutors are given, Cuthbert (Tonsal), bishop of Durham, and Nicholas (Heath), bishop of Rochester; but others may have been employed for the first edition. 2. The prologue gives a more complete ideal of what a translation ought to be than we have as yet seen. Words not in the original are to be printed in a different type. The sign " indicates diversity in the Chaldee and Hebrew. The frequent hands (\(\text{\scriptsize SF}\)) in the margin show an intention to give notes at the end; but Matthew's Bible had made men cautious, and they were omitted, and no help was given to the reader beyond the marginal references. There is a greater display of Hebrew than in any previous edition. But in the edition of 1539 the editors adopted the Preface to the Apocrypha Matthew's. Mat. ii., substituting Apiographa for Apocrypha) said that "the books were called Hagiothepa" because they were read in secret and apart (t.). 3. A later edition in 1541 appears as "authorized" to be "used and frequented" in every church in the kingdom. The introduction, with its elaborate promise of a future perfection, disappears, and, in its place, is a long preface of a neutral character by Cranmer. It was reprinted again and again, and was the Authorized Version of the English Church till 1568—the interval of Mary's reign excepted. From it, accordingly, were taken most, if not all, the portions of Scripture in the Prayer-book of 1549 to 1552. The Psalms in the Prayer-book, the quotations from Scripture in the Homilies, the Sentences in the Common Services, and some phrases elsewhere, still preserve the remembrance of it.—VIII. Geneva. 1. The experimental translation of the Gospel of St. Matthew by Sir John Cheke into a purer English than before had little influence on the versions that followed. The reaction under Mary gave a check to the whole work, as far as England was concerned; but the exiles who fled to Geneva—among them Whittingham, Goodman, Pullain, Sampson, and Coverdale himself—labored "for two years or more, day and night." Their translation of the N.T. was "diligently revised by the most approved Greek examples." The N.T., translated by Whittingham, was printed by Conrad Badius in 1557, the whole Bible in 1560. 2. The Geneva Bible was for sixty years the most popular of all versions. Not less than eighty editions, some expurgated, were printed between 1558 and 1611. It kept its ground for some time even against the A.V., and gave way, as it were, slowly and under protest. The volume was cheaper and more portable than Cranmer's. It was the first Bible which appeared in Roman type, and the first which, following the Hebrew example, recognized the division into verses. It was accompanied, in most editions after 1578, by a Bible Dictionary of considerable merit. The notes were often really helpful, and were looked upon as spiritual and evangelical. It was the version specially adopted by the Puritan party through the reign of Elizabeth, and far into that of James. It was based on Tyndal's Version. 2. Some peculiarities are—(a.) It professes a desire to restore the "true writing" of many Hebrew names, and we meet accordingly with "Izak" (Isaac), "Jaacob," &c. (b.) It omits the name of St. Paul from the title of the Epistle to the Hebrews; and, in a short Preface, leaves the authorship of whole books. It avows the principle of putting all words not in the original in Italics. (d.) Its Calendar, prefixed to the Bible, commemorated Scripture facts, and the deaths of the great Reformers, but ignored saints' days altogether. (e.) It was the first English Bible which entirely omitted the Apocrypha. (f.) The notes were characteristically Swiss, not only in their theology, but in their politics. They made allegiance to kings dependent on the soundness of their faith. —IX. The Bishop's Bible. 1. The facts just stated will account for the wish of Archbishop Parker, to bring out another version which might establish its claims against that of Geneva. Great preparations were made. The correspondence of Parker with his Suffragans shows little agreement as to the true theory of a translation. 2. The bishops thus consulted, eight in number, together with some deans and professors, brought out the fruit of their labors in a magnificently lettered whole Bible in 1549. Every thing had been done to make it attractive. It had a long erudite preface, many wood engravings, three copperplate portraits (of the Queen, Earl of Leicester, and Lord Burleigh), a map of Palestine (in the edition of 1572), and an elaborate series of genealogical tables. It was greatly based on the older of the two translations. Cranmer's Prologue was reprinted. The Geneva division into verses was adopted throughout.
2. Some peculiarities were-(a) The Books of the Bible were classified as legal, historical, sapiential, and prophetic. (b) Many passages were marked to be omitted in the public service of the Church. (c) One edition contained the version of the Psalms from Matthew's Bible, in parallel columns with that now issued. (d) The initials of the translators were attached to the books, which they had severally undertaken. (e) Here, as in the Geneva, is the attempt to give the Hebrew names more accurately, e. g. *Heva,* "Isaiah," "Uzziah," &c. 4. Of all the English versions, the Bishops' Bible had probably the least success. It did not command the respect of scholars, and its size and cost were far from meeting the wants of the people. It had, however, some good Hebrew scholars among the translators; and, together with the A. V., received from Selden the praise of being "the best translation in the world."-X. Rheims and Douay. The successive changes in the Protestant versions of the Scriptures were, as might be expected, matter of triumph to Roman Catholic controversialists. Some saw in it an argument against any translation of Scripture into the spoken language of the people. Others pointed derisively to the want of unity which these changes threw upon the Sacred Word, as, for instance, Sir John More and Gardiner, under Henry VIII., did not object to the principle of an English translation, but charged all the versions hitherto made with being false, corrupt, heretical. To this there was the ready retort, that they had done nothing; that their Bishops in the reign of Henry had promised, but had not performed. It was felt that they must take some steps to turn the edge of this reproach, and the English refugees who were settled at Rheims—Gregory Martin (a graduate of Cambridge), Allen (afterward cardinal), and Bristow—undertook the work. After some years the N. T. was published at Rheims, in 1582. Though Martin was competent to translate from the Greek, it professed to be based on "the authentic text of the Vulgate." Notes were added as strongly dogmatic as those of the Geneva Bible, and often keenly controversial. The work was completed by the publication of the O. T. at Douay, in 1609,—XI. Authorized Version or Common English Version. 1. The position of the English Churches had been altered since the commencement of the reign of James I. was hardly satisfactory. The Bishops' Bible was sanctioned by authority. That of Geneva had the strongest hold on the affections of the people. Scholars, Hebrew scholars in particular, found grave fault with both. Among the demands of the Puritan representatives at the Hampton Court Conference, in 1604 (Dr. John Rainolds [or Reynolds], President of Corpus Christi College, Oxford, being the spokesman), was one for a new, or, at least, a revised translation. The bishops treated the difficulties which they raised with supercilious scorn. Had it been left to the bishops, we might have waited for the A. V. "till the day after doomsday." But the king declared that there was as yet no good translation. Nothing, however, was settled at the Conference beyond the hope thus held out. 2. But the king was not forgetful of what he thought likely to be the glory of his reign. The work of organizing and superintending the arrangements for a new translation was one specially congenial to him, and in 1606 the task was accordingly commenced. The selection of the fifty-four scholars to whom it was intrusted, seems, on the whole, to have been a wise and fair one. Andrews, Saravia, Overall, Montague, and Barlow, represented the "higher" party in the Church; Rainolds, Chaderton, and Lively that of the Puritans. Scholarship, unconnected with party, was represented by Henry Savile and John Boys. 3. What reward other than that of their own consciences and the judgment of posterity were the men thus chosen to expect for their long and laborious task? The king was not disposed to pay them out of his state revenue. A king's letter, however, was sent to the archbishops and bishops, to be transmitted by them to their chapters, commanding all the translators to their favorable notice. They were exhorted to contribute in all 1,000 marks, and the king was to be informed of each man's liberality. If any livings in their gift, or in the gift of private persons, became vacant, the king was to be informed also of the name of the translator to the vacant prebend. Heads of colleges, in like manner, were enjoined to give free board and lodging to such divines as were summoned from the country to labor in the great work. That the king might take his place as the director of the whole, a copy of fifteen instructions was sent to each translator, and apparently circulated freely into both Universities. 4. These fifteen instructions bore thus on the work in hand, and its relation to previous versions: [1.] The Bishops' Bible was to be followed, and as little altered as the original will permit. [2.] The names of prophets and others were to be retained, as nearly as may be, as they are vulgarly used. [3.] The old ecclesiastical words to be kept, e. g. "church" not to be translated "congregation." [4.] When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith. [5.] The omission of divisions to be done better in use at the discretion of the translator, or, if thought necessary, in writing. [6.] No marginal notes to be affixed but only for the explanation of Hebrew and Greek words. [7.] Such quotations of places to be marginally set down as may serve for fit reference of one Scripture to another. The marginal references of the A. V. of 1611 were somewhat scanty, most of those now printed having been added in later editions. [8. and 9.] State plan of translation. Each company of translators is to take its own books; each person to bring his own corrections. The company to discuss them, and having finished their work, to send it on to another company, and so on. [10.] Differences of opinion between two companies to be referred to a general meeting. [11.] Gives power, in cases of difficulty, to consult any scholars. [12.] Invites suggestions from any quarter. [13.] Names the directors of the work: Andrews, dean of Westminster; Barlow, dean of Chester; and the Regius Professors of

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1 This is now the standard English Version of the Roman Catholic Church but the present officially approved editions of it (after Rev. Dr. Challoner) often adopt the language of the A. V. rather than that of the Rheims and Douay translations, retaining, however, "passion" and "arame" in Mk. xiv. 1, &c. (A. V. "passover" and "unleavened bread"); "do penance" in Mt. iii. 14, 17, &c. (A. V. "rebuke"); in Mt. v. 27, &c. (A. V. "righteousness"); and other terms in imitation of the Latin from which the version was made.

2 Only forty-seven names appear in the king's list. Seven may have died, or declined to act; or it may have been intended that there should be a final committee of revision; but the representatives of the English Church and University (the latter including Cambridge and Oxford for thirty years) died during the progress of the work.
Hebrew and Greek at both Universities. [14.] Names translations to be followed when they agree more with the original than the Bishops' Bible, so Tyndall's, Cranmer's,沘(?) (Cranmer's), and Geneva. [15.] Authorizes Universities to appoint three or four overseers of the work. 5. It is not known that any of the correspondence connected with this work, or any minute of the meetings for conference, is still extant. 6. For three years, this work went on, the separate companies comparing notes as directed. When the work drew toward its completion, two from each of the three groups 2 were accordingly selected, and the six met in London, to superintend the publication. Now, for the first time, we find some definite remonstrance than the shadowy promise held out in the king's letter, of a share in the 1,000 marks which Deans and Chapters would not contribute. The Company of Stationers thought it expedient to give the six editors thirty pounds each, in weekly payments, for their nine months' labor. The final correction, and writing the arguments of the several books, was given to Bilson, bishop of Winchester, and Dr. Miles Smith, the latter of whom also wrote the dedication and preface. 7. This version did not all at once supersede those already in possession, though five editions of it were published in three years. But the Bishops' Bible probably remained in many Churches, and of the Geneva Version there were not less than thirteen reprints, in whole, or in part, between 1611 and 1617. It is not easy to ascertain the impression which the A. V. made at the time of its appearance Selden, a few years later, says it is "the best of all translations as giving the true sense of the original," yet adds that "no book in the world is translated as the Bible is, word for word, with no regard to the difference of idioms." Proposals for another revision, brought forward in the Grand Committee of Religion in the House of Commons in January, 1666, were referred to a sub-committee acting under Whitelock, with power to consult divines and report; but nothing ever came of this. 8. The highest testimony of this period is that of Walton, the editor of the Polyglott, who characterized this version as "eminent among all." With the reign of Anne the tide of glowing panegyric set in. It would be easy to put together a long string of praises stretching from that time to the present. The language of the A. V. has interchanged itself with the controversies, the devotion, the literature of all who speak the English language. The most solemn and tender of individual memories are, for the most part, associated with it. While from time to time scholars and divines have admitted the necessity of a revision, those who have attacked the present version and produced new ones have, for the most part, men of narrow knowledge and defective taste. —XII. Schemes for a revision. 1. The first half of the eighteenth century was not favorable for such a work. An almost solitary Essay for a new Translation by H. R. (Ross), 1702, attracted little or no notice. A Greek Testament with an English translation, singularly vulgar and offensive, was published in 1729. A folio New and literal translation of the whole Bible by Anthony Purver, a Quaker (1704), in spite of its defective taste, may be contrasted favorably with most of the single-handed translations which have followed. It was far above the depth of degradation and folly reached in Harwood's Literal Translation of the N. T. "with freedom, spirit, and elegance" (1768). 2. Biblical revision was not happily not as hands as these. A translation by Worsley, according to the present idiom of the English tongue (1770) was, at least, less offensive. Durell (Preface to Job), Lowth (Preface to Isaiah), Blayney (Preface to Jeremiah, 1784), were all strongly in favor of a new, or revised, translation. Edinburgh was, in the best way, to the work by laboring steadily at a single book. Kennicott's labors in collecting MSS. of the O. T. issued in his State of the present Hebrew Text (1733, 59), and exacted expectations that there might before long be something like a basis for a new version in a restored original. A more ambitious scheme was started by the Roman Catholic Dr. Geddes, in his Prospectus for a New Translation (1786). He, too, like Lowth, finds fault with the supersitions adherence to the Masoretic text, with the undue deference to lexicions, and disregard of versions shown by our translators. The work was issued in part. Referring to the translator's Prospectus, but did not get further than 2 Chr., in 1792, when the death of the translator put a stop to it. This translation fell rapidly into disfavor. 3. The revision of the A. V., like many other salutary reforms, was hindered by the French Revolution. In 1792, Archbishop Newcome had published an elaborate defence of such a scheme, taking the same line as Lowth. Revised translations of the N. T. were published by Wakefield in 1793, by Newcome himself in 1796, by Scarlett in 1798. Campbell's version of the Gospels appeared in 1788, Macknight's of the Epistles in 1795. But in 1798 the note of alarm was sounded. There is a long interval before the question again comes into any thing like prominence. Dr. John Bellamy published a new translation under the patronage of the Prince Regent (1818). The work was poor and unsatisfactory, and tremendous batteries were opened upon it in the Quarterly Review and elsewhere. The most masterly of the manifestoes against all change, was an anonymous pamphlet (Remarks on the Critical Principles, &c., Oxford, 1820), written by Archbishop Laurence. 4. A correspondence between Herbert Marsh, bishop of Peterborough, and the Rev. H. Walter, in 1828, is the next in the chain. (Lectures on Biblical Criticism) with some contempt of the A. V. as based on Tyndal's, Tyndal's on Luther's, and Luther's on Munster's Lexicon, which was itself based on the Vulgate; Walter, in his answer, proves what is plain enough, that Tyndal knew some Hebrew, and that Luther, in some instances, followed Rabbinical authority and not the Vulgate; but the evidence hardly shows that Tyndal's version of the O. T. was entirely independent of Luther's, or Luther's of the Latin. 5. The last five-and-twenty years have seen the question of a revision from time to time gaining fresh prominence in Great Britain. Dr. Lardner's Biblical Bibliography, "with its long meditations," has not commanded the respect of critics. Dr. Beard's A Revised English Bible the Want of the Church (1857), though tending to overstate the defects of the A. V., is yet valuable as containing much information, and representing the opinions of the more learned of the Reformists. It is an object, every way, both as virtually an authority in favor of revision, and as contributing largely to it, are Professor Scholefield's Hints for an Improved Translation of the N. T. (1832). To Bishop Ellicott also.
belongs the credit of having spoken at once boldly and wisely on this matter (Preface to Pastoral Epistles). The translations appended by Eliott to his editions of St. Paul's Epistles proceed on the true principle of altering the A. V. "only where it appears to be incorrect, inexact, insufficient, or obscure," Dr. Trench (On the A. V. of the N. T., 1858), in like manner, states his conviction that "a revision ought to come," though as yet, he thinks, "the Greek and the English necessary to bring it to a successful issue are alike wanting." The Revision of the A. V. by Five Clergymen (Dr. Barrow, Dr. Moberly, Dean Alford, Mr. Humphrey, and Dr. Eliott) represents the same school of conservative progress. As yet, this series includes only the Gospel of St. John, and the Epistles to the Romans and Corinthians. The publications of the American Bible Union are signs that the same want has been felt in America. The translations given by Alford, Stanley, Jowett, and Conybeare & Howson, in their respective commentaries, are, in like manner, admissions of the necessity of the work. The contributions toward a revision, as Mr. Scrivener (1840), Mr. Halsey (1892), Mr. Cooksey, &c., have undertaken to translate the entire N. T. Yet the opponents of a revision have probably the majority, and Mr. Scrivener, Dr. McCall, Mr. C. S. Malone, and Dr. Cunningham have given utterance to the feeling on this side.—XIII. *Present State of the Question.*—1. To take an accurate estimate of the extent to which the A. V. requires revision would require an examination of each single book, and involve an amount of detail beyond our limits. 2. The translation of the N. T. is from a Greek text (Beza's?) confessedly imperfect. No revision ought to ignore the results of the textual criticism of the last hundred years. (New Testament, II, III). 3. Still less had been done at the commencement of the seventeenth century for the text of the O. T. The materials for a revised text are, of course, scantier than with the N. T. (OLD TESTAMENT, A). 4. All scholars worthy of the name are now agreed that as little change as possible should be made in the language of the A. V. Some words, however, are altogether obsolete; others have been slowly passing into a different meaning. 5. The self-imposed law of fairness which led the A. V. translators to admit as many English words as possible to the honor of representing one in the Hebrew or Greek text has, as might be expected, marred the perfection of their work. Side by side with this fault, there is another just the opposite to it. One English word appears for several Greek or Hebrew words, and thus shades of meaning, often of importance to the right understanding of a passage, are lost sight of. 6. Grammatical inaccuracy must be noted as a defect pervading, more or less, the present version. Both Greek and Hebrew were learned by the translators through the medium of Latin, which failed utterly to represent, e.g., the force of the Greek and Hebrew article, the difference of the Greek aorist and perfect tenses, &c. 7. The division into chapters and verses is a matter that ought not to be passed over in any future revision. (Bible IV). 8. Other points of detail may be noticed: (a) The chapter headings of the A. V. often go beyond their proper province. What should be a mere table of contents becomes a gloss upon the text. (b) The use of italics in printing the A. V. is at least open to some risks. At first they seem an honest confession on the part of the translators of what is or is not in the original. On the other hand, they tempt to a loose translation. (c) The marginal references, as now printed, are over-abundant, often only verbal, and need a careful sifting. (d) Marginal readings, on the other hand, indicating variations in the text, or differences in the judgment of translators, might be profitably increased in number, and thus many difficulties and stumbling-blocks might be removed. 9. What has been said will serve to show at once to what extent a new revision is required, and what are the chief difficulties to be encountered.

* Ye'sel. Bag; Barrel; Basin; Bottle; Calf; Furniture; Handicraft; Kettle; Pitcher; Pot; Potholder; Shew, &c.

* Vial, the A. V. translation of—1. Heb. *pach* as a flask, bottle, Gcs. (1 Sam. x. 1); less correctly translated "box" (2 K. ix. 3).—2. Gr. *phialē* as a bowl, goblet, and broad, shallow. Rbn. N. T. Lex. (Rev. v. 8, xv. 7, xvi. 1 f., xvii. 1, xxii. 9); in LXX. = Heb. *mitrāl*; translated "bason" and "bowl." (8 Nechams [vivl]. Foos. Village.

* The views of Prof. Plumptre given in the text of this article agree with those of many eminent Biblical scholars, and contain much truth well presented. That the A. V. has many infelicities, inexact, inaccurate, and palpably erroneous renderings is freely admitted; these renderings are, however, one cannot be corrected in this Dictionary according to the best authorities, whenever it seemed requisite and practicable to do so; yet, as a whole, the A. V. has, in my judgment, preserved a fidelity to the language and pure form and pure form of the Hebrew and of the Greek in its ideality, excellent faithfulness to the original material, and a beauty, and pure form of expression, and its common acceptance. The presentment of all denominations and of all shades of religious beliefs, presents a combination of advantages which no other English translation yet made can claim or counterbalance. Certainly no denominational versions, like those of the American Bible Union, nor made lightly by and for scholars, like many of those mentioned above, nor made for Bibles alone, or by Americans alone, can reasonably expect to take the place of the A. V., except to a limited extent and for particular purposes. It should be borne in mind that no translation made by men is itself inspired, and hence none either in or can be inspired or absolutely perfect; yet one that is consistently imperfect or faulty in some respects may not only be far better than none, but, so long as it is not essentially marred, may be of great service. A final revision for popular use should proceed from a body of scholars representing the British and American Bible Societies, and also should aim at the worship of God in the English language, and have an equal claim to this inestimable inheritance of the sixteenth and seventeenth centuries. In the mean time, no one can object to new translations and revisions for exegetical and critical studies.*
VINE. A "village," literally an enclosure (Court; Hazen), a collection of huts, is often used, especially in the enumeration of towns in Josh. xiii., xv., xix., to imply walled suburbs outside the walled towns (city), Lev. xxxii. 41 and elsewhere in "village." Arabic villages, as found in Arabia, are often more collections of stone huts, "long, low, rude hovels, roofed only with the stalks of palm-leaves, or covered for a time with tent-cloths, which are removed when the tribe change their quarters. Others are more solidly built, Lev. xxxii. 41. Palestine, though, in some the dwellings are mere mud-huts. There is little in the O. T. to enable us more precisely to define a village of Palestine, beyond the fact that it was destitute of walls or external defences. Persian villages are spoken of in similar terms (Ex. xxxviii. 11; Esth. ix. 19). By the Templar a village was defined as a place destitute of a synagogue. In the N. T. the term "village" (Gr. kómmé; Town 7) is applied to Bethphage (Mat. xxii. 2), Bethany (Lk. x. 38), Emmaus (xxiv. 13, 28), Bethleem (Jn. vii. 42, A. V. "town"). Dependence on a chief town of a district appears to be denoted by a village of the tribe of Simeon (PElinpitil) (Mk. viii. 27), Capharnaum; Capernaum; City; Havoth-Jair; Town; Vine (Heb. gephen; sôrâk = "the choicest vine") [Is. v. 2], "a noble vine" [Jr. ii. 21]; sôrâkh = "choice vine" (Gen. xix. 11); násir = "vine undressed," i.e. not pruned [Lev. xvi. 6, 11; Nasa- rite]; Gr. amplexos, the well-known valuable plant (Vitis vinifera), very frequently referred to in the Old and New Testaments, and cultivated from the earliest times. The first mention of this plant occurs in Gen. ix. 20, 21. (Noah). The Egyptians say that Osiris first taught men the use of the vine. That it was abundantly cultivated in Egypt is evident from the monuments, as well as from the Scriptural allusions (Gen. xi. 9-11; Num. xx. 5; Ps. Ixxvii. 47). The vines of Palestine were celebrated both for luxuriant growth and for the immense clusters of grapes which they produced. The spies, on their arrival at the valley of Eshcol, cut down a branch of one of these grapes, and bare it between two on a staff (Num. xiii. 23). Travellers have frequently testified to the large size of the grape-clusters of Palestine. Schulz speaks of supping at Bethshin, a village near Potlemais, under a vine about thirty feet high with a stem about a foot and a half in diameter, forming by its branches a bush upward of thirty feet broad and long. The clusters of these extraordinary vines, he adds, "are so large that they weigh ten or twelve pounds, and the berries may be compared with our small plums." Special mention is made in the Book of the vines of Eschol [Num. xiii. 24, xxiii. 9], of Sima, Heshbon, and Elealeh (Is. xvi. 8-10; Jer. xviii. 32), and Engedi on the l. 14. The vine is frequently the subject of metaphor in the Scriptures. To dwell under the vine and fig-tree is an emblem of domestic happiness and peace (1 K. iv. 23; Mic. iv. 4; Ps. cxxxviii. 8); the rebellious people of Israel are compared to "wild grapes," "an empty vine," the "diseased plant of a strange vine," &c. (Is. v. 2, 4; Hos. x. 1; Jer. li. 21). It is a vine which our Lord selects to show the spiritual union between Himself and His members (Jn. xv. 1-8).—The ancient Hebrews probably allowed the vine to grow trailing on the ground, or upon supports. Dr. Robinson saw them at Hebron planted singly in the ground, or tied to a stake or to the feet apart, the stock growing up large to the height of six or eight feet, then fastened in a sloping position to a strong stake, and the shoots extending in festoons from one plant to another, but pruned away in autumn. The vintage (Heb. bostra), which formerly was a season of general festivity, commenced in September. The Vintage, Lev. xix. 24, &c., and the people live among the vineyards in the Judean and tere (compare Jueg. ix. 27; Jer. xxv. 30; Is. xvi. 10). The grapes were gathered with shouts of joy by the "grape-gatherers" (Jer. xxv. 30), and put into baskets (vi. 9). They were then carried on the heads and shoulders, or slung upon a yoke, to the "wine-press." These baskets, or punches, were slung haps put into flat open baskets of wickerwork, as was the custom in Egypt. (Basket.) In Palestine at present the finest grapes, says Dr. Robinson, are dried as "raisins" (Heb. tamarok), and the juice of the remainder, after having been trodden and pressed, "is boiled down to a syrup which, under the name of diba, is much used by all classes, wherever vineyards are found, as a condiment with their food." (Drink, Strong; Food; Honey; Wine.) The vineyard, which was generally on a hill (Is. v. 1; Jer. xxxii. 5; Am. ix. 18), was surrounded by a wall or railing, in order to keep out the "grape-gatherers" (Ps. cxxx. 12), jackals, and foxes (Num. xxii. 24; N. T. xix. 3); Gen. ii. 15; Ez. xiii. 4, 5; Mat. xxxi. 33). Within the vineyard was one or more towers (Tower) of stone in which the vine-dressers lived (Is. i. 8, v. 2; Mat. xxxi. 33). The wine-press and vat ("fat"), which was dog (Mat. xxxi. 33) or hewn out of the rocky soil, were part of the vineyard furniture (Is. v. 2). See the three following articles; also AGRICULTURE; FIRST FRUITS; CLEANING, &C. Vine (Heb. gephen) of Sodom occurs only in Deut. xxxii. 32. It is generally supposed that this passage alludes to the celebrated apples of Sodom, of which Josephus speaks, "which indeed resemble edible fruit in color, but, on being plucked by the hand, are dissolved into smoke and ashes." Some travellers, as Maundrell, regard the whole story as a fiction. Pococke supposed the apples of Sodom to be pomegranates. Hasselquist seeks to identify them with the egg-shaped fruit of the Solanum melongena (egg-plant) when attacked by some insect (a species of Tenthredin) which conveys the whole of the inside into dust, while the rind remains entire and keeps its color. Burckhardt, Irvy and Mangles, Robinson, Tristram, Mr. Houghton, Dr. Hamilton (in Fm.), &c., identify the apples of Sodom with the fruit of the Sider of the Arabs, the Aselepis gigantea or Calotropis procera, which is a shrub or tree abundant in Upper Egypt, &c., but apparently confined in Palestine to the borders of the Dead Sea: growing at 1'514 feet to a height of teen feet, and a diameter of six or eight inches; having a grayish cork-like bark, and long oval leaves; discharging copiously from its broken leaves and flowers a milky fluid; and in general appearing like a gigantic perennial species of the milkweed or silkweed (Aselepis cornutiflora) common in the Northern United States; bearing fruit in clusters of three or four, having a slender pod in the centre, containing a small mass of fine seeds, which are filled mostly with air, and externally resembling a large, smooth apple or orange, yellow when ripe, and, on being pressed, exploding like a bladder or puff-ball. Mr. Walter Elliot endeavors to show that the apples of Sodom are oak-galls, which grow plentifully on our橡 (Quercus infectoria) in the country beyond the Jordan. Dr. D. Hooker identifies the Dead Sea apple or apple of Sodom with the Solanum Sodomaeum (PALESTINE, POTANY).
Dr. Hooker and Mr. Houghton regard the "vine of Sodom" as the colocyth (Cucumis Colocythis; Gourd 2), "which" says Dr. Hooker, "is bitter and powderly inside; the term vine would scarcely be given to any but a trailing or other plant of the habit of vine."

**Vin e-gar.** The Hebrew term *hômet* or *chinêts* was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was aced even to a proverb (Prov. x. 28), and by itself nauseous (Ps. lxix. 21), but was used by laborers (Lam. ii. 14). Similar to this was the *secumen* of the Romans—a thin, sour wine consumed by soldiers, either pure, or more usually mixed with water, and then termed *posca.* Of this (Gr. *oxos*) the Saviour partook in His dying moments (Mat. xxvii. 28; Mk. x. 36; Jn. xix. 29, 30; Crucifixion; Gall; M. viii.; E. v.).

**Vine.** Plain of the (Heb. *Aḇēl Cérāmīm* or *Crānīm,* mentioned only in Judg. xi. 33; = *Aḏēl* 5; possibly (so Mr. Grove), at a ruin *Bēt el-Kerm* (= house of the vine) encountered by De Saulcy to the N. of *Kērāk.*

**Vineyard.** Plain of the [vin-]. VINE; WINE.

Vineyards, Plain of the (Heb. *Aḇēl Cérāmīm* or *Crānīm,* mentioned only in Judg. xi. 33; = *Aḏēl* 5; possibly (so Mr. Grove), at a ruin *Bēt el-Kerm* (= house of the vine) encountered by De Saulcy to the N. of *Kērāk.*

**Violet.** Colors. II. 2. *Vineyard* [vin-]. VINE; WINE.

VIOL. For an explanation of the Hebrew word translated "viol," see psalttery. The old English viol, like the Spanish *violada,* was a six-stringed guitar. Etymologically, *viol* is connected with the Dan. *Fiol,* and the A. S. *fiole,* through the Fr. *vile,* Old Fr. *vile,* Med. Lat. *viella.*

**Viper.** The A. V. translation of—1. Heb. *epḥē,* from a root signifying to kiss (Job xx. 16; Is. xxx. 6, lxx. 5). Mr. Houghton thinks it impossible to determine the species of serpent indicated by this Hebrew term; Gesenius defines it "a viper, adder; any poisonous serpent."—2. Heb. *epḥē* (Is. xlix. 24 margin), after some of the Rabbins, but wholly against the context (so Gesenius). The A. V. text and most expositors translate "nothing."—3. Gr. *echidna* (Mat. iii. 7, xii. 34, xxii. 33; Lk. iii. 7; Acts xxviii. 8). The "viper" which fastened on Paul's hand in Melita was probably (so Mr. Houghton, &c.) the common viper of Europe (*Pēlovs* or *neos*) = a maiden chaste and pure (Gen. xxiv. 16, 43; Mat. i. 23, &c.). The Hebrews often personified the inhabitants of a city or country, taken collectively, as a "daughter" and "virgin" (2 K. xix. 21; Lam. i. 15, &c.). In Rev. iv. 14 "virgins = the chaste or pure in a moral sense, and is applied to males. ADULTERY; CHILD; DAUGHTER; ISOLATION; IMMANNUEL; MARRIAGE; MARY THE VIRGIN."

**Vision.** Dream; Prophet; Trance.

**Vow.** The practice of making vows is extremely ancient, and common in all systems of religion. The earliest vow mentioned is Jacob's (Gen. xxviii. 18-22, xxxi. 13). Vows in general are also mentioned in Job xxii. 27, &c. The Law, therefore, did not introduce, but regulated the practice of vows. Three sorts are mentioned:—1. Vow of devotion (Heb. *nēdēr*); II. Vow of abstinence (Heb. *iḏār* or *iḏiwr*); III. Vow of destruction (Heb. *hērōn* or *chērēm*). I. As to vows of devotion, the following rules are laid down:—A man might devote to sacred uses possessions or persons, but not the first-born either of man or beast, which was devoted already (Lev. xxvii. 26). If he devoted land, he might either redeem it or not. If he intended to redeem, two points were to be considered: (1.) the rate of redemption (xxvii. 16 ff.); (2.) the distance, prospectively and retrospectively, from the year of jubilee. The purchaser of land, if he devoted and also wished to redeem it, was required to pay a redemption-price according to the price paid in the year of jubilee, but without the additional fifth. The owner who wished to redeem would thus be required to pay either an annual rent or a redemption-price answering to the number of years short of the jubilee, but deducting Sabbatical years (xxiv. 2, 15, 16), and adding a fifth, or twenty per cent. in either case. If he refused or was unable to redeem, either the next of kin came forward, as he had liberty to do, or, if no redemption was effected, the land became the property of the priests (xxv. 22, xxvii. 21; Ru. iii. 12, iv. 1, &c.). In the case of a house devoted, its value was to be assessed by the priest, and a fifth added to the redemption-price in case it was redeemed (Lev. xxvii. 15). b. Animals fit for sacrifice, if devoted, were not to be redeemed or changed; and if a man attempted to do so, he was required to bring both the devotee and the changeling (xxviii. 9, 10, 33; Blemish). An animal unfit for sacrifice might be redeemed by adding a fifth to the priest's valuation, or it became the property of the priests (ver. 12, 13). c. The case of persons devoted stood thus:—A man might devote either himself, his child (not the first-born), or his servant. If no redemption took place, the devoted person became a servant of the sanctuary: see the case of Absalom (2 Sam. xv. 8). (NAZARENES.) Of (a) who he might be redeemed at a valuation according to age and sex, on the scale given in Lev. xxvii. 1-8.—Among general regulations affecting vows may be mentioned:—1. Vows were entirely voluntary, but once made were regarded as compulsory (Num. xxx. 2; Deut. xxiii. 21; Eccl. v. 4). 2. If persons in a dependent condition made vows, as (a) when unmarried, or (b) who lived in her father's house, or (b) a wife, even if she afterward became a widow, the vow, if (a) in the first case her father, or (b) in the second, her husband heard and disallowed it, was void; but if they heard with-
out disallowance, it was to remain good (Num. xxx. 3-16). 2. Votive offerings arising from the produce of any impairment were wholly forbidden (Deut. xxiii. 18; Dog; Sodomitae).—II., III. For vows of abstinence, see Corban; and for vows of external
Anastheim, also Ezr. x. 8 and Mic, iv. 13. For the vows of the Apostle Paul (Acts xviii. 21, xxii. 24), see Nazarite IV.
Vulgate, the. (From the original article of Mr. Westcott.) The influence of the Latin Versions of Western Christianity is scarcely less than that of the Septuagint upon the Greek Churches. For many centuries it was the only Bible generally used; and, directly or indirectly, it is the real parent of all the vernacular versions of Western Europe. The Gothic Version of Ulphilas alone is independent of it. (Versions, Ancient.) The Anglo-Saxon and Wicliffe's versions were made from it. In the age of the Reformation the Vulgate was rather the guide than the source of the popular versions, though all the Roman Catholic versions were derived from it. That of Luther (N. T. in 1532) was the most important, and in this the Vulgate had great weight. From Luther the influence of the Latin passed to our own Authorized Version. (Version, Authorized.) The Vulgate is not only the source of our current theological terminology, but it is, in one shape or other, the most important early witness to the text and interpretation of the whole Bible.—I. Origin and History of the name Vulgate. The name Vulgate, = L. vulgata edizione (the current text of Holy Scripture), has necessarily been used differently in various ages of the Church. The phrase originally answered to the koine ekdoxis (Gr. = common edition or reception) of the Greek Scriptures (Septuagint, p. 995), and is thus used constantly by Jerome in his Commentaries. In some places Jerome distinctly quotes the Greek text; but generally he regards the Old Latin, which was rendered from the LXX., as substantially identical with it, and thus introduces Latin quotations under the name of the LXX., or Vulgata edition. In this way the transference of the name from the current Greek text to the current Latin text became easy and natural. Yet more: as the Gr. koine ekdoxis came to signify an uncorrected (and so corrupt) text, the same secondary meaning was attached to the L. vulgata edizio. The phrase, for instance, is used in the beginning of a contrast with the true Hexaplaric text of the LXX. This use of the phrase Vulgata edizio to describe the LXX. (and the Latin Version of the LXX.) was continued to later times. As a general rule, the Latin Fathers speak of Jerome's Version as "our" Version; but it was not unnatural that the Council of Trent (as many later scholars) should be misled by the associations of their own time, and adapt to new circumstances terms which had grown obsolete in their original sense.—II. The Old Latin Versions. The history of the earliest Latin Version of the Bible is lost in obscurity. All that can be affirmed with certainty is that it was made in Africa. During the first two centuries the Church of Rome, and so that of Gaul, was essentially Greek; but the Church of Northern Africa seems to have been Latin-speaking from the first. At what date this Church was founded is uncertain. Tertullian (about a. p. 200) distinctly recognizes the general颀 of the "Canon," Version of the N. T., characterized by a "rudeness" and "simplicity" which seem to point to the nature of its origin. The version of the N. T. appears to have arisen from individual and successive efforts; but it does not follow by any means that numerous versions were simultaneously circulated, or that the several parts of the version were made independently. Even if it could be shown, the indirectness of the public service must soon have given definiteness and substantial unity to the fragmentary labors of individuals. The work of private hands would necessarily be subject to revision for ecclesiastical use. The separate books would be united in a volume; and thus a standard text of the New Version would be established. With regard to the O. T. the case is less clear. Probably the Jews settled in Northern Africa were confined to the Greek towns; otherwise it might be supposed that the Latin Version of the O. T. is in part anterior to the Christian era, and that (as in the case of Greek) a preparation for a Christian Latin dialect was already made when the Gospel was introduced into Africa. However this may have been, the substantial similarity of the different parts of the O. T. and N. T. justifies the belief that there was one popular Latin Version of the Bible current in Africa in the last quarter of the second century. The exact literality of the Old Version was not confined to the most minute observance of order and the accurate reflection of the words of the original; in many cases the very forms of Greek construction were retained in violation of Latin usage.—From considerations of style and language it seems certain that Hebrews, James, and 2 Peter did not form part of the original African Version of the N. T. In the O. T., on the other hand, the Old Latin erred by excess, and not by defect, including the Apocryphal Books from the current copies of the LXX., to which 2 Esdras was early added. (Coxon.) After the translation once received a definite shape in Africa, which could not have been long after the middle of the second century, it was not publicly revised. The old text was jealously guarded by ecclesiastical use, and was retained there when Jerome's version was elsewhere almost universally received. In the O. T. the version was made from the uncorrected edition of the LXX.—But while the earliest Latin Version was preserved generally unchanged in Northern Africa, it fared differently in Italy. There the provincial rudeness of the version was more offensive, and a revision was more feasible. In the fourth century a definite ecclesiastical recension (of the Gospels at least) appears to have been made; but it was only very sparingly by reference to the Greek, which was distinguished by the name of the Italian (L. Italia). This appears to have been made in some degree with authority: other revisions were made for private use, in which such changes were introduced as seemed the taste of the scriber or critic. The next stage in the deterioration of the text was the intermixture of these various revisions.—III. Labors of Jerome. At the close of the fourth century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption. The evil was yet greater in prospect than at the time; for the separation of the East and West had not then been accomplished. But in the crisis of danger the great scholar was raised up who probably alone for 1,500 years possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin Churches. Jerome—in Latin Eusebius Hieronymus, a. p. 320 at Strassburg in L. Dalmae, and died at Bethlehem a. p. 420. After long and self-denying studies in the East and West, Jerome went to Rome a. p. 382, probably at the request of Damasus the Pope, to assist in an important synod. His active biblical
labora date from this epoch, and in examining them it will be convenient to follow the order of time, noticing.—(1) Revision of the Old Latin Version of the X. T. Jerome had not been long at Rome (A.D. 385) when Damasus consulted him on points of Scripturial criticism. Apparently in the same year he applied to Jerome for a revision of the current Latin version of the N. T. by the help of the Greek original. The need of this was urgent. "There were," says Jerome, "almost as many forms of text as copies." The Gospel had naturally suffered most. Jerome therefore applied himself to these first. His aim was to revise the Old Latin, not to make a new version; yet the difference of the Old and Revised (Hieronymian) text is clear and striking. Some of the changes which Jerome introduced were made purely on linguistic grounds. Others involved questions of interpretation. But the greater number consisted in the removal of the interpolations by which the synoptic Gospels especially were disfigured.—The preface to Damasus speaks only of a revision of the Gospels, and a question has been raised whether Jerome really revised the remaining books of the Old Testament. But Damasus had requested a revision of the whole; Jerome (A.D. 398) enumerates among his works "the restoration of the (Latin version of the) N. T. to harmony with the original Greek;" and an examination of the Vulgate text, with the quotations of fathers before Jerome and the imperfect evidence of MSS., is itself sufficient to show that the revision he produced was real, but hasty and imperfect. (2) Revision of the O. T. from the LXX. About the same time (A.D. 393), Jerome made a first revision of the Psalter by the help of the Greek, but the work was not very complete or careful. This revision obtained the name of the Roman Psalter, probably because it was made for the use of the Roman Church at the request of Damasus. In a short time, at the urgent request of Paula and Eustochium, Jerome commenced a new and more thorough revision (Gallican Psalter). This was probably soon after 387, when he retired to Bethlehem, and certainly before 391, when he had begun his new translations from the Greek. He preferred the Septuagint (Septuagint), and attempted to represent as far as possible, by the help of the Greek versions, the real reading of the Hebrew. This new edition soon obtained a wide popularity. Gregory of Tours is said to have introduced it from Rome into the public services in France, and from this it obtained the name of the Gallican Psalter. Numerous MSS. remain which contain the Latin Psalter in two or more forms (Roman, Gallican, Hebrew, &c.). From the second (Gallican) revision of the Psalms Jerome appears to have proceeded to a revision of the other books of the O. T., restoring all, by the help of the Greek, to a general conformity with the Hebrew. The Prefaces to the Revisions of Job, Chronicles, and Solomon's three books, and the revised texts of the Psalter and Job have alone been preserved; but there is no reason to doubt that Jerome carried out his design of revising all the "Canonical Scriptures," though there is very great difficulty in tracing the history of the revision. (3) Translation of the O. T. from the Hebrew. Jerome commenced the study of Hebrew when he was already advanced in middle life (about 374); but he availed himself of every help to perfect his knowledge of the language. His first teacher had been a Jewish convert; but afterward he did not scruple to seek the instruction of Jews, whose services he secured with great difficulty and expense. In some of his earliest critical letters (A.D. 391, 393) he examines the force of Hebrew words; and in 384, he had been engaged time in comparing the version of Aquila with Hebrew MSS., which a Jew had obtained for him from the synagogue. After retiring to Bethlehem, he appears to have devoted himself with renewed ardor to the study of Hebrew, and he published several works on the subject (about 389). These essays served as a prelude to his New Version, which he now commenced. This version was not undertaken with any ecclesiastical sanction, as the revision of the Gospels was, but at the urgent request of private friends, or from his own sense of the imperious necessity of the work. Its history is told in the main in the prefaces to the several instalments successively published. The Books of Samuel and Kings were issued first, and to these he prefixed the famous Prologus galaeatus, addressed to Paula and Eustochium, in which he gives an account of the Hebrew Canon. At the time when this was published (about 391, 392) other books seem to have been in a state of revision. Some of the profane prophets were in circulation, and Job had lately been put into the hands of his most intimate friends. Indeed, it would appear that in 392 he had in some sense completed a version of the O. T.; but many books were not completed and published till some years afterward. The next books which he put into circulation, which this time probably should be confined to friends, were Ezra and Nehemiah, probably in 394. The Chronicles may be set down to 395. The three Books of Solomon followed in 398, "the work of three days" after a severe illness. The Octateuch now alone remained (i.e. Pentateuch, Joshua, Judges and Ruth, and Esther). Of this the Pentateuch was published first, probably after 400. The remaining books were completed shortly after 404. Thus the whole translation was spread over about fourteen years, from the sixth to the seventy-sixth year of Jerome's life; yet parts of it were finished in great haste (e.g. the Books of Solomon, Tobit, Judith). There are errors in the work, which are more glaring and objectionable from their novelty than from their rarity; but such defects are trifling compared with what he accomplished successfully. The work remained for eight centuries the bulwark of Western Christianity; and as a monument of ancient linguistic power the translation of the O. T. stands unrivalled and unique. —IV. History of Jerome's Translation to the Invention of Printing. The critical labors of Jerome were received with a loud outcry of reproach. He was accused of disturbing the repose of the Church, and shaking the foundations of faith. Acknowledged errors, as he complains, were looked upon as hallowed by ancient usage; and few had the wisdom or candor to acknowledge the importance of seeking for the purest possible text of Holy Scripture. Even Augustine was carried away by the popular prejudice, and endeavored to discourage Jerome from the task of a new translation, which seemed to him dangerous and almost profane. But the new translation gradually came into use, especially with the old, and at length supplanted by the old, and eventually became universal among scholars. In the fifth century it was adopted in Gaul by Eucherius of Lyons, Vincent of Lerins, Sedulius and Claudianus Mammert; but the Old Latin was still retained in Africa and Britain. In the sixth century the use of Jerome's Version was universal among scholars except in Africa, where the old still lingered; and at the close of it Gregory the Great, while commenting on Je-
rume's Version, acknowledged that it was admitted equally with the Old by the Apostolic See. But the Old Version was not authoritatively displaced, though the custom of the Roman Church prevailed also in the other Churches of the West. In the seventh century the traces of the Old Version grow rare. In the eighth century Bible scholars of Jerome's Version as "our edition," and from this time it is needless to trace its history, though the Old Latin was not wholly forgotten. Yet throughout, the New Version made its way without any direct ecclesiastical authority. It was adopted in the different Churches gradually, or at least without any formal command. But the Latin Bible which thus passed gradually into use under the name of Jerome was a strangely composite work. The books of the T. V., with one exception, were taken from his Version from the Hebrew, but variously corrupted, and in many particulars (especially in the Pentateuch) at variance with his literal sense. Long use, however, made it impossible to substitute his Psalter from the Hebrew for the Gallican Psalter; and thus this book was retained from the Old Version, as Jerome had corrected it from the LXX. Of the apocryphal books Jerome hastily revised or translated, and only two or three of these were retained from the Old Version against his judgment; and the apocryphal additions to Daniel and Esther, which he had carefully marked as apocryphal in his own version, were treated as integral parts of the books. In the N.T. the only important addition which was frequently interpolated was the apocryphal Epistle to the Laodiceans. The text of the Gospels was in the main Jerome's revised edition; that of the remaining books his very incomplete revision of the Old Latin. Thus the present Vulgate contains elements which belong to every period and form of the Latin Version—(1.) Unrevised Old Latin: Wisdom, Ecclesiastes, 1 and 2 Maccabees, Baruch. (2.) Old Latin revised from the LXX.: Psalter. (3.) Jerome's free translation from the original text: Judith, Tobit. (4.) Jerome's translation from the Original: O.T. except Psalter. (5.) Old Latin revised from MSS.: Gospels. (6.) Old Latin cursorily revised: the remainder of the N. T.—In practice, the difference between the text of the Old and New Versions led to great corruptions of both texts. Mixed texts were formed according to the taste or judgment of scribes, and the confusion was further increased by the changes sometimes introduced by those who had some knowledge of Greek. Scarcely any Anglo-Saxon Vulgate MS. of the eighth or ninth centuries which Mr. Westcott has examined is wholly free from an admixture of Old readings. As early as the sixth century, Cassiodorus attempted a partial revision of the text (Psalter, Prophets, Epistles) by a collation of old MSS. But private labor was unable to check the growing corruption; and Charlemagne intrusted to Alcuin (about 802) the task of revising the Latin text for public use. This Alcuin appears to have done simply by the use of MSS. of the Vulgate, and not by reference to the original texts. His revision, which had a wide currency, probably contributed much toward preserving a good Vulgate text. But the results of this work were not very widely from the pure Hieronymian text. But the new revision was gradually deformed, though attempts at correction were made by Archbishop Lanfranc of Canterbury in 1049, Cardinal Nicolas in 1180, and the Cistercian Abbot Stephanus about 1190. In the thirteenth century Correctoria (—notes of corrected readings) were drawn up, especially in France, in which varieties of reading were discussed. Little more was done for the text of the Vulgate till the invention of printing; and Laurentius Valla (about 1450) alone deserves mention, as one who devoted the highest powers to the criticism of the Vulgate, Scripture, at a time when such studies were little esteemed—V. History of the Printed Text. It was a noble omen for the future progress of printing that the first book which issued from the press was the Bible; and the splendid pages of the Mazurin Vulgate (Mainz, Gutenberg, and Fust) stand yet unsurpassed by the latest efforts of typography. This work is referred to about 1455, and presents the common text of the fifteenth century. Other editions followed in rapid succession. The first collection of various readings appears in a Paris edition of 1504, and others followed at Venice and Lyons in 1511, 1513; but Cardinal Ximenes (1509-1512) first seriously revised the Latin text, to which he assigned the middle place of honor in his Polyglott, between the Hebrew and Greek texts. (New Testament, II. 2; Old Testament, A, 3.) Robert Stephens used three MSS. of high character and the earlier editions in carefully preparing his edition of 1528 (second edition 1532). About the same time various attempts were made to correct the Latin from the original texts (Erasmus, 1516; Pagninus, 1518-28; Cardinal Cajetan; Steuchius, 1529; (Larius, 1542), or even to make a new Latin version (J. Campanius, 1558). A more important edition of R. Stephens followed in 1540, in which he made use of twenty MSS. and introduced considerable alterations into his former text. In 1541 another edition was published by J. Benedictus at Paris, based on the collation of MSS. and editions, and often reprinted afterward. Vercellone speaks much more highly of the Biblia Ordonaria, with glosses, &c., published at Lyons, 1543, as giving readings in accordance with the oldest MSS. An authorized edition became a necessity for the Roman Catholic Church, and the Council of Trent decided in favor of the oldest Latin text.—The Sistine and Clementine Vulgates. The first session of the Council of Trent was held December 13, 1545. After four years of labor Nicene Creed as the foundation of the Christian faith, February 4, 1546, the Council proceeded to the question of the authority, text, and interpretation of Holy Scripture. A committee, appointed to report upon the subject, held private meetings from February 20th to March 17th. Considerable varieties of opinion existed as to the relative value of the original and Latin texts, and the final decree (April 8th)—consisting of two parts, the first containing the list of the canonical books, with the usual anathema on those who refuse to receive it, and the second, "On the Edition and Use of the Sacred Books," without an anathema—was intended as a compromise. In affirming the authority of the "Old Vulgate" it contains no estimate of the value of the original texts. The question decided is simply the relative merits of the current Latin versions, and

1 Other Latin versions or editions of the Vulgate, corrected from the Hebrew text, are (a) Vulgate of Beza (N. T., 1550, &c.), Minster (O. T., 1554-5, 2d edition 1546), Leo Judaeus, (O. T., &c., 1541, &c., Casellio (1551, &c.), and Tremellius (1575-9, &c.), Cocceius (1601), Sebastian Schmidt (1660, &c.), Le Clerc (see L. Chrest. 17-21), Hars (1662), and Apocrypha, 1723, Dathie (O. T., 1773-90), Schott and Winzer (Pentateuch, 1808; N. T., 1815, &c., &c. &c. See KITTO, article on Latin Versions, by Dr. W. L. Alexander.

47
this only in reference to public exercises. It was also enacted, that "Holy Scripture, but especially the old and common (Vulgate) edition should be printed as correctly as possible." The decree, however, was received with little favor, and the want of a standard text of the Vulgate practically left the question as unsettled as before. The theologians of Belgium did something to meet the want. In 1547 the first edition of Hentenius appeared at Louvain, which had very considerable influence upon later copies. It was based upon the collation of Latin MSS. and Stephens's edition of 1540. In the Antwerp Polyglot of 1568-72 the Vulgate was borrowed from the Combinationsen; but in the Antwerp edition of the Vulgate of 1573-4 the text of Hentenius was adopted with copious additions of readings by Lucas Brugen- sius. This last was designed as the preparation and temporary substitute for the Papal edition: indeed it may be questioned whether it was not put forth as the correct edition required by the decree of the Council of Trent. But a Papal board was already engaged and desirous, when the work was suspended. In 1561 Paulus Manutius (son of Aldus Manutius) was invited to Rome to superintend the printing of Latin and Greek Bibles. During that year and the next several scholars (with Sirellus at their head) were engaged in the revision of the text. In the pontificate of Pius V. the work was continued, and Sirellus still took a chief part in it (1569, 1570), but it was currently reported that the difficulties of publishing an authoritative edition were insuperable. Nothing further was done toward the revision of the Vulgate under Gregory XIII., but preparations were made for an edition of the LXX. This appeared in 1587, at the second year of the pontificate of Sixtus V., who had been one of the chief promoters of the work. After the publication of the LXX., Sixtus immediately devoted himself to the production of an edition of the Vulgate. A board was appointed, under the presidency of Cardinal Carafa, to arrange the materials and offer suggestions for an edition. Sixtus read the text, and when the work was printed he examined the sheets with the utmost care, and corrected the errors with his own hand. The edition appeared in 1590, with the famous constitution or ordinance (dated March 1, 1589) prefixed, in which Sixtus decreed that this edition was "to be received and held as true, lawful, authentic, and canonical, and that it should be put forth as an edition of the standard text, reading, preaching, and explanation." He forbade expressly the publication of various readings in copies of the Vulgate, and decreed that all readings which varied from his edition should "have no credit or authority for the future." It was also enacted that the new revision should be introduced into all missals and service-books; and the greater excommunication was threatened against all who in any way contravened the constitution. Sixtus, how- ever, died in August, 1590; and, though during the brief pontificate of Urban VII. nothing could be done, the reaction was not long delayed. On the accession of Gregory XIV., some went so far as to propose that the edition of Sixtus should be absolutely prohibited; but Bellarmin's suggestion—that the erroneous alterations of the text "should be corrected with all possible speed and the Bible reprinted under the name of Sixtus, with a preface note to the effect that errors had crept into the former edition by the carelessness of the printers"—found favor with those in power. A commission was appointed to revise the Sixthine text, under the presidency of the Cardinal Colonna (Columna). At first the commissioners made but slow progress; but, after changes in the mode and place, the work, if we may believe the inscription which still commemorates the event, and the current report of the time, was completed in nineteen days. The task was hardly finished when Gregory died (October, 1591), and the publication of the revised text was again delayed. His successor, Innocent IX., died the same year, and at the beginning of 1592 Clement VIII. was raised to the popedom. Clement intrusted the final revision of the text to Tolentino, and the whole was printed by Aldus Manutius the grandson) before the end of 1592. The preface, written by Bel- larmin, is favorably distinguished from that of Six- tus by its temperance and even modesty. Another edition followed in 1593, and a third in 1598, with a list of errata for each of the three editions. Other editions were afterward published at Rome, but with these corrections the history of the authorized edition properly terminates.—The respective merits of the Sixtine and Clementine editions have been often debated, and yet the result of the comparison seems to be clearly superior. The collections lately published by Vercellone in the clearest light he stra,e the strange and uncritical mode in which Sixtus dealt with the evidence and results submitted to him. The recommendations of the Sixtine correctors are backed by singular wisdom and critical tact, and in almost every case where Sixtus departs from them he is in error. The Gregorian correctors (whose results are given in the Clementine edition) in the main simply restored readings adopted by the Sixtine board and rejected by Sixtus. In point of fact the Clementine edition errs by excess of caution. While the Clementine edition was still recent, some thoughts seem to have been entertained of revising it. Lucas Brugensis made important collections for this purpose, but the practical difficulties were found to be too great, and in the next generation use and controversy gave a sanctity to the authorized text. But in 1706 Martianay published a new, and in the main better text, chiefly from original MSS., in his edition of Jerome. Vallarsi added fresh collations in his revised issue of Martianay's work. Sabatier, though professing only to deal with the Old Latin, published important materials for the criticism of Jerome's Version, and gave at length the readings of Lucas Brugensis (1749). More than a century elapsed before any three more important work was done for the text of the Latin version of the O. T., when at length the discovery of the original revision of the Sixtine correctors again directed the attention of Roman scholars to their authorized text. The first-fruits of their labors are given in the volumes of Vercellone (Rome, 1860-62), which have thrown more light upon the history and criticism of the Vulgate than any previous work.—VI. The Critical Value of the Latin Versions. Jerome's translation of the O. T. as a whole is a remarkable monument of the substantial identity of the Hebrew text of the fourth century with the present Masoretic text. In the N. T. the revision of Jerome, where it differs from the Old Latin, represents the received Greek Text of the fourth century, and so far claims a respect (speaking roughly) equal to that due to a first-class Greek MS. The substance of the Vulgate, and the copies of the Old Latin, bear witness to a text more ancient, and, therefore, other things being equal, to a text of more equal value to other authority (except perhaps the Peshito), yet not free from serious corruptions, though very dif- ferent ones from those which affected Greek MSS,
the two authorities, therefore, mutually correcting one another.—In estimating the critical value of Jerome's labors, it is necessary to draw a distinction between his different works. The three versions of the Psalter represent the three different methods which he followed. At first he was contented with a popular revision of the current text (the Roman Psalter); then he instituted an accurate comparison between the current text and the original (the Gallican Psalter); and in the next place he translated independently, giving a direct version of the original (the Hebrew Psalter). These three methods follow one another in chronological order, and answer to the wider views which Jerome gradually gained of the functions of a biblical scholar. The revision of the N. T. belongs to the first period. When it was made, his aim was little more than to remove obvious interpolations and blunders; and in doing this he likewise introduced some changes of expression which softened the roughness of the old version, and some which seemed to be required for the true expression of the sense; yet he failed to carry out even this limited purpose with thorough completeness. Jerome's revision of the Gospels was far more complete than that of the remaining parts of the N. T. It is, indeed, impossible, except in the Gospels, to be more than a little independent in revising the Greek texts represented by the Old and Hieronymian Versions. But his commentaries show that he used the pictures of the recension which pass under his name, and even expressly condemned as faulty many passages which are undoubtedly part of the Vulgate. The chief omissions of the Old Latin consist in the introduction of glosses. The places where the Old Latin and the Vulgate have separately preserved the true reading are rare, when compared with those in which they combine with other ancient witnesses against the great mass of authorities. Of the interpretative value of the Vulgate little need be said. We have better means of elucidating the text, at least of the N. T., than the translators of the Latin Version enjoyed. Versions supply authority for the text, and opinion only for the rendering.—VII. The Language of the Latin Version. Generally it is necessary to distinguish two distinct elements both in the Latin Version and in its subsequent parallel lists of words. (1) Translations. Early forms found in Plautus or noted as archaisms by grammarians reappear in the language of the Latin Version, and establish in a signal manner the vitality of the popular as distinguished from the literary idiom. There are also many other peculiarities which evidently belong to the African (or common) dialect, and not merely to the Christian form of it. Compounds, especially formed with the prepositions, are peculiarly abundant in the Latin Version. (2) Greek. The "simplicity" of the Old Version necessarily led to the introduction of very numerous Septuagintal or N. T. forms, many of which have now passed into common use. The Vulgate Latin bears traces of a threefold influence derived from the original text (viz. [a] an extension of the use of prepositions for simple cases; [b] an assimilation of pronouns to the meaning of the Greek article; [c] a constant employment of the definitive and epithetic genitive, when classical Greek would have required the adjective); and the modifications of form traceable to this source occur yet more largely in modern languages, whether from the plastic power of the Vulgate on the popular dialect, or, more probably, from the powers widely working in the times of the empire on the common Latin and making their record in the Vulgate. These peculiarities, found in greater or less frequency throughout the Vulgate, are naturally most abundant and striking in the parts least changed from the Old Latin, the Apocalypse, the Acts, Epistles, and Apocalypse. Generally it may be said that the Scriptural idioms of our common language have come to us mainly through the Latin; and in a wider view the Vulgate is the connecting link between classical and modern languages. It contains elements which belong to the earliest stage of Latin, and exhibits (if often in a rude form) the flexibility of the popular dialect. On the other hand, it has furnished the source and the model for a large portion of current Latin derivatives. By far the greater part of the current doctrinal terminology is based on the Vulgate, and, as far as can be ascertained, was originated in the Latin Version. Prodetermination, justification, supererogation (Latin verb supererogatio), sanctification, salvation, mediocrity, regeneration, revelation, visitation, predestination: first appear in the Old Vulgate. Grace, redemption, election, recompensation, satisfaction, inspiration, scripture, were devoted there to a new and holy use. Sacrament (= Gr. mysterion, mystery) and communion are from the same source; and though baptism is Greek, it comes to us from the Latin. To these we may add regeneration, priest. The Latin Versions have left their mark upon our language and upon our thoughts; and if the right method of controversy is based upon a clear historical perception of the forces of words, it is evident that the study of the Vulgate, however much neglected, can never be neglected with impunity. It was the Version which alone they knew who handed down to the Reformers the rich stores of mediæval wisdom; the Version with which the greatest of the Reformers were most familiar, and from which they had drawn their earliest knowledge of Divine truth.

Vulgate, the A. V. translation of Heb. דָּשַׁ , דָּשַׁ (Lev. xxi. 14 only) and דָּשַׁת (Deut. xiv. 13; Is. xxxiv. 15), also once of αγνη (Job xxiij. 7). Mr. Tristram, original author of this article, regards these Hebrew words as referring to some of the smaller species of raptorial birds, as kites or buzzards. "Dossath," he says in "Kites," etc. (Parks, "Kite"). The A. V. evidently = "the black kite." The Samaritan and all other Eastern Versions agree in rendering it "kite." αγνη yet more certainly = "kite" as in other passages. Two very different species of bird are comprised under the English term cowl: the giffen (Vultur fulvus, or Gypa fulvus, Savigny), Ar. ایلاج, Heb. אַלָּאָל, rendered "eagle" by the A. V.; and the peregrinator, or Egyptian cowl (Neophron perenoepus, Savigny), Ar. ریطحی, Heb. אַלָּאָל, rendered "gier-eagle" by the A. V. The identity of the Hebrew and Arabic terms in these cases can scarcely be questioned. The griffon is in all its movements and characteristics a majestic and royal bird, the largest and most powerful which is seen on the wing in Palestine, and far surpassing the eagle in size and power. Its only rival in these respects is the Bearded Vulture (or Lammergeyer) (Gypa fulvus). If we make the Heb. אַלָּאָל = the red kite (Milvus regalis, Temminck), and αγνη = the black kite (Milvus iber, Temminck), we shall find the piercing sight of the former referred to in Job xiiij. 7, and the gregarious habits of the latter in Is. xxxiv. 15. Both species are inhabitants of Palestine, the red kite being found all over the country, as formerly
in England, but nowhere in great numbers, generally soaring at a great height over the plains, and apparently leaving the country in winter. The black kite, so numerous everywhere as to be gregarious, may be seen at all times of the year, hovering over the villages and the outskirts of towns, on the lookout for offal and garbage, its favorite food. —Three species of vulture are known to inhabit Palestine: —1. The Lammergeyer (Gypaetus barbatus, Cuvier), which is rare everywhere, and only found in desolate mountain-regions. (Oissprage) 2. The griffon (Gypus fulvus, Saviogy), mentioned above, remarkable for its power of vision and the great height at which it soars. It scents its prey from afar, and congregates in the wake of an army (compare Mat. xxiv. 28; Job xxxix. 30; Eagle). Mr. Tristram observed this bird universally distributed in all the mountainous and rocky districts of Palestine, and especially abundant in the S. E. Its favorite breeding-places are between Jerusalem and Jericho, and all round the Dead Sea. 3. The Egyptian vulture (Neophron percnopterus, Linnaeus), often called Pharaoh's hen, observed in Palestine by Hus- sequint and all subsequent travellers, and very numerous everywhere. It is slovenly and cowardly, the familiar scavenger of all Oriental towns and villages, protected for its useful habits, but loathed and despised. Gier-eagle.

W

**Wafer** (Heb. usually ḥēkēl) = a thin cake or leaf-like bread (Ex. xvi. 31, xxix. 2, 25, &c.).

**Wages** (Heb. nāserēth, sāḥār, &c.; Gr. ὀἰκίσθος, ὀρίζων). The earliest mention of wages is of a recompense not in money, but in kind, to Jacob from Laban (Gen. xxii. 15, 20, xxx. 28, xxxi. 7, 8, 41). In Egypt money payments by way of wages were in use, but the terms cannot now be ascertained (Ex. ii. 9). The only mention of the rate of wages in Scripture is found in the parable of the householder and the vineyard (Mat. xxv. 19, 20), where the laborer's wages are set at one "penny" (= demarius, or 15 cents) for a day, a rate which agrees as the rate for a day, a sum which may be fairly taken as equivalent to the demarius, and to the usual pay of a soldier in the later days of the Roman republic (Tacitus, Annale, i. 17; Polybius, vi. 59). In earlier times the rate was probably lower. But it is likely that laborers, and also soldiers, were supplied with provisions. A drachma (= 17 cents) a day was also, according to Boeckh, the pay of a common laborer at Athens in the time of Pericles, B.C. 450; and the same was paid to the members of the Council of 500, at Athens (B. C. xv. 188, 198). —The Law was very strict in requiring daily payment of wages (Lev. xix. 13; Deut. xxiv. 14, 15). The employer who refused to give his laborers sufficient victuals is censured (Job xxiv. 11), and the iniquity of withholding wages is denounced (Jer. xxii. 13; Mal. iii. 5; Jas. v. 4). Money; Weights and Measures.

**Wagon** (Heb. qāddāh, once recheb; Cart; Chariot). The Oriental wagon is a vehicle composed of two or three planks fixed on two solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. To the floor are sometimes attached wings, which slant outward like the sides of a wheelbarrow. For the conveyance of passengers, mattresses or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen. The covered wagons for conveying the materials of the Tabernacle were probably constructed on Egyptian models. Cart; Chariot.

**Wailing. Mourning.**

Wall [wawl]. Only a few points need be noticed in addition to what has been said elsewhere on wall-construction, whether in brick, stone, or wood. (Brick; Fenced City; Handicraft; Hedge; House; Jerusalem; Mortar; Sheep-fold; Slime.) The practice common in Palestine of carrying foundations down to the solid rock (Palestine, i. ii., § 25), as in the case of the Temple, and in the present day with structures intended to be permanent (Lk. vi. 48). 2. A feature of some parts of Solomon's buildings, as described by Josephus (viii. 5, § 2), corresponds to the method adopted at Nineveh of encrusting or facing a wall of brick or stone with slabs of a more costly material, as marble or alabaster. 3. Another use of walls in Palestine is to support mountain-roads or terraces formed on the sides of hills for purposes of cultivation. (Agriculture; Highway.) 4. The "path of the vineyards" (Num. xxii. 24) is a pathway through vineyards, with walls on each side.

**Wandering in the wilderness. Wilderness of the wandering.**
WAR

xxvi. 4). When an engagement was imminent a sacrifice was offered (vii. 9, xiii. 9), and an inspiring address delivered either by the commander (2 Chr. xx. 29) or by a priest (Deut. xx. 2). Then followed the battle-cry (1 Sam. xvii. 52; Is. xii. 13; Jer. i. 42; Ez. xvi. 22; Am. i. 14; Col. xxi). The combat assumed the form of a number of hand-to-hand contests. Hence the high value attached to dexterity of foot and strength of arm (2 Sam. i. 25, ii. 18; 1 Chr. xii. 8). Various strategie devices were practised, as the ambuscade (Josh. viii. 2, 12; Judg. xx. 33), surprise (Judg. vii. 10), or circumvention (2 Sam. v. 23). Another mode of settling the dispute was by the selection of champions (1 Sam. xvii.; 2 Sam. ii. 14), who were spurred on to exertion by the offer of high reward (1 Sam. xvii. 25, xviii. 23, 2 Sam. xviii. 11; 1 Chr. xi. 6). The contest having been decided, the conquerors were recalled from the pursuit by the sound of a trumpet (2 Sam. ii. 28, xviii. 16, xx. 22).

—The siege of a town or fortress was conducted thus — A line of circumvallation was drawn round the place (Ez. iv. 2; Mic. v. 1), constructed out of the trees in the neighborhood (Deut. xx. 30), earth, &c. This line not only cut off the besieged from the surrounding country, but also served as a base of operations for the besiegers. The next step was to throw out from this line one or more "mounts" or "banks" in the direction of the city (2 Sam. xx. 15; 2 K. xix. 32; Is. xxxvii. 33), to be gradually increased in height until about half as high as the city wall. On this mound or bank towers were erected (2 K. xxv. 1; Jer. iii. 4; Ez. iv. 2, xvii. 22, xxi. 8), whence the slingers and archers might attack with effect. Battering-rams (Ez. iv. 2, xxii. 22) were brought up to the walls by means of the bank (Engines; Ram. Battering), and scaling-ladders might also be placed on it. Undermining the walls is not noticed in the Bible. (Jerusalem.) Burning the gates was a mode of obtaining ingress (Judg. ix. 52). The water-supply would naturally be cut off. If possible, the besieged strengthened and repaired their fortifications (Is. xxii. 10); repelled the enemy from the wall by missiles (2 Sam. xi. 24), beams and heavy stones (Judg. ix. 53; 2 Sam. xi. 21), boiling oil, use of engines (2 Chr. xxvi. 15), &c.; made sallies to burn the besiegers' works (1 Mose. vi. 31) and drive them away.—The treatment of the conquered was extremely severe in ancient times. The bodies of the soldiers killed in action were plundered (1 Sam. xxxi. 8; 2 Mc. viii. 27); the survivors were killed in some savage manner (Judg. ix. 43; 2 Sam. xii. 31; 2 Chr. xxv. 12), or mutilated (Judg. i. 6; 1 Sam. xi. 2), or carried into captivity (Num. xxxi. 26; Deut. xx. 14). Sometimes the bulk of the population of the conquered country was removed to a distant locality. (Captivity.) The Mosaic Law mitigated to a certain extent the severity of the ancient usages toward the conquered. With the exception of the Canaanites (Canaanites) who were under an Anathema, the Israelites were to put to death only males bearing arms, to keep alive women and children (xx. 13, 14), to spare fruit-trees (ver. 19), to treat females humanely (xxi. 10-14). The majority of the savage acts recorded as
practised by the Jews were either retaliatory for some gross provocation (Judg. i. 6, 7; 2 Sam. x. 2-4, xii. 31; 1 Chr. xx. 3), or done by lawless usurpers (2 K. xv. 16; compare 1 K. xx. 31). The conquerors celebrated their success by the erection of monumental stones (1 Sam. vii. 12; pillar), by hanging up trophies in their public buildings (xxi. 9, xxxi. 10; 2 K. xi. 10), and by triumphal songs and dances in which the whole population took part (Ex. xv. 1-21; Judg. v.; 1 Sam. xviii. 6-8; 2

Sam. xxii.; Jd. xvi. 2-17; 1 Mc. iv. 24).—For “the Book of the Wars of the Lord,” see NUMBERS B.—

BOOTY; HOSTAGES; PUNISHMENTS; SLAVE; UNCLEANNESS.

* Ward = watch, guard, custody, &c. (Gen. xi. 3, 4, 7, &c.). PRISON.

* Washing [wash-]. Washing the clothes is frequently spoken of in the Scriptures, mostly as connected with ritual purifications (Ex. xix. 10, 14; Lev. xi. 25, 40, &c.), sometimes simply for cleansing them from dirt (Neh. iv. 23). Moral and spiritual purificaton is denoted by washing the clothes or the person (Ps. lxiii. 13; Is. i. 16; Heb. x. 22; Rev. vii. 14, &c.). Neglect of washing the clothes was significant of afflication and mourning (2 Sam. xix. 24). ANOINTING; BAPTISM; BATH; FILLER; NITRE; PURIFICATION; REGENERATION; SOAP; WASHING THE HANDS AND FEET; WATER.

Washing the Hands and Feet. As knives and forks were dispensed with in eating, the hand, which was thrust into the common dish, needed to be scrupulously clean; and again, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company, and of refreshment to the traveller. The former of these usages was transformed by the PHARISEES of the N. T. age into a matter of ritual observance (Mk. vii. 5), and special rules were laid down as to the times and manner of its performance. The Gr. πυματία in Mk. 1. c. is translated in A. V. “oft” (margin “or diligently; Gr. with the fist—up to the elbow, Theophylact”); by Alford, &c., after the Syriac, “diligently”; by the Vulgate, Gothic, &c., “frequently” or “oft.” Lange, taking the literal meaning “with the fist,” says, “probably it was part of the rite, that the washing hand was shut, because it might have been thought that the open hand engaged in washing might make the other unclean, or be made unclean by it, after having itself been washed,” and suggests that “the expression might mean a vigorous and thorough washing.” Rin. N. T. Lex. explains, “Literally, when they wash their hands, rubbing them with the fist, i.e. not merely dipping the fingers or hand in water as a sign of ablation, but rubbing the hands together as a ball or fist, in the usual Oriental manner when water is poured over them; ... hence (translated freely) seriously, carefully, diligently.” Washing the feet did not rise to the dignity of a ritual observance, except in connection with the services of the sanctuary (Ex. xxx. 19, 21). It held a high place, however, among the rites of HOSPITALITY. When a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen. xviii. 4, xix. 2, xxiv. 32, xxxii. 24; Judg. xiv. 21). It was a yet more complimentary act, betokening equality of humility and affection, if the host actually performed the office for his guest (1 Sam. xxiv. 41; Lk. vii. 38, 44; Jn. xiii. 5-14; 1 Tim. v. 10; Jesus Christ). Such a token of hospitality is still occasionally exhibited in the East.

MEALS; SANDAL; WASHING.

Watches of Night. The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the
period for which sentences or pickets remained on duty. (Encampment.) The proper Jewish reckoning of time recognized the first or "beginning of the watches" (Lam. ii. 19), the middle watch (Judg. vii. 19), and the morning watch (Ex. xiv. 24; 1 Sam. xi. 11). These would last respectively from sunset to 10 p. m.; from 10 p. m. to 2 a.m.; and from 2 a.m. to sunrise. After the establishment of the Roman supremacy, the number of watches was increased to four, which were described either according to their numerical order, e.g. the "fourth watch" (Mat. xiv. 25), or by the terms "even, midnight, cock-crowing, and morning" (Mk. xiii. 33). These terminated respectively at 9 a.m., midnight, 3 a.m., and 6 a.m. The guard (Quartetron) of soldiers was accordingly divided into four relays (Acts xii. 4). Watchmen appear to have patrolled the streets of the Jewish towns (Cant. iii. 3, v. 7; compare Ps. cxvii. 1, cxviii. 6). Chronology; Day; Hora; Peter, note 4.

Water (waw-). (Heb. p, ñagin, construct nay or m̄aγy; Gr. hύδρα.) To the ancient Hebrews water appertained of inestimable value. Famine was a direct consequence of a deficiency of it; and in the wilderness many were murmured from the want of it (Ex. xvi. 22, xvii. 1 ff., xx. 2 ff., xxi. 5, &c.). An abundance of water was one of the choice blessings of the Promised Land (Deut. viii. 7, &c.). Water is an emblem of the spiritual nourishment or soul-satisfying blessings of salvation which God bestows upon His people (Is. iv. 1; Jn. iv. 13 thence; Rev. xvi. 6, xxi. 1, 17, &c.). Agriculture; Ain; Brook; Cistern; Creation; Dew; Firmament; Fountain; Frost; Ishmael 1; Jophan; Mist; Jerusalem III., § 9, &c.; Palestine II., §§ 12-15, 24 ff., Christ, &c.; Piso; Pool; Rain; River; Sea; Ssoy; Spring; Tabernacles, the Feast of, III.; Vapor; Washing; Well; also the five following articles, &c.

Water-gate (Neh. xii. 37), a gate of Jerusalem, probably (so Gesenius) N. E. of the Fountain-gate. East-gate.

Water-ing. Agriculture; Chaldea; Cistern; Egypt; Well.

Water of Jealousy (Num. v. 11-31). The ritual prescribed consisted in the husband's bringing the woman before the priest, and the essential part of it is unquestionably the oath to which the "water" refers, and the absence of ceremonial and ministerial. With her he was to bring the tenth part of an ephah of barley-meal as an offering. Perhaps the whole is to be regarded from a judicial point of view, and this "offering" in the light of a court-fee. God Himself was solemnly invoked to judge, and His presence recognized by throwing a handful of the barley-meal on the blazing altar in the course of the rite. In the first instance, however, the priest "set her before the Lord" with the offering in her hand. As she stood holding the offering, so the priest stood holding an earthen vessel of holy water mixed with the dust from the floor of the sanctuary, and declaring her face from all evil consequences if innocent, solemnly devoted her in the name of Jehovah to be "a curse and an oath among her people," if guilty, further describing the exact consequences ascribed to the operation of the water in the "members" which she "had" yielded as servants to uncleanness (ver. 21, 22, 27; compare xxxii. vi. 19). He then poured these curses in a book, and blotted them out with the bitter water," and having thrown, probably at this stage of the proceedings, the handful of meal on the altar, "caused the woman to drink" the potion thus drugged, she moreover answering to the words of his imprecation, "Amen, amen," Josephus adds, if the suspicion was unfounded, she received no consequences from the operation of the water. The custom of such an ordeal was probably traditional in Moses' time, and by fencing it round with the wholesome awe inspired by the solemnity of the prescribed ritual, the lawgiver would deprive it to a great extent of its barbarous tendency. Ancient Law; Anointing.

Water of Separation. Purification.

Water-pot, the A. V. translation of Gr. hydria. In Jn. ii. 6, 7, it is a large vessel of stone in which water is kept standing; in iv. 28, a vessel for carrying water, usually in the East of stone or earthenware. Pitcher; Pot.

Wave-of-fering (Heb. ṣeḇâphûl). The breast of every peace-offering, the Passover sheaf, loaves and lamb at Pentecost, &c., were to be "waved" before the Lord, and were hence called "wave-offerings." The Scriptural notices of these rites are to be found in Ex. xxix. 24-28; Lev. vii. 30, 34, viii. 27, 29, ix. 14, 15, xiv. 10, 15, 20; Num. xi. 20, xviii. 11, 18, &c. (First-fruits; Passover, II. 9, A, Pentecost, &c.) It seems not quite certain from Ex. xxix. 26, 27, whether the waving was performed by the priest or by the worshipper with the former's assistance. The Rabbinical tradition represents it as done by the worshipper, the priest supporting his hands from below. This rite was the accomplishment of peace-offerings. These not only, like the other sacrifices, acknowledged God's greatness and His right over the creature, but they witnessed to a ratified covenant, an established communion between God and man. The Rabbis explain the heaving of the shoulder as an acknowledgment that God has His throne in the heavens, the waving of the breast that He is present in every quarter of the earth.

Wax (Heb. dōnāy), a well-known substance produced by bees, and employed in the construction of their cells; mentioned in Scripture only as easily melted by heat (Ps. xxii. 14 [Heb. 15], lxviii. 2 [Heb. 3], xvii. 5; Mic. i. 4). Bee.

Wax, to (to gain or become, as to wax great, to wax hot, to wax old, to wax faint, &c. [Gen. xxvi. 13, xiii. 56; Ex. xvi. 21; Lev. xxxv. 47 twice; i Sam. ii. 9, 11, 2; 2 Sam. xxii. 15; Ps. cxx. 20; Mat. xxiv. 12, &c.]).

Waxen (participle of the verb "to wax") = grown or become (Gen. xiii. 13; Lev. xxv. 25, 35, 39, &c.).

Way (Heb. dereed, &c.; Gr. hodos) = a road, track, path, or highway (Gen. xvi. 7; Num. xiv. 25; 1 Sam. vi. 12; Mat. xx. 17; Mk. x. 22, &c.); figuratively a course or mode of life (Prov. i. 31, xii. 15, &c.); a religious course (Ps. cxxxix. 24; Am. viii. 14, &c.); particularly applied to the Christian religion (Acts ii. 2, xiv. 9, 23, &c.).

Weaning. Abraham; Barque; Child; Ishmael 1; Samuel.

Weapons. Arms.

Weasel (Heb. ṣeḇāl, or ṣeḇālō, or ṣeḇālāh) occurs only in Lev. xii. 29, in the list of unclean animals. According to the old versions, the Talmud, Gesenius, &c., the Hebrew denotes "a weasel"; but Bochart, &c., would make it *ekeul* and Syr. κυνοδόρος. The weasel usually have long slender bodies and short legs, and are remarkably bloodthirsty quadrupeds. Col. C. H. Smith (in Kitto) says, the ferret or polecat (which he regards as the same species, *Putorius vulgaris*), the weasel (*Mustela vulgaris*—}
rious, larger and darker than the common European weasel), &c., inhabit Syria, &c. These animals are very destructive to other small animals.

Weather. Frost; Palestine, Climate; Rain; Snow.

Weaving. The art of weaving appears to be coeal with the first dawning of civilization. In what country, or by whom it was invented, we know not; but it was very early practised with great skill by the Egyptians. The "vestures of fine linen," such as Joseph wore (Gen. xii. 42), were the product of Egyptian looms, and their quality, as attested by existing specimens, is pronounced not inferior to the finest cambres of modern times. The Israelites were probably acquainted with the process before their sojourn in Egypt; but undoubtedly they attained the proficiency which enabled them to execute the hangings of the Tabernacle (Ex. xxv. 35; 1 Chr. iv. 21), and other artistic textures. At a later period the Egyptians were still famed for their manufactures of "fine" (i.e. hackled) flax and of hordis or chōρis, rendered in the A.V. "networks" (margin "white works"), probably (so Mr. Bevan, &c.) a white material either of linen or cotton (Is. xix. 9; Ez. xxvii. 7). The Egyptian loom (COTTON; LINEN) was usually upright; the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes at the bottom. The modern Arabs use a procumbent loom, raised above the ground by short legs. The Bible notices, not the loom itself, but the beam to which the warp was attached (1 Sam. xvii. 7; 2 Sam. xxi. 19); the pin to which the woof was fixed, and called which was round (Judg. xvi. 14); the shuttle (Job vii. 6); the thorn or threads which attached the web to the beam (Is. xxxviii. 12 margin); and the web itself (Judg. xvi. 14, A.V. "beam"). Whether the two terms in Lev. xii. 48, rendered "warp" and "wool," really mean these, admits of doubt. The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, sackcloth, and the "ha'iy garments" of the poor were made of goat's or camel's hair (Ex. xxvi. 7; Mat. iii. 4). Wool was extensively used for ordinary clothing (Lev. xiii. 47; Prov. xxxvii. 26, xxxix. 13; Ez. xxxvii. 18), while for finer work flax was used, varying in value from the poorest to the most exquisitely manufactured or decorated textiles described in the Bible as "linen" and "fine linen," The mixture of wool and flax in cloth intended for a garment was interlaced (Lev. xiv. 19; Deut. xxii. 11). Babylonish Garment; Cotton; Dress; Embroider; Stewing; Text; Woolen.

Welding, Marriage. Week (Heb. shabbāth; Gr. ἡμέρας in LXX., sabbaton [usually translated "Sabbath"] in N. T.). The origin of this division of time has given birth to much speculation. Its antiquity is so great (Gen. viii. 10, xxii. 27), its observance so widespread, and its objects so important a place in sacred things, that it has been very gravely thrown back as far as the creation of man. The week and the Sabbath are, if this be so, as old as man himself. A purely theological ground is thus established for the week and for the sacredness of the number seventy. They who embrace this view support it by a reference to the six days' creation and the Divinity rest on the seventh, and to the absence of any natural ground for it. To this view Mr. Garden, original author of this article, objects:—(a.) That the week rests on a theological ground may be cheerfully acknowledged by both sides; but nothing is determined by such acknowledgment as to the original cause of adopting this division of time. Whether the week gave its sacredness to the number seven, or the ascendency of that number helped to determine the dimensions of the week, it is impossible to say. (b.) The prevalence of the weekly division was indeed very great, but a nearer approach to the English universality is required to render it an argument for the view in aid of which it is appealed to. It was adopted by all the Semitic races, and in the later period of their history at least, by the Egyptians and Hindoos; it has been found in China, either universally or among the Buddhists; the Persians also had it very great, but not identical with it. On the other hand, there is no reason for thinking the week known till a late period either to Greeks or Romans. (c.) So far from the week being a division of time without ground in nature, there was much to recommend its adoption. Where the days were named from planetary deities, as among first the Assyrians and Chaldeans, and then the Egyptians, there of course each period of seven days would constitute a whole, and that whole might come to be recognized by nations that disregarded or rejected the practice which had shaped and determined it. But further, the week is a most natural and convenient division of time, and for the regulation of the month, so that the quarters of the moon may easily have suggested it. Mr. Garden holds that the instances in Genesis (viii. 10, 12, xix. 27 [compare Judg. xiv. 12, l. 10) show only a custom of observing a term of seven days for any observance of importance, not a custom of dividing the whole year, or the whole month, into times and without regard to remarkable events. (Sabbath.) In Exodus the week comes into very distinct manifestation. Two of the great feasts (Festivals)—the Passover and the Feast of Tabernacles—are prolonged for seven days after that of their initiation (Ex. xii. 15–20, &c.). The division by seven was expanded so as to make the seventh month and the seventh year Sabbathatical. (Jubilee, Year of; Sabbathatical Year.) Whether "days" were or were not intended in Daniel and the Apocalypse to be understood as meaning years, their being so would have been a congruous and even logical attendant on the scheme which counts weeks of years, and both would have been a natural conclusion familiar and connected with the law of the Sabbathical year. (Day.) The Christian Church, from the very first, was familiar with the week. St. Paul's language (1 Cor. xvi. 2) shows this. We cannot conclude from it that such a division of time was observed by the inhabitants of Corinith generally; for to them to whom he was writing, though doubtless the majority of them were Gentiles, yet knew the Lord's Day, and most probably the Jewish Sabbath. But though we can infer no more than this from the place in question, it is clear that if not by this time, yet very soon after, the whole Roman world had adopted the hebdomadal division. Dion Cassius, who wrote in the second century, speaks of it as both universal and

The credit of introducing the planetary week has been claimed for the Egyptians, the Chaldeans, and the Hindoos. Prof. H. H. Wilson, Rev. R. Hunter (in Fairlie's, &c., have each made a claim for the Chaldeans, and names the days of the week are derived from the names of Saco or rather Tetrade deities: viz. Sunday from (as Rom. Mars), Wednesday from Woden (the highest god among the Germans and Scandinavians), Thursday from Thor (the god of war, = Roman Martius), Friday from Frig (wife of Woden and goddess of marriage, = Roman Juno, or [so some] Venus), Saturday from Sol or Saturn.
recent in his time, and represents it as coming from Egypt. **Chronology.**

**Weeks, Feast of.**

Weights and Measures.—I. Weights (originally by the **RPH. Rule**).—Introduction. The general principle of the present article is to give the evidence of the monuments the preference on all doubtful points, and to compare it with that of literature, so as to ascertain the purport of statements which otherwise appeared explicable in two or three ways. Besides this general principle, it will be necessary to bear in mind the following postulates:—a. All ancient Greek systems of weight were derived, either directly or indirectly, from an Eastern source. b. All the older systems of ancient Greece and Persia, the **Eginetan**, the **Attic**, the **Babylonian**, and the **Euboic**, are divisible either by 6,000 or by 5,000. c. The 6,000th or 5,000th part of the talent is a divisor of all higher weights and coins, and a multiple of all lower weights and coins, except its two-thirds. d. Coins are always somewhat below the standard weight. e. The statements of ancient writers as to the relation of different systems may be taken either as indicating original or current relation. f. The statements of ancient writers are to be taken in their seemingly-obvious sense, or discarded altogether as incorrect or unintelligible. g. When a certain number of drachms or other denominations of one metal are said to correspond to a certain number of drachms or other denominations of another metal, it must not be assumed that the system is the same in both cases. I. **Early Greek talents.** Three principal systems were used by the Greeks before the time of Alexander the Great, those of the **Eginetan**, the **Attic**, and the **Euboic** talents. 1. The **Eginetan** talent is stated to have contained 5,000 drachms, or 6,000 drachms. Its drachm was heavier than the Attic, by which, when unqualified, we mean the drachm of the full monetary standard, weighing about 67.5 grains Troy. Pollux states that it contained 10,000 Attic drachms and 100 Attic drachms. We find accordingly a monetary system in use in Macedonia and Thrace, of which the drachm weighs about 110 grains, in very nearly the proportion required to the Attic (6 : 10 :: 67.5 : 112.5). The silver coins of **Eginus**, however, and of many ancient Greek cities, follow a lower standard, of which the drachm has an average maximum weight of about 96 grains. The drachm obtained from the silver coins of **Eginus** has very nearly the weight, 92.3 grains, that Bouché assigns to that of Athens before Solon's reduction, of which the system continued afterward in use as the commercial talent. The coins of Athens give a standard, 67.5 grains for the drachm of Solon. An examination of Mr. Burgon's weights from Athens, in the British Museum (one mina weighing 2,980 grains Troy, another 7,171 grains Troy), has, however, induced us to infer a higher standard in both cases, viz. about 99.8 grains Troy for the drachm of the Commercial or Market system and about 71.7 grains for the drachm of the Popular or Solonian system. We find accordingly the following principal standards of the **Eginetan** weight: a. The **Macedonian** talent, or **Eginetan** of the writers, weighing about 600,000 grains, containing 60 mina and 6,000 drachms. b. The Commercial talent of Athens, used for the coins of **Eginus**, weighing, as a monetary talent, never more than about 575,000 grains, reduced from a weight of this about 595,800, and divided into the same principal parts as the preceding. 2. The **Attic** talent, when simply thus designated, is the standard weight introduced by Solon, which stood to the older or Commercial talent in the relation of 100 to 185. Its average maximum weight, as derived from the coins of Athens and the evidence of ancient writers, gives a drachm about 67.5 grains; but Mr. Burgon's weights enable us to raise this sum to 71.7. It appears that the **Attic** talent weighed about 430,200 grains by the weights, and that the coins give a talent of about 400,000 grains, the latter being apparently the weight to which the talent was reduced after a time, and the maximum weight at which it is reckoned by ancient writers. It gradually lost weight in the coinage, until the drachm fell to about 57 grains or less, thus coming to be equivalent to, or a little lighter than, the denarius ("the XX S.) of the early Cæsars. 3. The **Euboic** talent, though used in Greece, is of Eastern origin (see II. 2, below). II. **Foreign talents of the same period.** Two foreign systems of the same period, besides the Hebrew, are mentioned by ancient writers, the **Babylonian** talent and the **Euboic**. 1. The **Babylonian** talent may be determined from existing weights (in the forms of lions and ducks) found by Mr. Layard at Nineveh. The weights represent a double system, of which the heavier talent contained two of the lighter talents, the talent in each system being divided into 60 manels, and the maneh in each subdivided into sixties, &c. The following table exhibits our results.

**Hestor Talent.**

<table>
<thead>
<tr>
<th>60ths of Talent</th>
<th>10ths of Talent</th>
<th>15ths of Talent</th>
<th>Minae</th>
<th>Grains Troy</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td>10</td>
<td>15</td>
<td>500</td>
<td>160 875</td>
</tr>
<tr>
<td>50</td>
<td>8</td>
<td>13</td>
<td>1800</td>
<td>560 562.5</td>
</tr>
</tbody>
</table>

**Lighter Talent.**

<table>
<thead>
<tr>
<th>60ths of Talents</th>
<th>10ths of Talents</th>
<th>15ths of Talents</th>
<th>Minae Troy</th>
<th>Grains Troy</th>
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</thead>
<tbody>
<tr>
<td>60</td>
<td>10</td>
<td>15</td>
<td>6000</td>
<td>267 916.66</td>
</tr>
<tr>
<td>50</td>
<td>8</td>
<td>13</td>
<td>18000</td>
<td>709 685.71</td>
</tr>
</tbody>
</table>

Hérodote speaks of the **Babylonian** talent as not greatly exceeding the **Euboic**, which has been computed to be = the Commercial Attic, but more reasonably as nearly = the ordinary Attic. Pollux makes the **Babylonian talent = 7,000 Attic drachms.** We may, therefore, suppose that the lighter talent was generally, if not universally, in use in the time of the Persian coins. Hérodote relates that the king of Persia received the silver tribute of the satrapies according to the **Babylonian talent**, but the gold tribute according to the **Euboic**. The larger silver coins of the Persian monarchy, and the of the satrapies, are of the following denominations and weights:

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Grains Troy</th>
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<tbody>
<tr>
<td>Piece of three sili.</td>
<td>273.5</td>
</tr>
<tr>
<td>Piece of an aeg.</td>
<td>139.3</td>
</tr>
<tr>
<td>Sige.</td>
<td>81.5</td>
</tr>
</tbody>
</table>

The only denomination of which we know the name is the **sigeus**, which, as having the same type as the **Daric**, appears to be the oldest Persian silver coin. It is the nineteenth part of the maneh of the lighter talent, and the 5,400th of that talent. 2. The **Euboic** talent is rightly held to have been originally an Eastern system. As it was used to weigh the gold sent as tribute to the king of Persia, we may infer that it was the standard of the Persian gold money; and it is reasonable to suppose that the coinage of **Eubaia** was upon its standard. We suppose the
Euboic talent was to the Babylonian as 60 to 75, or 5 to 6. Taking the Babylonian maneh at 7,992 grains troy, we obtain 399,600 grains for the Euboic talent. The principal, if not the only, Persian gold coin is the Daric ("δαρίχ"), weighing about 129 grains. This was the standard coin, according to which the silver money was adjusted. Its double in actual weight is found in the silver coinage, but its equivalent is wanting, as though for the sake of distinction. The Daric was the 3,600th part of the Babylonian talent. It is nowhere stated how the Euboic talent was divided, but if we suppose it to have contained 50 meneh, then the Daric would have been the sixtieth of the mina, but if 100 minae, the thirty-fifth. In any case it would have been the 3,000th part of the talent. The coinage of Euboia has hitherto been the great obstacle to the discovery of the Euboic talent. The silver coins (the only gold coin of Euboia known to us weighs 49.4 grains) give the following denominations:

<table>
<thead>
<tr>
<th>Coins of Euboia</th>
<th>Coins of Athens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highest weight</td>
<td>Assumed true</td>
</tr>
<tr>
<td>Gr. troy.</td>
<td>weight. Gr. troy.</td>
</tr>
<tr>
<td>256</td>
<td>Tetradrachm</td>
</tr>
<tr>
<td>121</td>
<td>Didrachm</td>
</tr>
<tr>
<td>65</td>
<td>Drachm</td>
</tr>
<tr>
<td>43</td>
<td>Tetrobolus</td>
</tr>
</tbody>
</table>

It will be perceived that though the weights of all denominations, except the third in the Euboic, are very near the Attic, the system of division is evidently different. The third Euboic denomination is identical with the Persian siglos, and indicates the Persian origin of the system. The second piece is, however, identical with the Daric. The relation of the Persian and Greek systems may be thus stated:

<table>
<thead>
<tr>
<th>Persian silver, Babylonian, Gr. troy.</th>
<th>Persian gold, Euboic, Gr. troy.</th>
<th>Greek Euboic, Gr. troy.</th>
<th>Assumed weight</th>
<th>Assumed weight</th>
</tr>
</thead>
<tbody>
<tr>
<td>253.5</td>
<td>129</td>
<td>84.5</td>
<td>121</td>
<td>129</td>
</tr>
<tr>
<td>169</td>
<td></td>
<td></td>
<td>85</td>
<td>84</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>65</td>
<td>64.5</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>43</td>
<td>43</td>
</tr>
</tbody>
</table>

3. The talents of Egypt have hitherto formed a most unsatisfactory subject. The gold and silver coins of the Ptolemies follow the same standard as the silver coins of the kings of Macedon to Philip II. inclusive, which are on the full Egyptian weight: but the copper coins of the Ptolemies follow the standard of the ancient Egyptians, the two talents, if calculated from the coins, being in the proportion of about 10 (gold and silver) to 13 (copper), or, if calculated from the higher correct standard of the gold and silver system, in the proportion of about 10 to 12. 4. The Carthaginian talent may not be as old as the period before Alexander, yet it reaches so nearly to that period that it cannot be here omitted. These silver coins of the Carthaginians which do not follow the Attic standard seem to be struck upon the standard of the Persian coins, the Babylonian talent.—III. The Hebrew talent or talents and division. 1. A talent of silver is mentioned in Ex. xxxviii. 25-28 (comp. xxx. 13, 15), which contained 3,000 shekels, distinguished as "the holy shekel," or shekel of the sanctuary. 2. A gold maneh is spoken of (A. V. "pounds," 1 K. x. 17), and, in a parallel passage (2 Chr. ix. 16), shekels are mentioned, three manehs being represented by 300 shekels, a maneh therefore = 100 shekels of gold. 3. Josephus (iii. 6, § 7) states that the Hebrew talent of gold contained 100 minae. 4. Josephus (xiv. 7, § 1) states that the Hebrew mina of gold = two libre (= pounds) and a half. Taking the Roman pound at 5,050 grains, the maneh of gold = about 12,625 grains. 5. Epiphanius estimates the Hebrew talent at 125 Roman pounds, which, if converted into grains, would be about 631,250 grains. A difficult passage in Ezekiel seems to speak of a maneh of 60 (possibly 50, LXX) shekels (Ex. xiv. 12). 7. Josephus (iii. 8, § 10) makes the gold shekel a Daric. From these data it may be reasonably inferred, (1) that the Hebrew gold talent contained 100 manehs, each of which (if converted) contained 100 shekels of gold, and, basing the calculation on the stated value of the maneh, weighed about 1,262,500 grains, or, basing the calculation on the correspondence of the gold shekel to the Daric, weighed about 1,250,000 grains (129 x 100 x 100), the latter being probably nearer the true value, and (2) that the silver talent contained 3,000 shekels, and is probably the talent spoken of by Epiphanius as equal to 125 Roman pounds, or 631,250 grains, which would give a shekel of 210.4 grains. It is reasonable to suppose that the gold talent was exactly double the silver talent.—Let us now examine the Jewish coins. 1. The shekels and half-shekels of silver, if we take an average of the heavier specimens of the Macedonian issue, give weights of the former as about 220 grains. A talent of 3,000 such shekels would weigh about 660,000 grains. This result agrees very nearly with the weight of the talent given by Epiphanius. 2. The copper coins are generally without any indications of value. The two heaviest denominations of the Macedonian issue, however, bear the names "half" and "quarter." In the following scheme they are compared with the silver coins:

<table>
<thead>
<tr>
<th>Copper Coins.</th>
<th>Silver Coins.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Averages</td>
<td>Supposed</td>
</tr>
<tr>
<td>Half. .... 233.4</td>
<td>290 Shkedel .... 220 Same.</td>
</tr>
<tr>
<td>Quarter ... 123</td>
<td>125 Half shekel .... 110 Same.</td>
</tr>
</tbody>
</table>

Our theory of the Hebrew coinage would be as follows:—Gold . . . Shekel or Daric (foreign) 129 grains. Silver . . . Shekel 220, Half-shekel 110. Copper. . . Half (shekel) 264, Quarter (shekel) 132, (Sixth-shekel) 88. . . We can now consider the weights. The gold talent contained 100 manehs, and 10,000 shekels. The silver talent contained 3,000 shekels, 6,000 bekas, and 60,000 gerahs. The copper talent probably contained 1,500 shekels. The "holy shekel," or "shekel of the sanctuary," is spoken of both of the gold (Ex. xxxviii. 24) and silver (25) talents of the time of the Exodus. We also read of the "king's weight" (2 Sam. xiv. 26). But there is no reason for supposing different systems to be meant. The significations of the names of the Hebrew weights must be here stated. The Heb. cirah (A. V. "talent") = a circle or globe, probably an aggregate sum. The "shekel" simply = a weight. The "beckah" or "half-shekel" = a division, or half. The "quarter-shekel" is once mentioned (1 Sam. ix. 8). The "gerah" = the grain or bean.—IV. The history and relations of the principal ancient talents. The following is a list of the talents:—

<table>
<thead>
<tr>
<th>A. Eastern Talents.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hebrew gold .... 1,200,000</td>
</tr>
<tr>
<td>Babylonian (silver) .... 300,000</td>
</tr>
<tr>
<td>Egyptian .... 840,000</td>
</tr>
<tr>
<td>Hebrew copper? .... 792,000</td>
</tr>
</tbody>
</table>
We take the Hebrew to be the oldest system of weight. Apart from the evidence from its relation to the other systems, this may be almost proved by our finding it to obtain in Greece, in Phoenicia, and in Judæa, as the oldest Greek and Phœnician system, and as the Jewish system. The Hebrew system had two talents for the precious metals in the relation of 2:1. The gold talent, apparently not used elsewhere (containing 190 manehs), each of which contained again 100 shekels, there being thus 19,000 of these units, weighing about 132 grains each, in the talent. The silver talent, also known as the ἐγίνατον, contained 3,000 shekels, weighing about 220 grains each. One gold talent appears to have been equal to 24 of these. The reason for making the talent of gold twice that of silver was probably merely for the sake of distinction. —The Babylonian talent, like the Hebrew, consisted of two systems, in the relation of 2 to 1, upon one standard. It appears to have been formed from the Hebrew by reducing the number of units from 10,000 to 7,200. The system was altered by the same being raised so as to contain 120 instead of 100 units, and the talent lowered so as to contain 60 instead of 100 manehs. It is possible that this talent was originally of silver. The derivation, from the lighter Babylonian talent, of the Euboean talent, is easily ascertained. Their relation is that of 6:5. —The Egyptian talent cannot be traced to any other. The Hebrew copper talent is equally obscure. Perhaps it is the double of the Persian gold talent. —The ἐγίνατον talent was the same as the lesser or silver Hebrew talent. Its introduction into Greece was doubtless due to the Phœnicians. The Attic Commercial was a degradation of this talent, and was itself further degraded to form the Attic Solonian, MONEY; SKELE; TALENT.

B. MEASURES (originally by Mr. Bevan). The most important topic to be discussed in connection with the subject of the Hebrew measures is their relative and absolute value. Another topic demands a few prefatory remarks, viz., the origin of these measures and their relation to those of surrounding countries. We divide the Hebrew measures into two classes, according as they refer to length or capacity, and subdivide each of these classes into two, the former into measures of length and distance, the latter into liquid and dry measures. 1. MEASURES OF LENGTH AND DISTANCE. 1. The denominations referring to lengths were derived for the most part from the arm and hand. We may notice the following four as derived from this source:—(a.) The finger’s breadth (Heb. ἐπάθνηκα, A. V. “finger”), in Jer. iii. 21 only. (b.) The “hand breadth” (Heb. ἐπάθνηκα or ἀρχ and ἔπαιθακ or ἀρχ; Ex. xxv. 25; J. vii. 14, xx. 2, 39, 48, &c.), applied metaphorically to a short period of time in Ps. xxxxi. 5. (c.) The “span” (Heb. στάθης), the distance between the extremities of the thumb and the little finger in the extended hand (Ex. xxviii. 16, xxxix. 9; 1 Sam. xvii. 4; Ez. xiii. 13), applied generally to describe any small measure in length or breadth (gr. πέρικεφαλα, Gr. ἐκείνα). The distance from the elbow to the extremity of the middle finger. This occurs very frequently in the Bible in relation to buildings, &c. (Gen. vi. 15; Ex. xxv.–xxviii.; Jn. xxi. 8.; Rev. xxi. 17, &c.). In addition to the above we may notice:—(e.) The Heb. πύριπα (A. V. “cubit”), literally a rod, applied to Elijah’s staff (luc. iii. 16). Its length is uncertain, but it probably fell below 5 ft. (Script. Mr. Bevan; Gen. has cubit; Fu. span, jist; LXX. span; Vulg. palm., &c.). (f.) The “reed” (Heb. κάθισα; Gr. καθάμος; Reed 4), for measuring buildings on a large scale (Ex. xl. 5–8, xli. 8, xlii. 16–19; Rev. xi. 1, xiii. 15, 16).—Little information is furnished by the Bible itself as to the relative or absolute length. Systems, under the above terms. With the exception of the notice that the “reed” = 6 cubits (Ex. xl. 6), we have no intimation that the measures were combined in any thing like a scale. The most important conclusion to be drawn from the Biblical notices is, that the cubit, which may be regarded as the standard measure, was of varying length, and that, to secure accuracy, it was necessary to define the kind of cubit intended, the result being that the other denominations, if combined in a scale, would vary in like ratio. Thus in Deut. iii. 11, the cubit is specified to be “after the cubit of a man,” in 2 Chr. iii. 3 “after the first,” or rather “after the older measure;” and in Ez. xli. 8 “a great cubit,” or literally “a cubit to the joint,” further defined in xl. 6 “a cubit and an handbreadth.” These expressions involve one of the most knotty points of Hebrew archaeology, viz., the number and the respective lengths of the Scriptural cubits. That there was more than one cubit, is clear; but whether there were three, or only two, is not so clear. It is generally conceded that the “former” or “older” measure of 2 Chr. iii. 3 was the Mosaic or legal cubit, and that the modern measure, the existence of which is implied in that designation, was somewhat larger. Further, the cubit “after the cubit of a man” of Deut. iii. 11, is held to be a common measure in contradistinction to the Mosaic one, and to have fallen below this latter in point of length. In this case we should have three cubits—the common, the Mosaic or old measure, and the new measure. We turn to Ezekiel, and find a distinction of another character, viz., a long and a short cubit. Now, as it has been urged by many writers, Ezekiel would not be likely to adopt any other than the old Mosaic standard for the measurements of his ideal temple. If so, his long cubit would be identical with the common measure used by his countrymen with the one “after the cubit of a man,” and the new measure of 2 Chr. iii. 3 would represent a still longer cubit than Ezekiel’s long one. Other explanations of the prophet’s language have, however, been offered: it has been sometimes assumed that, while living in Chaldea, he and his countrymen had adopted the long Babylonian cubit; but in this case his short cubit could not have belonged to the same country, inasmuch as the difference between these two amounted to only three fingers (Hilt. i. 178). Again, it has been explained that his short cubit was the ordinary Chaldean measure, and the long one the Biblical; but this is unlikely on account of the respective lengths of the Babylonian and the Mosaic cubits (see below). Independently of these objections, we think that Deut. iii. 11 and 2 Chr. iii. 3 imply the existence of three cubits. An examination of Biblical notices (Ex. xxvii. 1, 2; K. and 3, 27, &c.) tends to the conclusion that the cubit of early times, or Mosaic cubit, fell far below the length usually assigned to it; but these notices are so scanty and ambiguous that this conclusion is by no means decisive.
earliest and most reliable testimony as to the length of the cubit is supplied by the existing specimens of old Egyptian measures. Several of these have been discovered in tombs, carrying us back at all events to 1700 B.C., while the Xilometer at Elephante exhibits the length of the cubit in the time of the Roman emperors. No great difference is exhibited in these measures, the longest being estimated at about 21 inches, and the shortest at about 20 1/2, or exactly 20.4729 inches. They are divided into 28 digits, while the Mosaic cubit, according to Rabbinical authorities, was divided into 24 digits. There is some difficulty in reconciling this discrepancy with the almost certain fact of the derivation of the cubit from Egypt. It has been generally supposed that the Egyptian cubit was of more than one length, and that the sepulchral measures exhibit the shorter as well as the longer by special marks. Wilkinson denies the existence of more than one cubit; but most writers on the subject agree that the Egyptian cubit-measures in the Turin and Louvre Museums contain a combination of 2, if not 3 kinds of cubit. Thenius makes the old cubit = 26 digits or 19.066 inches; the royal cubit = 28 digits, = 20.611 or 20.591 inches (the lengths indicated by the Turin and Louvre measures respectively), and a third or ordinary cubit = 22 digits, or about 16.9 inches. Another explanation makes the old cubit = 25 digits or 15.189 inches; another makes it = 24 digits. The use of more than one cubit appears to have also prevailed in Babylon, for Herodotus states that the "royal" exceeded the "moderate" cubit by three digits. Buekho makes the Babylonian royal cubit = 20.806 inches; but Oppert's data would give 23.149 inches. —Mr. Bevan would identify the new Hebrew measure implied in 2 Chr. iii. 3 with the full Egyptian cubit; the "old" measure and Ezekiel's cubit with the cubit once, either of 26 or 24 digits; and the "cubit of a man" with the third one of 23 digits of which Thenius speaks. In the Mishna the Mosaic cubit is defined to be one of 6 palms. It is termed the moderate cubit, and is distinguished from a lesser cubit of 5 palms and from a larger one of 6 palms and a digit. The palm consisted, according to Mainmonides, of 4 digits; and the digit, according to Ariss Montanus, of 4 palms, or the length of a finger. It was computed by Thenius (after several trials with the specified number of barley-corns of middling size), is 214.512 Paris lines, or 19.0315 inches. It seems hardly possible to arrive at any very exact conclusion by this mode of calculation. The Talmudists state that the Mosaic cubit was used for the edifice of the Tabernacle and Temple, and the lesser cubit for the vessels thereof. This was probably a fiction. Taking the estimate of Thenius, the length of the other denominations will be as follows:—

<table>
<thead>
<tr>
<th>Digit</th>
<th>Inches</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>.7938</td>
</tr>
<tr>
<td>12</td>
<td>3.1752</td>
</tr>
<tr>
<td>19</td>
<td>9.5257</td>
</tr>
<tr>
<td>24</td>
<td>19.0315</td>
</tr>
<tr>
<td>144</td>
<td>114.3090</td>
</tr>
</tbody>
</table>

Land and area were measured either by the cubit (Num. xxxv. 4, 5; Ex. xl. 27) or by the reed (xlii. 29, xlvii. 17, xlv. 4, xlvii. 20; Rev. xvi. 16). There is no indication in the Bible of the use of a square measure by the Jews. (Acres.) Whenever they wished to define the size of a plot, they specified its length and breadth, even if it were a perfect square, as in Ez. xlviii. 16. The difficulty of defining an area by these means is experienced in the interpretation of Num. xxxv. 4, 5. (Seminus.) The measures of distance noticed in the O. T. are the three following:—(a) The "pace" (Heb. be'ad, 2 Sam. vi. 18), answering generally to our yard, (b) The Heb. eder, hēdēr, rendered in the N. T. "a little margin," "a little piece of ground" (Gen. xxxv. 16, xlviii. 7; 2 K. v. 19). The Hebrew expression appears to indicate some definite distance, but the only conclusion to be drawn from the Bible is, that it did not exceed and probably equalled the distance between Bethel and Rachel's burial-place (Ramath), which is traditionally identified with a spot 14 miles N. of the town. (c) The "day's journey" (Heb. derech yōn or mahaloth yōn; Gr. hýmneina kuboi), which was the most usual method of calculating distances in traveling (Gen. xxxv. 36, xxxi. 23; Ex. iii. 18, v. 3, &c.), though but one instance of it occurs in the N. T. (Lk. ii. 44). The ordinary day's journey among the Jews was 20 miles; but when they travelled in companies only 10 miles; Neapolis (Smyrna) formed the first stage out of Jerusalem, according to the former, and Berean, according to the latter computation. It is impossible to assign any distinct length to the day's journey. In the Apocalypse and N. T. we meet with the following distances:—

The "Sabbath-day's journey." (c) The "furlong" (Gr. stadiwm, L. ftum.stadiwm, Eng. stote), a Greek measure introduced into Asia after Alexander's conquest, and hence first mentioned in the Apocalypse (2 Mc. xi. 5, vii. 9, 17, 29), subsequently in the N. T. (Lk. xxiv. 13; Jn. xvi. 18; Rev. xiv. 20, xvi. 16). Both the name and the length of the stade were borrowed from the footrace-course at Olympia. It = 000 Greek feet (Ixt. ii. 149), or 125 Roman paces (Plixus, ii. 23), or 606 feet of our measure. It thus falls below the furlong by 83 1/2 feet. (f) The Mile, a Roman measure, = 1,800 Roman paces, 8 stades, or 5,468 English yards. (g) The "fathom" (Gr. oxein. Acts xxvii. 28 twice), strictly = the length of the outstretched arms; as a measure of length, according to Herodotus, = 17 ft. 6 in. feet 1 inch (L. & S.).—II. Measures of capacity. The Hebrew measures of capacity for liquids were:—(a) The log (Lev. xiv. 10 ff.), the earliest and nomenclature of the cubit, a vessel, computed by Thenius (after several trials with the specified number of barley-corns of middling size), is 214.512 Paris lines, or 19.0315 inches. It seems hardly possible to arrive at any very exact conclusion by this mode of calculation. The Talmudists state that the Mosaic cubit was used for the edifice of the Tabernacle and Temple, and the lesser cubit for the vessels thereof. This was probably a fiction. Taking the estimate of Thenius, the length of the other denominations will be as follows:—

| Log   | 12 | Hinnom | 72 | Bath |

The Hebrew dry measure contained the following denominations:—(a) The cab (literally = qatton or concave), mentioned only in 2 K. vi. 25. (b) The onmer (= a kopp, and secondarily a spoon), mentioned only in Ex. xvi. 16-36. The same measure is elsewhere termed bo'arim (= a tenn), as being the tenth part of an ephah (compare Ex. xvi. 26), whence in the A. V. "tenth deal" (Lev. xiv. 10, xiii. 13; Num. xiv. 4, &c.). (c) The Heb. 'eveh, etymologically and appropriately translated "measure," the ordinary measure for household purposes (Gen. xviii. 6; 1 Sam. xxv. 18; 1 K. xviii. 32; 2 K.)

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vii. 1, 16, 18). The Greek equivalent (sateon, A. V. "measure") occurs in Mat. xiii. 33 and Lk. xlii. 21. The seah was also termed χθηλάς, Heb. = 'a third', as being the third part of an ephah (I. xii. 12; De. lxxx. 5 [A. V. "great measure"]). (d.) The ephah (Heb. form ἕπαθ, rarely ἐφα), a word of Egyptian origin, = measure, specially of corn, Ges. (Ex. xvi. 36; Lev. v. 11, vi. 20; Ru. ii. 17; 1 Sam. i. 24, xvii.; Ez. xiv. 10, 11, 12, 24, xlvi. 5, 7, 11, 14, 16.). (e.) The Heb. שאח, A. V. "half-omer" (Hos. iii. 12 only), literally = what is poured out. (f.) The homer, meaning heap (Lev. xvii. 16; Num. xi. 32; Is. v. 10; Ez. xiv. 11-14; Hos. iii. 2). It is elsewhere termed kor (properly a round vessel, Ges.), from the circular vessel in which it was measured (1 K. iv. 22, v. 11; 2 Chr. ii. 10, xvii.; Ezr. vii. 22; Ez. xiv. 14 [A. V. "kor" here and in 1 K. iv. 22 margin; else translated "measure"]). The Greek equivalent (κορος, A. V. "measure") occurs in Lk. xvi. 7. The following is the scale of relative values (partly from Ex. xvi. 36 and Ez. xiv. 11, and partly from the Rabbinites):—

<table>
<thead>
<tr>
<th>Measures</th>
<th>Value in Attic Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cab</td>
<td>1/15</td>
</tr>
<tr>
<td>Omer</td>
<td>1</td>
</tr>
<tr>
<td>Seah</td>
<td>3</td>
</tr>
<tr>
<td>Cubit</td>
<td>10</td>
</tr>
<tr>
<td>cabin</td>
<td>30</td>
</tr>
<tr>
<td>Homer</td>
<td>100</td>
</tr>
</tbody>
</table>

The absolute values of the liquid and dry measures form the subject of a single inquiry, inasmuch as the two classes have a measure of equal value, viz. the bath and the ephah (Ez. xiv. 11). Attempts have been made to deduce the value of the bath from a comparison of the dimensions and contents of the molten sea (Sea, Molten) as given in 1 K. vii. 23-26; but uncertainty attends every statement. Josephus (viii. 2, § 9) states that the bath = 72 zestrē (as below), that the hin = 2 Attic chonis (iii. 8, § 3, 9, § 4), and that the seah = 1/15 Italian modii (iv. 4, § 8), that the cor = 10 Attic medimma (xiv. 9, § 2), and that the isaron or omer = 7 Attic cotyle (iii. 6, § 6). It may further be implied from Jos. ix. 4, § 4, as compared with 2 K. vi. 23, that he regarded the zestrē as the original, to which the other statements to constancy, it must be assumed that in Jos. ix. 9, § 2, he has confused the medimma with the metretēs, and in Jos. iii. 6, § 6, the cotyle with the zestēs. Such errors throw doubt on his other statements, and tend to the conclusion that Josephus was not really familiar with the Greek measures. Nevertheless his testimony must be taken as decisively favoring the identity of the Hebrew bath with the Attic metretēs. The statements of Jerome and of Epiphanius in respect to Hebrew measures are equally remarkable for inconsistency. Assuming that Josephus was right in identifying the bath with the metretēs, its value would be, according to Boeckh's estimate of the latter, 1939.95 Paris cubic inches, or 7803.4 English gallons, but, according to the estimate of Berthelot, 1865.77 Paris cubic inches, or 86896 English gallons. The Rabbinites furnish data of a different kind on the basis of which Theonius has estimated the bath at 1014.99 Paris cubic inches or 4.1286 gallons. As we are unable to decide between Josephus and the Rabbinites, we give a double estimate of the various denominations, adopting Berthelot's estimate of the metretēs:—

<table>
<thead>
<tr>
<th>Measures</th>
<th>Value in Attic Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homer</td>
<td>1.4199 or 1.783</td>
</tr>
<tr>
<td>Seah</td>
<td>4.286 or 4.4196</td>
</tr>
<tr>
<td>Ephah</td>
<td>4.4196 or 4.1286</td>
</tr>
</tbody>
</table>

In the N. T. we have notices of the following foreign measures:—(a.) The Gr. μετρέτας (Jn. ii. 6; A. V. "firkin"), for liquids. (b.) The choniēz (Gr. choiniz, Rev. vi. 6; A. V. "measure"), for dry goods. (c.) The zestēs, applied, however, not to the particular measure so named by the Greeks, but to any small vessel, such as a cup (Mk. vii. 4, 8; A. V. "cor"). (d.) The modius (Gr. modios), similarly applied to describe any vessel of moderate dimensions (Mat. v. 15; Mk. iv. 21; Lk. xi. 33; A. V. "bushel"); though properly meaning a Roman measure (= 1 Attic medimman, or 1/4 Attic metretēs, Ilm. N. T. Lex.), amounting to about a peck. Taking the Attic metretēs = 8.6698 gallons, the amount of liquid in six stone jars, containing on the average 1/2 metretē each, would exceed 110 gallons (Jn. ii. 6). Very possibly, however, the metretēs represents the Hebrew bath, and if the bath be taken at the estimate of the Rabbinites (see above), the amount would be reduced to about 90 gallons. The cup was 1/15 of an Attic medimman, and contained nearly a quart. It represented the usual amount of corn for a day's food: hence a choniēz for a "penny" (devarion), which usually purchased a bushel (Cic. Verr. iii. 81), indicated a great scarcity. (Wages)—As to the use of fair measures, various precepts are expressed in the Mosaic Law, &c. (Lev. xix. 33; Deut. xxv. 14, 15; Prov. xx. 10; Ez. xiv. 10), and probably standard measures were kept in the Temple, as was usual in other ancient countries.

Well (Heb. usually בֹּר, sometimes בָאָר, מֹלַח, מֹלָב, or <textarea-removed>, Gr. ποτήριον πεζοῦ, both used in X. P. only as ἀρχαῖον, "well" in Jn. iv.; see A. V., Cistern, Fountain, Pit). The special necessity of a supply of water (Judg. i. 15) in a hot climate has always involved among Eastern nations questions of property of the highest importance, and sometimes given rise to serious contention. Thus the well Be'er-sheba was opened, and its possession attested with special formality by Abraham (Gen. xxi. 30, 31). The Philistines stopped up the wells dug and named by Abraham, an encroachment stoutly resisted by Isaac's followers (xxvi. 13-33; see 2 K. i. 19; 2 Chr. xxvi. 10). The Koran notices abandoned wells as signs of desertion. To acquire wells which they had not themselves dug, was one of the marks of favor foretold to the Hebrews on their entrance into Canaan (Deut. vii. 11). To possess one is noticed as a mark of independence (Prov. v. 15),

and to abstain from the use of wells belonging to others, a disclaimer of interference with their property (Num. xx. 17, 19, xxxi. 22). Similar rights of possession, actual and hereditary, exist among the Arabs of the present day. Wells, Bourchardt says, in the interior of the desert are exclusively property,
either of a whole tribe, or of individuals whose an-
cestors dug the wells. Wells have become in many
cases links in the history and landmarks in the
topography both of Palestine and of the Arabian
Peninsula. Wells in Palestine are usually excavated
from the solid limestone rock, sometimes with steps
to descend into them (Gen. xxiv. 16). The brims
are furnished with a curb or low wall of stone,
in which furrows are worn by the ropes used in draw-
ing water. This curb, as well as the stone cover,
also very usual, agrees with the directions of the
Law, as a protection against cattle accidents (Ex. xxi. 33).
On a curb of this sort our Lord sat when He con-
versed with the woman of Samaria (Jn. iv. 6), and
it was this, the usual stone cover, which the woman
placed on the mouth of the well at Bahurim (2 Sam.
xvii. 19, A. V. "a covering"). The usual methods
for raising water are—1. The rope and bucket, or
water-skin (Gen. xxiv. 14–20; Jn. iv. 1). 2. The
sákíyír, or Persian wheel. This consists of a ver-
tical wheel with buckets or earthen jars attached to
a cord passing over the wheel, which descends empty
and returns full as the wheel revolves. 3. A modifi-
cation of the last method, by which a man, sitting
opposite to a wheel furnished with buckets, turns it
by drawing with his hands one set of spokes pro-
longed beyond its circumference, and pushing
another set from him with his feet. 4. A method
very common, in ancient and modern Egypt, &c., is
the shadoof, a kind of lever moving on a pivot,
which is loaded at one end with some weight, and
has a rope or a bowl attached to the other end. Wells are usu-
ally furnished with troughs of wood or stone, into
which the water is emptied for the use of persons
or animals coming to the wells. Unless machi-
ery is used, which is commonly worked by men,
women are usually the water-carriers. See Beer;
Beer-lahari; Beer-sheba; Bethlehem; Core; Drag-
on-well; Elim; Esek; Harob; Rehoboam; Shchem;
Sitnah; also cuts under Chaldea; Founta-
in; Hamath; Jerusalem, &c.

**Wen** (2 Sam. xvii. 17 only) = maid-servant.

**Servant.**

**West** (Heb. yám [sea], ma'árdíb, once [Is.
xiv. 6] ma'árdíbík [both literally = the occident or
place where the sun sets, Gen.]; Gr. dóusí = the
setting of the sun], the quarter of the heavens or
earth which lies toward the setting sun, or opposite
to the East (Gen. xii. 8, xxviii. 14 [Heb. yám in
both]; Ps. ciii. 12, evii. 3 [Heb. ma'árdíb in both];
Mat. xi. 11, xxiv. 27, &c.). The Mediterranean
Sea ("the hinder sea," see East) formed the western
border of Palestine, and hence the Hebrews
would naturally use "seaward" or "toward the sea"
to denote a western direction. Sea, the
Great; Wind.

**Whale.** For the Heb. tan and tannin, rendered in
the A. V. "dragon," "whale," "serpent," "sea-
monster," see Dragon 1. 2. The Book of Jonah
records the swallowing of that prophet by some
"great fish" which in May, xiv. 40 is called in Greek
cités, in A. V. "whale." But the Gr. cítos is not
restricted in its meaning to "a whale," or any Cete-
cean; like the L. cetus or cetus, it may denote any
sea-monster, a "whale," a "shark," a "seal," a
tunny of enormous size, &c. (so Mr. Houghton,
and scholars universally). Although two or three

species of whale are found in the Mediterranean
Sea, yet the "great fish" that swallowed the proph-
et cannot properly be identified with any Cete-
cean, for, although the Sperm whale (Cheitodon
macrocephalus) has a gullet sufficiently large to admit
of a man, yet it can hardly be the fish intended; as
the natural food of Cetaceans consists of small
animals, such as medusa and crustacea. The only
fish, then, capable of swallowing a man would be a
large specimen of the white shark (Carcharias vul-
gularis), that devouring enemy of sailors, and the most
voracious of the shark family, which sometimes at-
tains the length of thirty feet. Ruyssch says that
the whole body of a man in armor has been found
in the stomach of a white shark; and Captain King,
in his Survey of Australia, says he caught one which
could have swallowed a man with the greatest ease.
Blumenbach mentions that a whole horse has been
found in a shark, and Captain Basil Hall reports
the taking of one m which, besides other things, he
found the whole skin of a buffalo which a short time
before had been thrown overboard from his ship.
The white shark is not uncommon in the Medi-
terranean; it occurs, as Forskål assures us, in the Ara-
bian Gulf, and sometimes reaches the Nile. It might therefore have been seen on the voyage to
Tarsis. So far for the natural portion of the subjec-
t. But how Jonah could have been swallowed whole
without, or how he could have existed for any
time in the shark's belly, cannot be explained by
simply natural causes, though certainly no more re-
markable than the preservation of Naadam, &c.,
in the "burning fiery furnace." Levit. 16; Mic.

**Wheat.** The well-known valuable cereal, cultivated
from the earliest times, and frequently mentioned
in the Bible. In the A. V. the Heb. bér, dógin,
and ripóth, are occasionally translated "wheat"; but
the proper Hebrew name of this cereal, as distin-
guished from "barley," "rye," &c., is kithít or chítít
(Chal. kitin or chitín). As to the former
Hebrew terms and the Gr. kýtos, see under Corn.
The first mention of wheat ("wheat-harvest") oc-
curs in Gen. xxx. 14, in the account of Jacob's sojourn
with Laban in Mesopotamia. Egypt in ancient times
was celebrated for the fertility of its grain; ac-
cording to Pliny, was grown in the Thebaid; it was
all bearded, and the same varieties, Sir G. Wilkin-
son writes, "existed in ancient as in modern times,
among which may be mentioned the seven-eared
quality described in Pharaoh's dream" (Gen. xii.
22). Babylonia was also noted for the excellence
of its wheat and other cereals. Modern writers,
as Chesney and Rich, bear testimony to the great fer-
tility of Mesopotamia. Syria and Palestine produced
wheat of fine quality and in large quantities (Ps.
xxx. 16, cxlvi. 14, &c.). There appear to be two
or three sorts of wheat at present grown in Pale-
stine, the Triticum vulgare (var. hyborem, the com-
mon "winter wheat"), Triticum Spelta (i. e. spelt;
"Rye"), and another variety of bearded wheat
which appears to be the same as the "Egyptian
wheat," the Triticum compositum. In the parable
of the sower our Lord alludes to grains of wheat
which in good ground produce a hundred-fold (Mat.
xxii. 8). The cereal wheat is probably most com-
monly produced one hundred grains in the ear. Wheat is
ripened toward the end of April, in May, and in
June, according to the differences of soil and posi-
tion; it was sow either broadcast, and then ploughed
in or trampled in by cattle (Is. xxxii. 20), or in rows,
if we rightly understand Is. xxviii. 25, which seems
to imply that the seeds were planted apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the barley; in the Egyptian plague of hail, in the A. V., viz. siphrath (Job xxxvii. 9; Prov. i. 27, x. 25; Is. v. 28, xix. 13, xxii. 1, lxi. 15; Jer. iv. 10; Hos. viii. 7; Am. ii. 14; Nah. i. 3; translated "storm" in Job xxxi. 18, also in Ps. lxxxii. 15 [Heb. 16], and Is. xxix. 6), sa'ar (Jer. xxii. 19 b, xxx. 22, xxx. 23 b; translated "tempest" in Ps. iv. 8 [Heb. 9], lxxxii. 15 [Heb. 16], also in Am. i. 14 and Jon. i. 4, 12), and sa'irath (2 K. i. 11; Job xxxvii. 1, xl. 6; Is. xxvii. 13). Jer. xxix. 19 a, xxx. 23 a, Ez. i. 4; Zech. ix. 14; translated "storm" in Ps. civii. 29; "stormy" [literally of storm or of storms] in ver. 25, cxxviii. 8, and Ez. xii. 13; "tempest" in Is. xxix. 6), convey the notion of a violent wind or hurricane, the first because such a wind sweeps away every object it encounters, the other two because the objects so swept away are food and clothing.

Gesenius, Fürst, &c., translate by "whirlwind" the Heb. galgal, in Ps. lxxxii. 18 (A. V. "heaven"), and Ez. x. 13 (A. V. "wheel"). It does not appear (so Mr. Bevan) that any of the above terms express the specific notion of a whirl-wind. The most violent winds in Palestine come from the east. The "whirlwind" is frequently used as a metaphor of violent and sweeping destruction. RAIN: WIND.

* White is often used as symbolical of cleanness, purity, brightness, &c. (Is. iii. 18; Dan. xii. 10; Rev. iii. 4, 5, &c.). ASS: COLORS; DRESS; LEFTROSY; LINEN: SNOW; STONES &c.

* Whore. HARLOT; IDOLATRY; SONOMETE.

Widow (Heb. almânâk; Gr. chôra). Under the Mosaic dispensation no legal provision was made for the maintenance of widows. They were left dependent partly on the affection of relations, especially of the eldest son, whose birthright, or extra share of the property, imposed such a duty upon him (First-born; Heir), and partly on the privileges accorded to other distressed classes (Alms; Poor; Stranger), such as a participation in the triennial third tithe (Deut. xiv. 29, xxvi. 12), in gleanings (xxiv. 19-21; Corner), and in religious feasts (xvi. 11, 14; Festivals). Taking a widow's garments in pledge was specially prohibited (xxiv. 17; compare Job xxiv. 3). The widow was commanded to the care of the community (Ex. xxii. 22; Deut. xxvii. 19; Is. i. 17; Jer. vii. 6, xxii. 3; Zech. vii. 10), and any neglect or oppression was strongly reproved (Job xxii. 9, xxiv. 21; Ps. xiv. 6; Is. x. 2; Ez. xxii. 7; Mal. iii. 3).With regard to the remarriage of widows, the only restriction imposed by the Mosaic law had reference to one left childless, whom the brother of the deceased husband was to marry (Deut. xxv. 5, 6; Mat. xxii. 23-30; MARRIAGE, p. 605). In the Apostolic Church the widows were sustained at the public expense, the relief being daily administered in kind, under the superintendence of officers appointed for this special purpose (Acts vi. 1-6). Particular directions are given by St. Paul as to the class of persons entitled to such public maintenance (1 Tim. v. 3-16). These were the poor and friendless (ver. 5-6, 16). Out of the body of widows a certain number were to be enrolled (A. V. "taken into the number"), each (1) not under sixty years of age; (2) having been "the wife of one man," probably meaning but once married; and (3) having led a useful and charitable life (ver. 9, 10). Alford, Be" Wett, Lange, &c., favor the view that the enrolled widows formed an ecclesiastical order, having duties identical with or analogous to those of the deaconesses of the early Church. (DEACONESS.) But Mr. Bevan, original author of this article, taking the passage as a whole, concludes that the main condition of enrol-
Wilderness of the Wandering. — The evidence in respect to many of the localities of that wilderness in which the Israelites wandered for forty years, is so slender that the whole subject of its route involved in much obscurity. The fact that from "Edom in the edge of the wilderness," their path struck across the Red Sea (Ex. xiii. 20), and from the sea into the same wilderness of Edom, seems to indicate the upper end of the furthest tongue of the Gulf of Suez as the point of crossing. There seems reason also to believe that this gulf hereafter took the name of Edom. As the direction of the march was not towards the present at present. (EADE-ZUPON : EROFE, THE : GODDEN : MIKOLLO : PRILLSDOTH ; RED SEA, PASSAGE OF).—

The twin gulfs of Suez and 'Akabah, into which the Red Sea separates, embrace the Peninsula in its east and west sides respectively. The northern portion of the whole Peninsula is a plateau called el-Tih, (Ar. the wild of the Israelites), bounded S. by the range of el-Tih, which extends somewhat like a slack chain from Suez on the W., to some sandstone cliffs on the E., which shut off this region from the Gulf of 'Akabah. The northwestern member of this chain converges with the shore of the Gulf of Suez, till the two run nearly parallel. Its eastern member then runs obliquely between N. and E. toward Hebron, the part of the plateau W. of this line being drained by the great

Wady d.'Arish along a gradual slope to the Mediterranean, and consisting of limestone covered with coarse grass interlaced with black thorn, while the shorter and much steeper slope eastward is drained by the Wady Fikreh and el-Jebel and el-Jerash into the Ieud Sea, and consists of a flat rising here and there in height's steps on one side, composed of white chalk with frequent lumps of limestone. Sand is rare in the Peninsula, except in the plain or broad bared known as the Dalat er-Raitach, on the south side of the el-Tih range. Of sandstone on the edges of the granite central mass there is no lack. It is chiefly found between the chalk and limestone of el-Tih and the southern rocky triangle of Sinai. The hardness of the granite in the Jedel el-Tih has been emphatically noticed by travellers. As to the existence in this wilderness of the 200,000 to 3,000,000 Israelites with their flocks and herds, we know not what extent the last were fed with the manna which supported the human life, and there is no doubt that the vegetation of the wadis has considerably decreased from the violence of the desert torments, the reckless waste of the Bedouin tribes, and their ruthless destruction of the acacia-trees for charcoal, &c. The Wady er-Rubalah (at Sinai), which was a vast green plain in the sixteenth century, is now entirely bare. Seetzen gives a list of sixty-three places as a proof that the region from the Hijaz to the neighboring Damascus, now and then deserted, was once extensive and populous. The grove at the wells of Moses (Abu Missile) and at Mount Sinai are conspicuous examples of successful attempts to produce vegetation in this desert. There seems to be no deficiency of rain. Human fostering hands might extend the prospect of possible resources from the present "transparent coating of vegetation" in the wilderness of Sinai to a point as far in excess of present facts as were the numbers of the Israelites lost above the 6,000 Bedouins computed now to form the population of the desert. (AGRICULTURE)—Assuming the passage of the Red Sea to have been effected at some spot N. of the now extensive expanse of the Gulf of Suez, the Israelites would march from their point of landing a little to the E. of S. Here they were in the wilderness of Sura, and in it "went three days and found no water." The next point mentioned is MARAH, thought by most travellers since Burchard's time to be Dome el-Hawarah. On this first section of their desert-march, Stanley (Syria and Palestine, 27) remarks, "There can be no dispute as to the general track of the Israelites after the passage (of the Red Sea). If they were to enter the mountains at all, they must continue in the route of all travellers, between the sea and the table-land of the TA, till they entered the low hills of Gharandel. Marah must either be Dome el-Hawarah or Dome er-Garwil, which holds in a note, "Dr. Grant, however, was told . . . of a spring near TA el-Abrada, right (i.e. south) of Hawarah, so bitter that neither men nor camels could drink of it. From hence the road goes straight to Wady Ghu-erandel." Seetzen inclines to favor the identification of el-Abrada with Marah. It seems almost certain, however, that Wady Gharandel—whether it be Marah, as Lepsius and (although doubtfully) Seetzen thought, or Edom as Niebuhr, Robinson, and Kruse—"must have lain on the line of march, and furnished a camping station (so Mr. Hayman, original author of this article). In this wady Seetzen found more trees, shrubs, and bushes than anywhere else from Sinai to Seer. The scenery in this region becomes

1. J. G. M. (in article "Widow." in Kitto's Bib. Cyc. ed. 1866 main: "that by widow—indeed 1 Tim. v. 3—T. "Edom"—Edom. Widow's welfare: widows in the ordinary was common to all lands and races: and that, as distinguished from these, he receives by "widow" this widow of believing to denote the re"O-\regarded wives of converted pagonists.") He adopted as a pagonist, either Jew or Gentile, became a Christian, and the widow's widow was the law of Christ's house, for the sake of a goodly seed. Mal. ii. 15, he had no children and put away the rest of his to her or more wives. The multiplication of disciples, therefore, among Jewish or Gentile pagonists was the multiplication of wives, and so the care and treatment of such wives was the first perplexing question of the Church, occasioning the appointment of deacons (Decon. and grew to such dimensions that, with the growth of Gentile pagonists and the consequent increase of widows by divorce, that Paul found it necessary to dispose of the question by means and also by the authority of the Church. It explains 1 Tim. v. 3—"If any man or woman that believeth have widows, let them believe them, and let the men of the Church be charged, that they may relieve them that are widows indeed—by reference to the converted pagonist in Damaseus, who, on his conversion repudiated all his marriages and refused to provide for his divorced wives according to his ability . . . Here was a believing man who had widows, whom he relieved. When such a man died, the widow of the pagonist kept the property and then disposed of it as if she had her own property. . . and thus if his wife now a widow, or widow indeed, or a believing son or daughter inherited the property, it should be a believing man or woman that had been relieved, and was under obligation to provide for them. Lk. 21.
a succession of watercourses; and the Wady et Taqubah (the good), connected with Ghamad el Leit, is so named from the goodly water and vegetation which it contains. These three wadys encompass on three sides the Jebel Hammamit; the sea, which it precipitously overhangs, being on the fourth. There seems no reason why all three should not have combined to form Elit, or at any rate, as Stanley suggests, two of them. From Elit, the next stage brought the people again to the sea. This fact,

and the water supply, and consequent great fertility, enjoyed by Tar on the coast (lat. 25° 18' - would make it seem probable that Tar was the locality intended; but as it lies more than seventy miles, in a straight line, from the nearest probable assignable spot for Elit, such a distance makes it a highly improbable site for the next encampment. The account in Ex. xvi omits this encampment by the sea, and brings the host at once into the wilderness of Sis. This is probably the alluvial plain, called by Stanley the plain of Markhah, which lower down the coast expands into the broadest in the peninsula, and is there

75
called el-Ki‘a, somewhere in the still northern portion of which we must doubtless place the next stations, Dophkah and Alusi (Num. xxxiii. 12-14). In the wilderness of Sin occurred the first murmuring for food, and the first fall of manna. If, now, Repliain be found at Feiran, it becomes almost certain that the track of the host lay to the N. of Serbal, a magnificent five-peaked mountain, which becomes first visible at the plain of Markabah. (Sinaï.) Feiran must have been gained by some road striking off from the sea-coast, like the Wady Mokattab, which is now the usual route from Cairo thither, perhaps by several parallel or converging lines. Stanley suggests the road by the S. of Serbal, through Wady el-hiram, as also a possible route to Sinai, and designates it "the southern" one. The identification of Sinaï itself will probably never be free from obscurity, though Mr. Hayman thinks that a slight preponderance of probability rests in favor of the Jebel Masa‘.—The sojourn of the Israelites for a year in the neighborhood of Mount Sinai embraced the receiving of the two Tables (Ten Commandments) and the institution of the Law of Moses, the golden calf, Moses’ vision of God (Jehovah), the visit of Jethro, the death of Nadab and Abiie, &c. The last incident mentioned before the wilderness of Sinai was the sighting of that of Paran is the intended departure of Horab the Kenite, which it seems he abandoned at Moses’ urgency. They now quitted the Syrian region for that of Paran, in which they went three days without finding a permanent encampment (Num. i, x. 15-23, x. 13, 33, x. 35, xil. 16). Here a choice of two main routes begins, in order of the two events which happened there. These stations seem from Num. x. 11-13, 33-36, to have lain in the wilderness of Paran; but possibly x. 11-13 should come after 33-36, and the “three days’ journey” of verse 33 lie still in the wilderness of Sinai; and even Taberah and Hazeroth, reached in xil. 11, xil. also there. Hazeroth is coupled with Diza‘ab = the Daba‘ah on the shore of the gulf of Akaba, a name which is often given to the adjacent hills, for Hazeroth, which is probably Ain el-Hilali or Ain el-Hilali. In Hazeroth the people tarried seven days, if not more (Num. xi. 35, xil.), during the exclusion of Miriam from the camp while leprosy.

1 Mr. Hayman suggests that this loftiest S. E. peak may have been the mount to which Moses retired, leaving the people encompassed in the plain or El-Shaba‘, which is about three miles distant: and says, "That the spot is not out of sight from that plain is hardly a difficulty, for the mountain burning with fire unto the midst of heaven" was what the Holy Ghost spoke of (Deut. iv. 11); and it now gave a reasonable distance for the spot, somewhere midway, whence the elders enjoyed a partial vision of God (Ex. xxiv. 9, 10)." Most, however, consider the plain where the people stood as situated at the base of Sinai and in full view of it, and hence connect Wady er-Shabah with Bala Suffaf (or Sufafa), Wady er-Sehlay (or Sehelay) with Jebel Mose, &c.

2 Robinson (i. 151, &c.), Porter (in Klotz, &c.), malathin the Wady el-Shafa‘ah to his Kadesh Ain el-Da‘ah, but the Wady el-Shafa‘ah to his Kadesh (Ain el-Da‘ah).—Rev. J. Roundhills (in Fairbairn, and so Stanley, in part) notes a route passing nearly N. from el-At‘in (about twenty miles W. from the Gulf in latitude 39°) over the desert el-Th to his Kadesh (Ain Kadesh).
Now, in Num. xx. 14, 16, 22-29, the narrative conducts us from Kadesh the city, reached in or shortly before "the fortieth year" to Mount Hor, where Aaron died, a portion of which route is accordingly that given in Deut. x. 6, 7; whereas the parallel column from Num. xxxii. gives substantially the same route as pursued in the early part of the penal wandering, when fulfilling the command given in the region Kadesh, "turn you, get you into the wilderness by the way of the Red Sea" (Num. xiv. 23; Deut. i. 40), which command we further learn from Deut. ii. 1 was strictly acted on, and which a march toward Edom-geber would exactly fulfil. (Deuteronomy, B. I. 5.)—The mountains on the W. of the 'Arabah must have been always poor in water, and form a dreary contrast to the rich springs of the eastern side in Mount Seir. From the cliff front of this last, Mount Hor stands out prominently. Hor-hagidgad, or Gudgolah, possibly = Wady el-Ghadhahdilch, which has a confluence with the Wady el-Jerash, the latter running into the 'Arabah on the W. side, Jotathia, or Jothatha, described as "a land of rivers of waters" (Deut. x. 7), may stand for any confluence of wadys in sufficient force to justify that character, but should certainly be in the southern portion of the 'Arabah, or a little to the W. of the same.—The probabilities of the whole march from Sinai, then, seem to stand as follows: they proceeded toward the N. E. to the 'Ai el-Hudhara (alzehorn), and thence quitted the maritime region, striking directly northward to el-Ain, and thence by a route wholly unknown, perhaps a little to the E. of N. across the lower eastern spurs of the el-Tih range, descending the upper course of the Wady el-Jerash, until the southeastern angle of the higher plateau formed the Jotbath. Hence, after dispatching the spies, they moved perhaps into the 'Arabah, or along its western overhanging hills, to meet their return. Then followed the disastrous attempt at or near el-Suif (Ekharn), and the penal wandering in the wilderness of Kadesh, with its triumphant scenes. The last half-dozen stations to Edom-geber inclusively, as shown above. They then marched on Kadesh, the city, probably up the 'Arabah by these same stations, took it, and sent from there the message to Edom. The refusal with which it was met forced them to retrace the 'Arabah once more, and meanwhile Aaron died. Thus the same stations (Deut. x. 6-7) were passed again, with the slight variation just noticed, probably caused by the command to resort to Mount Hor which that day occasioned. Hence, after reaching 'Akaboth, and turning northeastward, they passed by a nearly straight line toward the eastern border of Moab.—Of the stations in the list of Num. xxxii. 19-29 (Rithmah; Rimmon-parez; Libnah; Rissai; Keilathah; Shapher, Mount; Hara dah; Makheeloth; Tathan; Tahath; Mithkah) nothing is known, though Mithkah and the few preceding it probably belong to the wilderness of Kadesh. After the burial of Aaron, the refusal of Edom to permit Israel to "pass through his border" made it necessary for the people to "compass the land of Edom" (xxi. 4), when they were much "discouraged on account of the way," and the consequent murmuring was rebuked by the visitation of the "fiery serpents" (ver. 6), that is near Elath a promontory known as the Rāz 'Un Hor, "the mother of serpents," which seem to abound in the region adjacent; and, if we may suppose this the scene of that judgment, the event would be thus connected with the line of march, rounding the southern border of Mount Seir, whence "turning northward, having "compassed that mountain (Mount Seir) long enough," they "passed by the way of the wilderness of Moab" (Deut. ii. 3, 8). Some permanent encampment, perhaps at Zalmonah (Num. xxxii. 41, 42), seems here to have taken place, to judge from the urgent expression of Moses to the people in Deut. ii. 13: "Now rise up, said I, and get you over the brook Zered," which lay far from so little a E., probably the Wady el-Aluh. The delay caused by the plague of serpents may account for this apparent urgency, which would on this view have taken place at Zalmonah; and as we have connected the scenes of that plague with the neighborhood of Elath, so, if we suppose Zalmonah to have lain in the Wady el-Tih, which has its junction with the 'Arabah close to 'Akaboth, the modern site of Elath, this will harmonize the various insi-
cations, and form a suitable point of departure for the
last stage of the wandering, which ends at the
brook Zered (Deut. ii. 14). Three stations, PUNOX,
Onos, and LEBABARIM, were passed between this
locality and the brook or valley of Zered (Num. xxi.
10-12; compare xxxiii. 43, 44), this last name, with
the "brooks of ABNON," BEEN, MATTANAH, NAHA-
LIKH, and BAMOTH, being in Num. xxi. 14-20, but
not in xxxiii.; but the interval between IN-ABARIM
and ZEDO, which last corresponds probably (Deut.
nxxiv. 1) with the Pisgah of Num. xxi. 29, is filled
by two stations merely, DEBON-GAD and ALMON-
DIBLAITHAM, whence we may infer that in these
two only were permanent halts made. In this stage
of their progress occurred the "digging" of the
"well" by "the princes," the victories over SINAI
and Q, the episodes of Balaam and Phinehas, and
the final numbering of the people, followed by the
chastisement of the MIDIANITES (Num. xxi. 17, xxii.
36, xxxi. 1-12; compare Deut. ii. 24-37, iii. 1-
17). Several names of places, which are identical
with some herein considered, occur in Deut. i. 1,
where Moses is said to have spoken "on this (i. e.
E.) side Jordan in the wilderness, in the plain over
against the Red Sea, between PARAN and TOPEH,
and LAZAN and HAZEROH and DIZAHAM." Paran
here is perhaps the El-paran to which Chedorlaomer
came in Gen. xiv. 6, and probably Topeh is the
well-known Taflith to the N. E. of Petra; and
similarly the Red Sea, "over against," which it is
spoken of as lying, is defined by Dizahab on its
coast, and Hazeroth near the same. The introduc-
tion of "Laban" is less clear. ARABIA: OLD Testa-
ment B: PALESTINE, Botany, Zoology, Climate,
&c.: PARCHE; SEA, THE SALT, &c.
Willows (Heb. 'arbim) are mentioned in Lev.
xxviii. 40, as used for making booths at the Feast of
Tabernacles; in Job xl. 22 as giving shade to BO-NE-
MOTH; in Is. xlv. 4 in illustration of the springing
up of Israel's offspring. The tree upon which the
captive Israelites hung their harps (Ps. cxxviii. 2)
was undoubtedly (so Mr. Houghton, &c.) the weep-
ing willow (Salix Babylonica), which grows abun-
dantly on the banks of the Euphrates, in other parts
of Asia as in Palestine, and in Northern Africa. Spren-
gel seems to restrict the Hebrew word to the weeping
willow; but there can scarcely be a doubt that
the term is generic, and includes other species of
the large family of willows, which is probably well
represented in Palestine and the Bible lands, as the
white willow (Salix alba), osier (Salix visnana),
Egyptian willow (Salix Egyptiaca), which latter plant
Sprengel identifies with the Ar. safaif, probably
= the Heb. tsaph-bafelah (A. V. "willow") of Ez.
xxv. 3.
Willows, the Brook of the (Heb. nahal [or noach] hE-arbitum), a wady mentioned (Is. xxv. 7) as one of the boundaries of Moab—probably, as Gesenius ob-
serves, the southern one; possibly = a wady men-
tioned in Am. vi. 14 (A. V. "the river of the wilde-
ness") as the then recognized southern limit of the
northern kingdom, the Hebrew word being the same
hebrew form used in Is. lxxv. 5, on the borders of
Amos, while that translated "wilderness" in Amos
is hE-arbitah (Arabah), elsewhere almost exclu-
sively = the Valley of the Jordan, the Ghôr of mod-
ern Arabs. Mr. Grove, with Ewald, Hitzig, &c.,
regards the Heb. 'arbim in Isaiah as = deoets (p.
of Arava); the A. V. margin, with the LXX, Svr., and Ar., translates it "Arabians," while the
Vulgate, Luther, Gesenius, Pusey, J. A. Alexander,
A. V., &c., render it "willows." Most consider the
Wady el-Abg (Zered?) as intended in one, if not in
both, of the above passages, though Mr. Grove
remarks that the name Wady Safaif, "Willow
Wady," is still attached to a part of the main
branch of the ravine which descends from Kerak
to the northern end of the peninsula of the Dead Sea,
and that either of these positions would agree with
the requirements of either passage.
Wills. Under a system of close inheritance
(Heb.), like that of the Jews, the scope for bequest
in respect of land was limited by the right of re-
demption and general recity in the Jubilee year.
But the Law does not forbid bequests by will of such
limited interest in land as was consistent with those
rights. (Wows.) The case of houses in walled
towns was different, and they must have frequently
been bequeathed by will (Lev. xxv, 20). Two in-
stances are recorded in the O. T., under the Law,
of testamentary disposition, (1) effected in the case
of Alithophel (2 Sam. xxi. 23), (2) recommended in
the case of Hezekiah (2 K. xx. 1; Is. xxxviii. 1).
Wimple, an old English word for hood or veil,
representing the Heb. mitpahath or mitpachath in Is.
iii. 22. The Hebrew word signifies rather a kind of
snood or mantle. Dress, p. 235.
Wind (Heb. ruah or ra:h; Gr. anemos, pneuma,
pneon). That the Hebrews recognized four prevail-
ing winds as issuing, broadly speaking, from the
four cardinal points, NORTH, SOUTH, EAST, and WEST,
may be inferred from their using the "four winds"
as = the "four quarters" of the heavens (Ez.
xxvii. 2; Dan. vii. 8; Zech. ii. 6; Mat. xxiv. 31;
compare Jer. xlix. 36). The N. wind, or, as it was
usually called, "the North," was naturally the cold-
est of the four (Eccles. xliii. 20), and its presence
is hence invoked as favorable to vegetation in Cant.
v. 16. It is described in Prov. xxv. 23 (marg.) as
bringing rain; in this case we must understand the
N. W. wind. The N. W. wind prevails from the
to the process of “treading,” which has prevailed in all ages in Oriental and South-European countries (Neh. xiii. 15; Job xxiv. 11; Is. xxxii. 19; Jer. xxv. 30, xlviii. 33; Am. ix. 13; Rev. xix. 15). A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the sweet wine (tir. glekous, A. V. “new wine”) noticed in Acts ii. 13, The “treading” was by one or more men, according to the size of the vat. They encouraged one another by shouts and cries (Is. xvi. 9, 10; Jer. xxv. 30, xlviii. 33). Their legs and garments were dyed red with the juice (Gen. xiv. 11; Is. xiii. 2, 5). The expressed juice escaped by an aperture into the lower vat, or was at once collected in vessels. A hand-press was occasionally used in Egypt, but we have no notice of such an instrument in the Bible. The wine was sometimes preserved in its unfermented state, and drunk as must, but more generally was both pressed off and fermented, and, if it was designed to be kept for some time, a certain amount of lees was added to give it body (Is. xxi. 6). The wine consequently required to be “refined” or strained previously to being brought to table (xxvi. 6).—The produce of the wine-press was described in Hebrew by a variety of terms, indicative

Egyptian wine-press, from Wilkinson.
wine is manufactured. The question whether either of
the above terms ordinarily signifies a solid sub-
stance, would be settled by the manner in which
they were consumed. We are not aware of a single
passage which couples ḥayin with the act of eating
(sor Mr. Bevan, original author of this article). In
the only passage where the act of consuming ʾtirāḥ
alone is noticed (Is. xix. 8 [A. V., “shall not drink
thy wine”]), 9 (“shall drink it”), the Hebrew verb is
ḥathāḥ, which constantly indicates the act of
drinking (e. g. Gen. ix. 21, xxiv. 14, 18, 19, 22; Ex.
vii. 18, 21, 24; Ru. ii. 9; 1 Sam. xxx. 12, 16; Job
i. 4, &c.). To the argument that ʾtirāḥ is generally
connected with “corn” (Gen. xxvii. 28, 37; Deut.
vii. 13, xv. 14, &c.; A. V., “wine”) usually in this
connection, but “new wine” in Neh. x. 39 [Heb.
40], xiii. 5, 12), and therefore implies an edible
rather than drinkable substance, it may reasonably
be urged that in any enumeration of the materials
for man’s support, “meat and drink” would be specified,
not merely several kinds of the former and none
of the latter. There are, moreover, passages which
seem to imply the actual manufacture of ʾtirāḥ by
the same process by which wine was ordinarily made
(Mic. vi. 15, “sweet wine”; Prov. iii. 10, “new
wine”; Joel ii. 21, “wine”). Lastly, we have in-
tentions of the effect produced by an excessive use of
ʾyāṭn and ṣirāḥ. To the former are attributed the
“darkly flashing eye” (Gen. xlix. 12, A. V.
“red with wine”), the unbridled tongue (Prox. xx.
1; Is. xxvii. 7), the excitement of the spirit (Prov.
xxx. 6; Is. v. 11; Zech. ix. 15, x. 7), the enchaunched
affections of its votaries (Hos. iv. 11), the perverted
judgment (Prox. xxx. 5; Is. xxvii. 7), the indelent
exercise of the passions (Prov. xvi. 16), and the
bittering from the heat (Heb. ḫimāḏ or ḥēmāḏ, A.
“bottles,” marg. “heat”) of wine (Hos. v. 5). In
Hos. iv. 11—“Whoredom and wine (ʾyāṭn), and
new wine (ʾtirāḥ) take away the heart”—ʾtirāḥ ap-
ppears as the climax of engaging influences, in
immediate connection with ʾyāṭn. The impression produced by a moral review of the above notices
is, that both ʾyāṭn and ṣirāḥ in their ordinary and
popular acceptation referred to fermented, intoxicating
wine. A certain amount of fermentation is implied
in the distension of the leather bottles when new
wine was placed in them, which was liable to
heat old bottles (Job xxxii. 19; Mat. iv. 17).V.
Vinum, wine, potabile, signifies that wine must
be placed in jars or bottles, and then bury-
ing it in the earth. But we should be inclined to
understand the passages above quoted as referring to
wine drawn off before the fermentation was com-
plete, either for immediate use, or for forming it into
sweet wine. The Heb. dāš (Cant. viii. 2 A. V.
“juice”); Is. xliv. 26 and Am. ix. 13 [in both “sweet
wine,” marg. “new wine”]; Joel i. 5, iii. 18 [Ir. 18.
Heb.; “new wine” in both] is derived from a word
signifying to tread, and would very properly refer to
new wine as being recently trodden out, but not nec-
cessarily to unfermented wine. It forms part of a
Divine promise (Joel iii. 18; Am. ix. 13) very much
as ṣirāḥ occurs elsewhere, though other notices im-
ply that it was the occasion of excess (Is. xliv. 26;
Joel i. 5). The Heb. ṣiḏ is derived from a root
signifying to soak or drink to excess (Is. i. 22, A. V.
“wine”; Hos. iv. 18, “drink”; Nah. i. 10, “drunk-
en”), and seems to be characterized by strength
rather than sweetness. The term occurs in Hos. iv.
18, in the sense of a debauch. The Heb. heneq
cheneq (Deut. xxxii. 14. A. V. “pure,” Is. xvii. 2,
“red wine”), Chal. ḥomar or chimtar (A. V. “wine”
in Ezr. vi. 9, vii. 22), and hamrā or chamarā (A. V.
“wine”), Dan. v. 1 ff., convey the notion of foam-
ing or ebullition, and may equally well apply to the
process of fermentation or to the frothing of liquid fresh-
lly poured out, in which latter case they might be
used of an unfermented liquid. The Heb. mesassh
(A. V. “mixture”, Ps. lxxv. 8, Heb. 9), merōg
(“liquor,” margin “mixture,” Cant. vii. 2, Heb. 3),
and melmash (Prov. xxiii. 30, “mixed wine;” Is.
ixx. 11, “drink-offering”), imply a mixture of wine
with some other substance, and this mingling may
have increased or diminished the strength of the
wine according as the substance added was spices or
water. The notices chiefly favor the former view;
for mingled liquor was prepared for high festivals
(Prov. iv. 2, 3), and occasions of excess (xxxi. 30;
Is. v. 22). A cup “full-mixed” was emblematic of
severe punishment or death (A. V. “drink,” Ps.
ixx. 11, “drink-offering”), and was mingled with ṭēḇōn
(Galle) given to Jesus may have been a bitter draught or one designed to deaden pain
(Mk. xxv. 23), and the spiced pomegranate wine pre-
bared by the bride (Cant. vii. 2) may well have been
of a mild character. The Heb. sheḥalār (A. V.
“strong drink”) is a generic term applied to all fer-
mented liquors except wine (Drunk, Strong); ḥēnēq
or cheneq is a weak sour wine (Vinegar); ḥathāḥ
(A. V. “flagon of wine,” 2 Sam. xvi. 1, &c.) = a
cake of pressed raisins; and šimēnārim, properly
the “lees” or “dregs” of wine, in Is. xx. 6 =
wine that had been kept on the lees to increase its
body. In the X. T. the Gr. ὕλαμ, a wine vessel,
wine, etc., has the state-appellation of “wine”
(Mat. ix. 17 thrice; Mk. iv. 22 four times, xv. 23;
Lk. i. 15, &c.); siker is a Grecized form of the
Heb. sheḥalār = “strong drink” (Lk. i. 15 only);
ozān = “Vinegar.” The Gr. γρέκος, properly sweet
wine, A. V. “new wine” (Acts ii. 13 only), could
not be new wine in the proper sense, as about eight
preserved is that of dibs, which may be called grape molas-
ses. . . . Wine in Syria is not an article of exportation.
Wine-making is not an art in its proper sense of the
substance to be eaten, without referring to the follow-
words “wine and milk.”

2 Dr. Robinson (in Rev. Heb. Lex. ed. of 1854) says:
“All the passages go to show that ṭirāḥ is new wine of
the first year, the vine-ridge or vintage of the season; and hence
it is mostly coupled with wine, corn, and oil as a product
of the land. That it was regarded as intoxicating is shown by
its frequent association with ṣirēq (Cant. ii. 15, &c.).

3 Rev. Ell Smith, D. D., the well-known American mis-
ionary in Syria (1839-57), describes the methods of making
wine in Syria and in the Canaanitish territories, as the
Hebrew terms would indicate three classes, viz.:
(1) The simple juice of the grape is fer-
minted, without de-fermentation or boiling: (2) The juice of
the grapes is boiled down before fermentation: (3) The
grapes are partially dried in the sun before being pressed.

4 Brandied wines, distilled wines, and unfermented wines,
is all ozas in Syria, and is known by the term ṭirāḥ.

5 The only form in which the unfermented juice of the grape is
wine. 1190
months must have elapsed between the vintage and the feast of Pentecost, and the context implies that it was a fermented liquor (comp. note 2). The explanations of the ancient lexiconographers lead us to infer that its luscious qualities were due, not to its being recently made, but to its being produced from the very purest juice of the grapes. There can be little doubt that the vintage in Palestine varied in quality, and were named after the localities in which they were made. The only wines of which we have special notice, belonged to Syria: these were the wine of Helbon (Ex. xxvi. 18), and the wine of Lebanon (note 1), famed for its aroma (Hos. xiv. 7).

-Wine was produced on occasions of ordinary hospitality (Gen. xiv. 18), and at festivals, such as marriages (Jn. ii. 3). (BANQUETS; MARRIAGE.) The monuments of ancient Egypt furnish abundant evidence that the people of that country, both male and female, indulged liberally in the use of wine. Under the Mosaic law wine formed the usual drink-offering that accompanied the daily sacrifice (Ex. xxix. 40), the presentation of the first-fruits (Lev. xiii. 13), and other offerings (Num. xv. 5). The tithe was to be paid of wine as of other produce. The priest was also to receive first-fruits of wine, as of other articles (Deut. xiv. 4, compare Ex. xxi. 29). The priests were forbidden to eat blood or wine, which were not then, perhaps, fermented (Lev. xi. 2, Num. xix. 2). The wine and strong drink were used when performing the services of the Temple (Lev. v. 9; ABD.) The Nazarite was prohibited from the use of wine or strong drink, or even the juice of grapes, during his vow (Num. vi. 3). (RE-CHARGE.) The use of wine at the Passover was not enjoined by the Law, but had become an established custom, at all events in the post-Babylonian period. The wine was mixed with warm water on these occasions, as implied in the notice of the warming-kettle. Hence in the early Christian Church it was usual to mix the sacramental wine with water. The Pastoral Epistles direct that bishops and deacons shall not be "given to wine" (1 Tim. iii. 3, 8; Tit. ii. 3). St. Paul advises Timothy himself to be no longer an habitual water-drinker, but to take a little wine for his health's sake (1 Tim. v. 23).4 DREUKNARD.

Wine—blb-ben. DREUKNARD; WINE. *-—for wine—wine-—wine-press. FAT. Wine-press. The wine-presses of the Jews consisted of two receptacles or vats placed at different elevations, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats are mentioned together only in Joel iii. 13 (iv. 12, Heb.):—"The press (Heb. goth) is full; the vats (Heb. pl. ykładka) overflow" —the upper vat being full of fruit, the lower one overflowing with the must. The Hebr., ykładka is similarly applied to the lower vat in Joel ii. 24 (A. V. "fat") and probably in Prov. iii. 10 ("press," &c. The Heb. goth is also strictly applied to the upper vat in Neh. xii. 15, and in Lam. i. 15, V. "wine-press" in both), and Is. lxii. 2 (A. V. "wine-fat"), with Heb. pórakh (A. V. "wine-press") in a parallel sense in ver. 3. Gesenius regards the Hebr., ykładka in 2 K. vi. 27 and Job xxxii. 16 ("wine-press," in both) as = the upper vat. The Hebr., pórakh, as used in Hag. ii. 16 (A. V. "press"), probably refers to the eagle of a wine-press, rather than to the press or vat itself.

4 The great Christian principle of abstaining from that which even by injury or becoming the block to another is thus laid down by the apostle: "It is good neither to eat flesh (shāmāmel), nor to drink wine, nor to be offended with meat (O嘴唇, ro. 9), or is made weak" (Rom. xiv. 21, comp. 1 Cor. viii. 13).
cally, in two parts, has given occasion for the maintenance by Houbigant, Eichhorn, Bretnschneider, Bertholdt, &c., that it is the work of two or more authors. The idea (Grotius, Grätz) that the book has been interpolated by a Christian hand is as little worthy of consideration as the idea (Eichhorn, Grotius, &c.) that it is incomplete. — B. Style and Language. In the richness and freedom of its vocabulary it most closely resembles the fourth Book of Maccabees, but it is superior to that in power and variety of diction. No existing work represents perhaps more completely the style of composition produced by the "sophistic" schools of rhetoric, and hence the effect of different parts of the book is very unequal. The florid redundancy and restless straining after effect, which may be not unsuited to vivid intellectual pictures, is wholly alien from the philosophical contemplation of history. The magnificent description of Wisdom (vii. 22—viii. 1) must rank among the noblest passages of human eloquence. Examinations of strange or unknown words may be found on almost every page. — E. Original Language. The book was once supposed to be the work of Solomon, yet its style and language show conclusively that it was written in Greek, not translated from any Hebrew or Aramaic text (see II. below). — F. Doctrinal character. The theological teaching of the book offers, in many respects, the nearest approach to the language and doctrines of Greek philosophy which is found in any Jewish writing up to the time of Philo. Thus, in speaking of the almighty power of God, the writer describes Him as "having created the universe out of matter without form" (Wis. xi. 17), adopting the very phrase of the Platoniasts, found nowhere else in the Old Testament. There is no trace of the Christian doctrine of a resurrection of the body; and the future triumph of the good is entirely unconnected with any revelation of a personal Messiah (vii. 5, 8, v. 16). The identification of the t Overview, direct or indirect, with the doctrine of the death and resurrection of the body (Wis. ii. 23, 24), is the most remarkable development of Biblical doctrine which the book contains. It is in this point that the Pseude-Solomon differs most widely from Philo, who recognizes no such exaltation of the power of the world. The subsequent deliverance of Adam from his transgression is attributed to wisdom—not the scheme of Divine Providence, but that wisdom given by God to man, which is immortality (viii. 17). There are few traces of the recognition of the sinfulness even of the wise man in his wisdom, which forms, in the Psalms and the Prophets, the basis of the Christian doctrine of the atonement (yet compare xi. 2). A typical significance is assumed to underlie the historic details of the O. T. (xvi. 1, xviii. 4, 5, &c.). In connection with the O. T. Scriptures, the book, as a whole, may be regarded as carrying on one step further the great problem of life contained in Ecclesiastes and Jon. — G. The doctrine of Wisdom. It would be impossible to trace here in detail the progressive development of the doctrine of Wisdom, as a Divine Power standing in some sense between the Creator and creation, yet without some idea of this history no correct opinion can be formed on the position of this book in Jewish literature. The foundation of the doctrine is to be found in Prov. viii., where Wisdom is represented as present with God before (22) and during the creation of the world. By the personification of Wisdom, and the relation of Wisdom to men (31), a preparation is made for the extension of the doctrine. In Eccles. xxiv. Wisdom is represented as a creation of God (9), penetrating the whole universe (4—6), and taking up her special abode with the chosen people (8—12). Her personal existence and providential function are thus distinctly brought out. In the Book of Wisdom the conception gains yet further completeness. In this, Wisdom is identified with the Spirit of God (Wis. ix. 17). She is the power which unites (1. 7) and directs all things (viii. 1). By her, in especial, men have fellowship with God (xii. 1). Her working, in the providential history of God's people, is traced at length (x.); and her power is declared to reach beyond the world of man into that of spirits (vii. 29). The conception of Wisdom, however boldly personified, yet leaves a wide chasm between the world and the Creator. Wisdom answers to the idea of a spirit vivifying and uniting all things in all time, as distinguished from any special outward revelation of the Divine Person. Thus at the same time that the doctrine of Wisdom was gradually con tructed, the correlative doctrine of the Divine Word was also reduced to a definite shape. The Word (Mikrā), the Divine expression, as it was understood in Palestine, furnished the exact complement to Wisdom, the Divine thought. Broadly, the Word properly represented the mediating element in the action of God, Wisdom the mediating element of His omnipresence. The Book of Proverbs, the Fourth Book of Maccabees, and the most complete view of Divine wisdom, contain only two passages in which the Word is invested with the attributes of personal action (xvi. 12, xviii. 13; ix. 1 is of different character). These, however, are sufficient to indicate that the two powers were distinguished by the writer; and it has been commonly argued that the superior prominence given in the book to the conception of Wisdom is an indication of a date anterior to Philo. The doctrine of the Divine wisdom passes by a transition, often imperceptible, to that of human wisdom, which is derived from it. This embraces not only the whole range of moral and religious thought, but also the whole range of physical knowledge (Philosophy). In this aspect, the enumeration of the great forms of natural science in vii. 17—20 (viii. 8) offers a most instructive subject of comparison with the corresponding passages in 1 K. iv. 32—34. — H. Place and Date of Writing. It seems most reasonable to believe that the book was composed at ALEXANDRIA some time before the time of Philo (about 120—50 n. c.). Alexandria was the only place where Judaism and philosophy, both of the East and West, came into natural and close connection. The mode in which Egyptian idolatry is spoken of indicates present and living antagonism. It may, indeed, be said justly, that the local coloring of the latter part of the book is conclusive as to the place of its composition. But all the guesses as to its authorship are absolutely valueless. The earliest, mentioned by Jerome, assigned it to Philo. Luthebeck suggested Aristockles. Eichhorn, Zeller, Just, &c., supposed the author one of the Therapeutæ. Some critics have held that the book is of Christian origin, or even definitely the work of Apollon. — I. History. The history of the book is extremely obscure. There is no trace of the use of it before the Christian cœ.
On the other hand, it can scarcely be doubted that St. Paul, if not other apostolic writers, was familiar with its language, though he makes no definite quotation from it (the supposed reference in Lk. xi. 49 to Wis. ii. 12-14 is wholly unfounded). Thus we have striking parallels in Rom. ix. 21 to Wis. xi. 7; in Rom. iv. 22 to Wis. xii. 20; in Eph. vi. 13-17 to Wis. v. 17-19 (the heavenly armor), &c. It may be questioned whether his acquaintance with the book may not have been gained rather orally than by direct study. The first clear references to the book occur not earlier than the close of the second century. According to Eusebius, Irenæus made use of it in a lost work, and in a passage of his great work (against Heresies) Irenæus silently adopts a characteristic clause from it (Wis. vi. 19). From the time of Clement of Alexandria the book is constantly quoted as an inspired work of Solomon, or as "Scripture," even by those Fathers who denied its assumed authorship, and it gained a place in the Canon (with the other apocryphal books; Apocalypse) at the Council of Carthage, A.D. 397. From this time its history is the same as that of the other apocryphal books up to the period of the Reformers. (Vulgate.) It furnishes for the Church of England and the Protestant Episcopal Church of the United States excellent models for church-festivals.

*Wise Men. Magi.*

*Wit. to = to know (Gen. xxiv. 21; Ex. ii. 4). "We do you to witt" (2 Cor. viii. 1) = we cause you to know, or we make it known to you.

Witch, Witchcrafts. Divination; Enchantments; Magic.

*Witches,* or *Withers,* the A. V. translation of Heb. בְּרֵית (Bikkurim) (Judg. xvi. 7-9), pl. of בְּרֵי (Bor), Ges. B. For the "green withes" of the A. V., Gesenius and Furst have *new ropes.* A *witch* or *wilde* is probably a flexible twig used for binding.

Witnes(s). Among people with whom writing is not common (Education), or who for any reason do not have permanent offices or courts of record, the evidence of a transaction is often given by some tangible memorial or significant ceremony. Abraham gave seven ewe-lambs to Abimelech as an evidence of his property in the well of Beer-sheba. Jacob raised a heap of stones as a boundary-mark between himself and Laban (Gen. xxx. 30, xxxi. 47, 52). The tribes of Reuben and Gad raised an "altar" as a witness to the covenant between themselves and the rest of the nation; Joshua set up a stone as an evidence of the allegiance promised by Israel to God (Josh. xxii. 10, 26, 34, xxiv. 26, 27). Thus also symbolical usages, in ratification of contracts, or complete arrangements, &c., as the ceremony of shoe-losing (Deut. xxv. 11, 12; Ru. iv. 7, 8; Marriage), the ordeal prescribed in the case of a suspected wife (Num. v. 17-30; Abelthery), the ceremony at offering First-fruits, &c. - But written evidence was by no means unknown to the Jews. Divorce was to be proved by a written document (Deut. xxiv. 1, 3). In civil contracts, at least in later times, documentary evidence was required and carefully preserved (Is. viii. 16; Jer. xxxii. 16-19).

The *Wolf,* or *Wölfe,* is a fierce and rapacious animal (Gen. xlix. 27; Ez. xxii. 27; Hab. i. 8; Mat. xv. 15); which prows at night (Jer. v. 6; Zeph. iii. 3, &c.), and is especially destructive to sheep and lambs (Mat. x. 16; Lk. x. 3; Jn. x. 12). Isaiah (xi. 6, xx. 25) foretells the peaceful reign of the Messiah under the metaphor of a wolf dwelling with a lamb; cruel persecutors are compared with wolves (Mat. x. 16; Acts xx. 29). There can be little doubt (so Mr. Houghton) that the wolf of Palestine is the common wolf (*Canis lupus*), and that

**Woll** (*Canis lupus*).—(Fam.)

*this is the animal so frequently mentioned in the Bible, though we lack precise information with regard to the canine animals of Palestine. (Dog; Fox.) Col. Hamilton Smith mentions, under the name of derboun, a species of black wolf, as occurring in Arabia and Southern Syria. Wolves were doubtless far more common in Biblical times than they are now, though they are occasionally seen by modern travellers.*

**Woman** [as in *wolf*], pl. *Women* [wenim]. (Heb. usually נָשָׂה, sometimes נָשָׁה [commonly translated "female"]; Gr. usually γυνὴ, θηλής [= *female*] only in Rom. i. 26, 27). The position of women in the Hebrew commonwealth contrasts favorably with that now generally assigned to them in Eastern countries. The most salient point of contrast

1 Yet in the Extent legal rights are secured to women more fully than in England and most of the United States. Here, according to the common law, a woman's personality is merged in marriage in her husband's; but in the
trast in the usages of ancient as compared with modern Oriental society was the large amount of liberty enjoyed by women. Instead of being immured in a harem, or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amusements of ordinary life. Rebekah travelled on a camel with her face unveiled, until she came into the presence of her allied (Gen. xxxiv. 64, 65). Jacob saluted Rachel with a kiss in the presence of the shepherds (xxix. 11). Women played no inconsiderable part in public celebrations (Ex. xv. 20, 21; Judg. xi. 34, &c.; Dan. x. 11). The odors of Deborah (Judg. v.) and of Hannah (1 Sam. ii. 1, &c.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly that of prophetess or inspired teacher (Ex. xv. 20; Judg. iv. 4; 2 K. xxii. 14; Neh. vi. 14; Lk. ii. 50; Athalian; Jered. xx.).

Management of household affairs devolved mainly on the women. The value of a virtuous and active housewife forms a frequent topic in the Book of Proverbs (xi. 16, xvi. 4, xiv. 1, xxxi. 10 ff.). Her influence was of course proportionately great. The effect of polygamy was to transfer female influence from the wives to the mother. (Queen.) Polygamy also necessitated a separate establishment for the wives collectively, and separately for each individually.

Adam; Adultery; Banquets; Child; Concord; Creation; Daughter; Deaconess; Divorce; Dress; Education; Eve; Forehead; Fountain; Hair; Head-dress; Man; Marriage; Meals; Ornaments; Personal; Patriarch; Purification; Slave; Veil; Wives.

Wood. Agriculturc; Architects; Coals; Festivals; Fire; Forest; Oak; Palestine, &c.

Wool (Heb. 'omer; Chal. 'omar; Gr. erion). Wool was an article of the highest value among the Jews, as the staple material for the manufacture of clothing (Lev. xiii. 47; Deut. xxiii. 11; Job xxxi. 20; Prov. xxxxi. 13; Ez. xxxiii. 3; Hos. ii. 5). The "sleeve" (Heb. giz, gizzah) is mentioned in Deut. xviii. 4, and in Judg. vi. 37 ff. and Job xxxi. 20. The importance of wool is shown by Moses's tribute of rams "with the wool" (2 K. ii. 4), and by its being speared with the firstfruits and offered to the poor (Deut. xvii. 4). The word of Damascus was highly prized in the midst of Tyre (Ez. xxvii. 18). Wool is an image of purity and brilliance (Is. i. 18; Dan. vii. 9; Rev. i. 14). Dress; Handicraft; Sheep; Spinning; Weaving; Woollen.

Woolen, or Woollen (Linn. and). Among the laws against unnatural mixtures is found one to this effect: "Neither shall a garment mingled of linen and woollen come upon thee" (Lev. xix. 19); or, as in Deut. xxiv. 11, "thou shalt not wear a garment of divers sorts, as of woollen and linen together." The same Hebraic word (shad'atnez) translated "woollen" in Leviticus "of linen and woollen," and in Deuteronomy "a garment of divers sorts." The word sha'datnez is foreign, but its origin is uncertain. Its signification is sufficiently defined in Deut. xxii. 11. Jablonski favors Forster's suggestion that a garment of linen and woollen was called by the Egyptians x'ontenc, and that this word was borrowed by the Hebrews, and written sha'datnez. The reason given by Josephus (iv. 8, § 11) for the law against wearing a garment woven of linen and woollen is, that such were worn by the priests alone. Maimonides found in the books of the ancient Zabiti that the priests of the idolaters clothed themselves with robes of linen and woollen mixed together. Probably the law was based on some relation of the prohibited mixtures to impurity or idolatry.

World in the general sense (something spoken, a saying, the expression or sign of an idea) often occurs in the A. V. as the translation of the Heb. 'omer, 'omer, in'ard, darah, milleh, &c., and of the Gr. logos and rema. But in Jn. i. 1, 14 is a special application of the Gr. logos, A. V. "Word," to the Lord Jesus Christ, or rather to His preexistent Divine nature. In Jn. i. 1-14 He is declared to be closely united with God, and Himself Divine, the Creator of all things, the Author and Source of all life, spiritual as well as physical, the Incarnate God. The same term is also applied to Jesus Christ in Jn. i. 1, v. 7 (according to the A. V., and the Received Greek text), and Rev. xiv. 13. The precise meaning of the Gr. logos in this application is a matter of dispute. Some make it the preexistent one; others, the teacher; others, the author of the word, &c. Perhaps the revealer is sufficiently exact. The origin of this application of the term has also been much discussed. It is well known that in the O. T. "the word of the Lord" is sometimes personified as Jehovah Himself (Gen. xvi. 1 ff.; 1 K. ix. 17; 2 K. xvii. 20; 2 Chron. xxxii. 20. The ancient Logos (Targum) often used the Chal. me'yinard i'yehovah (= the word of Jehovah), &c., instead of the simple Divine title Jehovah (= "Lorp," A. V.), and "the wisdom" of God is personified (Prov. vii.; Wis. vii. 21 ff.; Eccles. xxiv.),-that Philo represents in a peculiar way the distinction between the God revealed and God revealed, connecting, if not identifying, the "wisdom" with the word (logos) of God. See ALEXANDRIA; PHILOSOPHY; WISDOM OR SOLOMON; Prof. Stuart in B. S. vii. 13 ff., 288 ff. 696 ff.; Rbn. N. T. Lex., &c.

World, the A. V. translation of—1. Heb. erets (Ps. xlii. 27 [Heb. vili.]; Is. xiii. 17, usually and properly translated "earth" or "land." (EARTH 1)—2. Heb. hedel or chedel = place of rest, region of the dead, hades, Gr. Hades, &c. (Is. xxxiii. 11 only).—3. Heb. heked or cheked = this world as fleeting, transient, vain, Gen. (Ps. xvii. 14, xlix. 1) [Heb. 2]; else where translated "age" (Job xi. 17; Ps. xxvii. 5 [Heb. 6]), or "time" (Lxxix. 47 [Heb. 48])-4. Heb. 'ado (Ps. lxxiii. 12; Eccl. iii. 11; [in phrases] Is. xlv. 17 [A. V. "world without end"] and Lxiv. 4 [Heb. 3, A. V. "the beginning of the world"]). usually translated "for ever" or "everlasting." (ETERNAL 1; ETERNITY)—5. Heb. lebél = the earth, as fertile and inhabited, the habitable globe, world; also often the whole earth, the world in general, Gen. (Sam. ii. 8; 2 Sam. xxii. 16, and 33 other passages; compare No. 10 below), once (followed by No. 1) "the habitable part" of his earth (Prov. viii. 31).—6. Gr. aióna (Mat. xii. 32, xii. 33, 39, 40, 49, &c.; Eternal 4).—7. Gr. adj. aiónios in the phrases "before (or 'since') the world began" (Rom. 9. 25; 2 Tim. i. 9; Tit. i. 2; Eternal 5).—8. Gr. ge (Rev. iii. 3 only, put for the inhabitants of the earth), usually and correctly translated "earth" or "land."—9. Gr. kosmos, primarily (so Rbn. N. T.
Lex. = order, i. e. regular disposition and arrangement; hence in N. T. (1) decoration, ornament (1 Pet. iii. 3 only in this sense, A. V. "adorning"); (2) order of the universe, the world, so used by Plato and other subsequent philosophers; hence (a.) generally, the order, the system of the universe; (b.) the order of heaven and earth (Mat. xxi. 35, xxiv. 21, &c.), by metonymy the inhabitants of the universe (1 Cor. iv. 9), and tropically an aggregate or congregation of any thing, as "a world of iniquity" (Jas. iii. 6); (5) by synecdoche, the earth, this lower world, as the abode of man (Gen. i. 20); the "beast" (Rev. xiv. 4) of heaven and earth (Mat. xvi. 33, xxiv. 21, &c.), and by metonymy the inhabitants of the earth or mankind (Mat. v. 14, xiii. 38, &c.); (c) in the Jewish mode of speaking, the present world, the present order of things, as opposed to the kingdom of Christ, and hence as transient, without evil, troubled, though having its pleasures and good things (Mat. xvi. 26; Jn. xii. 23, &c.), and by metonymy the men of this world, worldlings (vii. 7, xii. 31 twice, &c.). This word occurs in N. T. nearly 200 times, and is uniformly translated "world," except in 1 Pet. iii. 3 (see above).—1. Gr. Ελαιωνος = (so Rm. N. T. Lex.) the inhabitant of the earth, the world, i. e. the earth, as inhabited, as opposed to barbarian lands, and hence in N. T. the Roman world, the Roman empire (Lk. ii. 1; Acts xii. 28 [these two passages probably refer chiefly to the regions in and around Palestine, Rm. i. xvii. 6, xxiv. 5]; (2) generally, in later usage, the habitable globe, the earth, the world, as known to the ancients (Mat. xxiv. 14; Lk. iv. 3 [hyperbolically], xxii. 26; Rom. x. 18; Heb. i. 6; Rev. xvi. 14), and by metonymy the inhabitants of the earth, mankind (Acts xvii. 31, xxi. 27; Rev. iii. 10, xii. 9), also tropically in the phrase "the world to come" (Heb. ii. 5), i. e. the kingdom of Christ in its full development after the day of judgment (compare Eternal, 4 c). This word in LXX. is used for No. 1, and especially for No. 5.

Worm, the A. V. translation of—1. Heb. ἡ πλῆκτος (Is. li. 8 only), probably = some particular species of moth, whose larva is injurious to wool.—2. Heb. ἱματια (Ex. vii. 14; Deut. xi. 14, xxiv. 26, xxv. 39; Is. xiv. 11 b; Jer. xxv. 34; Lx. xiv. 14, lix. 22; Jon. iv. 7). The Heb. ἱματια and ἱματωδές are clearly used indifferently to denote either true worms (Anoplura), or the larval condition of various insects. (Cant. iii. 1.) Job xxv. 6 compares the estate of man to a ἱματωδός, and the son of man to a ἱματωδός. This latter is applied in Deut. xvii. 30 to some sorts of larvae destructive to the vines. Of the various insects which attack the vine, one of the most destructive is a species of moth (Tortrix vitilegana), the little caterpillar of which eats off the inner parts of the blossoms, the clusters of which it binds together by spinning a web around them—4. Gr. σκύλοβος (so Rm. N. T. Lex.) a worm, feeding on dead bodies (Mk. ix. 44, 46, 48); in LXX. = No. 3. The death of Herod Agrippa I. was caused by worms (Acts xii. 23, Gr. σκυλόβος, A. V. literally "eaten of worms"); according to Josephus (xix. 8), his death took place five days after his departure from the theatre. Whether the cause or the result of the disease is an immaterial question. Medicine.

Wormwood (Heb. הָלְנָדָה; Gr. ἀπαίνοθα), a bitter plant, or rather the name common to several species of aromatic and bitter plants of the genus Artemisia. The word occurs frequently in the Bible, and generally in a metaphorical sense (Deut. ii. 20; Ex. xix. 18; Ps. cxi. 9; Jer. ix. 15 [Heb. 14], xxvi. 13; Lam. iii. 15, 19; Am. v. 7 [in vi. 12 the A. V. has "hemlock" for הָלְנָדָה]; Rev. viii. 11 twice). The Orientals typified sorrows, cruelties, and calamities of any kind by plants of a poisonous or bitter nature. (Gall.) Kittow (Physical History of Palestine, p. 215) enumerates four kinds of wormwood as found in Palestine—Artemisia Nilobata, Artemisia Judæca, Artemisia fruticosa, and Artemisia cinerea.

*Worship.* Adoration; Altar; God; Idol; Idolatry; Minister; Prayer; Priest; Sacrifice, &c.

Worship-er or Worship-per = one who renders worship of adoration, as to Baal (2 K. xix. 19 &c.) or to Goen (Jn. iv. 23, iv. 31; Heb. x. 2). In Acts xix. 33 only is it the A. V. translation of the Gr. νικόδορος (margin "temple-keeper," literally temple-sweeper), originally an attendant in a temple, probably intrusted with the，则ING of the temple or a similar office applied to cities or communities which undertook the worship of particular gods, and even of emperors during their lives. The first occurrence of the term in connection with Ephesus is on coins of the age of Nero (a. d. 54-68).

*Worship* is used in the A. V., as now, to indicate value or equality in value (Gen. xxix. 9, 13; I K. xxi. 2, &c.), once as a verb in the phrase "Worship the Lord" (Ex. xxx. 2), i. e. woe be to the day! Let woe befall the day!

*Worship* to ִּוָשָׂ to know, to have knowledge (Gen. xxvi. xxix. 8, xiv. 15, &c.). Wrt. to.

Wrestling [res sig.] (Greek) Games.

Writing. It is remarkable that although the Hebrews have assigned the discovery of other arts, e. g. of music and metal working, to the heroes of a remote antiquity, there is no trace or tradition whatever of the origin of the letters. The Book of Genesis has not a single allusion, direct or indirect, either to the practice or to the existence of writing. (Seal.) That the Egyptians, in the time of Joseph, were acquainted with writing of a certain kind there is other evidence to prove, but there is nothing to show that up to this period the knowledge extended to the Hebrew family (so Mr. Wright). At the same time there is no evidence against it. Writing is first distinctly mentioned in Ex. xvii. 14, and the connection clearly implies that it was then so familiar as to be used for historic records. Moses being commanded to preserve the memory of Aman-ek's onslaught in the desert by committing it to writing. The tables of the testimony are said to be "written by the finger of God" (Ex. xxxi. 18) on both sides, and "the writing was the writing of God, graven upon the tables" (xxxi. 15). The engraving of the gems of the high-priest's breast-plate with the names of the children of Israel (xxviii 11) and the inscription upon the mitre of the high priest (xxxix 30) have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetical characters. The curses against the adulteress were written by the文字 in the book," and blotted out with water (Num v. 23). This proceeding, though principally distinguished by its symbolical character, involves the use of some kind of ink, and
of a material on which the curses were written, which would not be destroyed by water. Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From Deut. xxi. 8, however—"let him (the husband) write her a bill of divorcement" (Divorce)—it would appear that it was extended to others. It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more than probable (so Mr. Wright) that these "bills of divorcement," though apparently so informal, were the work of professional scribes.

It was one of the king's duties (Deut. xvii. 18) to transcribe the book of the Law for his own private study. If we examine the instances in which writing is mentioned in connection with individuals (Deut. xxvii. 8, 8, xxxi. 22, 24; Josh. vii. 22, xvii. 8; Judg. v. 14; 1 Sam. x. 23; 2 Sam. xi. 14, 15; 1 Chr. xxix. 29; 2 Chr. ix. 29, xii. 15, xili. 22, xx. 34; Ezek.); we shall find that in all cases the writers were men of superior position (so Mr. Wright). In Is. xxi. 11, 12, a distinction is drawn between the man who was able to read, and the man who was not, and Mr. Wright regards it as a natural inference that the accomplishments of reading and writing, though possessed by the Hebrews at a very early period, were not widely spread among the people, especially when we find that they are universally attributed to those of high rank or education, kings, priests, prophets, and professional scribes. (Encyclopaedia Britannica.) Recent investigations have shown that the square character of the Hebrews is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development. (Old Testament, i. 1; Samaritan Pentateuch; Semitic languages.) What, then, was this ancient type? Most probably the Phenician. To the Phenicians tradition assigned the honor of the invention of letters.

Pliny was of opinion that letters were of Assyrian origin, but he mentions as a belief held by others that they were discovered among the Egyptians by Mercury, or that the Syrians had the honor of the invention. Diodorus Siculus says that the Syrians invented letters, and from them the Phenicians learning learned them, transferred them to the Greeks. On the other hand, according to Tacitus (Annales, xi. 14), Egypt was believed to be the source whence the Phenicians got their knowledge. It may be reasonably inferred that the ancient Hebrews derived from, or shared with, the Phenicians the knowledge of writing and the use of letters. The names of the Hebrew letters indicate (so Mr. Wright, &c.) that they must have been the invention of a Semitic people. They contain no trace whatever of ships or seafaring matters; on the contrary, they point distinctly to an inland and pastoral people. Perhaps all that can be inferred from the tradition that letters came to the Greeks from the Phenicians, but that they were the invention of the Egyptians, is that the Egyptians possessed an alphabet before the Phenicians. Gessius argues for a Phenician origin of the alphabet, in opposition to a Babylonian or Aramean, because—1. The names of the letters are Phenician, and not Syrian. 2. It is not probable that the Aramaic dialect was the language of the inventors; for the letters * (phi), - (rho), - (omicron), - (aleph), which to them were certainly consonants, had become so weak in the Aramaic that they could scarcely any longer appear as such, and could not have been expressed by signs by an inventor who spoke a dialect of this kind. 3. If the Phenician letters are pictorial, as there seems reason to believe, there is no model, among the old Babylonian discoverers of writing, after which they could have been formed. But whether or not the Phenicians were the inventors of the Semitic alphabet, there can be no doubt of their just claim to being its chief disseminators; and with this understanding we may accept the genealogy of alphabets as given by Gesius, and exhibited in the accompanying table.

### Phenician

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Whatever minor differences may exist between the ancient and more modern Semitic alphabets, they have two chief characteristics in common:

1. That they contain only consonants and the three principal long vowels, 
   a (aleph, Α) - (vow, Ω) - (vow, i), the other vowels being represented by signs above, below, or in the middle of letters, or being omitted altogether.
2. That they are written from right to left.

The Ethiopic, being perhaps a non-Semitic alphabet, is an exception to this rule, as is the cuneiform character in which some Semitic inscriptions are found. The old Semitic alphabets may be divided into two principal classes: 1. The Phenician, as it exists (a) in the inscriptions in Cyprus, Malta, Carpentras, and the coins of Phenicia and her colonies; distinguished by an absence of vowels, and by having the words sometimes divided and sometimes not. (b) In the inscriptions on Jewish coins. (Monay.) (c) In the Phenician Egyptian writing, with three vowel signs, deciphered by Caylus on the mummy bandages. From (a) are derived (d), the Samaritan character, and (e), the Greek. 2. The Hebrew-Chaldee character; to which belong (a), the Hebrew square character; (b), the
Palmyrene, which has some traces of a cursive hand; (e), the Estrangela, or ancient Syriac; and (d), the ancient Arabic or Cufic. The oldest Arabic writing (the Hihyari) was perhaps the same as the ancient Hebrew or Phenician.—Arguments that the Samaritan character is older than the square Hebrew were derived from the existence of the Samaritan Pentateuch, from the names of the letters and the correspondence of their forms to their names in the Phenician and Phenician-Samaritan alphabets, and from the fact that the Phenician alphabet can be traced much further back than the square character, the latter not being found on historic monuments before the birth of Christ. Gesenius (in article Pallographie, in Erach & Guderer's *Encyclopaedia*) concludes as most probable that the ancient Hebrew was first changed for the square character about the birth of Christ. Hopfeld maintains that the original alphabet was invented by the Babylonians and extended by the Phenicians, and that from this the square character was developed by three stages: (1) In its oldest form it appears on Phenician monuments, stones, and coins. Closely allied with it are the characters on the Maccabean coins (MvXX) and the Samaritan alphabet. (2) The oldest form underwent a general transformation among its original inventors, the Arameans, especially those of the West (Palmyrenes, &c.; see *Shemitic Languages*). (3) A similar and simultaneous process of change went on in the old character among the Jews, and thus it became an angular, uniform, broken, "square" character. Hopfeld rejects altogether the theory of an abrupt change of character.—It is evident that in the fourth century a. c. the square character was substantially the same as now, that the Hebrew letters were then called by their present names, and that the change of character, even in Origin's time (a. d. 185-251) was an event already long past, and was attributed in the common legend to Ezra, or by most of the Talmudists to God Himself. Mat. v. 18, generally brought forward as a proof that the square character must have been in existence in the time of Christ, who mentions ":b", or ":b" ("Joy"), as the smallest letter of the alphabet, proves at least that the old Hebrew or Phenician character was no longer in use, but that the Palmyrene character, or one very much like it, had been introduced. Mr. Wright supposes it was probably about the first or second century after Christ that the square character assumed its present form.—*The Alphabet*. The oldest evidence on the subject of the Hebrew alphabet is derived from the alphabetical Psalms and poems (Ps. xxxv., xxxvi., xxxvii., cxv., cxxiii., cxiv., Prov. xxi. 10; Lam. i.-iv.). From these we ascertain that the number of the letters was twenty-two, as at that time. The Arabic alphabet originally consisted of the same number. It has been argued by many that the alphabet of the Phenicians at first consisted of sixteen letters, or according to Hug of fifteen, or being omitted. The legend, as told by Piny, is that Cadmus brought with him into Greece sixteen letters; at the time of the Trojan war Palamedes added four others, ":b", ":b", ":b", and Simonides of Melos four more, ":b", ":b", ":b", ":b", Aristotle recognized eighteen letters of the original alphabet, ":b", ":b", ":b", ":b", ":b", ":b", ":b", ":b", ":b", to which ":b" and ":b" were added by Ephraem. But in the oldest story of Cadmus, as told by Herodotus and Diodorus, nothing is said of the number of the letters. Recent investigations, however, have rendered it probable that at first the Semitic alphabet consisted of but sixteen letters. It is true that no extant monuments illustrate the period when the alphabet was thus curtailed, but the theory is based upon an organic arrangement first proposed by Lepsius, and, according to Dr. Donaldson, makes "four classes, each consisting of four letters: the first and second classes consist each of three mutes preceded by a breath, the third of the three liquids and the sibilant, which perhaps closed the oldest alphabet of all, and the fourth contains the three supernumerary mutes preceded by a breathing." The original sixteen letters of the Greek alphabet, corresponding to those of the Semitic, are thus given by Dr. Donaldson:

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A B D E F H I M N O P T X

The Greek alphabet, as it is now given in the grammar, $F$ and $V$ are omitted, and ten other characters added to these,—"The following are the letters of the Hebrew alphabet in their present shape, with their names, probable meanings, and English representatives, as employed in the A. V., and in this Dictionary:—

\[ \text{ALEPH} \approx \text{an ox-head} \]

This Heb, letter being a light breathing, is not represented by any corresponding English letter. *Gr. Alpha* (A) \( = a \).

\[ \text{BETH} \approx \text{a house} \]

Eng. b. The figure in the square character corresponds more to its name, while the Ethiopic \( I \) has greater resemblance to a tent. *Gr. Beta* (B) \( = b \).

\[ \text{GIMLE} \approx \text{a camel} \]

Eng. g. The ancient form is supposed to represent the head and neck of this animal. In Phenician it is \( J \); in Ethiopic \( I \); in Gr. *Gamma* (G) \( = g \).

\[ \text{DALETH} \approx \text{a door} \]

The significance of the name is seen in the older form \( \mathfrak{D} \), whence the Greek Delta (\( \Delta = \text{Eng. d}, \) a tent-door.

\[ \text{HE} \approx \text{lattice or window} \]

*Jer. (in Hadram, Hagar, Hamm, &c.). The corresponding Gr. letter is *Epsilon* (\( E = \text{short} \), which is the Phenician \( \mathfrak{E} \) turned from left to right.

\[ \text{VAW} \approx \text{a book or tent-ry} \]

The old Greek equivalent, *Baw* (\( \beta \), or *Digamma*, resembles the Phenician \( \mathfrak{B} \).

\[ \text{ZAIN} \approx \text{a very small} \]

It appears to be the same as the ancient Gr. *San* (afterward disused).

\[ \text{CHETH} \approx \text{a fire, enclosure} \]

Rarely represented in the A. V. by \( h \) (as in Achimoth, Cheth, Rachel), but usually by \( h \) (as in Habakkak, Hala, Haggai, Ham, Hameth, Hananiah, &c.; &c., &c.); commonly written \( \theta \) by Germans, and uniformly written \( a \) or \( h \) in this Dictionary. Comp. the Phenician \( \mathfrak{B} \). *Cheth* is the Gr. *Eba* (\( H = \epsilon \) long).

\[ \text{TETH} \approx \text{a snake} \]

*Ges. ; or a basket, Fui.* Gr. *Theta* (\( \theta \)) \( = \text{th} \).

\[ \text{YOD} \approx \text{a hand} \]

*properly \( y \) or \( i \) (as in Abiel,
Ariel, Sinai, &c.), but often written j (as in Hallelujah, Jebsus, Jehovah, Jud, and most proper names beginning with J), or with both t and j in the same word (as in Abjiah, Abjah, &c.). The form of the letter was perhaps originally longer, as in the Greek Iota (ι) = z. Phenician TIIT; Samaritan =.

ζ, or (when final) ζ, Capî (ζαφονεο τον Αχοδις) = e (as in Caleb, Carmel, Cush, &c.) or ch (as in Achan, Achbor, Achish, &c.); often in A. V. written ch in the beginning of a word, when c or k might represent it (as in Chacenol, Cherbh, Chittim, Chnezeba, &c.); represented in this Dictionary by c, or if ascribed by ch. The Gr. Καππα (Κ = Eng. k) is the old Phenician form (x) reversed.

Λα μαν (ζατον γοαλ) = l. Gr. Λαμβαν (λα = l). In the old alphabets it is Λ, in which Geonensius sees the figure of a trident, and so possibly the symbol of the sea. Gr. Μ (Μ) = m.

ζ, or (when final) ζ, Μεμ (μετα τετεσ) = m. In almost all Phenician alphabets the figure is ζ. Gr. Μυ (Μ = m).

Σαμερ (οιτον προπ) = s. Gr. Σεμά (σ = s).

Α (οιτον προπ) = s. Gr. Κσάμα (σ = s).

Δελτα (οιτον προπ) = s. Gr. Δελτα (δ = d; Epsilon (ε) = e short; Ζετα (ς, σ) = th; Λοκα (λ) = l; Μυ (Λ) = m; Νυ (ν) = n; Ωμε (ω) = o short; Ρει (π, ρ) = p; Σινο (σ, σ) = s or sh; Σιν (ς) = s or sh; Σινομ (ω) = o long (o).

Divisions of words. Hebrew was originally written, like most ancient languages, without any divisions between the words (so Mr. Wright). The same is the case with most Greek and Phenician inscriptions. (New Testament; Old Testament.) Final letters, &c. We find in all Hebrew MSS., and printed books particular forms assumed by five of the Hebrew letters, when they occur at the end of words. Their invention was clearly due to an endeavor to render reading more easy by distinguishing one word from another, but they are of comparatively modern date. The final nuv is found on the Palmyrene inscriptions. The five final letters are mentioned in the Bresluhi Rabba and in both Tab. Nud. On the ancient Phenician inscriptions in the Greek uncials, the letters of a word were divided at the end of a line without any indication being given of such division, but in Hebrew MSS., a twofold course has been adopted in this case. If at the end of a line the scribe found that he had not space for the complete word, he either wrote as many letters as he could of this word, but left them unpointed and put the complete word in the next line, or he made use of what are called extended letters, in order to fill up the superabundant space. That abbreviations were employed in the ancient Hebrew writing is shown by the inscriptions on the Maccabean coins. The greater and smaller letters which occur in the middle of words (compare Ps. lxxx. 16; Gen. ii. 4), the suspended letters (Judg. xiii. 50; Ps. lxxx. 14), and the inverted letters (Num. x. 35), are transferred from the MSS. of the Masorets, and have all received at the hands of the Jews an allegorical explanation. (Old Testament, A. 1.) Numbers were inscribed either by figures on Hebrew coins, on the sarcophagus of Achemenazar (king of Zoroas), on the Palmyrene inscriptions, and probably also in the Arameo-Egyptian writing; or by letters, as on the Maccabean coins, and among the Arabs, and the early Greeks. It is also conjectured that figures and letters were likewise used as numerals by the ancient Hebrews. (Senners.)—Vowel-points and diacritical marks. Almost all the learned Jews of the middle ages maintained the equal antiquity of the vowels and consonants, or at least the introduction of the former by Ezra and the men of the Great Synagogue; but the preponderance of evidence goes to show that Hebrew was written without vowels or diacritical marks all the time that it was a living language (so Mr. Wright). No vowel-points are found on any of the Jewish coins, or in the Palmyrene inscriptions, or in the relics of Phenician writing. A single example of a diacritical mark occurs for the first time on one of the Carthaginian inscriptions. The first certain indication of vowel-points in a Semitic language is in the Arabic. (Semitic Languages.) Kalisch, one of the first Hebrew scholars of Europe, states his conclusions thus: "According to a statement on a scroll of the Law, which has only been in Susa from the eighth century, Moses the Punctator was the first who, in order to facilitate the reading of the Scriptures for
his pupils, added vowels to the consonants, a practice in which he was followed by his son Judah, the Compiler, or Reviser. These were the beginnings of a full system of Hebrew pronunciation, the completion of which has, by tradition, been associated with the name of the Karaite Acha of Irak, living in the first half of the sixth century, and which comprised the vowels and accents, dagesh and rapheh, keri and coheleth. It was, from its local origin, called the Babylonian, and is now called the Tiberian. It has been a constant aim of scholars from the time of Palestine, especially of Tiberias, worked in the same direction, and here Rabbi Mocha, a disciple of Anan the Karaite, and his son Mose, fixed another system of vocalization (about 570), distinguished as that of Tiberias, which marks still more minutely and accurately the various shades and niceties of tone and pronunciation, and which was ultimately adopted by all the Jews. For though the Karaites, with their characteristic tenacity, and their antagonism to the Rabbanites, clung for some time to the older signs, because they had used them before their secession from the Talmudical sects, they were at last, in 957, induced to abandon them in favor of those adopted in Palestine. Now, the Babylonian signs, besides differing from those of Tiberias in shape, are chiefly remarkable by being almost uniformly placed above the letters. There still exist some MSS. which exhibit them, and many more would probably have been preserved had not, in later times, the habit prevailed of substituting in old codices the signs of Tiberias for those of Babylon. From the sixth century downward the traces of pronunciation became more and more distinct. The object of the accents is twofold: (1) To mark the tone-syllable, and at the same time to show the relation of each word to the sentence; (2) To indicate the modulation of the tone according to which the O. T. was recited in the synagogues. The manner of recitation was different for the Pentateuch, the Prophets, and the metrical books (Job, the Psalms, and the Psalms): old modes of cantillation of the Pentateuch and the Prophets have been preserved in the German and Portuguese synagogues; both differ, indeed, considerably, yet manifestly show a common character, and are almost like the same composition sung in two different keys; while the chanting of the metric books, not being written in the public woods, has long been lost (Kalsch).—Writing materials, &c. The oldest documents which contain the writing of a Semitic race are probably the bricks of Nineteen and Babylon (Babel) on which are impressed the cuneiform Assyrian inscriptions. There is, however, no evidence that they were ever employed by the Hebrews, Ex. iv. 1 being manifestly an exception. (Engraver; Print, etc.; Stones; Table; Tablets; Ten Commandments.) Wood was used upon some occasions (Num. xvii. 3), and writing-tablets of box-wood were mentioned in 2 Esd. xiv. 24. The "lead," to which allusion is made in Job xix. 24, is supposed to have been poured when incised into the cavities of the stone made by the letters of an inscription, in order to render it durable. Probably the most ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of the skin and of the leather (Ex. xxiv. 26; Lev. xix. 19), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. (Leather.) Perhaps the Hebrews may have borrowed, among their other acquisitions, the use of papyrus from the Egyptians, but of this there is no positive evidence. (Paper-makers; Read 2.) In 2 Jn. 12 the Gr. charites (A. V. "paper") occurs, which refers especially to papyrus paper, and in 3 Mc. iv. 20 the Gr. chariteis is found in the same sense. In Josephus the trial of adultery is made by writing the name of God on a sewn skin, and in the circumcisor of Jerusalem by the high-priest Eleazar, to translate the Law into Greek (Septuagint), took with them the skins on which the Law was written in golden characters (Jos. xii. 2, § 10). Herodotus, after telling us that the Ionians learned the art of writing from the Phoenicians, adds that they called their books skins, because they made use of sheep-skins and great skins when short of paper. 1 parchment was used for the MSS. of the Pentateuch in the time of Josephus, and the " parchments" (Gr. pl. membrana) of 2 Tim. iv. 13 were skins of parchment. It was one of the provisions of the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean birds. The skins when written upon were formed into rolls (Heb. pl. migdaloth; Ps. xi. 8; compare Is. xxxiv. 4; Jer. xxxvi. 14; Ez. ii. 9; Zech. v. 1). They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed (Is. xxix. 11; Dan. xii. 4; Rev. v. 1, &c.). The rolls were generally written on one side only, except in Ez. ii. 9 and Rev. v. 1. They were divided into columns (Heb. pl. dolachith, literally doors, A. V. "leaves," Jer. xxxvi. 23); the upper margin was to be not less than three fingers broad, the lower not less than four, and a space of two fingers' breadth was to be left between every two columns. (New Testament, I. §§ 2, 3, 17; Old Testament, ά, Ρ, Roll.) The rolls were kept in a case (Gr. tekous or theke). But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Lk. i. 63, Gr. piwrkion, A. V. "writing table") served for the ordinary purposes of life. Several of these were fastened together and formed volumes. They were written upon with a pointed style (Heb. ע"י, A. V. "pen"), sometimes of iron (Job xix. 24; Ps. xlv. 1 [Heb. 2]; Jer. viii. 8, xvii. 1). For harder materials a gravity or erose instrument, or a "graving tool" (Is. vii. 1, A. V. "pen") was employed: the hard point might be "the point of a diamond," i.e. tipped with emery or corundum (Jer. xvii. 1; Engravers). For parchments or skins a reed was used (3 Jn. 13, A. V. "pen," Gr. kathma; Rev. iv. 4; 3 Mc. iv. 20). The ink (Heb. gorath; literally black; Jer. xxxvi. 18; Gr. melan, literally black; 2 Cor. iii. 2; 1 Jn. 12; 3 Jn. 13) was to be of lamp-black dissolved in gall-juice, though sometimes a mixture of gall-juice and vitriol was allowable. It was carried in an inkstand (Heb. keath hasaphire, A. V. "a writing case.")

1 This paper." In our use of the word to denote the material for writing in the form of a sheet or leaf, we have come down in Europe until long after the Christian era. The art of manufacturing paper of this kind, is said by Gibbon to have been carried from the manufacture of it in Egypt, where it was introduced from China a. d. 651, and thence spread over Europe.

2 Hence "the book." (Heb. sepher; Gr. biblia, biblion in the Scriptures is ordinarily a roll or scroll of parchment, &c. Lev. xvi. 2; Ez. xxxv. 4; Rev. v. 1, &c.; "the book of life." (Phil. iv. 3; Rev. iii. 5; xx. 12, 15, &c.; compare "the book of the living," Ps. xcv. 25; the roll which is mentioned in 2 Esd. in the Hebrew, as having recorded the names of those destined to eternal life.)
ter's inkhorn"), which was suspended at the girdle (Ez. ix. 2, 3, 11), as it is done at the present day in the East. Modern scribes "have an apparatus consisting of a metal or chony tube for their reed pens, with a cup or bulb of the same material, attached to the upper end, for the ink. This they thrust through the girdle, and carry with them at all times." (Thom. i. 183). BIBLE; DIVINATION; EPISTLE; PROPHET; REVELATION; &C.

X

Yarn (Heb. n绮m, mi interlecalary days. It appears to have been in use in Noah's time, for in the narrative of the Flood the interval from the 17th day of the 2d month to the 17th day of the 7th of the same year appears to be stated to be a period of 150 days (Gen. vii. 11, 24, viii. 3, 4, compare 13), and, as the 1st, 2d, 7th, and 10th months of one year are mentioned (vii. 13, 14, vii. 11, viii. 4, 5), the 1st day of the 10th month of this year being separated from the 1st day of the 1st month of the next year by an interval of at least 54 days (vii. 5, 6, 10, 12, 13), we can only infer a year of 12 months. (Chronology I.; Sabbath; Week.) A year of 360 days is the nearest known. It is formed of 12 spurious lunar months, and was probably the parent of the lunar year of 354 days, and the Vague year of 365. The Hebrew year, from the time of the Exodus, was evidently lunar, though in some manner rendered virtually solar, and we may therefore infer that the lunar year is as old as the Exodus. As the Hebrew year was not an Egyptian year, and as nothing is said of its being new, save in its time of commemoration, it was perhaps earlier in the kingdom of the Israelites, and either brought into Egypt by them or by Am- mittic settlers. (Egypt, Chronology and History.) 2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted, since a current month, Abib, on the 14th day of which the first Passover was kept, was then made the first month of the year. This Hebrew year was essentially solar, for the offerings of productions of the earth, first-fruits, harvest-produce, and ingathered fruits, were fixed to certain days of the year, two of which were in the periods of great feasts, the third itself a feast reckoned from one of the former days. (Festivals; Passover; Pentecost; Tabernacles, Feast of.) But the months were lunar, each commencing with a new moon. There must therefore have been some method of adjustment. Probably the Hebrews determined their new year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year (so Mr. R. S. Poole, original author of this article). (Astronomy.) It follows, from the determination of the proper new moon of the first month, whether by observation of a stellar phenomenon, or of the forwardness of the crops, that the method of intercalation can only have been that in use after the Captivity, the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the offering of the first-fruits to be made at the time fixed. The later Jews had two commencements of the year, whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib: by the civil reckoning the first month was the seventh ( = Tisri). The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year, and that thenceforward the year had two beginnings, respectively at about the vernal and the autumnal equinoxes. (Agriculture.)—II. Divisions of the Year. The Bible makes mention of two seasons ("summer" and "winter"), of months, weeks, days, &c. (Agriculture; Chronology I.; Days; Passover; Festivals; Hours; Palestine; Climate; Sabbath; Week, &c.)—III. Sacred Years. Sabbathial Year; Jubilee, Year of
ZAC

from his fruitless pursuit of the army of Demetrius (1 Mc. xxii. 51). Josephus (xiv. 3, § 10) calls them Nabateans, but he is evidently in error (so Mr. Wright). Nothing certain is known of them. Jonathan had pursued the enemy's army as far as the river Eleutherus (Nahr el-Kebir), and was on his march back to Damascus when he attacked and plundered the Zabda of Mr. Wright. He thinks that the modern village of Zeibkoy, on the road from Damascus to Ba'albek, about 8½ hours (26 miles) N. W. from Damascus, at the upper end of a plain of the same name, which is the very centre of Antilibanus, is possibly a relic of the ancient tribe of the Zabdeans.

Zab'ed (Heb. probably a corruption of Zaceia, Ges.). 1. One of the sons of Bebai, and husband of a foreign wife in Ezra's time (Ezr. x. 28).—2. Father of the Barea who assisted Nehemiah in rebuilding the city wall (Neh. iii. 20).

Zab'ud (Heb. = Zabad, Ges.), one of the sons of Bigrai, and companion of Ezra in returning from Babylon (Ezr. viii. 14; margin "Zaceur, as some read").

Za-de's (fr. Gr. form = Zabadias 6 (1 Esd. ix. 21).

Za'di (Heb. = Jehovah, Ges.). 1. Son of Zerah, the son of Judah, and ancestor of Achan (Josh. vii. 1, 17, 18); Zimri 3—8. A Benjamite chief, son of Shimi (1 Chr. viii. 19).—3. David's officer over the produce of the vineyards for the wine-cellars (xxvii. 27); called "the Shiphmiter."—4. A Levite, son of Asaph (Neh. xii. 17); probably = Zaceur 3 and Zeciria 2.

Za'di (Heb. gift of God, Ges.). 1. Father of Jashobeam (1 Chr. xxvii. 2).—2. An overseer of the priests in Nehemiah's time; son of one of the great men, or, as the margin gives it, "Hagedolim" (Neh. xi. 14).—3. An Arabian chieftain, who put Alexander Balaas to death (1 Mc. xi. 17).

Za'bad (Heb. gives, Ges.), son of Nathan 1 (1 K. iv. 5); described as a PRIEST (A. V. "principal officer").—4. Ezra 2, as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hasiah the Archite during the reign of David (2 Sam. xxvii. 16; 1 Chr. xxiii. 33). Some scholars suggest a name Zare-ba-d. 1. King. Zab-a'ian, the Latinized Greek form of Zebulun (Matt. iv. 13, 15; Rev. vii. 8).

Za'cael, or Zaca'el (Heb. pure, innocent, Ges.), ancestor of 760 who returned with Zerubbabel (Ezr. ii. 9; Neh. vii. 14).

Za'ch'es (I. Zacchaeus, fr. Heb. = Zacca'i). 1. An officer of Judas Macabeus (2 Mc. x. 19)—2. A tax-collector near Jericho, who being short in stature climbed up into a sycamore-tree, to obtain a sight of Jesus Christ as He passed through that place (Lk. xix. 1—10). He was "a son of Abraham" (i.e. a Jew). The term "chief among the publicans" (Gr. architebőn), which designates his office, describes him no doubt as the superintendent of customs or tribute in the district of Jericho, where he lived, as one having a commission from his Roman principal to collect the imposts levied on the Jews by the Romans, and who in the execution of that trust employed subalterns, who were accountable to him, as he in turn was accountable to his superior (so Prof. Hackett). The office must have been lucrative in such a region, and Zaccheus was "rich." (Pen. lan.). The eagerness of Zaccheus to see Jesus indicates a deeper interest than that of mere curiosity. There was evidently a religious susceptibility and a preparation for the reception of spiritual blessings
Though regarded as "a man that was a sinner," he was ready to engage to restore "fourfold" for the illegal exactions of which he would not venture to deny that he might have been guilty. That day salvation came to his house. The Saviour spent the night probably in his house, and the next day pursed his journey to Jerusalem. We read in the Rabbinic writings also of a Zechariah who lived at Jericho at this same period, well known on his own account, and especially as the father of the celebrated Rabbi Johanan ben Zakchai.

Zacch'ehur (fr. Heb. = Zaccharia, a Simeonite, of the family of Shamma (1 Chr. iv. 26)).

Zec'char (Heb. = Zeechari', Gr. = Zacch'eu's, probably Zechariah, the son of Jassia (Num. xiii. 4).--2. A Me'aritite Levite, son of Juziah (1 Chr. xxiv. 27).--3. A Levite, son of Asaph, and chief of the third division of the Temple choir (xxv. 2, 10; Neh. xii. 32); probably = Zari'di 4 and Zici'ri 5--4. Son of Imri, assisted Nehemiah in rebuilding the city wall (lii. 2).--5. A Levite, or family of Levites, who healed the Cohen, the king's priest (x. 12).--6. A Levite, whose son or descendant Hanan was one of the treasurers appointed by Nehemiah (xiii. 13).

Zach-a-ri'ah (zach-a-ri'ah) [zach-ah-ri'-ah], properly Zech'ariah. 1. Son of Jeroboam II.; fourteenth king of Israel, and the last of the house of Jehu. Most chroniclers assume an interesting, if false, connexion between Jeroboam's death and Zachariah's accession, during which the kingdom was suffering from the anarchy of a disputed succession. (Israel, Kingdom of.) Zachariah's reign lasted only six months. He was killed in a conspiracy, of which Shallum was the head, and by which the prophecy in 2 K. x. 30 was accomplished. --2. Father of Ahie, or Abihah, Hezekiah's mother (2 K. xviii. 2); = Z ech'ariah 25.

Zach-a-ri'as (Gr. and L. = Zech'ariah). 1. Zech'ariah 27 (Esd. i. 8).--2. Hemas 2 (i. 15).--3. Se'rialia 6 = Azariah 20 (v. 8).--4. The prophet Zechariah 1 (vi. 1, vii. 3).--5. Zechariah 8 (viii. 50).--6. Zechariah 9 (viii. 37).--7. Zechariah 10 (viii. 44).--8. Zechariah 11 (ix. 27).--9. Father of Joseph 5, a leader in the first campaign of the Macedonian king (1 Mc. v. 18, 56-62).--10. Father of John the Baptist (Lk. i. 5, &c.).--11. Son of Barach'ias, slain, our Lord's says, by the Jews at the altar and the temple (Mat. xxii. 35; Mk. li. 31). There has been much dispute who this Zacharias was. It is thought that the Zacharias who was slain and mentioned in the genealogy of Abigil, the wife of David, was the father of John the Baptist (No. 10 above) is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zechariah 6, the son of Jehoiada. The name of the father of Zacharias is not mentioned by St. Luke, and we may suppose that the name of Barachias crept into the text of St. Matthew from a marginal gloss, a confusion having been made between Zachariah, the son of Jehoiada, and Zacharias, the son of Barachias (Berechiah) the prophet.

Zach-a-ry (fr. Gr.) = the prophet Zechariah 1 (2 Esd. i. 40).

Zach'er (Heb. remembrance, memorial, Gr.) = Zacharias, a son of Jehiel, the father or founder of Gibeon, by his wife Maachah (1 Chr. viii. 31); = Zachariah 3.

Zadok (fr. Heb. = righteously). 1. Son of Ahitub 2, and one of the two chief priests (High-priest) in the time of David, Abiathar being the other. Zadok was the son of Elazar, the son of Aaron (1 Chr. vii. 26, 33), and eleventh in descent from Aaron. The only mention of him is in 1 Chr. xii. 28, as joining David at Hebron after Saul's death with twenty-two captains of his father's house, and, apparently, with 900 men (4,600-3,700, ver. 26, 27). Up to this time, it may be concluded, he had adhered to the house of Saul. But henceforth his fidelity to David was inviolable. When Absalom revolted, and David fled from Jerusalem, Zadok and all the Levites, hearing the Ark, accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hurshai the Archite (2 Sam. xx, xxvii.). When Absalom was dead, Zadok and Abiathar persuaded the elders of Judah to invite David to return (xix. 11). When Adonijah, in David's old age, set up for king, and had persuaded Joab, and Abiathar the priest, to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room (1 K. i.). Solomon "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room (ii. 27, 35). From this time, however, we hear little of him. In the enumeration of Solomon's officers of state Zadok is named as the chief of the priests (iv. 4). Also Zadok, in the list of the names of the Levites, has, it is conjectured, been omitted. Zadok and Abiathar were of nearly equal dignity (2 Sam. xv. 35, 36, xiv. 11).

The duties of the office were divided. Zadok ministered before the Tabernacle at Gibeah (1 Chr. xvi. 39). Abiathar had the care of the Ark at Jerusalem. Not, however, exclusively, as appears from 1 Chr. xvi. 11 and 2 Sam. xx. 24, 25, 29. According to the genealogy of the high-priests in 1 Chr. vi. 12, there was, about the time of King Ahaziah, a second Zadok, son of a second Abihut, son of Amariah. Lord A. C. Hervey supposes it probable that this second Zadok (and so Ami'tub 3) never existed, and that the insertion of the two names is a抄ist's error; but we have no authority for excluding these names. (Genealogy; High-priest.)--3. Father of Jerushah, the wife of King Uzziah, and mother of King Jotham (2 K. xv. 33; 2 Chr. xxvii. 1).--4. Son of Baana, repaired a portion of the wall in the time of Nehemiah (Neh. iii. 4; probably the Zadok in the list of those that sealed the covenant in Neh. xii. 21).--5. Son of Ijmer; a priest who repaired a portion of the wall over against his own house (iii. 29).--6. In Neh. xi. 11, and 1 Chr. ix. 11, mention is made of Zadok, the son of Meraioth, the son of Ahitub. But Lord A. C. Hervey considers Meraioth as inserted by the error of a抄ist, and Zadok the son of Ahitub as correct, or otherwise (Meraioth 1).--7. "Zadok the scribe" was one of the treasurers appointed by Nehemiah (xii. 13).

Za'ha'm (Heb. Zechariah, a scribe, a writer, Gr.), son of Rechobam by Abiya, the daughter of Eliah (2 Chr. xi. 19).

Za'la (Heb. zechariah = a scribe, a writer, Gr.), the seventh letter of the Hebrew alphabet (Ps. cxxix.). Writing. Za'la (fr. Heb. = small, Gr. = a place; probably in or near Edom), where Jeram, in his expedition against the Edomites, having been surrounded by the latter, cut his way through them by night and escaped (2 K. vii. 21 only). In 2 Chr. xxi. 9 the words "to Zair" are omitted, and the words "with his princes" inserted, perhaps by the error of a抄ist (Dahler), or intentionally, because the name Zair was not elsewhere known (Keil). Others (Movers, Ewald) suggest that Zair = Zoar. A third conjecture (Thenius) is, that Zair is an alteration for Sela.

Za'lab (fr. Heb. = fracture, wound, Gr.), father of Hannan, who assisted in rebuilding the city wall (Neh. iii. 20).

Zal'mon (fr. Heb. = shaddy, Gr.), an Ahohite, one of David's thirty warriors (2 Sam. xxii. 8); = Ila'i. Zal'mon (see above), Mount, a wooded eminence
near Shechem, from which Abimelech and his people cut down the boughs for setting fire to the citadel (Judg. ix. 48). Mount Ebal is now called Jebel Nebi Ebal, and it is uncertain whether or not = Ma‘dn, a few miles E. of Petra, as Raumer thinks, is doubtful. More probably Zalmonah may be in the Wady el-Rhum (so Mr. Haymou). WILDERNESS OF THE WANDERING.

Zalmanah (fr. Heb. = shady, Ges.), a desert-station of the Israelites (Num. xxxiii. 41). It lies on the old E. Philistine road, a few miles from the coast, and is inhabited by Bàh’s, a Moslem family, the name Dalmanutha has been supposed a corruption of Zalmon, SALMON.

Zalmon (fr. Heb. = shady, Ges.), the name of a king of Israel, and it is uncertain whether or not = Ma‘dn, a few miles E. of Petra, as Raumer thinks, is doubtful. More probably Zalmonah may be in the Wady el-Rhum (so Mr. Haymou). WILDERNESS OF THE WANDERING.

Zalma'na (fr. Heb. = shelter is denied him, Ges., Fr.), one of the two "kings" of Midian taken and slain by Gideon (Judg. viii. 21; Ps. lxxiii. 11). ZEBAH.

Zam is (fr. Gr. = Amariah 5 (1 Ed. x. 34). ZAMBRI (fr. Gr. = Zimri 1 (1 Mc. ii. 26). ZAMOTH (fr. Gr. = ZATTU (1 Ed. x. 29). Zam-zummim (fr. Heb. = noisy people, Ges.), is the Ammonite name for the people, who by others were called "Rephaim" (Deut. ii. 20 only); described as originally a powerful and numerous nation of giants. From a slight similarity between the two names, and from the mention of the Emm in connection with each, it is usually assumed that the Zammummim = the Zuzim (Gen. viii. 3). But the identification is conjectural (so Mr. Grove).

Za-‘na‘ (Heb. marsh, bog Is). In the genealogies of Judah, Jekuthiel is called "the father of Zanah" (1 Chr. iv. 18). Mr. Grove supposes this passage indicates that Zanoah 2, a town of Judah (see below), was colonized by Egyptians or by Israelites directly from Egypt.

Za-no‘ah (Heb. marsh, bog Is), the name of two towns of Judah. 1. In the low country, named in the same group with Zorah and Jarmuth (Josh. xv. 31); re-inhabited by Jews after the Captivity (Neh. xi. 30), the inhabitants assisting in the repair of the wall of Jerusalem (iii. 13); identified by Dr. Robinson, &c., with Zim‘a, a site on the low slope of a hill not far E. of ‘Ain Sjeus (Beth-shemesh), and about ten miles W. S. W. from Jerusalem.—2. In the mountains, named with Moan, Carmel, Ziph, &c. (Josh. xv. 56); perhaps at Kharit (Roux, ii. 50), which appears to be about ten miles S. S. W. of Hebron.

Zaphna‘hot - pa-a-ne‘a‘h (Heb. zaph‘anah, pun‘anah or achh; written in the LXX. pothomphaneche; see below), a name given by Pharaoh to Joseph 1 (Gen. xlii. 45). This name has been explained as Hebrew or Egyptian, and always as a proper name. 1. The Rabbinus, Josephus, &c., interpreted Zaphnath-paanach as Hebrew = revealer of a secret. 2. Iddo, Jerome, First, &c., interpret it as of Egyptian origin = savour (of presence) of the world. 3. Modern scholars have looked to an explanation of this name, Jaldowski and others proposing as the Coptic of the Egyptian original poth or phaneche = the preservation (or preserver) of the age. Gesenius prefers the form pothom-phaneche = sustainer (or defender) of the age; Brueghel gives pothom-phenech = prince of the life of the world. Mr. R. S. Poole identifies the LXX. form with pothom-paanach = the defender (or preserver) of the living; but he gives no satisfactory explanation of the name as it appears in the Hebrew and A. V. Mr. Poole says that the name, at first sight, seems to be a proper name, but, as occurring after the account of Joseph’s appointment and honors, may be a title.

Zaphon (fr. Heb. = the north, Ges.), a place "in the valley" (Valley 1), allotted to the tribe of Gad (Josh. xiii. 27). Mr. Grove supposes it was near the Sea of Chinnereth; but its site is unknown. In Judg. xii. 1 the Heb. tsophon (A. V. "northward") may be rendered to Zaphon, as in the Alexandrine LXX., &c.


Zere‘ed (Heb. = Zered), the Valley of; accurately Zered (Num. xxii. 12). Zerephath (fr. Heb. = smelting-house? Ges.), a town near to, or dependent on, Zidon; the residence of the prophet Elijah during the latter part of the drought (1 K. xvii. 9, 10). It is also mentioned in (b. 20). It was on the coast road between Tyre and Zidon (Josephus, Jerome), near the modern village of Sourafed, which is more than a mile from the coast, high up on the slope of a hill. Of the old town on the shore considerable indications remain. One group of foundations is on a headland called ‘Ain el-Kanzerah; but the chief remains are S. of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. The site of the chapel erected by the crusaders on the spot then reputed to be the site of the w’l’s house where Elijah dwelt, is probably now marked by a tomb and small khan dedicated to el-
Zar-e-tan (fr. Heb.) = Zarthas (Josh. iii. 16).
Zar reh-shah hár (fr. Heb. = splendor of the sun), a town of Reuben, named between Sisam and Beth-pezon, and specified as "in the Mount of the Valley" (Josh. xiii. 19 only); site unknown.
Zart hites (fr. Heb. = descendants of Zarâth), thr. 1. A branch of the tribe of Judah, descended from Zeran (2 Num. xxvi. 20; Josh. vii. 17; 1 Chron. xxvii. 11, 18)—2. A family of Simeonites, descended from Zera (Num. xxvi. 13).
Zar'ar-ah (fr. Heb., probably = Zera'da, Ges.), a place named in 1 K. iv. 12, to define the position of Beth-shean; possibly = Zarthas.
Zarthan (fr. Heb., probably = Zerâda, Ges.), a place in the plain or circle of Jordan, mentioned in connection with Succoth (1 K. vii. 46); also named, in the account of the passage of the Jordan by the Israelites (Josh. iii. 16, A. V. "Zaratân"), as defining the position of the city Adam = Zeredath; perhaps = Zartanah and Zerethath. All these spots agree in proximity to the Jordan, but beyond this we are absolutely at fault as to their position.
Zerath (Heb., a spout, Ges.), ancestor of a family of laymen of Israel who returned with Zerubbabel (Ezr. ii. 8; Neh. vii. 13). Several of this family married foreign wives (Ezr. x. 27). One of the chief of the people who sealed the covenant with Nehemiah was "Zerath" = Zattu (Neh. x. 14).
Zathiah (Gr., see below). This name occurs in 1 Esd. viii. 32, for Zattic, supposed by some to have been omitted in Ezr. viii. 5, which would then read, "Of the sons of Zattu, Shecaniah the son of Jahaziel."
Zath-zi'l (fr. Gr.) = Zattic (1 Esd. v. 12).
Zattu (fr. Heb.) = Zattu (Neh. x. 14).
Zau (Heb. a spout, Ges.), ancestor of a family of laymen of Israel who returned with Zerubbabel (Ezr. ii. 8; Neh. vii. 13). Several of this family married foreign wives (Ezr. x. 27). One of the chief of the people who sealed the covenant with Nehemiah was "Zatu = Zattu (Neh. x. 14). Shecaniah 3; Zathoeh.
Zecan (fr. Heb.) = Zzatran (1 Chron. i. 42).
Ziza (Heb. projection, Foi.; comp. Ziza), son of Jonathan, a descendant of Jerahmeel (1 Chron. ii. 33).
Ziz'ah (Heb. = ziz, Gr. zelos) may include both warmth and excitement of feeling and impetuosity or vehemence of action, and may be commendable or censurable according to the goodness or badness of its motives and alms and the wisdom or folly of its modes of procedure. Thus the "zeal" of Jehu (2 K. x. 16), of Saul of Tarsus (Phil. iii. 6), and of the Israelites who opposed Christ (Rom. x. 2), was unworthy of the praise bestowed on the "zeal" of the Corinthian Christians (2 Cor. vii. 11, ix. 2) and of Epaphras (Col. iv. 13). The "zeal" of the Lord of hosts (2 K. xix. 51; Is. ix. 7 [Heb. 6], xxxvii. 32, &c.) signifies "not only God's intense love for His people but His jealousy in their behalf, i.e. His disposition to protect and favor them at the expense of others" (J. A. Alexander on Is. ix. 6). "The zeal of Thine house" (Ps. lxix. 9 [Heb. 10]; Jn. ii. 17) was "a jealous regard for the honor of the Sanctuary, as the visible centre of true religion . . . implying an extreme intensity of feeling" (Alexander on Ps. l. c.). "A zeal of God, but not according to knowledge" (Rom. x. 2), is zeal or ardor for God, which is not intelligent, discerning, enlightened (Stuart on Rom. l. c.).
Zebah (Heb. slaughter, sacrifice, Ges.), one of the two "kings" of Midian who appear to have commanded the great invasion of Palestine, and fell by the hand of Gideon himself. He is always coupled with Zalmunna (Judg. v. 21; Ps. cxix. 11). While Oreb and Zeeb, two of the inferior leaders of the incursion, had been slain, with a vast number of their people, by the Ephraimites, at the central fords of the Jordan, the two kings had succeeded in making their escape by a passage further to the N. (probably that of the modern Wadi Karkor). Here they were reposing with 15,000 men, a mere remnant of their huge horde, when Gideon overtook them. The name of Gideon was still full of terror, and the Midianites were entirely unprepared for his attack—they fled in dismay, and the two kings were taken. Gideon, on his return after this victory, probably strode on foot by the side of his captives. They passed Peniel and Seccoth; they crossed the rapid stream of the Jordan; they ascended the highlands W. of the river, and at length reached Ophrah, the native village of their captor. Then, at last, the question which must have been on Gideon's tongue during the whole of the return found a vent, "What manner of men were they which ye slew at Tabor?" Up to this time the sheikhs may have believed that they were reserved for ransom; but these words once spoken, there can have been no doubt what their fate was to be. They met it without fear or weakness. One request alone they made—that their lives might be spared to the hero himself—and Gideon arose and slew them.
Zeb-a-la'im (fr. Heb. = roes, antelopes, Ges.). "The children of Pochereth of Zebaim" are mentioned among the children of Solomon's servants, who returned from the Captivity with Zerubbabel (Ezr. ii. 57; Neh. vii. 59). Mr. Groce, &c., suppose Zebaim the name of a place (Zeborn 1); Greenough, W. L. Alexander, Ayre, &c., make Pochereth-Zebaim (= snaring the antelopes) the proper name of a man who was probably a mighty hunter of antelopes.
Zeb-dee (fr. Gr. Zebetaiov = Zebediaw, Ges.), a fisherman of Galilee, the father of the apostles James the Great and John (Matt. iv. 21; James 1; John the Apostle), and the husband of Salome (xxvii. 56; Mk. x. 40). He probably lived either at Bethsaida or in its immediate neighborhood. It has been inferred, from the mention of his "hired servants" (i. 20), and from the acquaintance between the apostle John and Anna's the high-priest (Jn. xviii. 15), that the family of Zebedeel were in easy circumstances (compare xic. 22), although not above manual labor (Matt. iv. 21). He appears only once in the Gospel narrative (iv. 21, 22; Mk. i. 19, 20), where he is seen in his boat with his two sons mending their nets.
Zeb'lan (Heb. bought, Ges.), one of the sons of Nebi; husband of a foreign wife in Ezra's time (Ezr. x. 48).
*Zebulun* (fr. Heb.) = Shem 1 (Gen. xiv. 2, 8).

*Zebulon* (fr. Heb. = roes or kyenas, Ges.). This word represents in the A. V. two names which in the original are quite distinct. 1. One of the five cities of the "plain" or circle of Jordan; also written "Zebaim." (Sea, The Salt; Sonom; Zoaal.) It is represented by the two cities of xli. 19, xii. 23, and in Hos. xi. 8, in each either coupled with Admah, or placed next in the lists. No attempt appears to have been made to discover the site of Zebaim, till M. de Saulcy suggested the Tartis Sebastan, a name which he, and he alone, reports as attached to extensive ruins on the high ground between the Dead Sea and Kerak.—2. A place, named with Hadid, Neballath, Lod, Ono, &c., as rehäbitated by Benjaminites after the Captivity (Neh. xii. 34 only); site unknown (compare No. 3).—3. "The Valley (Heb. gey; Valley 2) of Zebulon" (fr. Heb. = kyenas or ravenous beast, Ges.), a ravine or gorge, apparently E. of Michmash, mentioned only in 1 Sam. xiii. 18. The road running from Michmash to the E. is specified as "the road of the border that looketh to the ravine of Zebaim toward the wilderness." The "wilderness" (Heb. middyr; Deskat 2) is no doubt the district of uncultivated mountain toasts and ravines which lies between the central district of Benjamin and the Jordan Valley; and here, apparently, the ravine of Zebaim should be sought. In that very district there is a wild gorge, bearing the name of Shak ed-Dabba ( = ravine of the hyena), the exact equivalent of the Hebrew (so Mr. Grove).

Zebu'dah (Heb. fnm. of Zabad), daughter of Pedaiah of Rumah; wife of Josiah, and mother of King Jehoiakim (2 K. xxii. 36).

Ze-bal (Heb. habitation, Ges.), chief man of A. V. "ruler") of Shechem at the contest between Abimelech and the men of Shechem. He accomplished the ejection of Gaal from the city (Judg. ix. 28 29.).

Zeb-u'n-le-he (fr. Heb.) = a member of the tribe of Zebulon; applied only to Elox, the one judge produced by the tribe (Judg. xii. 11, 12).

Zebu'lon (Heb. habitation, dwelling, Ges.), in N. T. Zabelon, tenth son of Jacob; sixth and last of Leah's sons (Gen. xxx. 20, xxxi. 23, xxxii. ii. 11). His birth is recorded in Gen. xxx. 19, 20. His three sons, Sered, Elon, and Jahleel (Gen. xlvii. 14), were the founders of the chief families of the tribe (compare Num. xxvi. 26) at the time of the migration to Egypt. During the journey from Egypt to Palestine the tribe of Zebulon formed one of the first camp, with Judah and Issachar (also sons of Leah), marching under the standard of Judah. Its numbers, at the census of Sinai, were 57,000, surpassed only by Simeon, Dan, and Judah. At that of Shittim they were 60,600. The head of the tribe at Sinai was Eliab, son of Helon (Num. vii. 24); its prince, appointed to assist in dividing the land of Canaan, was Elizaphan, son of Parneach (xxxiv. 25). Its representative among the spies was Gaddiel, son of Sodi (xiii. 10). Besides what may be implied in its appearances in these lists, the tribe is not recorded to have taken part, for evil or good, in any of the events of wandering or the conquest. In the division of Canaan, Judah and Benjamin had acquired the south and the centre of the country. To Zebulon fell one of the fairest of the remaining portions. Its limits (Jos. v. 1, § 22) reached on the one side to the Lake of Gennesaret, and on the other to Carmel and the Mediterranean. On the S. it was bounded by Issachar, who lay in the great plain or valley of the Kishon; on the N. it had the fairest of its extent in the plain and valley of the Kishon; on the N. it had

Naphthali and Asher. (Palestine, map.) It was afterward included in Galilee. The fact recognized by Josephus, that Zebulun extended to the Mediterranean, though not appearing in the lists of Joshua and Judges, is alluded to in the Blessing of Jacob (Gen. xlix. 13). Situated so far from the centre of government, Zebulon, xxvii. 22, throughout the history mostly in the obscurity which envelops the whole of the northern tribes. But the conduct of the tribe during the struggle with Sisera, when they fought with desperate valor side by side with their brethren of Naphtali, was such as to draw down the especial praise of Deborah, who singles them out from all the other tribes (Judg. v. 18). Elon, the single judge produced by the tribe (Judg. xii. 11, 12), may have been one of the "scribes" referred to in Josh. i. 10, i. e. probably officers who registered and marshalled the host. A similar warlike reputation is implied in the mention of the tribe among those who attended the inauguration of David's reign at Hebron (1 Chr. xii. 33). The same passage, however, shows that they did not neglect the arts of peace (ver. 40). The head of the tribe under David was Ishmaiah, the son of Obadiah (xxvii. 19). We are nowhere directly told that the tribe conspired in the movement to engage in trade with Assyria, although it is implied in Is. ix. 1. Many of the tribe came to Jerusalem to attend Hezekiah's passover (2 Chr. xxx. 18). In Ex. xlviii. 26-33 and Rev. vii. 8 this tribe finds its due mention.

Zeb'a-un-lies, the = the members of the tribe of Zebulon (Num. xxvi. 27 only).

Zeb'ch-eriah (zech.) (fr. Heb. = whom Jehovah remembers, Ges.). I. The eleventh in order of the twelve minor prophets. (Bible; Canon; Inspiration; Old Testament; Prophecy.) Of his personal history we know but little. He is called in Zech. i. 1 the son of Berechiah, and the grandson of Iddo; in Ezr. v. 1, vi. 14, the son of Iddo. Cyril of Alexandria supposes Berechiah the father of Zechariah according to the flesh, and Iddo his instructor and spiritual father. Gesenius and Rosenmuller take "son" in Ezr to mean "grandson." Knoebel thinks that "Berechiah" has crept into the present text from the name of Zechariah, and supposes Iddo, his son, to be the grandson (compare No. 15, below). Zechariah, according to this view, like Jeremiah and Ezekiel before him, was priest as well as prophet. He seems to have entered upon his office while yet young (Zech. ii. 4), and must have been born in Babylon, whence he returned with the first wave of exiles under Zerubbabel and Joshua. It was in the eighth month, in the second year of Darius, that he first publicly discharged his office. In this he acted in concert with Haggai. Both prophets had the same great object before them: both directed all their energies to the building of the Second Temple. The foundations of the Temple had indeed been laid (Ezr. v. 16), but, discouraged by the opposition encountered at first, the Jewish colony was not able to finish; and even when the letter came from Darius sanctioning the work, and promising his protection, they showed no heart to proceed. The building of the Temple, the raising of which a fitting instrument could be found to rouse the peo-
ple, whose heart had grown cold, than one who united to the authority of the prophet the zeal and the traditions of a sacerdotal family. (Priest.) Accordingly, to Zechariah's influence we find the rebuilding of the Temple in a great measure ascribed. "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo" (v. 14). Later traditions assume, what is indeed very probable, that Zechariah took personally an active part in providing for the liturgical service of the Temple. He and Haggai are both said to have composed psalms with this view. If the later Jewish accounts may be trusted, Zechariah, as well as Haggai, was a member of the Great Synagogue. (Synagogue, the Great.) The paternal notices of the prophet are worth nothing. According to these, he exercised his prophetic office in Chaldea, and wrought many miracles there; returned to Jerusalem at an advanced age, where he discharged the duties of the priesthood, and where he died and was buried by the side of Haggai. Zechariah leans avowedly on the authority of the older prophets, and copies their expressions. Jeremiah especially seems to have been his favorite; and hence the Jewish saying, "the spirit of Jeremiah dwelt in Zechariah." But in what may be called the visionary parts of prophecy, he approaches more nearly to Ezekiel and Daniel. Like them he delights in visions, uses symbols and allegories, beholds angels ministering before Jehovah, and fulfilling His bequests on the earth. He is the only one of the prophets who speaks of Satan. That some of these peculiarities are owing to the Chaldean influence (not as A.V. v. 7), cannot be doubted. Even in the form of the visions a careful criticism might perhaps discover some traces of the prophet's early training. Generally speaking, Zechariah's style is pure, and remarkably free from Chaldæisms; but in orthography, and in the use of some words and phrases, he betrays the influence of a later age.

Contents of the Prophecy. The Book of Zechariah, in its existing form, consists of three principal parts, chs. i.–viii., chs. ix.–xi., chs. xii.–xiv. I. The first of these divisions is allowed by all critics to be the genuine work of Zechariah the son of Iddo. It consists, first, of a short introduction or preface, in which the prophet announces his commission; the work he has been commanded to perform; the hopes and anticipations of which the building of the Temple was the pledge and sure foundation; and finally of a discourse, delivered two years later, in reply to questions respecting the observance of certain established fasts. 1. The short introductory oracle (chs. i. 1–6) is a warning voice from the past, and manifestly rests upon the former warnings of Haggai. 2. In a dream of the night there passed before the eyes of the prophet a series of visions (i. 7–vi. 15). These visions are obscure, and, accordingly, the prophet asks their meaning. The interpretation is given by an angel who knows the mind and will of Jehovah. (1.) In the first vision (i. 7–15) the prophet sees, in a valley of myrtle, a rider upon a red horse, accompanied by others who, having been sent forth to the four quarters of the earth, had returned with the tidings that the whole earth was at rest (with reference to Hag. ii. 20). Hereupon the angel asks how long this state of things shall last, and on the occasion the difference of the heathen shall cease, and that the Temple shall be built in Jerusalem. (2.) The second vision (ii. 1–17, A. V. i. 18–ii. 13) explains how the promise of the first is to be fulfilled. It symbolizes the destruction of the heathen kings/ons hitherto combined against Jerusalem, and the rapid increase of its population. The old prophets, in foretelling the happiness and glory of the times which should succeed the Captivity in Babylon, had made a great part of that happiness and glory to consist in the gathering together again of the whole dispersed nation in the land given to their fathers. This vision was designed to teach that the expectation thus raised—the return of the dispersed of Israel—should be fulfilled. (3.) The next two visions (iii., iv.) are occupied with the Temple, and with the two principal persons on whom the hopes of the returned exiles rested. The permission granted for the rebuilding of the Temple had no doubt stirred afresh the malice and the animosity of the enemies of the Jews. Joshua the high-priest had been singled out, it would seem, as the especial object of attack, and perhaps formal accusations had already been laid against him before the Persian court. The prophet, in vision, sees him summoned before a higher tribunal, and solemnly acquitted, despite the charges of the Satan or Adversary. This is done with the forms still usual in an Eastern court, the filthy garments of the accused being exchanged for the robe of honor put on the innocent. (4.) The next vision (v., vi.) points to an opposition against the building of the Temple shall be removed. This sees the completion of the work. The two next visions (v. 1–11) signify that the land, in which the sanctuary has just been erected, shall be purged of all its pollutions. (5.) First, the curse is recorded against wickedness in the whole land (v. 11); next, that what is described as a thing, whether in the form of idolatry or any other abomination, shall be utterly removed. (7.) And now the night is waning fast, and the morning is about to dawn. Chariots and horses appear, issuing from between two brazen mountains, the horses like those in the first vision; and these receive their several commands and are sent forth to execute the will of Jehovah in the four quarters of the earth. Thus, then, the cycle of visions is completed. Scene after scene is unrolled till the whole glowing picture is presented to the eye. All enemies crushed; the land repeopled and Jerusalem girt as with a wall of fire; the Temple rebuilt, more truly splendid than before; the presence of the Divine, together with a Divine Presence; the leaders of the people assured in the most signal manner of the Divine protection; all wickedness solemnly sentenced, and the land forever purged of it;—such is the magnificent panorama of hope which the prophet displays to his contemporaries. A symbolical act immediately follows. Three Israelites had just returned from Babylon, bringing with them rich gifts to Jerusalem, apparently as contributions to the Temple, and had been received in the house of Josiah the son of Zephaniah. Thither the prophet is commanded to go,—whether still in a dream or not, is not very clear—and to employ the silver and gold of their offerings for the service of Jehovah. He is to make of them two crowns, and to place these on the head of Joshua the high-priest—a sign that, in the Messiah who should build the Temple, the kingly and priestly offices should be united. (3.) From this time, for nearly two years, the prophet's voice was silent, or his words have never been recorded. But in the fourth year of King Darius, in the fourth day of the ninth month, there came a deputation of Jews to the Temple, anxious to know whether the fast-days instituted during the seventy years' captivity
were still to be observed. It is remarkable that this question should have been addressed to priests and prophets conjointly in the Temple. Still Zechariah, as chief of the prophets, has the decision of this question. In language worthy of his position and his office, language of one of the most striking passages of his great predecessor (Is. viii. 5-7), he lays down the same principle that God loves mercy rather than fasting, and truth and righteousness rather than sackcloth and a sad countenance (Zeich. vii. 4-14). Again he foretells, but not in so glorious a vision, the glorious times near at hand when Jehovah shall dwell in the midst of them, and Jerusalem be called a city of truth (viii. 1-15). Again, he declares that "truth and peace" (ver. 16, 19) are the bulwarks of national prosperity. And he announces, in obedience to the command of Jehovah, not only that the fasts are abolished, but that the days of mourning shall henceforth be days of joy, the fasts be counted for festivals. His prophecy concludes with a prediction that Jerusalem shall be the centre of religious worship to all nations of the earth (viii. 16-23).—II. The remainder of the book consists of two sections, ix.-xi. and xii.-xiv. Each of which has an inscription, 1. In the first section he threatens Damascus and the seacoast of Palestine with misfortune; but declares that Jerusalem shall be protected. The Jews who are still in captivity shall return to their land. The land too shall be fruitful as of old (compare viii. 12). The Teraphim and the false prophets may indeed have spoken lies, but upon these will the Lord execute judgment, and then He will look with favor upon His people and bring back both Judah and Ephraim from their captivity. The possession of Gilead and Lebanon is again promised, as the special portion of Ephraim; and both Egypt and Assyria shall be broken and humbled. The prophecy now takes a sudden turn. An enemy is seen approaching from the N., who, having forced the narrow passes of Lebanon, the great bulwark of the northern frontier, carries desolation into the country beyond. Hereupon the prophet receives a commission from God to feed His flock, which God Himselves have taken to be their division. The prophet undertakes the office, makes himself two staves in order to tend the flock, and cuts off several evil shepherds whose soul abhors; but observes at the same time that the flock will not be obedient. Hence he throws up his office; he breaks assunder one crook in token that God's covenant with Israel is dissolved; he demands and receives the wages of his service, thirty pieces of silver, which he casts into the house of Jehovah; he cuts in pieces the other crook, in token that the brotherhood between Judah and Israel is dissolved. 2. The second section, xii.-xiv., is entitled "The burden of the word of Jehovah for Israel." Israel here = the nation at large, not Israel as distinct from Judah. The prophet beholds the near approach of troublous times, when Jerusalem should be hard pressed by enemies. But in that day Jehovah shall come to save them, and all the nations who have gathered together against Jerusalem shall be destroyed. At the same time the deliverance shall not be from outward enemies alone. God will pour out upon them a spirit of grace and supplications. There shall be a deep and true repentance (xii. 1- xiii. 6). Then follows a short apostrophe to the sword of the enemy to turn against the shepherds of the nation; and a further announcement of searching and purifying judgments. The prophecy closes with a grand and stirring picture. All nations are gathered together against Jerusalem; and seem already sure of their prey. Half of their cruel work has been accomplished, when Jehovah Himself appears on behalf of His people. He goes forth to war against the nations and destroy them. He establishes his kingdom over all the earth. All nations that are still left shall come up to Jerusalem, as the great centre of religious worship, and the city from that day forward shall be a holy city. Such is, briefly, an outline of the second portion of that book which is commonly known as the Prophecy of Zechariah.—Integrity. Is the book in its present form the work of one and the same prophet, Zechariah the son of Iddo, who lived after the Babylonish exile? Joseph Mede (+ 1638) was the first to call this in question. The probability that the later chapters (ix.-xiv.) were by some other prophet seems first to have been suggested to him by the citation in Matt. xxvii. 9-10—"Then was fulfilled that which was spoken by Jeremy the prophet," &c. Mede ascribed Zech. ix.-xiv. to Jeremiah, partly on the authority of St. Matthew, and partly on the ground that the contents of the later chapters require a date earlier than the exile. Dr. bishop Newcome was the first who advocated the theory, that the last six chapters of Zechariah are the work of two distinct prophets. His words are: "The eight first chapters appear by the introductory parts to be the prophecies of Zechariah, stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the six last chapters are not expressly assigned to Zechariah; are unconnected with those which precede; the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters; and they manifestly break the unity of the prophetic book." "I conclude," he continues, "from internal marks in chs. ix., x., xi., that these three chapters were written much earlier than the time of Jeremiah and before the captivity of the tribes. . . . The twelfth, thirteenth, and fourteenth chapters are a prophecy, and were written after the death of Josiah; but whether before or after the Captivity, and by what prophets, is uncertain." A large number of critics (Bishop Kidder, Whiston, Hammond, J. P. Smith, S. Davidson, &c., in England; Flügge, Eichhorn, Bauer, Bertholdt, Augusti, Forberg, Rosenmüller, Crellner, Ewald, Maurer, Knobel, Hitzig, Blczz, &c., in Germany) have followed Mede and Newcome in denying the later date of Zech. ix.-xiv., and maintaining that these chapters are not the work of Zechariah the son of Iddo. The later date of these chapters and their being the work of Nebuchadnezzar the son of Iddo have been maintained in England by Blayney, Henry, Scott, Henderson, Ayre, &c.; in Germany by Carplov, Beckhaus, John, Köster, Hengstemberg, Havermick, Keil, De Wette (in the later editions of his Introduction), Stähelin, &c.; in the United States by Moore, &c. Those who have maintained this theory have urged their arguments on the change in style and subject after ch. viii., but differ much in the application of their criticism. Thus, of those who argue that chs. ix.-xiv. must have been written by one author, Rosenmüller (from Zech. xiv. 5; compare Am. i. 1) assigns him to the reign of Uzziah, but Arria (from Is. viii. 2) to the reign of Ahaz, Eichhorn to the time of Alexander the Great. Others, as Bertholdt, Ges-
nious, Knobel, Macmur, Bunsen, and Ewald, think that chs. ix.-xi. (to which Ewald adds xii. 7-9) are a distinct prophecy from chs. xii.-xiv., most of them regarding the author of the former portion as the Zechariah mentioned Is. viii. 2, while they all assign the section xii.-xiv. to a period immediately previous to the Babylonish Captivity. According to this hypothesis (of Bertholdt, &c.), we have the works of three different prophets collected into one book, and passing under one name:—1. Chs. ix.-xi., the book of Zechariah, a contemporary of Isaiah, under Ahaz, about b.c. 736. 2. Chs. xii.-xiv., author unknown (Bunsen makes him Urijah, a contemporary of Jeremiah), about b.c. 607 or 606. 3. Chs. i.-xxvii., the work of Zechariah the son (or grandson) of Iddo, Haggai's contemporary, about b.c. 520-518. In reply to the arguments alleged by the advocates of the theories that chs. ix.-xii. are by one or two prophets different from Zechariah the son of Iddo, Keil, Stähelin, &c., urge that the difference of time is not greater than may reasonably be accounted for by the change of subject—that the predictions which do occur in the first section have a general similarity to those of the second—that the same peculiar forms of expression occur in the two sections—and that the historical references in the later chapters are perfectly consistent with a post-exilic date.—With regard to the quotation in Mat. xxvii. 9, 10, there seems no good reason for setting aside the received reading. Jerome said that he found the passage word for word in an apocryphal book of Jeremiah, but was still inclined to think the quotation made from Zechariah. Eusebius thought the passage thus quoted stood originally in the prophecy of Jeremiah, but was subsequently perverted by the malice of the Jews, or else the name of Zechariah was substituted for that of Jeremiah through the carelessness of copyists. Augustine testifies that the most ancient Greek copies had Jeremiah, and thinks that the mistake was originally St. Matthew's.1 Some have suggested that in the Greek autograph of Matthew, ZP10Y (Zerou, an abbreviation for Zacharion, a Greek genitive denoting Zechariah) may have been written, and that copyists may have taken this for P10Y (Irrou, an abbreviation for Ieroumion or Hieroumion, a Greek genitive denoting Jeremiah or "Jeremiah"). But there is no evidence that it was intended for the Gr. text or in use so early. The most ancient copy of the Latin Version of the Gospels omits the name of Jeremiah, and has merely "it was said by the prophet:" it has been conjectured that this represents the original Greek reading, and that some early annotator wrote Jeremiah on the margin, whence it crept into the text.2 Son of Meshelhemia, or Sheleumiah; a Korbithe porter (1 Chr. ix. 21), xxvi. 2, 14); = No. 4?—3. A Benjamin, son of Jehiel (ix. 37); = ZACHAR.4—4. A Levite, one of those appointed to play "with psalteries on Alamoth" (xv. 18, 20); = No. 2?—5. One of the princes of Judah sent to teach the people the Law in Jehoshaphat's reign (2 Chr. xvii. 7).—6. Son of the high-priest Jechoiada, and therefore cousin of Josiah, king ofJudah (2 Chr. xxiv. 20). After Jechoiada's death Zechariah probably succeeded to his office, and in attempting to check the reaction in favor of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was stoned in the court of the Temple. Probably "Zacharias son of Barachiah," who was slain between the Temple and the altar (Mat. xxiii. 35), is the same with Zechariah the son of Jehoiada. (ZACHARIAH 11.)—7. A Kohathite Levite, an overseer of the workmen at the Temple in Josiah's reign (2 Chr. xxxiv. 12).—8. Leader of the sons of Pharaoh who returned with Ezra (Ezr. viii. 3).—9. Leader of the sons of Béhai under Ezra (viii. 11).—10. One of the "chief men" whom Ezra summoned in council at the river Ahava (viii. 16). Some suppose him = No. 9 or 10; others suppose him = the Zechariah of Neh. vii. 4, who was probably a priest or Levite, and perhaps = No. 16.—11. One of the family of Elam, husband of a foreign wife in Ezra's time (Ezr. x. 26).—12. A descendant of Perez and ancestor of Athaiah, or Uthai (Neh. xi. 4).—13. A son of Shilson and ancestor of MAASEI 9. (Neh. xi. 14). A priest, son of Pasch (xii. 15).—15. Chief of the priestly family of Iddo in the days of High-priest Joiakim (xii. 16); probably = Zechariah the prophet (No. 1, above).—16. A descendant of Asaph, and participant in musical services at the dedication of the wall of Jerusalem (xii. 35); perhaps different from the Zechariah of ver. 41, who then had one of the trumpets, and was apparently a priest.—17. A Reubenite chief at the captivity by Tigris-pilsees (1 Chr. v. 7).—18. One of the priests with trumpets who accompanied the ark from the house of Obad-edom (xv. 24).—19. A Kohathite Levite descended from Uzziel; son of Ishiah or Jeshai (xxiv. 26).—20. A Merarite Levite, fourth son of Hosah (xxvi. 11).—21. A Manassehite, son of Indo 3 (xxvi. 21).—22. A Levite, father of JAHANIEL 4 (2 Chr. xx. 14).—23. One of the sons of Jehoshaphat, slain by Jehoram (xvi. 3).—24. A man in Uzziah's reign "who had understanding in the visions (margin 'seeing') of God," i.e. a prophet, or (as some suppose) one eminent for piety, or for discernment in public affairs, and was appointed to some high office (xxvi. 5).—25. Father of Hezekiah's mother (xxix. 1); = ZACHARIAH 2—26. A descendant of Asaph, aided in purifying the Temple in Hezekiah's reign (xxix. 13).—27. One of the rulers of the Temple in Josiah's reign (xxxv. 8); probably (so Ber- theau) "the second priest" (compare 2 K. xxv. 18; HIGHT-PRIEST).—28. Son of J ebeberchiah; taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalah-bash-haz (Is. vii. 2); supposed by some = No. 26, and by others = No. 25. Bertholdt, &c., have ascribed to him the writing of Zech. ix.-xi. (see No. 1, above).—

ΖΕΔ (fr. Heb. = a mountain-side, Gez.; steep place, Fü.), a place on the N. border of the land of Israel, as promised by Moses (Num. xxxviii. 8) and as restored by Ezekiel (xlvii. 15); identified by Robinson (ii. 507), Porter (in Kitto), Wilson (ii. 538), &c., with the large modern village of Shud, 2 mi. of the northern extremity of the chain of Anti-

| ZED-χαίλας [i-] | ΖΕΔΧΙΑ | 1 (Ed. i. 46).

ΖΕΔ-κλήσις (fr. Heb. = justice of Jehovah, Gez.)
ZED

1. The last king of Judah and Jerusalem. (Isra'el, Kingdom of; Judah, Kingdom of.) He was the son of Josiah by his wife Hamutal, and, therefore, own brother to Jehoiakim (2 K. xxiv. 18, compare xxiii. 31). His original name, Mattaniah, was changed to Zedekiah by Nebuchadnezzar, when he carried off his nephew Jehoiakim to Babylon, and left him on the throne of Jerusalem. Zedekiah was but twenty-one years old when he was thus placed in charge of an impoverished kingdom, and of a city which, though strong, built naturally and artificially, stood high and well vaulted against all invaders. His history is given in 2 K. xxiv. 20-xxv. 7, and in Jer. xxxix. 1-7, li. 1-11, and 2 Chr. xxxvi. 10, &c.; and also in Jer. xx. xxiv., xxvii.-xxix., xxxii.-xxxiv., xxxvii., xxxviii. (containing Jeremiah's prophecies, &c. of this reign), and Ez. xvi. 11-21. To these add 39s. x. 7, 8. From these it is evident that Zedekiah was a man not so much bad at heart as weak in will. It is evident from Jer. xxvi. and xxvii. that the earlier portion of Zedekiah's reign was marked by an agitation throughout Syria against the Babylonian yoke. In the fourth year of Zedekiah's reign we find ambassadors from all the neighboring kingdoms—Edom, and Moab, to his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whither he went, perhaps, to blind the eyes of Nebuchadnezzar to his contemplated revolt (Jer. li. 59). The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt (2 Chr. xxxvi. 13; Ez. xvii. 13). As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible occurs only in Jer. xxxvii. 5-11, xxxviii. 21, and Ez. xvii. 15-20; but Josephus (x. 7, § 3) relates it more fully, and gives its date, viz. the eighth year of Zedekiah. It appears that Nebuchadnezzar, made aware of Zedekiah's defection, either by the non-payment of the tribute or by other means, at once sent an army to ravage Judea. This was done, and the whole country reduced, except Jerusalem, Lachish, and Azekah (Jer. xxxiv. 7). In the panic which ensued the people of Jerusalem themselves drove the princes and people at Jerusalem solemnly covenanted with Zedekiah to release all the Hebrews held in bondage, and many were thus freed (8 ff.). In the mean time Pharaoh had moved to the assistance of his ally. On hearing of his approach the Chaldeans at once raised the siege and advanced to meet him. The nobles seized the moment of respite to reassert their power, and reduce to bondage again those recently freed (11 ff.). How long the Babylonians were absent from Jerusalem we are not told; but on the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (lii. 4). From this time forward the siege progressed slowly but surely to its consummation, with the accompaniment of both famine and pestilence (Jos.). Zedekiah interfered to preserve the life of Jeremiah from the vengeance of the princes (Jer. xxxvii. 7-13), and then occurred the interview between the king and the prophet, which affords so gloomy a proof of this condition of affairs which evidence into which a long course of opposition had brought the weak-minded monarch (14 ff.). While the king was hesitating, the end was rapidly coming nearer. The city was indeed reduced to the last extremity. The fire of the besiegers had throughout been very destructive (Jos.), but it was now set off by a severe famine. The bread had for long been consumed (Jer. xxxviii. 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases (Lam. iv. 5-10). At last, after sixteen dreadful months, the catastrophic arrival. It was on the ninth day of the fourth month about the middle of July, at midnight, as Josaphus with careful minuteness informs us, that the breach in those stout and venerable walls was effected. The moon, nine days old, had gone down below the hills which form the western edge of the basin of Jerusalem, or was at any rate too low to illuminate the utter darkness which reigned in the narrow lanes of an Eastern town, where the inhabitants retire early to rest, and few windows emit light from the interior of the houses. The wretched remnants of the army, starved and exhausted, had left the walls, and there was nothing to oppose the entrance of the Chaldeans. Passing in through the breach, they made their way as their custom was, to the centre of the city, and for the first time the Temple was entered by a hostile force. The alarm quickly spread through the sleeping city, and Zedekiah, collecting his wives and children (Jos.), and surrounding himself with the few soldiers who survived, made his way out of the city at the opposite end to that which the Chaldeans had entered, by a street which ran between two walls, and issued at a gate above the royal gardens and the Fountain of Siloam. Thence he took the road toward the Jordan. On the way they were met and recognized by some of the Jews who had formerly deserted to the Chaldeans. By them the intelligence was communicated to the generals in the city (Jos.), and, as soon as the dawn of day permitted it, swift pursuit was made. The king's party were overtaken near Jericho, when just within sight of the river. A few of the people only remained round the person of the king. The rest fled in all directions, so that he was easily taken. Nebuchadnezzar was then at Riblah, about ten days' journey from Jerusalem. Thither Zedekiah and his sons were dispatched: his daughters left behind were taken to Mizpah and afterward into Egypt (Jer. xl. 7, xli. 19, xliii. 6, 7, llii.). Nebuchadnezzar, with a refinement of cruelty, ordered all those times, ordered his sons to be killed before him, and lastly his own eyes to be thrust out. (Punishments; War.) He was then loaded with brazen fetters, and at a later period taken to Babylon, where he died. —2. Son of Chenanaiah; a false prophet at the court of Ahaz. He appears but once, viz. as a spokesman when the prophets are consulted by Ahaz in the hope of his result as proposed expedition to Ramoth-gilead (1 K. xxi. 2; 2 Chr. xxii.). Zedekiah had prepared himself for the interview with a pair of iron horns after the symbolic custom of the prophets (compare Jer. xii., xix., and Deut. xxxii. 17). With these, in the interval before Micaiah's arrival, he illustrated the manner in which Ahaz should drive the Syrians before him. When Micaiah appeared and had delivered his prophecy, Zedekiah sprang forward and struck him a blow on the face, accompanying it by a taunting sneer. For this he is threatened by Micaiah a punishment of blindness and a personal danger to Zedekiah. Josephus relates that after Micaiah had spoken, Zedekiah again came forward, and denounced him as false on the ground that his prophecy contradicted the prediction of Elijah, that Ahaz's blood should be licked up by dogs in the place of burnt-offering; and as a further proof that he was an impostor, he struck him, daring him to do what Iddo, in somewhat sim-
ilar circumstances, had done to Jeroboam—viz. wither his hand.—3. Son of Maaseiah; a false prophet in Babylon (Jer. xxix. 21, 22). He was denounced in the letter of Jeremiah for having, with Ahik the son of Kohiah, buoyed up the people with false hopes, and for profane and flagitious conduct. Their names were to become a byword, and their terrible fate of being burnt to death a warning.—4. Son of Hananiah, one of the princes of Judah in Jeremiah's time (Jer. xxxvi. 13).

Zebah (fr. Heb. = sarah, i.e. the two "princes" of MIAVIS in the great invasion of Israel; always named with Osen (Judg. vii. 25, viii. 3; Ps. lxviii. 11). Zebah was slain by the Ephraimites in a winepress which in later times bore his name—the "winepress of Zeeb." Zelah.

Zelah (fr. Heb. = a rib, the side, Ges.), a city of Benjamin, named between Taralah and Eleph (Josh. xviii. 28). It contained the family tomb of Kish the father of Saul (2 Sam. xxi. 14). Zelah.

Zelek (fr. Heb. = BIBLE, Ges.), an Ammonite, one of David's thirty "valiant men" (2 Sam. xxv. 37; 1 Chr. xi. 59).

Ze'loph-hadad (fr. Heb. = firstfruits, perhaps Pharaoh, son of Heipher, son of Giled, son of Machir, son of Manasseh (Josh. xvii. 3); apparently the second son of Heipher (1 Chr. vii. 13). Zelephchad came out of Egypt with Moses, but died in the wilderness, as did the whole of that generation (Num. xiv. 33, xxvii. 3). On his death without issue, his five daughters (Mahalah, Noah, Hoglah, Milcah, Tirzah) (Josh. xiii. 19), just after the second numbering in the wilderness, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by Divine direction (xxvi. 33, xxvii. 1–11). Heiz.

Ze'lotes (Gr. the Zealot = the CANDIDATE, Rob. N. T. Lex.), an epithet given to the Apostle Simon to distinguish him from Simon Peter (Lk. vi. 15).

Zelzah (fr. Heb. = shade from the sun, Ges.), a place named once only (1 Sam. x. 2), as on the boundary of Benjamin, close to Rachel's sepulchre. It is usually considered = Zelah, and that again with Mahalah, about a mile. W. S. W. from Rachel's tomb (so Wilck, and Pott, in Kitto), &c.

"But," says Mr. Grove, "this is not tenable; at any rate there is nothing to support it."

Zemarites (fr. Heb. = double mountain-forest, Fü.; see below), a city of Benjamin, named between Beth-arabah and Bethel (Josh. xviii. 22). If it lay in the Jordan valley, a trace of the name may remain in Khurbet es-Samarah, about four miles N. of Jericho. If between the valley and Bethel, it may be connected, or identical, with Mount Zemaraim (see below), which must have been in the highland district. In either event Zemaraim may have derived its name from the ancient tribe of the Zemarim or Zemarites (so Mr. Grove). Zemarite.

Zemar-aim (see above), Mount, an eminence mentioned in 2 Chr. xiii. 4 only. It was "in Mount Ephraim," i.e. within the general district of the highlands of that great tribe. It appears to have been close to the scene of the engagement mentioned in the narrative, which again may be inferred to have been N. of Bethel and Ephraim (ver. 13). Whether Mount Zemaraim is identical with, or related to, the ZEMARAIM of the preceding article, cannot be ascertained.

Zema'rite (fr. Heb. sing. collective b'mar = people of Temar [i.e. mountain-region], the ancient SIMGARA, Fü.; see below), the son of CANAN, of a collective name of one of the Hamite tribes descended from Canaan (Gen. x. 18; 1 Chr. i. 16). Nothing is certainly known of this ancient tribe. The old interpreters (Jerusalem Targum, Arabic Version, &c.) place them at Edessa, the modern Hama. (SYRIA.) Michaelis, Gesenius, Furst, Dr. P. Holmes (in Kitto), &c., locate them at *Samra* (the Simirra of the classical geographers), a site of ruins near 'Arka. ARKITE; ZEMARAIM.

Ze'mi'ra (fr. Heb. = song, Ges.), son of Becher the son of Benjamin (1 Chr. vii. 16). Zemani.

Ze'nan (fr. Heb. = ZANAN, Ges.), a city of Judah in the lowland districts (Josh. xv. 37; probably = ZANAN. Schwarz proposes to identify it with "the village Zan-abara (= es-Sudirah of Robinson?), situated two and a half English miles S. E. of Marreshah.

But this identification is more than doubtful (so Mr. Grove). Ze'nan (Gr. given by Zeus, the Rom. Jupiter, Pott, Pape), a believer, and, as may be inferred from the context, a preacher of the Gospel, mentioned in Tit. iii. 13, and described as "the lawyer" (Gr. nomikos). It is impossible to determine whether Zenas was a Roman jurist or a Jewish doctor. Grotius thinks Zenas was a Greek who had studied Roman law. The N. T. usage of "lawyer" leads rather to the other inference (so Mr. Jones). An untrustworthy tradition makes him one of the "seventy-two" disciples, and subsequently bishop of Diospolis (Lydda) in Palestine.

Zeph-ba'nah (fr. Heb. = Jehovah hides, protects, Ges.); the pedigree of the prince Zephaniah (Zeph. i. 1) is traced to his fourth ancestor, Hezekiah: supposed by Aben Ezra, Eichhorn, Hitzig, Havernick, Keil, Bleek, &c., to be the celebrated king of that name.—Analysis of the prophecy of Zephaniah. Ch. i. The utter desolation of Judea is predicted as a judgment for idolatry, and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependents (ver. 3–9). The prosperity, security, and insolence of the people is contrasted with the horrors of the day of wrath (ver. 10–18). Ch. ii., a call to repentance (ver. 1–9), with prediction of the ruin of the cities of the Philistines, and the restoration of the house of Judah after their desolation (ver. 4–7). Other enemies of Judah, Moab, Ammon, are threatened with perpetual destruction. Ethiopia with a great slaughter, Nineveh with desolation (ver. 8–15). Ch. iii. The prophet addresses Jerusalem, which he reproves sharply for vice, disobedience, &c. (ver. 1–7).—He then concludes with a series of promises (ver. 8–20).

—The chief characteristics of this book are the unity and harmony of the composition, the grace, energy, and dignity of its style, and the rapid and effective alternations of threats and promises. The general tone of the last portion is Messianic, but without any specific reference to the Person of our Lord. The date of the book is given in the inscription; viz. the reign of Josiah, from 642 to 611 B.C. It is most probable, moreover, that the prophecy was delivered before the reformation in the eighteenth year of Josiah (so Mr. Cook, with Hitzig, Jahn, Keil, Ewald, De Wette, Movers, Anderson, &c.). (BIBLE; CANON; INTRODUCTION; OLD TESTAMENT).—2. A Cohen, son of Sim'one, son of the prophet, of the tribe of Levi (2 Chr. xxxiv. 15). A Levite, Simonite, ancestor of Samuel and Heman (1 Chr. vi. 36 [Heb. 21]).—3. The son of Maaseiah (Jer. xxi. 1), and sagan or second priest in the reign of Zedekiah. (HIGH-PRIEST.) He succeeded Jehoiada (xxix. 25, 26), and was probably a ruler of the Temple, whose office it was to punish pretenders to the gift of prophecy, &c. In this ca-
pacity he was appealed to by Shemaiah the Nehe-
lanmite to punish Jeremiah (xxix. 29). Twice was
he sent from Zedekiah in inspiration of Jeremiah the
issue of the house of David, to say, "Thus saith the Lord
of Hosts, of the Chaldeans (xxvi. 1), and to implore him to intercede for the people
(xxxvii. 3). On the capture of Jerusalem he was
taken and slain at Riblah (lii. 24, 27; 2 K. xxv. 18,
21).—1. Father of Josiah 2 and of Hex (Zech. vi.
10, 4).
Zephanth (fr. Heb. = watch-tower, Ges.), a Canaan-
ite town (Judg. i. 17), which after its capture and
destruction was called by the Israelites Hora
dam. Two identifications have been proposed for Zephanth:
that of Robinson with the well-known Pass es-Sufi,
by which the ascent is made from the borders of the
"Arabah to the higher level of the "South
country," and that of Rowlands and with Wilton
with Siblad or Schel, about five miles S. W. of Khulubus
(CHEISI?) on the road to Sucez, and about a mile N. of
Robeh or Rohiteb (REHOBOTH). WILDERNESS
of THE WANDERING.
Zephah-thah (fr. Heb. = Zephah, Ges.), the Val-
ley of (Heb. geù; see VALLEY 2), the spot in which
Asa joined battle with Zerah the third the Ethiopian (2
Chr. xiv. 10 only). It was "at" or rather "belonging to"
Maresiah. This would seem (so Mr.
Grove) to exclude the possibility of its being,
as suggested by Dr. Robinson, at Tell es-Sueb (GATH?),
which is not less than eight miles from Maresakh (=
Maresah). Porter (in Kitto) would identify it with a
deep valley which runs past Maresakh down to
Beit Jibrin, and thence down to the plain of Philis-
tia. Zeph (fr. Heb.) = ZEPHIO (1 Chr. i. 56).
Zeph (fr. Heb. = watch-tower, Ges.), a son of Elijah,
son of Esau (Gen. xxxvi. 11); a "duke"
of the Edomites (ver. 15) = ZEPHIO.
Zephon (fr. Heb.) = Zippinon the son of Gadi
(Num. xxvi. 15), and ancestor of the Zephonites.
Zephon-ites (fr. Heb.), the = a family or branch
of the tribe of Gad, descended from Zippin or
Zippinon (Num. xxvi. 15).
Zer (fr. Heb. = first, Ges.), a fortified town of
Naphthali (Josh. xix. 35 only), probably (so Mr.
Grove) in the neighborhood of the S. W. side of
the Lake of Gennesaret; site unknown.
Zerah (Heb. a rising, of light, Ges.).—1. A son of
Reuel, son of Esau (Gen. xxxvi. 19; 1 Chr. i.
27), a "duke", and ancestor of the Edomites (Gen.
xxxvi. 17).—2. (Less properly Zaram.) Twin son, with his elder
brother Pharez, of Judah and Tamar (xxxviii. 30;
1 Chr. ii. 6; Mat. i. 3). His descendants were Zar-
hites 1, Ezrahites, or Zerahites (Num. xxvi. 20;
1 K. iv. 31; 1 Chr. xxvii. 8, 11).—3. Son of Simeon
(1 Chr. iv. 24); ancestor of the Zerahites 2 = Zo-
har 2.—4. Gershonite Levite, son of Idib or
Adaiah (1 Chr. vi. 21, 41; [6, 26, Heb.).—5. "The Ethio-
pians" or Cushite, an invader of Judah, de-
feated by Asa (2 Chr. xiv. 9 ff.). (1.) The name,
identical with the Hebrew proper name above, has
been supposed to represent the Egyptian Usarken,
a foreign prince of Shemubai (so Mr. R. S. Poole,
original author of this article). (2.) The
war between Asa and Zerah appears to have
taken place soon after the tenth, and shortly before
the fifteenth year of Asa, probably late in the
teenth. It therefore occurred in about the thirty-
fifth year of Asa's reign, as far as the fourteenth year inclusive, was c.
about 953-940, or, if Manasseh's reign be reckoned
of thirty-five years, 953-920. (USHISHAK.) (3.) The first ten years of Asa's reign were undisturbed
by war. Then Asa took counsel with his subjects,
and walking on the line of the cities of Judah. He
also maintained an army of 500,000 men, 280,000
spearmen of Judah, and 280,000 archers of Benja
min (2 Chr. xiv. 1-8). At length, probably in the
fourteenth year of Asa, the anticipated danger came.
Zerah, with an army of a million, invaded the king-
dom, and a reign unopposed in the field as far as
Maresiah. The invading army had already crossed
the border and devoured the Philistine fields before Asa could march to meet it. "In the Valley of
ZEPHANATHIAH at Maresiah," the two armies met.
From the prayer of Asa we may judge that, when
he came upon the invading army, he saw its hun-
geness, and so that, as he descended through a valley,
it lay spread out beneath him. The Egyptian monu-
ments enable us to picture the general disposition
of Zerah's army. The chariots formed the first
in a single or double line; behind them, massed in phalanxes,
were heavy-armed troops;
probably on the flanks stood archers and horsemen
in lighter formations. The hills and mountains were
the favorite camping-places of the Hebrews, who
usually rushed down upon their more numerous or
better-disciplined enemies in the plains and valleys.
The chariots, broken by the charge, and with horses
made unmanageable by flights of arrows, must have
been forced back upon the cumbersome host behind.
"So the Lord smote the Ethiopians before Asa, and
before Judah; and the Ethiopians fled. And Asa
and the people that were with him pursued them unto
Gerrar: and [for 'for'] the Ethiopians were
overthrown, that they could not recover them-
sest.' So complete was the overthrow, that the
Hebrews could capture and spoil the cities around
Gerrar, which must have been in alliance with Zerah.
Zerah and his people were too signally crushed
to attack Asa again. (4.) Zerah has been thought to
be a Cushite of Arabia, or a Cushite of Ethiopia
above Egypt. But lately it has been supposed that
Zerah is the Hebrew name of Usarken I., second
king of the Egyptian twenty-second dynasty; or
perhaps more probably Usarken II., his second suc-
cessor. The composition of the army of Zerah, of
Cushim (A. V. "Ethiopians") and Lubim (2 Chr.
xxvi. 8), closely resembles that of Sushish (xii. 3);
both armies also had the Cushite alliance (ii. 3, xii.
3). The Cushim might have been of an Asiatic
Cush, but the Lubim can only have been Africans.
The kings of the twenty-second dynasty employed
mercenaries of the Mashunah, a Libyan tribe,
which apparently supplied the most important part
of their hired force. That the army was of an
Egyptian king, therefore, cannot be doubted. The
name Usarken has been thought to be Sargon. It
is less remote from Zerah than seems at first sight.
According to Mr. Poole's computation, Zerah might
have been Usarken II., but according to Dr. Hiack's,
Usarken I. (5.) The defeat of Zerah's army is
without parallel in the history of the Jews. We
have, indeed, no distinct statement that this defeat
was a miracle, yet God providentially enabled the
Hebrews to vanquish a force greater in number,
stronger in the appliances of war, with horsemen
and chariots, more accurate in discipline, no raw
levies hastily equipped from the king's armory,
but a seasoned standing army, strengthened and
more terrible by the addition of swarms of hungry
Arabs, bred to war, and whose whole life was a
time of pillage. This great deliverance is one of

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the many proofs that God is to His people ever the same.

Zer-a-bi'ah (fr. Heb. = Jehovah caused to be borne, Ges.). 1. A priest, son of Uzzi, and ancestor of Ezra the Scribe (1 Chr. vi. 51; Ezr. viii. 4); = Zerajais 1—2, Father of Eliphmehi of the sons of Pahath-moab (Ezr. viii. 4); = Zerajais 2.

Ze red (Heb. cembrauent growth of trees, Ges.), a brook or valley (Brook 2) running into the Dead Sea near its S. E. corner, regarded by Robinson, Gesenius, Porter (in Kitto), Fairbairn, &c., as probably Wady el-Ahsy. It lay between Moab and Edom, and is the limit of the proper term of the Israelites' wandering (Deut. ii. 14); = Zered. Laborde, arguing from the distance, thinks that the source of the Wady Ghurindel in the Arabah is the site. The Wady el-Ahsy, also known, after it issues from the mountains, as Wady el-Kaithy and Wady (or Nakh) es-Si'if, is a plentiful stream, and the source of all the fertility of the Ghir es-Si'if.

It forms the boundary between the districts of Jedal and Kerak. Sea, the Salt; Wilderness of the Wandering; Willows, Brook of the.

Zer da (fr. Heb. = cooling, Ges.), the native place, according to the present Hebrew text, of Jeroboam I (1 Kings xiv. 10, 11), or of his father, Eliaphib (Ezr. ii. 52). It seems to have been near the mountains, for "Zered" substitutes Sereira, while the Alexandrine LXX. has Saridea. In the long addition to the history of Jeroboam which the LXX. inserts between 1 K. xii. 24 and 25 of the Hebrew text, Sereira appears as the town which Jeroboam fortified for Solomon in Mount Ephraim, to which he went up, and of which he took the gold for the ministry of his temple, and built a fortress. The LXX. further make it the residence of Jeroboam at the time of the death of his child, and substitute for it Tizriah three times. Gesenius, Furst, Winer, &c., suppose Zerela = Zeradathiah, Zeredath, and perhaps Zariathan of Zartanan.

Zer da (fr. Heb. = Zereda, Ges.), a place between which and Soreth were the foundries for the brass-work of Solomon's Temple (2 Chr. iv. 17 only). In 1 K. vii. 40 Zartian occupies the place of Zeredathiah.

Zer 

Ze reth (fr. Heb. = Zereda, Ges.), a place named also in Judg. vii. 22, describing the flight of the Midianites to the mountains of Gilead; apparently in the Jordan valley, and probably = Zeredathiah. Zereda.

Ze reth (Heb. fr. Pers. = gold, Ges.), wife of Ia ma the Azagite (Esth. v. 10, 14, vi. 13).

Ze reth (fr. Heb. = splendor, Ges.), son of Ashur the founder of Tekoa, by his wife Helah (1 Chr. iv. 7).

Ze ri (fr. Heb.) = Iri, son of Jeduthun in the reign of David (1 Chr. xxv. 8).

Ze vor (fr. Heb. = a bundle, pebble, grain, Ges.), a Benjamite, ancestor of Kish the father of Saul (1 Sam. ix. 1).


Zer ub ba'bel (Heb. Aonaw [i. e. begun in Baby lon, Ges.), in N. T. and Apostrophy Zorobabel, the head of the tribe of Judah at the return from the Babylonish Captivity in the first year of Cyrus. His exact parentage is a little obscure, from his being early called the son of Seraiah of Salathiel (Ezr. iii. 2, 8, v. 2, &c.; Hag. i. 1, 12, 14, &c.), and appearing as such in the genealogies (Mat. i. 12; Lk. iii. 27), whereas in 1 Chr. iii. 19 he is represented as the son of Pedahzur 2, and consequently as Salathiel's nephew. Probably the genealogy in 1 Chr. exhibits his true parentage (so Lord A. C. Hervey, original author of this article), and he succeeded his uncle as head of the house of Juda. (Genealogy of Jesus Christ.) According to the Scripture (Ezr. i. 2, &c.), he was living at Babylon in the first year of Cyrus, and was the recognized prince of Judah in the Captivity, what in later times was called "the Prince of the Captivity," or "the Prince." (Rheia.) On the issuing of Cyrus's decree he placed himself at the head of those of his countrymen "whose spirit God had raised to go up to build a house to the Lord which is in Jerusalem." It is probable, both from his having a Chaldee name (Susannah), and from his receiving from Cyrus the office of governor of Juden, that he was in the service of the king of Babylon. On arriving at Jerusalem, Zerubbabel's first care was to build the altar on its old site, and to restore the daily sacrifice. (Jeshua 4.) But his great work, which he set about immediately, was the rebuilding of the Temple. In the second month of the second year of their return, the foundation was laid with all the pomp which they could command. But there were many hindrances and delays to be encountered before the work was finished. In the second year of Darius, (Ezra, Book ii. 11), Zerubbabel and others of his countrymen (Ezr. ii. 61, 62; Samaria 3) put in a claim to join with the Jews in rebuilding the Temple; and when Zerubbabel and his companions refused to admit them into partnership, they tried to hinder them from building, and hired counsellors to frustrate their purpose. They were successful in putting a stop to the work, and so estranged parts of the reign of Cyrus, and through the eight years of Cambyses and Smerdis. (Ahaseurus 2; Artaxerxes 1.) Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the Temple need not have stopped the work; and during this long suspension of sixteen years Zerubbabel and the rest of the people had been building costly houses for themselves. But in the second year of Darius the spirit of prophesy (Haggai; Zechariah 1) suddenly blazed up with a most brilliant light amongst the returned captives. Their words fell like sparks upon tinder. In a moment Zerubbabel, governor of Judah, threw his whole strength into the work, zealously seconded by Jeshua and all the people. Undeterred by a fresh attempt of their enemies to hinder the building, they went on with the work even while a reference was being made to Darius; and when, after the original decree of Cyrus had been found at Ecbatana, a favorable decree was issued by Darius 3, enjoining Tattenai and Shethar-boznai to assist the Jews with whatsoever they had need of at the king's expense, the work advanced so rapidly that on the third day of the month Adar, in the sixth year of Darius, the Temple was finished, and was forthwith dedicated with much pomp and rejoicing. The only other works of Zerubbabel which we learn from the Scripture history are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezr. vi. 18; Neh. xii. 47); the registering the returned captives according to their genealogies (vii. 6); and the keeping of a Passover in the seventh year of Darius, which last event ends all that we know of Zerubbabel's life. Zerubbabel was inferior to few of the great characters of Scripture, whether we consider the perilous undertaking to which he devoted himself, the importance, in the Divine economy, of his work, his courageous faith,
or the singular distinction of being the object of so many and remarkable prophetic utterances.—The apocryphal history of Zerubbabel, which, as usual, Josephus follows, may be summed up in a few words. The story told in 1 Esd. iii.—vii. is, that on the occasion of a great feast made by Darius on his accession, three young men of his body-guard had a contest who should write the wisest sentence. That one of the three (Zerubbabel) writing "Women are strongest, but above all things Truth beareth away the victory," and afterward defending his sentence with much eloquence, was declared by acclamation to be the wisest, and claimed for his reward, at the king's hand, that the king should perform his vow which he had vowed to rebuild Jerusalem and the Temple. Upon which the king gave him letters to all his treasurers and governors on the other side of the river, with grants of money and exemption from taxes, and sent him to rebuild Jerusalem and the Temple, accompanied by the families of which the list is given in Ezr. ii. and Neh. vii.; and then follows, in utter confusion, the history of Zerubbabel as given in Scripture. Josephus (xi. 4, § 9) has also another story, not in 1 Esdras, of Zerobabel going to Darius and obtaining from him a decree commanding his officers in Syria to supply the priest with all that he required for sacrifices, &c.—It has already been observed that in Mat. i. 12, and Lk. iii. 27, Zerubbabel is represented as son of Salathiel, though the Book of Chronicles tells us he was the son of Pedahiah, and nephew of Salathiel. It is of more moment to remark that, while St. Matthew deduces his line from Jehoiachin (= Jehoiachin) and Solomon, St. Luke deduces it through Ner and Nathan. Zerubbabel (so Lord A. C. Hervey) was the legal successor and heir of Jehoiaochin's royal estate, the grand-son of Ner, and the lineal descendant of Nathan the son of David. GENEALOGY OF JESUS CHRIST: HANANIAH 8. ZERU-AH, or ZERU-AB (fr. Heb. = cleft, wounded, Ges.), the mother of the three leading heroes of David's army—ABISHAI, JOAB, and ASAHEL 1—the "sons of Zerubbabel." She and Abigail 2 are specified in 1 Chr. ii. 16 as sisters of the sons of Jesse, and in 2 Sam. xvii. 23 Abigail is called 1 the daughter of Nahash, sister to Zerubbah, Joab's mother 2. (Dees) Nahash 2.) Zerubbah's husband, not mentioned in the Bible, is called by Josephus (vii. 1, § 3) Sari. ZE Thum (Heb. = Zethan? Ges.), a Gershonite Levite, son or grandson of Laadan (1 Chr. xxiii. 8, xxvi. 22). ZE than (fr. Heb. = olive-tree, Ges.), a Benjamite, son of Bilhan (1 Chr. vii. 10). ZE thar (Heb. star? Ges.), one of the seven "chamberlains" or eunuchs of Ahasuerus (Esth. i. 10). ZIA (Heb. motion, Ges.), one of the Gadites who dwelt in Bashan (1 Chr. vi. 13). ZIB (fr. Heb. = stature, Ges.), "a servant of the house of Saul," one of Saul's freshmen (so Jos. vii. 5, § 3), who had fifteen sons and twenty servants, and was prominent in the transactions between David and Mephibosheth (2 Sam. ix. 2—12, xiv. 1—4, xix. 17, 29). ZIB-Ba (fr. Heb. = deed, Ges.), father of Anah, who dug for Aholibamah was Eun's wife (Gen. xxv. 2). Although called a Hivite, he probably = Zibeon the son of Seir the Horite (ver. 29, 24, 29; 1 Chr. iii. 38, 40). ZIB-Ba, or ZIB-ah (fr. Heb. = roe, Ges.), a Benjamite, son of Shaharaim by his wife Hadesh (1 Chr. viii. 9). ZIB-ah, or ZIB-ah (fr. Heb. = roe, Ges.), a native of Beer-sheba, and mother of King Joash i (2 K. xii. 1; 2 Chr. xxv. 1). ZEhi (zehi.) (Heb. remembered, renewed, Ges.). 1. Son of Izhar the son of Kohath (Ex. vi. 21, incorrectly "Zithri" in some editions).—2. A Benjamite chief, son of Shimhi (1 Chr. viii. 19).—3. A Benjamite chief, son of Shashak (vii. 26).—4. A Benjamite chief, son of Zeramiah (vii. 27).—5. A Levite, son of Asaph (ix. 15); probably = Zano 4 and Zaczer 3.—6. A Levite, descended from Eleazer the son of Moses (xxvi. 25).—7. Father of the Reubenite chief Eleazar (xxvii. 16).—8. Father of Jehoshaphat's captain Amasaih (2 Chr. xviii. 16) = 9. Father of Elishaphat, a captain associated with Jehoiada (xxiii. 3).—10. An Ephraimite hero in Pe- kel's army, who slew MAASIAH 17, &c. (xxviii. 7).—11. Father or ancestor of Joel 14 (Neh. ix. 9).—12. A priest, chief of the family of Abijah, in the days of High-priest Jokabim (xii. 17). ZID dim (fr. Heb. = the aces, Ges.), a fortified town of Naphtali (Josh. xix. 35), probably so Mr. Grove, &c., after Schwarz at the modern village of Hatlin, about five miles nearly W. of Tiberias. ZID-KIjah (Heb. = Zederiah), a priest, or family of priests, who sealed the covenant with Nehemiah (Neh. x. 1). ZIDON (fr. Heb. = Zidon, fr. HUGEIN = fishing or fishery, Ges.), or SION (Gr. and L. fr. Heb.) (Gen. x. 19, 15; Josh. x. 8, xii. 28; Judg. i. 31, xviii. 28; 1 Chr. i. 13; Is. xxiii. 2, 4, 12; Jer. xxvii. 22, Ez. xxviii. 21, 22; Joel iii. 4 [iv. 4]; Zech. ix. 2; 2 Esd. i. 11; Jd. ii. 21; 1 Mc. v. 15; Mat. xi. 22, xx. 15; Mk. iii. 8, vii. 21, 21; Lk. iv. 26, 26, 17, 13, 14; Acts xvii. 20, xxvi. 33), an ancient and wealthy city of PHRENIA, on the eastern coast of the Mediterranean Sea, in latitude 30° 34' 05" N., less than twenty English miles N. of Tyre. Its modern name is Saida. It is situated in the narrow plain between Lebanon and the sea. From a Biblical point of view, this city is inferior in interest to its neighbor Tyre, with which its name is so often associated. Justin says that the inhabitants of Sidon, when their city had been reduced by the king of Aescan, founded Tyre the year before the capture of Troy. But Justin is a weak authority for any disputed historical fact to which he would be parties (original author of this article), and in contradiction of his statement, it has been insisted on, that the relation between a colony and the mother-city among the Phcenicians was sacred, and that as the Tyrians never acknowledged this relation toward Zidon, the supposed connection between Tyre and Zidon is morally impossible. There is otherwise nothing improbable in Zidonians having founded Tyre, as the Tyrians are called Zidonians, but the Zidonians are never called Tyrians. And this circumstance tends to show that in early times Zidon was the more influential of the two cities. This is shadowed forth by the statement that Zidon was the first-born of Canaan (Gen. x. 15; 1 Chr. i. 13), and is implied in the name of "Great Zidon," or "the Metropolis Zidon" (Josh. xi. 8 [margin "Zidon-rabbah"]; xiv. 28). It is confirmed, likewise, by the use of "Zidonians" as = Phcenicians, or Canaanites (xii. 6; Judg. xviii. 7); and by the reason stated for the being none to deliver the people of Lachis from massacre, that "they were far from the Zidonians," though the Tyrians were much nearer and of substantially the same religion (xxviii. 24). From the time of Solomon to the invasion of Nebuchadnezzar Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people
sources of gain was trade in slaves (slave), the Zidonians selling inhabitants of Palestine; that the city was governed by kings (Jer. xxvii. 3, xxv. 22); that, previous to Nebuchadnezzar's invasion, it had furnished mariners to Tyre (Ez. xxvii. 8); that, at one period it was subject, in some sense, to Tyre; and that, when Shalmaneser, king of Assyria, invaded Phoenicia, Zidon seized the opportunity to revolt. During the Persian domination, Zidon seems to have attained its highest prosperity; and it is recorded that, toward the close of that period, it far excelled all other Phoenician cities in wealth and importance. Very probably the long siege of Tyre by Nebuchadnezzar had tended to enrich Zidon at the expense of Tyre. In the expedition of Xerxes against Greece, the Sidonians were a preeminently important element of his naval power. But while the Persians in the time of Artaxerxes Ochus were making preparations in Phoenicia to put down the revolt in Egypt, some Persian satraps and generals behaved oppressively and insolently to Sidonians in the Sidonian division of Tarshish. On this the Sidonian people projected a revolt; and having first concerted arrangements with other Phoenician cities, and made a treaty with the Egyptian king, they seized and put to death the insolent Persians, expelled the satraps from Phoenicia, strengthened their defences, equipped a fleet of 100 triremes, and prepared for a desperate resistance. But their King Tennes betrayed into the power of the Persian king 100 of the most distinguished citizens of Sidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with signs of supplication, shared the same fate; the Persian troops were treacherously admitted within the gates, and occupied the city walls. The Sidonians, before the arrival of Ochus, had burnt their vessels to prevent any one's leaving the town; and when
they saw themselves surrounded by the Persian troops, they shut themselves up with their families, and set fire each man to his own house (n. c. 351). Forty thousand persons are said to have perished in the flames; Teunus was put to death by Ochus; and the privilege of searching the ruins was sold for money. After this dismal tragedy, Sidon gradually recovered from the blow. The battle of Issus was fought n. c. 333, and then the inhabitants of the restored city, from hatred of Darius and the Persians, opened their gates to Alexander the Great of their own accord. The story of Alexander was an essential element of his success against Tyre. From this time Sidon, dependent on the fortunes of war in the contests between the successors of Alexander, ceases to play any important political part in history. It became, however, again a flourishing town. Strabo, in his account of Phoenicia, says of Tyre and Sidon, "Both were illustrious and splendid formerly, and now; but which should be called the capital of Phenicia, is a matter of dispute between the inhabitants." According to Strabo, it was on the mainland, on a fine naturally-formed harbor; its inhabitants cultivated arithmetic and astronomy, and made a special effort for acquiring a knowledge of these and of all other branches of philosophy. Strabo mentions distinguished philosophers, natives of Sidon, as Bothus, with whom he studied the philosophy of Aristotle, and his brother Diocles. The names of both are Greek, and probably, in Strabo's time, Greek was the language of the educated classes at least, both in Tyre and Sidon. A few years after Strabo wrote, Sidon was visited by Christ. It is about fifty miles from Nazareth, and is the most northern city mentioned in connection with His journeys.\(^1\) Pliny notes the manufacture of glass here. In later ages Sidon has shared generally the fortunes of Tyre, except that it was several times taken and retaken during the Crusades, and suffered accordingly more than Tyre previous to its being abandoned to the Mohammedans in 1291. Since that time it never seems to have fallen quite so low as Tyre. Through Fakhir ed-Din, emir of the Druses 1394-1634, and the establishment at Sidon of French commercial houses, it had a revival of trade in the seventeenth and part of the eighteenth century, and became the principal city on the Syrian coast for commerce between the East and the West. This was terminated in 1798 by the occupation and violation. The town still shows signs of former wealth.\(^2\) Its ancient harbor was filled up with stones and earth by Fakhir ed-Din, so that only small boats can now enter it. The trade between Syria and Europe now mainly passes through Beirut.\(^3\) At the base of the mountains E. of Sidon are numerous sepulchres in the rock, and there are likewise sepulchral caves in the adjoining plain. In January, 1855, a sarcophagus of black syenite was discovered in one of these caves, its lid hewn in the form of a mummy with the face bare, upon the lid a perfect Pheenician inscription in twenty-two lines,\(^4\) and on the head of the sarcophagus another almost as long. This sarcophagus is now in the Louvre in Paris. ZEDONIANS.

Zil-do'ni-ans, or Sido-ni-ans = the inhabitants of Sidon. They were among the nations of Canaan left to practice the Israelites in the art of war (Judg. xi. 3), and existed on the ruins of Tyre. Their ships appear to have spread up into the hill country from Lebanon to Misrephoth-maim (Josh. xiii. 4, 6), whence in later times they fished cedar-trees for David and Solomon (1 Chr. xxii. 4). They oppressed the Israelites on their first entrance into the country (Judg. x. 12), and appear to have lived in a reckless life (xviii. 7); they were skilful in hewing timber (1 K. v. 6), and were employed for this purpose by Solomon. They were idolaters, and worshipped Ashmoresh as their tutelary goddess (xi. 5, 33; 2 K. xxii. 13), as well as the sun-god Baal, from whom their king was named (1 K. xvi. 31). "Zidonians" among the Hebrews appears = PHEENICIANS among the Greeks.

**Handicraft.** *Zidon-rab bah* (fr. Heb.) = "great Sidon" (Josh. xi. 8 marg.).

**Zil-Moth.**

Zilha (fr. Heb. = dry, thirsty, Ges.), 1. Ancestor of a family of the Nethinim who returned with Zerubbabel (Ezr. ii. 43; Neh. vii. 46).—2. Chief of the Nethinim in Ophel (xi. 31); probably representative or descendant of No. 1.

Ziklag (fr. Heb. = outpouring of a fountain [so Sim.]; Ges.), a place first mentioned in the catalogue of the towns of Judah (Josh. xv. 31); next among the places allotted out of the territory of Judah to Simeon (xix. 5); next as in the possession of the Philistines (1 Sam. xxvii. 6), when it was, at David's request, bestowed upon him by Abishai, king of Gath. David resided there for a year and four months (7; xxxii. 14, 25; 1 Chr. xii. 1, 29). There he received the news of Saul's death (2 Sam. i. 1, iv. 10). He then relinquished it to Hebron (ii. 1). Ziklag is finally mentioned as 'rehabilitated by the people of Judah after their return from the Captivity (Neh. xi. 28). The town was certainly "the south" (Judg. 1 [L]); yet this is difficult to reconcile with its connection with the Philistines, and with the fact—which follows from 1 Sam. xxx. 9, 10, 21—that it was N. of the Brook Besor. But with a portion of the south country the Philistines had a connection which may have lasted from the time of their residence there in the days of Abraham and Isaac. Mr. Rowlands (in Fairclairs) identifies Ziklag with 'Adajj, or Kasdajj, an ancient site with ancient wells, about four hours S. E. of Khelah (Cheisil?), and about three hours S. E. or S. E. of Sheba (Zephath?). The identification is supported by Mr. Wilton (Noyeb, 299); but it is impossible at present to do more than name it (so Mr. Grove).

Zil'lah (fr. Heb. = shadah, Ges.), one of the two wives of Lamch 1, to whom he addressed his song (Gen. iv. 19, 22, 25). She was the mother of Tubal-cain and Naamah.

Zil'pah (Heb. a dropping, Ges.), a Syrian given by Laban to his daughter Leah as an attendant, and by Leah to Jacob as a concubine; mother of Gilead and Asher (Gen. xxxii. 21, xxx. 9-13, xxxvi. 26, xxxvii. 2, xlv. 18).

Zilthl (fr. Heb. = shadow [i.e. protection] of Je hoop, Ges.) 1. A Benjamite chief, son of Shimhi (1

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1. The Apostle Paul, tureen at Sidon in his voyage to Rome, and was permitted to refresh himself there with his friends, i. e. Christians (Acts xxvii. 3).

2. The number of sepulchres (always underwritten), is said to be 6,900 Moslems and Mo- wallees, 30 Greek Catholics, 730 Maronites, 156 Greeks, and 300 Jews. The entire population of Sidon was therefore not far from 10,000 (Thun. l. 124).

3. The length of the sarcophagus is 4 feet broad and about seven long. The inscription is in the name of Am- manazer, king of the Sidonians and forbids opening his

4. sepulchre or disturbing his remains. It mentions his mother as Princess and daughter of Ashurban (Assurna), and records his conquest of "Dor and Joppa, and an east cornlands which are at the root of Dan" (Thun. l. 300-1).
ZIM

1. A Simeonite chief in Hezekiah's reign who took part in the raid on the Hamite shepherds of Geoff (1

ZIMAH and TELM (Josh. xv. 24 only). Mr. Rowlands (in Fairbairn) supposes the name may be found in the pass es-Safah, and the site of the town may be near the top of the pass. (Akkadian).—2. In the highland district; name between Carmel and Juttah (xv. 55). Supposed to consist of the best pastures and happiest escapes of David took place (1 Sam. xxiii. 14, 15, 24, xxvi. 2). The "wood" near it in David's time has disappeared; but the "wilderness" (i.e. waste pasture-ground; Desert) remains. The name of Zif is found about three miles S. of Hebron, opposite to a small hill of 100 feet or more in height, called Tell Zif. About half a mile E. of this tell on a low hill or ridge are ruins regarded by Robinson (l. 492) as the proper ruins of Ziph. Mr. Grove supposes the ruins on the top of the tell itself to be those of the ancient place fortified by Rehoboam (2 Chr. xi. 6). In 1 Chr. ii. 42 Misnia 2 is called "the father (i.e. founder) of Ziph?" (see Ziph, below).

Ziph (see above), son of Jechaldeel (1 Chr. iv. 16; comp. Zirim 2 above).

Ziphah (Heb. = Zirah), son of Jechaldeel (1 Chr. iv. 16; comp. Ziran).

Ziphim (Heb. pl.), Ziphims (fr. Heb.), the inhabitants of Zirah (2 title of Ps. liv.); = Ziphites.

Ziphites (Heb. Ziphli, singular of Ziphim, used collectively), the = Ziphim (1 Sam. xxiii. 19, xxvi. 1).

Ziph-ron (Heb. = a looking out, Jews.), son of Gad (Gen. xvi. 16); = Ziron.

Ziphram (Heb. = a mountain, Greeks.), a place between Zerah and Hazar-easans, on the N. boundary of the Promised Land as specified by Moses (Num. xxxiv. 9). Dr. W. M. Thomson (in B. S. v. 689) suggests an identification with a ruin called Zafaron or Zaphron, about twelve miles S. E. of Hebron (H. hamath).

Ziper (Heb. = a little bird, sparrows, Jews.), father of Balk, king of Moba (Num. xxii. 4, 10, 16, xxvii. 18; Josh. xxiv. 9; Judg. xi. 25).

Zipporah, or Zippor (Heb. fem. of Zippor, Jews.), daughter of Reuel or Jethro, the priest of Midian; wife of Moses, and mother of his two sons Gershom and Eliezer 2 (Ex. ii. 21, iv. 25, xviii. 2; comp. 6). Many consider Zipporah the Cushite (A. V. "Ethiopian") woman who furnished Miriam and Aaron with the pretext for their attack on Moses (Num. xii. 1, &c.; comp. Hab. iii. 7; Ethiopian Woman). Mr. Grove supposes, with Edwards, that the Cushite was a second wife, or a concubine, taken by Moses during the march through the wilderness.

Zither (fr. Heb. Sithir = protection of Jehovah, Jews.), a Kohathite Levite, son of Uzziel (Ex. vi. 22). In verse 21, "Zithri" (in some copies should be "Zicri," as in A. V. of 1611. Ziz (Heb. = brightness, flower, wing, Greeks.), the Cliff of the pass (Cliff) by which the horde of Moabites, Ammonites, and Moabites, made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chr. xx. 16 only, comp. 20); probably the pass of Aro J ведь (Engedi) = "the very same route," as Dr. Robinson remarks, "which is taken by the Arabs in their marauding expeditions at the present day." The name may perhaps be traceable in el-Huxasah, a tract of table-land above the pass, bounded on the N. by Wady Hamath (so Mr. Grove).

Ziz (Heb. = full breast, abundance, Jews.). 1. A Simeonite chief in Hezekiah's reign who took part in the raid on the Hamite shepherds of Geoff (1

CHR. viii. 20).—2. A Manassite captain who joined David at Ziklag (xii. 20).

ZIMAH (Heb. plan, mischief, Jews.), 1. A Ger- shonite Levite, the son of Jahath (1 Chr. vi. 20).—2. A Gershonite, son of Shimiel, and grandson of Jahath (vi. 42); probably = No. 1. Father or ancestor of Josah, a Gershonite in the reign of Hezekiah (2 Chr. xxix. 12); perhaps = No. 1.

Zimran (Heb. = Zirah, Jews.), son of Abraham, eldest of the six sons of Keturah (Gen. xxv. 2; 1 Chr. i. 32). His descendants are not mentioned. Some would identify Zirim with Ziram 5; others suggest a confusion with Zaram, the chief city of the Cherodecalpine, which dwelt on the Red Sea, W. of Meeceha; Hitzig and Lengerke connect Zirim with Zinuris, a district of Ethiopia, mentioned by Pliny; but Grotius, with more plausibility, finds a trace of it in the Zamarib, a tribe of the interior of Arabia (so Mr. Wright).

Zimri (Heb. sung, celebrated in song, Jews.). 1. Son of Salm; a Simeonite chieftain, slain by Phine- has with the Midianitish princess Cozbi (Num. xiv. 14, comp. 6 if). (Baal- Peror; Midian).—2. Fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for seven days. (Jehalelel).—3. Originally in command of half the chariots in the royal army, he gained the crown by the murder of Elah 3. But the army then besieging Gibbethon, when they heard of Elah's murder, proclaimed their general Orih king. He immediately marched against Tirtah, and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire, and perished in the ruins (1 K. xvi. 9-20).—4. One of the five sons of Zerah, the son of Judah (1 Chr. ii. 6); = Zirim 1. —5. Son of Jchoadah and descendant of Saul (viii. 36, iv. 42).—6. An obscure name, mentioned (Jer. xxv. 25) in probable connection with Dedan, Tema, Beth, Arabia, the "mised people." Nothing further is known respecting Zimri, but it may possibly be the same as, or derived from, Zirman.

Zin (fr. Heb. = a low palm-tree, Jews.), the name given to a portion of the desert tract between the Dead Sea, Ghôr, and the 'Arabah on the E., and the general plateau of the Tih which stretches westward. (Wilderness of the Great Wandering.) The country in question consists of two or three successive terraces of mountain converging to an acute angle at the Dead Sea's southern verge, toward which also they slope. Here the drainage finds its chief vent by the Wady el-Fikrâh into the Ghôr, the remaining waters running by smaller channels into the 'Arabah, and ultimately by the Wady el-Jilb also to the Ghôr. Judging from natural features, it is likely that the portion between, and drained by these wadys, is the region in question; but where it ended westward is quite uncertain. Kadesh lay in it, on this unknown boundary, and here also Ilumma was con- servantious with Judah; since Kadesh was a city in the border of Edom (Num. xiii. 21, xx. 1, xvii. 14, xxxii. 36, xxxiv. 3; Josh. xv. 1).

Zina (Heb.) = Zizah (1 Chr. xxxii. 10, comp. 11).


Zior (fr. Heb. = smallness, Jews.), a town in the mountains of Judah, named next after Ithanon (Josh. xv. 54 only); perhaps, as suggested by Mr. Grove, at the modern Sulh, a small village about six miles N. E. of Hebron.

Ziph (Heb. = a flowing, Jews.), the name borne by two towns of Judah. 1. In the S.; named between
ZOA

(Chr. iv. 37) — 2. Son of Rohobam by Maachah (2 Chr. vi. 39)."
lake of fresh water, in a part of the present bed of the sea, then extended as far as the present southern limit of the sea and adjacent plain, and the cities in that section of it, the fact would not conflict with the sacred record" (Dr. S. Woldcott, in I. R. XXY. 129). (c.) In the account of the view of Moses from Pisgah the "plain" or "circle" is more strictly defined as "the plain (or "circle") of the plain of Jericho." ([A. V.] "plain of the valley of Jericho"), and Zoar is mentioned in immediate connection with it ("unto Zoar"). Mr. Grove considers it impossible to believe that the "plain of Jericho" can have been extended to the southern end of the Dead Sea, and therefore regards it as highly probable that the Zoar of the Pentateuch was to the N. of the Dead Sea, not far from its northern end, in the general parallel of Jericho, and on the eastern side of the valley, because the descendants of Lot, the Moabites and Ammonites, are in possession of that country as their original seat when they first appear in the sacred history. Mr. Tristram, on the other hand, would place Zoar on the N. W. side of the Dead Sea, between Wady Dabir and Kút Fidkhán, because this was the limit of Moses' view from Nebó. Porter (in Kitto, art. "Solom") sustains the common view by remarking that "names derived from rivers and towns often extend to a wide region; and the very word circuit ("plain") would seem to denote a district defined by some great natural boundaries, such as the mountains which shut in the Jordan valley," and that "it is not uncommon at the present day for geographers to give the name "Jordan valley" to the whole valley reaching from Hermon to Jebel Druze, the country which was at the southern or southern-eastern end of the Dead Sea. Thus Josephus (i. 11, § 4) says that it retained its name to his day, that it was at the further end of the Asphaltic Lake, in Arabia—by which he means the country lying S. E. of the lake, whose capital was Petra. Fulcher (a monk or priest, who accompanied Baldwin I of Normandy in the First Crusade, a. D. 1096, &c.) states that "having entered the southern part of the lake on the road from Hebron to Petra, we found there a large village which was said to be Segor, in a charming situation, and abounding with dates. Here we began to enter the mountains of Arabia." The natural inference from the description of Fulcher is, that Segor lay in the Wady Kerek, the ordinary road, then and now, from the S. of the Dead Sea to the eastern highlands. The conjecture of Iby and Mangles, that the extensive ruins which they found in the lower part of this Wady were those of Zoar, is therefore probably accurate. The name Dera'ah or Derah, which they, Paule and Burehirdt, give to the valley, may be a corruption of Zoar. Zoar was an episcopal see, represented by its bishops at the Council of Chalcodon (a. D. 451), and of Constantinople (a. D. 535). M. de Saley places Zoar in the Wady Zweirah, the pass leading from Hebron to the Dead Sea. But the name Zweirah and Zoar are so nearly so similar in the originals as they are in their Western forms. Zořiha (in 'Amm Zořiha) is much nearer the Hebrew of Zoar.

Zob or Zoab (both fr. Heb. = station, Ges.), a portion of Syria, which formed a separate kingdom in the time of Saul, David, and Solomon. Prof. Rawlinson, original author of this article, regards it as lying chiefly eastward of Coele-Syria, and extending thence N. E. and E. toward, if not even to, the Euphrates. Zoab appears first in Saul's time among his enemies, a separate country, governed, apparently, by a number of kings who owned no common head or chief (1 Sam. xiv. 47). Some forty years later, Hadadezer, son of Rehob, ruler of Zoab, had wars with Toi, king of Hamath (2 Sam. viii. 10), and held various petty Syrian princes as vassals under his yoke (x. 19). David (vii. 3) attacked Hadadezer in the early part of his reign, defeated his army, and took him from a thousand chariots, seven hundred (seven thousand, 1 Chr. xviii. 4) horsemen, and twenty thousand footmen. Hadadezer's allies, the Syrians of Damascus, were defeated in a great battle. The wealth of Zoab is very apparent in the narrative of this campaign. (Arno, H. 6.) It is not clear whether the Syrians of Zoab submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate, a few years later, the Syrians of Zoab, hired by the Ammonites, were again in arms against David. The allies were defeated in a great battle by Joab, who engaged the Syrians in person (2 Sam. x. 9). Hadadezer, upon this, drew to his aid the Syrians beyond the Euphrates (1 Chr. xix. 16). A battle was fought near Helam, where the Syrians of Zoab and their new allies were defeated with great slaughter. Zoab, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zoab, Rezon, sought the protection of Jeroboam, king of the house of David in Damascus, where he proved a fierce adversary to Israel all through Solomon's reign (1 K. xi. 23-25). Solomon also was, it would seem, engaged in a war with Zoab itself (2 Chr. viii. 3). This is the last that we hear of Zoab in Scripture. The name, however, is found at a later date in the inscriptions of Assyria, where the kingdom of Zoab seems to intervene between Hamath and Damascus. Aram; Hamath-Zoabah.

Zo-bebah (fr. Heb. = the slow-moving, Ges.), son of Cox, of the tribe of Judah (1 Chr. iv. 8).

Zo-bar (fr. Heb. = whiteness, Ges.). 1. Father of Ephraim of the tribe of Benjamin (Gen. xxxiii. 9).—2. Son of Simeon (Gen. xlv. 10; Ex. vi. 15). = Zerah 2.

Zo-heleth (Heb. serpent, Ges.), the Stone. This was "by Enrogel" (1 K. i. 9); and, therefore, if Enrogel be the modern Um ed-Derej, this stone, "where Adonijah slew sheep and oxen," was in all likelihood not far from the well of the Virgin. (Jerusalem: Siloam.) The Targumists translate it the rolling stone; and Rashi affirms that it was a large stone on which the young men of Judah were attempting in their attempt to roll it. Others make it the serpent stone. Others connect it with running water; but there is nothing strained in making it the stone of the conduit, from its proximity to the great rock-conduit or conduits that poured into Siloam.

Zo-beth (Heb. corynalis, strong, F.). son of Ishi of the tribe of Judah (1 Chr. vi. 20).

Zoephyah (fr. Heb. = a crouse, Ges.), son of Helem, or Hotham, the son of Heber, an Asherite (1 Chr. vii. 35, 36).

Zo-phal (fr. Heb. = Zeph), a Kohathite Levite, son of Elkanah and ancestor of Samuel (1 Chr. vi. 26 (Heb. 11)); = Zeph.

Zo-pher (fr. Heb. = Zipper, Ges.), one of the
three friends of Job; "the Naamahtite" (Job ii. 11, vi. 1, xx. 9).

Zophim (Heb. watchers, lookers-out, Targum of Onkelos, Gr.) the field of; a spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Num. xxiii. 14).

If the Heb. sahāh (A. V. "field") may be taken in its usual sense, then "the field of Zophim" was a cultivated spot high up on the top of the range of Pisgah. But that word is the almost invariable term for a portion of the upper district of Moab; and Mr. Grove asks, May not the field of Zophim be the same place as "Mizpeh of Moab?" (Mizpah 2.) Porter (in Kitto) would identify the field of Zophim with a plateau of arable land reaching from Heshbon to the ruins of Mil'm (Raal-meon).

Zorah (fr. Heb. = horod's town, Gr.) a city of Dan (Josh. xix. 11), previously mentioned (xv. 33), in the catalogue of Judah, among the places in the lowland district (A. V. "Zoreah"). In both lists it is in immediate proximity to Eshtemo. Zorah was the residence of Manoah and the native place of Samson. It was fortified by Rehoboam (2 Chr. xi. 10), and re-inhabited after the Captivity (A. V. "Zareah," Neh. xi. 29). In the Onomasticon it is mentioned as lying some ten miles N. of Eleutheropolis, on the road to Nicopolis (= Emmaus 2). By the Jewish traveller hap-Parchi, it is specified as three hours S. E. of Lydda. There are notices agree in direction—though in neither is the distance nearly sufficient—with the modern village of Sur'ah, which lies just below the brow of a sharp-pointed conical hill, at the shoulder of the ranges which there meet and form the northern side of the Wady Ghurab, the northernmost of the two branches which unite just below Sur'ah, and form the great Wady Sur'ah. Zareathites; Zorathites; Zorites.

Zorathites (fr. Heb.), the = the people of Zorah, mentioned in 1 Chr. iv. 2 as descended from Shobal 3.

Zorah-ah (fr. Heb.) = Zorah (Josh. xv. 33).

Zorahites (fr. Heb. = Zorathites, Gr.), the, are named in the genealogies of Judah (1 Chr. ii. 54) apparently amongst the descendants of Salma and near connections of Joab (so Mr. Grove); the Targum, Gesenius, Furst, make Zorites = Zorathites.

Zorobabel (Gr. and L.) = Zerubbabel (1 Esd. iv. 13, v. 5-70, vi. 2-29; Eclesi. xliii. 11; Mat. i. 12, 13; Lk. iii. 27).

Zuar (fr. Heb. = smallness, Gr.), father of Nethaneel the chief of Issachar at the Exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).

Zuph (fr. Heb. = honey-comb, Gr.), the Land of; a district at which Saul and his servant arrived after passing through those of Shaluah, of Shalim, and of the Benjaminites (1 Sam. iv. 5 only). It evidently contained the city in which they encountered Samuel (ver. 6), and that was not far from the "tomb of Rachel." The only trace of the name of Zuph in modern Palestine, in any suitable locality, is to be found in Sūba, a well-known place about seven miles due W. of Jerusalem, and five miles S. W. of Nēhēr Sam'ud. But this is conjectural, and unless the land of Zuph extended a good distance E. of Sūba, the city in which the meeting with Samuel took place could hardly be sufficiently near to Rachel's sepulchre.

Zuph (see above), a Kohathite Levite, ancestor of Elkanah and Samuel (1 Sam. i. 1; 1 Chr. vi. 35 [Heb. 20]): = Zophai.

Zur (fr. Heb. = a rock, edge, cut, Gr.), 1. Father of Cozbi (Num. xxv. 16), and one of the five princes of Midian slain by the Israelites when Balaam fell (xxvi. 8).—2. A Benjamite, son of Jehiel the founder of Gibeon (1 Chr. viii. 30, ix. 36).

Zuriel (fr. Heb. = my rock is God, Gr.), son of Abihail, and chief of the Mevorite Levites at the Exodus (Num. iii. 35).

Zuri-shad dai, or Zuri-shad dai (fr. Heb. = my rock is the Almighty, Gr.), father of Shelumiel, the chief of Simeon at the Exodus (Num. i. 6, ii. 12, vii. 36, 41, x. 19).

Zuzim (Heb. pl. = strong people, LXX, Targum of Onkelos, Samaritan Version; the wanderers, Le Clerc; dwarfs, Michaelis; hunting out, abounding, from the fertility of the soil? Gr.; the prominent ones, giants, F.); Zu'zims [-zimz] (fr. Heb.), the; an ancient people attacked and overthrown by Cedor-lamer and his allies (Gen. xiv. 5 only). There is some plausibility in the suggestion of Ewald, that the Zuzim inhabited the country of the Ammonites, and were = the Zanze'mim, who were exterminated and succeeded in their land by the Ammonites (so Mr. Grove). Giants; Hair; Ham 2.